ANNOTATED BIBLIOGRAPHY ON INDIGENOUS RELATIONALITY

2025

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The Critical Approaches to Indigenous Relationality (CAIR) grant responds to the question: "How does Indigenous relationality contribute to knowledges and societies?" Our annotated bibliography provides annotations for 35 articles on Indigenous Relationality. Selecting articles for examination was a three-step process. Step one, generating key terms, was done by assembling and reviewing known works cited in the CAIR application. We conducted forward and backward citation chaining (who they cited, who has cited them) on these works. In step two, based on the citation chaining, research assistants Ryan O'Toole and Maïlys Paccoud conducted a second review of the literature with a focus on trying to identify important scholars outside of the CAIR network to develop additional keywords. In step three, following steps one and two, 65 keywords of interest were identified. This list was narrowed down to eight keywords in consultation with Matthew Wildcat, Jessie Loyer, and Shalene Jobin. Using these search keywords, approximately 400 articles were identified for review, and ultimately, 197 of these researched Indigenous relationality.

To select articles for annotation, we initially excluded exogenous ethnographies, classroom-setting pedagogies, and traditions of relationality in other religious contexts. Next, we selected articles that prioritized the CAIR research question "How does Indigenous relationality contribute to knowledges and societies?" with a preference for interdisciplinary works. Finally, we excluded works focusing on violence instead of relationality, auto-ethnographies, historical analyses and pedagogical works relating to professional development. In addition, no articles that were already annotated in Sydney Krill's "Relationality and Indigenous Politics: Annotated Bibliography" (2019) were included.

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Annotations

Blackwell, J. (2023). Relational Wiradyuri Approaches to Diplomacy: From Country, on Country, for a Nation? *Australian Journal of International Affairs, 77*(6), 619–24.

Brigg, M. (2016). Engaging Indigenous Knowledges: From Sovereign to Relational Knowers. *The Australian Journal of Indigenous Education, 45*(2), 152–58.

Blackwell investigates the divide between Wiradyuri forms of relational diplomacy and the Australian (or Western) "survivalist" approach to international relations. This piece advocates for Australia to reconceptualize its place on the global stage, towards environmental sustainability, by adopting a relational approach to international politics as the Wiradyuri of the continent have done time immemorial. Blackwell synthesizes Wiradyuri cosmological teachings, onto-epistemologies, and knowledges with Mary Graham and Morgan Brigg's lecture, "Indigenous International Relations: Old Peoples and New Pragmatism," given at the Australian National University in March of 2023 (619). Wiradyuri onto-epistemologies (ways of knowing and being) are deeply tied to place (620). These relational and kinship norms clearly define the particular responsibilities and obligations of relatives to one another.

By being aware of these mutual obligations, we can create a "world worth living in" (623). In addition, ignoring responsibilities to each other, especially to the land, has widespread and observable consequences for the modern world. Continuing with a Western survivalist approach to international relations, then, is not sustainable, "it does not preserve the world in which we live, upon which we depend" (621). Granted that this approach to international relations has severe negative humanist and environmental consequences, Blackwell argues that Graham and Brigg's 2023 lecture sets the groundwork for a transformative and relational approach to IR for Australia.

Lexi House

Morgan Brigg seeks to reconcile the divide between Western and Indigenous Knowledges in academia by considering the philosophical and theoretical realities of creating knowledge. Brigg posits that rather than assuming the position of "sovereign knower," a position often adopted by researchers in Western Knowledge (WK) production, a reflexive approach can reveal the "sovereign knower's" actual position as a relational being (153). Brigg highlights the relational nature of creating knowledge in WK and Indigenous Knowledge (IK) systems by explaining how knowledge is acquired. This relationality can be embraced (157) by knowledge producers to "seriously [and respectfully] engag[e] IKs in the academy" (157) without needing to process these IKs to "meet conventions of Western scholarship" (156).

By dissecting the inherent relationality involved in creating knowledge and "knowing" in academia, Brigg sheds light on the universally accepted piece of fiction that WK is objective and that authors' are "sovereign knowers," placing authority on the author alone and discounting the relationships that have led to the authors knowledge on a particular subject matter. By acknowledging that WK is relational, IKs which are universally accepted as relational can become more easily integrated into WK systems and more readily accepted as legitimate knowledges. This acknowledgement would also aid in displacing the author as sovereign, and deconstructing taxonomies and the objectification of the world around us. This article is a theoretical basis for considering academic work pertaining to Indigenous relationality.

Maïlys Paccoud

Cariou, W. (2018). Sweetgrass Stories: Listening for Animate Land. *Cambridge Journal of Postcolonial Literary Inquiry, 5*(3), 338–52.

Warren Cariou analyses depictions of sweetgrass in literature and media. In particular, the article focuses on sweetgrass as an "intermediary between humans and the land" (338). The author writes extensively about sweetgrass as a teacher, one that communicates and connects humans to the Earth through a "sensual relationship" linking humans with nature in a tangible way (346). He explains how sweetgrass teaches humans about reciprocity and generosity through storytelling in its own right, through scent and the physical relationship humans have with it in this way (342). Through this relationship, sweetgrass represents the centre of an economic system "that is the opposite of extractive capitalism," as a "conduit of love" (347, 338).

By depicting sweetgrass as a storyteller, the author positions sweetgrass in media as a relational tool. For example, the author spends considerable time detailing his connection and experience with sweetgrass, infusing relationality into the text as we gain a deeper understanding of the author's background and perspective. Cariou emphasizes the importance of sweetgrass as a symbol of relationality, representing how humans are tied to the land and non-human kin. Although sweetgrass is only one example, the author clarifies that by listening to and caring for sweetgrass, the Earth is conveying stories and informing our place in the world as humans.

Maïlys Paccoud

Carstens, M., & Preiser, R. (2024). Exploring relationality in African knowledge systems as a contribution to decoloniality in sustainability science. Ecosystems and People 20(1), 2315995.

This text considers relationality through an African Indigenous perspective. It describes two approaches: ubuntu and ukama (humanness and relatedness). The authors detail about these approaches and provide a comprehensive explanation and background of the concepts. The authors use these concepts as a jumping-off point to advocate for greater decolonization in sustainability science. Specifically, the authors argue that Western Knowledge Systems offer a linear or one-dimensional approach to sustainability science, which fall short and ignore complex "web[s] of relations" (1) and the relational dynamics of African "socio-ecosystems" (1). They advocate for broadening knowledge systems to combat this simplification and inject relationality into sustainability science.

Using the concepts of ubuntu and ukama in sustainability science, the authors argue that sustainability science currently has a glaring lack of relationality and, thus, will never achieve its goals in sustainability. By acknowledging the relational foundations of human-environment interactions and incorporating Indigenous knowledge systems into sustainability science, the authors maintain that more concrete solutions can be attained in terms of "conservation." This emphasis on relationality supports the idea that "the wellbeing of humans is tied up in the well-being of nature" (8). Relationality is emphasized in this text through the concepts of ubuntu and ukama to decolonize sustainability science.

Maïlys Paccoud

Celidwen, Y., & Keltner, D. (2023). Kin Relationality and Ecological Belonging: A Cultural Psychology of Indigenous Transcendence. Frontiers in Psychology, 14.

This article considers Indigenous conceptions of prosociality, the phenomena of behaviours intending to benefit others, through the lens of kin relationality and ecological belonging. Observations are then compared with Western accounts of prosociality regarding motives, scope, and rewards of altruistic action. The authors then assess three "self-transcendent states" — compassion, gratitude, and awe — and compare how these phenomena arise across Indigenous and Western societies (1). The authors draw from literature across fields of psychology, neurology, and Native Studies to form their conclusions.

This piece provides a comprehensive overview of Indigenous relationality through the lens and language of Western psychology. It is one easily understood both within and beyond the discipline of Native Studies. The authors suggest that through Indigenous concepts of relationality, self-construction and the self are more linked to "Nature, her systems, and cycles;" the individual sense of how actions and emotions arise are shaped by the influence of natural forces (08). Human flourishing depends on environmental well-being, granted the interconnected and interdependent nature of Indigenous society. Human well being is intertwined with the well-being of ecosystems; there is no human flourishing in Indigenous cultures that is separate from "planetary flourishing" (05).

<div align="right">Lexi House</div>

Clark, R. M., Reo, N. J., Hudson-Niigaanwewiidan, J. E., Collins-Downwind, L. E. W., & Asinekwe, W. (2022). Gathering Giizhik in a Changing Landscape. Ecology and Society 27(4), 29.

This paper explores the changing relationship between the Anishinaabeg people and Giizhik (cedar), as both are faced with climate change issues. The author explains the way that Anishinaabeg people see the forest and trees as relatives (28), having "intertwined histories and futures" (28). Giizhik is threatened as its habitat declines due to forestry and climate change, impacting the relationship between Anishinaabeg and Giizhik. However, the Anishinaabeg people recognize their responsibility to uphold their relationship with Giizhik and have maintained a connection governed by protocols to continue this relationship. The authors examine these relationships to argue that forest relationalities are helpful for forest management to combat the effects of climate change. The paper's methods are varied, but it relies heavily on semi-structured interviews, visiting, and harvesting Giizhik to gather information about these forest relationalities.

By going into depth about the practices of care that govern forest relationalities, gleaned through interviewing Giizhik harvesters, the authors illustrate the importance of maintaining relationships with Giizhik and other non-human kin to uphold the original instructions bestowed upon Anishinaabeg people. The authors detail seven relational practices of care rooted in Anishinaabeg creation responsibilities, which enhance community well-being. The aim is to have these relational practices of care reach beyond Anishinaabeg communities, inform forest management practices on a wider scale, and mitigate some of the effects of climate change. Relationality is present throughout the text and could be incorporated by policy-makers to inform forest management practices.

<div align="right">Maïlys Paccoud</div>

Country, B., Wright, S., Suchet-Pearson, S., Lloyd, K., Burrarwanga, L., Ganambarr, R., Ganambarr-Stubbs, M., Ganambarr, B., & Maymuru, D. (2015). Working with and Learning from Country: Decentering Human Author-Ity. *Cultural Geographies 22*(2), 269–83.

This article demonstrates the process engaged when de-centering the human perspective in academic research by assigning the land, referred to as "Country," as this paper's lead author and research partner. The authors, who describe themselves as an "Indigenous and non-Indigenous, human and more-than-human research collective," initialize this collaboration by locating themselves within Bawaka, North Arnhem Land, Australia (271). By offering this collective, they aim to exemplify how they are in relationship to each other through Bawaka itself. Although Bawaka is described as their methodology, they articulate this through the reflection of attending. Attending calls for an embodied, sensory engagement with the world and is articulated by the authors through a "yarn" (272). They invite the reader to sit by the fire with them and describe the subtle movements of their surroundings, with particular reference to the season they are in. They follow up with an invitation to join them on a hunting/fishing expedition led by a local Yolnu man. The authors posit that participation in day-to-day cultural processes informed by Country (such as hunting) actualizes caring relationships of interdependence through "Yolnu ontologies of co-becoming" (274).

At the core of this attending is the importance of communication, where one must be open to messages from Country to "be aware of the connections and relationships which bring everything into being" (275). This perspective encourages research practices that are responsive and responsible, fostering a deeper connection with Country and acknowledging the shared existence of all human and more-than-human entities. The article ultimately calls for a transformative shift in how we conduct research, emphasizing that a more inclusive, relational approach is ethical and essential for a meaningful understanding of our place in the world.

Ryan O'Toole

Country, B., Wright, S., Suchet-Pearson, S., Lloyd, K., Burarrwanga, L., Ganambarr, R., Ganambarr-Stubbs, M., Ganambarr, B., Maymuru, D., & Sweeney, J. (2016). Co-Becoming Bawaka: Towards a Relational Understanding of Place/Space. *Progress in Human Geography 40*(4), 455–75.

This paper, written by Indigenous caretakers of Gumatj Country in Bawaka, non-Indigenous geographers, and more-than-human entities, offers a reflective approach to understanding the relationship between place, space, and authorship through the lens of Bawaka Country, Australia. The authors argue that Bawaka acts as a co-author of the paper through co-becoming, where "everything exists in a state of emergence and relationality" (456). This article articulates co-becoming through "digging ganguri" (i.e. yams) where the Yolnu kinship system known as gurrutu is manifested. To support this co-becoming, the authors offer that they have additionally turned to "feminist, post-humanism and Indigenous studies" for critical theoretical frameworks to contrast Bawaka-centric relationality and ethics (457).

The article consists of sections that expand on Digging as relational place/space (458), Attending as co-becoming with more-than-human entities (462) Gurrutu as the "emergent nature of co-becoming" (464), and Nanukala and the ants to support an understanding of care, i.e. ethics (466). The authors conclude by offering how their research is radical and contextually situated by embracing Bawaka Country as "author-ity" (456). They argue that their approach aligns with Howitt's advocacy for "radically contextualized" research and the demand for Indigenous-led theories in academia, with "co-becoming" offering new insights into environmental and social research (469). Ultimately, the paper encourages researchers to foster relational ethics into their work to support deeper, more responsible engagement with human and more-than-human entities.

Ryan O'Toole

Daigle, M. (2023). Indigenous Methodologies of Care and Movement. American Indian Culture and Research Journal, 46(3).

Daigle's article examines how Indigenous scholars develop approaches through their experiences and existing relationships before entering academic institutions. Moreover, she explains how these care methodologies, as she terms them, overcome the boundaries of academia. She focuses is on Mushkegowuk women, Indigenous feminist theories, perspectives on care, non-human movement, and relationality in Northern Ontario. She investigates the importance of care in shaping and maintaining Indigenous relationships, particularly concerning the mobility of land and bodies of water, which she refers to as Indigenous relational geographies. She argues that incorporating Indigenous care practices and mobility into research methodologies will benefit the future of Indigenous peoples and communities. She employs research methodologies that involve drawing on personal experiences, memories, and stories from family and community, and incorporating Indigenous feminist and Black scholarship. Daigle's recognition of the perspectives and knowledge inherent in the work of Indigenous peoples is an important research methodology addressed in this article.

Daigle focuses on Indigenous relationalities, with a particular emphasis on how these relationalities can manifest through the physical structures of both land and water. She identifies that Indigenous epistemologies make these physical entities "become conduits for connection," which can encourage reflection and foster new relationships for the future for both Indigenous and non-Indigenous scholars (91). What I find significant about this piece is the connection that Daigle highlights between the movement of water and Indigenous peoples, communities, and methodologies. The piece emphasizes the need for constant flow and the importance of maintaining mobility when assessing relationships, scholarship, and Indigenous lives. It emphasizes the importance of progressing and continuously learning from the natural world, as she acknowledges throughout the article that it is a relation to us as humans.

Tamara Blesse

Datta, R. (2024). Relationality in Indigenous Climate Change Education Research: A Learning Journey from Indigenous Communities in Bangladesh. Australian Journal of Environmental Education, 40, 128–42.

Ranjan Datta explores Indigenous relationality to support Indigenous Climate Change Education (ICCE) by focusing on Bangladesh's Laitu Kyeng of the Chittagong Hill Tracts (CHT). The Laitu Kyeng community is uniquely vulnerable to climate change, including landslides, diminishment of agriculture and traditional ways of living, and compounded socio-economic challenges (2). Datta gathers perspective on Indigenous relationality through three land-based approaches, including walks with elders and knowledge-keepers, individual story listening, and collective storytelling (5,7). These methods are shared with a recognition of Datta's research positionality and through the lens of a relational theoretical framework (3-4). This framework, embeds Indigenous knowledge systems with "environment, community and cultural practices" (4). Generating community-driven solutions that integrate Indigenous perspectives, thus reinforcing the resiliency of culture when faced with an existential threat.

Datta concludes that restoring the sovereignty of the Laitu Kyeng (and Indigenous Peoples' more broadly) over ancestral territory — through recognition of Indigenous land rights — is critical to articulating and implementing effective climate change education. Their research also concludes that collaborative and intergenerational learning are key to community-based solutions. Whereby context-specific solutions become "rooted in the principles of reciprocity, respect and shared responsibility" (12), offering sustainable practices that are achieved through the integration of enduring cultural ecological knowledge.

Ryan O'Toole

Donald, D. (2012). Indigenous Métissage: A Decolonizing Research Sensibility. International Journal of Qualitative Studies in Education, 25(5), 533–55.

This article is a report on the theoretical origins of Indigenous Métissage — a relational research sensibility concerned with decolonizing Aboriginal and Canadian relations through artifacts, places, and stories. Indigenous Métissage harnesses the tensions between conflicting narratives — specifically, between Aboriginal and Canadian understandings of history — as a productive and creative force. These narrative tensions contribute to knowledge by "braiding" distinct historical accounts, uncovering shared understandings. Donald synthesizes the literature on relationality, hermeneutics, and Indigenous research methodologies with personal experience to build an overview of Indigenous Métissage as a relational approach to research.

One central goal of Indigenous Métissage is to "enact ethical relationality as a philosophical commitment" (535). Ethical relationality recognizes human relationality as an ecological concept that does not deny difference but seeks to understand how our distinct histories and experiences position us in relation to one another. Narratives transform items into cultural artifacts and turn spaces into meaningful places. When Indigenous and Canadian narratives about artifacts and place conflict, people co-create stories, relationships, and experiential knowledge by "braiding" these narratives rather than merely hybridizing or combining them.

Lexi House

Horning, D., & Baumbrough, B. (2021). Contributions to Urban Indigenous Self-Determination: The Story of Neeginan and Kaupapa Māori. The Australian Journal of Indigenous Education 50(2), 393–401.

In this article, the authors discuss initiatives in two colonized territories, Canada and Aotearoa, New Zealand, to combat disparities caused by discrepancies in treaty agreements. These are Neeginan, a "cultural hub in the city that addresses the unique needs of Indigenous peoples…" (395) and the Kaupapa Māori movement, which has transformed primary school education to become "rich in Maori knowledge, traditions and cultural values communicated through the Maori language" (396). The authors compare and contrast these initiatives, while being praised for their success in the face of colonial oppression. By employing relationality within the framework of an urban Indigenous environment, both initiatives succeeded, challenging predominant assumptions of Indigenous people as "inferior" (398). The authors also laud these initiatives as being model examples of Indigenous self-determination in an urban context.

These initiatives show a commitment to relationality that flourishes within and despite a colonial system. By using relationality in one's practice, these initiatives have been extraordinarily successful and positive for urban Indigenous communities. This article emphasizes the importance of relationality beyond simply within Indigenous communities, but rather throughout society as a whole. These initiatives were able to shift non-Indigenous perceptions of Indigenous communities, aiding in the destruction of barriers faced by Indigenous peoples when creating meaningful policy changes. This relationality aided in furthering Indigenous self-determination in urban settings.

Maïlys Paccoud

Gareau, P. L. (2023). Making Kin: Indigenous Relationality in Promoting Public and Political Knowledge about Religion. *Studies in Religion/Sciences Religieuses, 54*(2), 167–172.

Gram-Hanssen, I., Schafenacker, N., & Bentz, J. (2022). Decolonizing Transformations Through 'Right Relations'. *Sustainability Science 17*(2), 673–85

This article examines settler colonial and Indigenous sociopolitical relations within the context of religion and relationality. Indigenous scholar Paul Gareau discusses how, within settler society and particularly within the academy, Western ways of thinking are normalized over Indigenous knowledge, which perpetuates Indigenous dispossession. This research encourages explicitly scholars of religion to understand Indigenous relationality and asks, "Does the scholar of religion have a particular role in promoting public and political knowledge and understanding of religion(s)?" Gareau says scholars have an active role; this work is important in creating structural change towards Indigenous sovereignty (168). Gareau states, "Religion has an explicit and implicit sociopolitical influence that drives public discourse," which affects community identity (168). Due to settler colonial enforcement through politics, capitalism, resource extractions and belief systems, Indigenous communities are forced to work against the sociopolitical course that works against Indigenous sovereignty and nation-building.

Drawing on research from multiple Indigenous scholars, Gareau provides evidence on the importance of critical Indigenous theory, relationality, and ways of being. Gareau says that Indigenous nations are continuously navigating various collectivities of kinship connections guided by a non-directive approach and motivated by the self-determination and sovereignty of different nations, both "human and other-than-human" (169). These kinship relations do not only connect with Indigenous knowledge but can also be used to inform non-Indigenous communities about relationality. The article provides three reflections on operationalizing kinship relations within religion and relationality, including "Centering relationality in our thinking, teaching, research and writing on religion," "Positionality: Who are you from and where are you positioned?" And "'The Visiting Way,' sharing spaces and relating to each other" (171). By incorporating these steps, effective structural change within public and political knowledge towards Indigenous relationality can be achieved.

Kyla Lindsay

This paper explores relationality within the context of climate change and decolonization. The authors state that climate change has been viewed as a consequence of colonization and capitalism through exploitation (673-674) and that it is crucial to adapt climate change research by turning to Indigenous knowledge and decolonization practices. The authors use research on climate change, colonization and Indigenous knowledge while including insights from their research experience through personal stories and reflection. The authors discuss how there is an urgent need to act on the effects of climate change. However Indigenous environmental knowledge is still overlooked within this context (675-676), acknowledging that colonization is a reason for this and that decolonization and relationality can work against the dominant societal view.

A central concept discussed throughout this article is "right relations," which they state is "grounded in Indigenous ontologies characterized by relationality and reciprocity among both human and non-human relatives" (675) and signifies an obligation to these relationships, which they argue climate change being a relationship problem. The authors also explain that "right relations" is about relationship building and moving forward stating that "if colonization implies extraction and oppression, decolonization implies 'right relations' with an emphasis on respect, reciprocity and just actions" (677). Through research and narrative reflections, the authors expand on four themes which help to embody 'right relations' through research. They are listening deeply, practicing self-reflexivity, creating space and being in action (678, 682).

Kyla Lindsay

Hoskins, T. K., & Jones, A. (2020). Māori, Pākehā, Critical Theory and Relationality: A Talk by Te Kawehau Hoskins and Alison Jones. New Zealand Journal of Educational Studies 55(2), 423–29.

Jacob, M. M., Sabzalian, L., Anderson, R. N., Muniz, H. R., Simmons, K., & Beavert, V. R. (2024). "Indigenous Genealogies of Relational Knowledge: Cedar Tree and Gray Squirrel as Important Relatives and Teachers. Genealogy 8(1): 19–19.

Te Kawehau Hoskins and Alison Jones come together as writers and thinkers from Aotearoa to discuss their perspectives on meaningful and useful discourse between Indigenous and settler actors within various societal spheres. Hoskins and Jones use their differing positionalities to frame their arguments around how we ought to work towards better relationships and more just outcomes. Within this overarching purpose, the authors commend and critique critical theory to theorise more generally settler-coloniser relations and Māori political possibilities. Specifically, they value critical theory's language for analysing relationships as it pertains to dominant and subordinate power relations, specifically the "coloniser and the colonised" (425). However, they contend that critical theory often creates unnecessary, restrictive binaries that revert to colonial logics in a way that does not account for the complexities of Māori practices and concepts.

Beyond this (and in terms of relationality), Hoskins comes from a combined Pākehā and Māori background and suggests that we should look towards Māori ontological practices to rethink patterns of power and interrelations. Jones comes from Pākehā descent and suggests that non-Māori individuals should look to have an open orientation to Māori interests, embrace disappointment, discomfort, and uncertainty, commit to relationships for the long haul, and be active learners in order to improve their way of relating with others (427). Jones cautions against a series of surface-level practices that seem innocent and kind at face value, but end up replicating problematic behaviours that still centre settler goals and objectives. The author's insights are valuable to scholars and practitioners interested in decolonization, relationality, and Indigenous studies more broadly.

<div style="text-align:right">Claire Neilson</div>

This article explores the significance of Indigenous genealogies of knowledge, which encompass ethical, intellectual, and relational elements — analyzing the importance of storytelling and stories in Indigenous education systems, specifically focusing on the Yakama people's knowledge (1). The article highlights the role of stories as carriers of knowledge within Indigenous communities and the importance of reflection for Western institutions seeking to establish and sustain mutually beneficial relationships with Indigenous peoples to recognize and adhere to Indigenous knowledge systems (2-3). The authors' research methodology is based on their own experiences, a collection of published stories from the Yakama community, the multiple organizations of storytelling circles, and input from Indigenous academia (6-7). These elements are utilized to strengthen their argument.

The article's authors draw their approach from the relational and interconnected forms of knowledge of the Yakama nation, as all the authors have strong ties to the Yakama people (2). This distinctive perspective enriches their work and makes it especially relevant to relationality. In the article's introduction, as part of the Indigenous introduction protocol, they invite the readers to engage with their work and themselves (1). This article is significantly important as it encourages self-awareness and reflection as critical components of relationality, as demonstrated through storytelling and storytelling circles (5-7). Intended for non-Yakama peoples who come to work within the community, this article aims to help non-Indigenous readers comprehend the potential benefits of alternative epistemologies and how they might incorporate Indigenous knowledge and viewpoints into their understanding of concepts and within their lives (9).

<div style="text-align:right">Tamara Blesse</div>

Kolopenuk, J. (2020). Miskâsowin: Indigenous Science, Technology, and Society. Genealogy 4(1), 21–21.

Lindstrom, G. (2024). Rethinking Critical Thinking, Diversity and Indigenous Awareness from a Blackfoot Perspective. Identities 32(1), 20–36.

Jessica Kolopenuk explores Indigenous Science, Technology, and Society (STS) practices in this article. Kolopenuk writes about Indigeneity as a site of "relationally produced knowledge" (1). She uses the Cree theory of Miskâsowin, which encompasses science, technology, and society. Through this lens, she analyzes how STS is related and how changes in technology, specifically in genomics and genealogy science, are formed in relation to Indigenous people. She explores the relevance of genomic biotechnologies to Indigenous people by outlining the role of genealogy in legally defining "indigeneity" through policies such as the Indian Act. Genomic biotechnologies are, therefore, acutely important to Indigenous people as policy-making by governments is still primarily based on genetic and genealogical Indigenous identities (3). Further, genomic sciences have always affected Indigenous people as they were treated as scientific subjects to be studied (2). This historical and ongoing objectification has led to initiatives calling for the governance of genomic information, both historically and contemporary, by and for Indigenous people.

Kolopenuk ties this to relationality by exploring creation stories and explaining that genealogy is not how the Cree people speak about their relations. Instead, their relations are all around them, and are them: "I am my relations" (8), not simply traced through genomic or genealogical sciences. She advocates for "building relationships" (7) through research rather than upholding academic hierarchies that reinforce racist categorization of Indigenous peoples. She then embodies this relationality by sharing an analysis of her body through poetry and academic writing for the paper's second half, exemplifying the place relationality can and should hold in scientific writing.

<div align="right">Maïlys Paccoud</div>

By using Blackfoot ontological responsibilities, Lindstrom outlines how to be a "full relational human being" (2) in relation to equity, diversity, and inclusion (EDI) in the workplace. In particular, she critiques critical thinking as a tool for EDI and rethinking how critical thinking should be taught and executed in academia. She uses a first-person narrative, emphasizing her positionality in the paper. Her methodology is mainly reflection, using observations she has made in academia to critique EDI initiatives in colonized countries within Western educational systems. The author also uses a literature review to inform her analysis of how current approaches to diversity and cultural awareness are problematic.

By analyzing the literature and laying out the current problems in EDI and approaches to critical thinking in academia, the author lays the groundwork to explore how Blackfoot responsibilities can be used and/or modelled to enhance EDI in the workplace. Lindstrom emphasizes a Blackfoot relational paradigm called "Kimmapipitsim," meaning "to walk through life with kindness and compassion" (12). This paradigm is grounded in one's relatedness to the world and others around them, creating a responsibility to welcome others despite cultural differences rather than simply being aware of one's differences. This article is important in recognizing tangible ways in which EDI can be enhanced in academia, namely through practices of relationality.

<div align="right">Maïlys Paccoud</div>

Lumā Vaai, U. (2023). Philosophical Vectors of Oceanic Diplomacy and Development: The Samoan Wisdom of Restraint Meets the Australian Indigenous Relationalist Ethos. Australian Journal of International Affairs 77(6), 677–81.

Macklin, R. (2020). Unsettling Fictions: Relationality as Decolonial Method in Native American and South African Literatures. Ariel 51(2–3), 27–55.

Lumā Vaai comes from a Samoan background and focuses his work on Pasifika relationality, relational theology, and philosophy. In this article, Vaai uses his reflections from a past lecture by Mary Graham and Morgan Brigg that focused on the "whole of life" perspective as well as his own cultural knowledge of tōfā taofiofi (the wisdom of restraint) to theorise how our politics, diplomacy, and decision-making ought to be guided moving forward (677). Vaai's reflections on the "whole of life" perspective assert the essentiality of shifting thought towards seeing life as a combination of mutual contradictions instead of competing contradictions (677-678). Moving beyond the restrictive binary of 'either/or' to 'both/and thinking' allows one to observe how various aspects of life, like fortunate and misfortune or tranquility and disaster, are closely intertwined, allowing for better resilience, well-being and competency within all facets of life.

Vaai also describes tōfā taofiofi (the wisdom of restraint), which is found in Samoan culture and represents the importance of content (what to speak), time (when to speak), situating in place/space (where to speak), and method/approach (how to speak) (679). He makes an important distinction when speaking about autonomy more broadly. Vaai states that the Indigenous idea of autonomy is not so much about whether there is a right to speak or do something but whether or not there is the right content, time, place and approach available (679). Likewise, he asserts that it is not always about what you know but more about how much you know and your ability to control what you know (679). This wisdom of restraint has applications in maintaining the well-being of humans, intranation relations, fauna, and the land (679-680). Overall, Vaai's position contends with the importance of slowing down and being purposeful, observing respectful relational values, and being open to unlearning and relearning certain tendencies within contemporary diplomacy.

Claire Neilson

This article explores the significance of Indigenous genealogies of knowledge, which encompass ethical, intellectual, and relational elements — analyzing the importance of storytelling and stories in Indigenous education systems, specifically focusing on the Yakama people's knowledge (1). The article highlights the role of stories as carriers of knowledge within Indigenous communities and the importance of reflection for Western institutions seeking to establish and sustain mutually beneficial relationships with Indigenous peoples to recognize and adhere to Indigenous knowledge systems (2-3). The authors' research methodology is based on their own experiences, a collection of published stories from the Yakama community, the multiple organizations of storytelling circles, and input from Indigenous academia (6-7). These elements are utilized to strengthen their argument.

The article's authors draw their approach from the relational and interconnected forms of knowledge of the Yakama nation, as all the authors have strong ties to the Yakama people (2). This distinctive perspective enriches their work and makes it especially relevant to relationality. In the article's introduction, as part of the Indigenous introduction protocol, they invite the readers to engage with their work and themselves (1). This article is significantly important as it encourages self-awareness and reflection as critical components of relationality, as demonstrated through storytelling and storytelling circles (5-7). Intended for non-Yakama peoples who come to work within the community, this article aims to help non-Indigenous readers comprehend the potential benefits of alternative epistemologies and how they might incorporate Indigenous knowledge and viewpoints into their understanding of concepts and within their lives (9).

Ryan O'Toole

Martin, B. (2017). Methodology Is Content: Indigenous Approaches to Research and Knowledge. Educational Philosophy and Theory 49(14), 1392–1400.

In this article, Brian Martin aims to demonstrate ideology's inherent philosophical separation from lived experience in Western knowledge and research methods. Martin establishes Western ideology as interpellations of an imagined consciousness to highlight how the distance between the individual (subject) and "existence" deprives knowledge of "relational agency" (1393). In offering this analysis, the author deconstructs the Western research process into a linear progression to highlight in what manner and where Western systems of knowledge – grounded in scientific inquiry – separate the "how" (method) from the "why" (content) (1393). The destruction aims to identify how Western processes aimed at acquiring knowledge may be "of use to an Indigenous worldview" (1393).

By narrowing the inception point of separation between ideology and lived experience in Western research practices, Martin contrasts the intrinsic nature of relationality in (Australian) Aboriginal research practices (1395). To highlight this contrast, they refer to a relational ontology "where nature, the body and materiality can be in their own becoming whilst at the same time involving our role in the practices of knowing and becoming" (1398). They emphasize positioning (of oneself, Country and knowing) as key to opposing the separation of ideology and lived experience. Martin offers that Country informs identity, belief systems, and culture, diffusing the notion that knowledge is "tied [only] to the knower" (1396,1398). The conclusion of this process aims to exemplify how Indigenous knowledge can be communicated through a Western paradigm. In doing so, a "relational narrative within the research epistemology" can evolve, where the coexistence of agency among all entities involved in the research is fostered (1399).

Claire Neilson

Martin, K. (2023). Kinship Is Not a Metaphor. Settler Colonial Studies 13(2), 219–40.

Keavy Martin examines the "performance of treaty relationality" in this article, focusing specifically on Treaty 6 and white settler disavowal and counterfeiting of Indigenous relationships and kinships (221). Martin positions their argument around Commissioner Alexander Morris and his strategic adoption of (Indigenous) relational language in speeches he delivered during treaty negotiations in 1876. Martin reflects on their understanding as a white settler of treaties as adoption ceremonies binding settlers (as kin) to enduring relationships and obligations with human and non-human entities (220). Morris' use of (Indigenous) kinship terminology in the treaty-making process is then highlighted, crystallizing his use of kinship as a metaphor. This is an exploitative process that Martin demonstrates as diminishing the significance of settlers' adoption as kin into Indigenous territories and law. Martin leverages Morris' misuse of kinship terminology to demonstrate the violence of metaphors and how they are "imbued with ideology" (226–227), exemplified by "treaty partners [remaining] largely ignorant of their status, and their obligations, as relatives" (221).

The author also ties Morris's use of kinship as a metaphor to his lack of understanding of kin-making significance when participating in a pipestem ceremony. By connecting the Commissioner's performative acts, Martin furthers their argument that Morris' actions negatively impacted white settlers' contemporary understanding of their "status as relatives" (231). Martin concludes the article by reflecting on becoming a good relative to counter-colonial notions of relationship.

Ryan O'Toole

Martinez, D. J., Cannon, C. E. B., McInturff, A., Alagona, P. S., & Pellow, D. N. (2023). Back to the Future: Indigenous Relationality, Kincentricity and the North American Model of Wildlife Management. Environmental Science & Policy 140, 202–7.

This article argues that Indigenous knowledge has a critical role to play in the future of just and sustainable wildlife management on Turtle Island. In particular, "radical relationality" and "kincentricity" offer enormous potential for informing stewardship and recovery efforts (202). The authors review three case studies of tribal wildlife stewardship programs in California — the Maidu Summit Consortium's beaver restoration project, the Karuk Tribe's elk management program, and the Yurok Tribe's condor recovery efforts — combining observation from these restoration projects with wisdom and teachings from each nation regarding the particular animal involved in conservation.

The authors argue that one way to advance wildlife conservation is by centering Indigenous principles, such as "kincentricity," which is "a view of humans and nature as part of an extended ecological family that shares ancestry and origins" (203). Under this, wildlife possess agency and can serve as teachers and elders. By recognizing the autonomy and wisdom, of plants and animals, we seek to protect our approach to wildlife management. Grounded in this recognition, radical relationality offers more sustainable and just solutions.

Lexi House

Mbah, M. F., Bailey, M., & Shingruf, A. (2024). Considerations for Relational Research Methods for Use in Indigenous Contexts: Implications for Sustainable Development. International Journal of Social Research Methodology 27(4), 431–46.

This article explores applying relational processes in research with Indigenous communities to support positive research outcomes in sustainable development. The authors argue that prioritizing relationality is necessary for sustainable development in an Indigenous context as it "seeks to enact epistemic justice" by centering Indigenous perspectives (433). The authors argue that relational methods, such as surveys (created in collaboration with Indigenous Peoples), narrative interviews, and "yarning," offer space for empathic listening where Indigenous values and perspectives are deeply felt (433). In providing these examples, the authors aim to contour "key principles of good practices" for researchers to consider when seeking to achieve sustainable development with Indigenous communities (434).

The authors employ a postcolonial theoretical framework for their work, contrasting their approach to "Ubuntu" - an African relational philosophy meaning "I am because of who we all are" (432). The contrast aims to demonstrate how postcolonial theory offers a decolonized space to amplify shared community values and interconnectedness. By conducting a systematic review of literature from 2012 to 2021, the article identifies five essential characteristics of relational methods used in Indigenous research: collaboration, trusting and reciprocal relationships, flexibility, relational data, and reflexivity. The authors establish these characteristics as the principles of good practice necessary for "culturally sensitive research" (441). By adhering to these principles, the authors demonstrate how research can dismantle Western hegemony by conducting research with "respect, attention, care, and commitment" to Indigenous communities (443).

Ryan O'Toole

Meighan, P. (2022) Duthchas, a Scottish Gaelic Methodology to Guide Self-Decolonization and Conceptualize a Kincentric and Relational Approach to Community-Led Research. International Journal of Qualitative Methods 21

Moreton-Robinson, A. (2017). Relationality: A Key Presupposition of an Indigenous Social Research Paradigm. In C. Anderson & J. M. O'Brien (Eds.), Sources and Methods in Indigenous Studies (pp. 69–77). Routledge.

In this article, Paul Meighan explores the impact of a researcher's worldview on methodology by detailing a journey toward self-decolonization. They were involved in a process supported by a community-led research project, focusing on Anishinaabe language revitalization. Meighan highlights their positionality and self-location as Gàidheal (Scottish Gael) as being important to informing their research given the near eradication of Gaelic language and culture at the hands of British Imperialism in the 18th and 19th centuries. The author aims to connect their personal Gàidhlig (Scottish Gaelic) language reclamation journey to that of the Ketegaunaseebee (Garden River First Nation) by employing a kincentric research methodology called Dùthchas. Dùthchas (a Gaelic worldview) "stresses the interconnectedness of people, land, culture and an ecological balance among all entities, human and more than human" (4) and supports an understanding of the author's research within an Anishinaabe research paradigm (2).

Meighan identifies five key principles in conceptualizing Dùthchas as a methodology: "interconnectedness; responsibility; respect; ecological balance; and kinship" (5). The paper demonstrates how Dùthchas facilitates a kincentric and relational approach, integrating ethical principles into every research stage by reflecting on the Ketegaunaseebee pilot project. In doing so, Meighan demonstrates responsibility "to the qualitative research co-creation process, the participants, the interpretation, and the analysis" (10). The author highlights the importance of adapting methodologies to the cultural and contextual specifics of the community involved to support ethical relations that follow local protocols and worldviews.

Ryan O'Toole

This article posits relationality as the "interpretive and epistemic scaffolding" (69) that shapes and supports Indigenous social research; these methods are culturally specific, nuanced, and place-based, emerging from the cultural context of the research and the researchers. Moreton-Robinson examines the literature on Indigenous research methodologies produced in Canada, the United States, Hawaii, Australia and New Zealand, following the relational similarities of Indigenous researchers in these areas.

Moreton-Robinson takes a "density" approach to defining "Indigenous research methodologies": these unique methods emerge from Indigenous onto-epistemologies. She argues that the "actualities of our living, knowing and disciplinary training" (70) — that is, our dense, nuanced lived experiences — provide the epistemological grounds for theorizing and researching. This process of knowledge-generation is shaped by relationality; it is a cornerstone of Indigenous ontologies and a distinct Indigenous social research presupposition within academia. Methodologically, an Indigenous social research paradigm is characterized by "collaborative and participatory research" (75) that prioritizes our connectedness with the earth and with one another.

Lexi House

Nutton, J., Lucero, N., & Ives, N. (2020). Relationality as a Response to Challenges of Participatory Action Research in Indigenous Contexts: Reflections from the Field. Educational Action Research 28(1), 100–11.

O'Donnell, E., Clark, C., & Killean, R. (2024). Rights and Relationality: A Review of the Role of Law in the Human/Water Relationship. Water Alternatives 17(2), 207–38.

Nutton, Lucero and Ives come from different positionalities to discuss the challenges of Participation Action Research and how relationality ought to continue to be a central aspect of all projects moving forward and a means of re-imagining the notion of participation in research (101-102). They each use their experiences from conducting research in the field to inform their reflections. Nutton is non-Indigenous and asserts the importance of ignoring pressures to conduct research quickly and instead focus on engaging in quality relationships with research participants (104). Such practices have enabled her to foster trusting relationships that co-produce meaningful and practical knowledge that benefits the Indigenous community involved. Lucero identifies as having mixed ancestry of a variety of places. She maintains the importance of reflecting on your own positionality and purpose or motivation for conducting research, particularly in Indigenous contexts (102).

Lucero also reflects on the importance of keeping participants highly involved and aware of ongoing research challenges, successes and any concerns surrounding restrictive administrative structures that hinder relationship building to build trusting relationships (105-106). Ives is Indigenous of mixed-blood Choctaw descent and advocates for identifying research embedded in relationality (108). Ives submits that good research processes cannot de-link relationality and participation at any research phase with Indigenous communities (106). Overall, Nutton, Lucero, and Ives come together to provide a paper that provides necessary points for further dialogue on re-envisioning research methods that center relationality more explicitly and effectively (109).

Claire Neilson

O'Donnell et al. conducted a literature review on water rights and water relationality from a legal standpoint (207). In their review, they incorporate legal frameworks and texts from Indigenous scholars to inform their argument that water rights are inherently relational (208). The authors outline their search terms, the databases used, and include a detailed methodology of how the literature review was undertaken (209). Further, they explore water rights in three ways: "water as a private right (to take and use), the human right to water, and the rights of rivers" (208). They continue to analyze water relationality in literature through water commons, Indigenous laws, and environmental restorative justice (208). These all differ in their ways of relating to water. However, all of them still incorporate water relationality.

The literature review that the authors undertook found that none of these water discourses can be discussed without the other; they are inextricably linked (208). Relationality to water underpins any legal right to water, as law governs the relationship to water, and water governs the existence of humans on Earth (208). The authors argue that water relationality should be explicitly recognized and used in law as this could aid humans in building a "good relationship" with water, something the authors emphasize is urgent in a quickly changing climate (209). By analyzing water relationality and its relationship to water rights on a global scale, the authors demonstrate the importance of relationality in law and legal frameworks around the world.

Maïlys Paccoud

Prehn, J., Baltra-Ulloa, J., Canty, J., & Williamson, M. (2022). What is the Best Thing About Being an Indigenous Father in Australia? Australian Social Work 75(3), 358–71.

This paper qualitatively explores the relationality involved in being an Indigenous father in Australia. The paper is written predominantly by social workers, whose goal here is to challenge predominant societal assumptions about Indigenous fathers as "disinterested and disengaged" — assumptions which have very real consequences for fathers as child protection agencies still profoundly rooted in colonialism operate in Australia (360). The authors conclude the paper by discussing the need for those collaborating with Indigenous fathers to reflect on the biases introduced by these societal assumptions. The methodology used in this paper is survey and analysis of the survey results from the question: "What is the best thing about being a father?" (362). The results can inform a strengths-based approach to Indigenous fathering in Australia, which can, in turn, better support Indigenous fathers, preventing the continuation of child removal practices.

Relationality can be seen in the survey responses analyzed by the authors. Many fathers replied that love and being together were the best parts of being a father (364). Acknowledging this relationality and applying it to one's practice when working with Indigenous fathers can help critically reflect on biases and aid in displacing the "normalization of White middle-class worldviews" (368). The authors posit relationality as "essential to enabling Indigenous being, belonging, and connection, crucial to Indigenous people learning how to be in the world" (360).

<div align="right">Maïlys Paccoud</div>

Provost, S., A. W. Russell, J. N. M. Viaña, C. Koroheke, and S. Finlay-Smits. 2024. "On Intersecting Modes of Responsibility in Australia and Aotearoa New Zealand: A Case for Reimagining Responsible Innovation." Journal of Responsible Innovation 11(1).

Espig et al. bring forth the concept of responsible innovation, an existing approach from the Global North, and investigate its possible applications to Australia and Aoteroa (1). The authors assert the importance of digging into the moral foundations of responsible innovation to decide whether the concept holds any value to Australian and Aoteroa contexts, communities or cultures and be subsequently reimagined and reconfigured to work (1). Espig et al. conclude that responsible innovation could be a valuable concept to Australia and Aoteroa, but only if the current ontological and epistemological incommensurability are recognized and addressed to align with its new geographic application (6).

Part of this requires the foundational ethos of collective stewardship (taking care of the future) within the concept of responsible innovation to expand toward more inclusive and multifaceted dimensions, emphasizing broader ideas of responsibility, relationality, obligation and notions of care as it pertains to human, natural and spiritual worlds (1). Indeed, Indigenous responsibility goes beyond reciprocity and includes deep and generous respect (3). As for relationality, there is a holistic recognition of the interlinked realms in the form of complex kinship webs connected to earth through their specific axiologies, ontologies and epistemologies (3). This article contributes to conversations about what it means to move toward responsible innovation by critically examining the necessary elements for meaningful dialogue between different cultures of responsibility (7). Such insights may have broader applications for future research, science, and innovation practices in Australia and Aotearoa.

<div align="right">Claire Neilson</div>

Robertson, C. (2024). Beading Back and Forth. 21: Inquiries into Art, History, and the Visual, 5(1).

The chapter argues that the acknowledgment of glass beads as entities promotes the development of new analytical methods that surpass linear temporal frameworks that thoroughly engage in the art of storytelling (50). It examines how Western philosophical frameworks resulted in narrow comprehensions of Indigenous art within the fields of art history and museums (50). This research challenges colonial knowledge structures and promotes future Indigenous makers in Canada's prairie region by adopting relational and dialogical epistemologies (50). Robertson's research method involves examining the practices of Indigenous beaders, focusing on how each artist recognizes their work as relational and how these artists convey knowledge in a way that challenges linear thinking (52).

Robertson emphasizes the significance of the relationship between Indigenous beaders and their beads/artwork in her chapter. The acknowledgement that the beaders see the beads as "beings" and "story keepers" (50, 66) demonstrates a crucial component in Indigenous epistemologies of relationality that physical objects/art can be treated the same as living relations. Robertson highlights that the process of beading is directly related to kinship ties in which the transmission of the intergenerational knowledge of the art is inherent in its process (60). What I find significant in this chapter is the incorporation of relationality in the exhibition of Indigenous work/art in museums and art galleries. By recognizing the "animacy of beads" (66), these institutions can effectively reconsider their ways of understanding material culture to view beadwork as relations, as Robertson explains that "when visited, [they] often share their stories" (54). The chapter addresses the problem of Indigenous material curation being perceived as relics of the past rather than recognizing the perspectives of the people from whom the material originates (54).

Tamara Blesse

Tuck, E., Stepetin, H., Beaulne-Stuebing, R., & Billows, J. (2023). Visiting as an Indigenous Feminist Practice. Gender & Education 35(2), 144–55.

This paper includes four Indigenous scholars from three different communities who write about visiting as an Indigenous feminist practice (144) and use their perspectives and research from additional scholars. They state that they do not characterize visiting as a research practice, however, that visiting is at the heart of how they research and that visiting centres relationality. They are interested in "visiting" as a framework because it suggests responsibility and relation to the past, present and future and how "Visiting enacts community roles, family roles, and kinship roles" and invites lessons to be learned through listening to stories (144-145).

Each of the four authors has a section within this paper that provides insight and knowledge on their perspectives on the practice of visiting. Author Billows discusses visiting through various practices such as art-making, walking and writing and through various senses such as sound, smell and touch (146-147). Visiting is all around and connective, through the smell of the fire or the feeling of dirt in one's hands. Author Stepetin writes about visiting through personal stories connecting to her community and family, learning from a young age the importance of stories, family and uplifting matriarchal societal systems (148). Author Beaulne-Stuebing discusses visiting plant medicines and caring for them as a research method (150). Author Tuck takes an approach through literature and elaborates on the different definitions of "visiting" and "visitation." How "visiting" is in the present moment and 'visitation' combines the act of both and an occurrence in time (152).

Kyla Lindsay

Tynan, L. (2021). What Is Relationality? Indigenous Knowledges, Practices and Responsibilities with Kin. Cultural Geographies 28(4), 597–610.

Using research from Indigenous scholars, stories, and the connection to Country this article discusses relationality and how it is connected to academic research. Tynan positions herself as a trawlwulwuy woman from Tebrakuuna in northeast Tasmania, in what is now known as Australia (598). Tynan capitalizes the word Country throughout this paper and states that it is used widely across Aboriginal groups in Australia to delineate understandings from the English word "land" (603), defining the word as more encompassing as a relation to plants, animals, humans and research.

Tynan asks, "If this paper is about relationality, will Country write this paper?" (598) and discusses how it is important, particularly for many Indigenous scholars, to practice relationality within their research, which she calls a "living practice" and a responsibility to kinship relations (597). There are examples provided through lessons and stories in subsections titled Otherness, Sky, Fire and Caring as Country (601) and how these are each interconnected with one another relationally and can be put into practice. Her goal is to discuss "literature in a relational way" (598) which is important work within academia where research has been extractive within Western society. Tynan compares the extractive events that happen to the land to the extractive nature of research, particularly towards Indigenous knowledge and communities. She states that relationality is about responsibilities and that research should be about "responsibility to Country and community first" (604).

Kyla Lindsay

Wijnagaarden, V., & Ole Murero, P. N. (2023). Osotua and Decolonizing the Academe: Implications of a Maasai Concept. Curriculum Perspectives 43(1), 33–46.

The article investigates the Maasai concept of osotua through the collaborative endeavour of a non-Indigenous scholar and an Indigenous elder. Osotua is a term that encompasses a variety of ideas and approaches that are present in Indigenous paradigms and systems (33). It is defined as accountability, sharing, kinship, and relationality. The academic significance and functional impact of osotua for decolonizing educational institutions lie in its capacity to foster diversity and multiple perspectives while prompting scholars to reflect on themselves (33). In addition, the article examines the impact of colonialism and neoliberalism on academia, proposing that osotua could provide a framework for reevaluating academic standards and practices (33). The methodology in this work incorporates Elder Old Muereo's extensive personal and professional expertise on the Maasai culture and people, emphasizing his knowledge of the concept of osotua.

Both Old Muereo and Wijingaarden discuss an essential aspect of relationality: the capacity for self-reflexivity, which enables individuals to consider multiple perspectives and critically question dominant ideologies within academia. Osotua is a vehicle for them to acknowledge that while a concept that can be as broad as this one, it symbolizes the space for "every voice to be present and acknowledged (without the need for agreement), making every person part of the community of knowledge" (43). The authors emphasize that global knowledge production should be practiced this way, and when it is, it is osotua, meaning that knowledge is being "created in the relationship between all" (43).
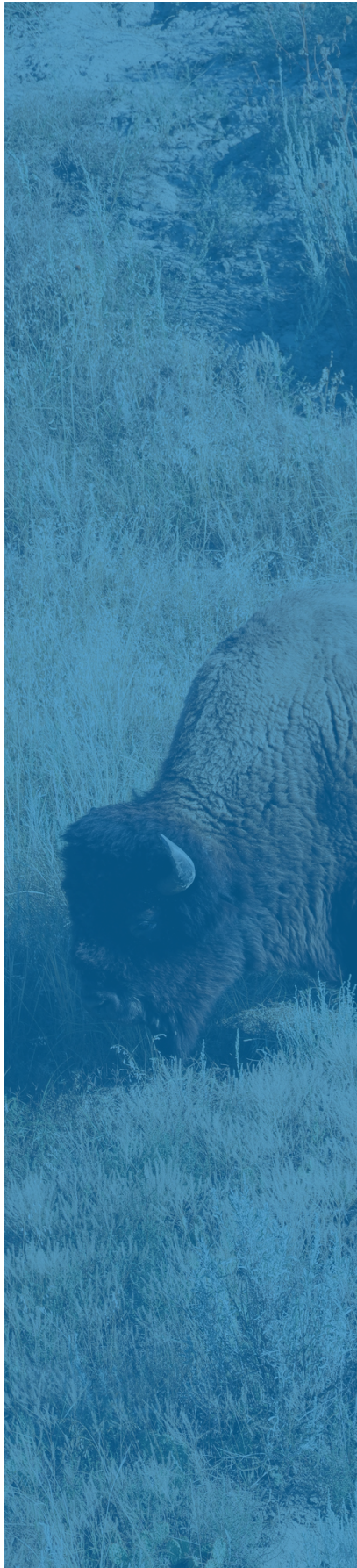
Tamara Blesse

Wildcat, M., and D. Voth. (2023). Indigenous Relationality: Definitions and Methods. AlterNative 19(2), 475–83.

This article enhances relational research methods by providing more precise definitions of Indigenous relationality through a three-part framework (476). It recognizes relationality as a global characteristic of Indigeneity while offering observations from specific Indigenous nations and evident in inter-Indigenous connections (476-478). This research provides an advanced approach to comprehending and implementing relationality in Indigenous research settings. The authors employed a research methodology that involved extensive discussions throughout their involvement in developing the Prairie Indigenous Relationality Network (476). Additionally, they actively engaged with academic literature throughout the article.

This article primarily focuses on Indigenous relationality as a mode of critical thinking. What stands out is this article's inclusion of a research methodology that can be utilized by scholars from both Indigenous and non-Indigenous backgrounds. The article provides a valuable resource for understanding and applying relationality in research and the research process (481).

Tamara Blesse