

American Indigenous Research Association

Bibliography

Dr. Lorelei A. Lambert, PhD, DS
Medical Ecology/Anthropology
Coordinator e-Learning Program
406.275.4842
Salish Kootenai College
PO Box 70
Pablo, MT 59855

Abatto, S. (2011). *Community profiles for health care providers*. Brisbane, QLD, Australia: Queensland Health.

Aboriginal Healing Foundation (2002). *The healing has begun: An operational update*. Ottawa, ON, Canada: Aboriginal Healing Foundation.

Aboriginal Youth Drug Strategy. (2009). *Harm reduction trainer's manual*. Ontario Federation of Indian Friendship Centres. Toronto, ON, Canada. Retrieved from <http://www.dopendn.ca/Harmreduction.pdf>

Absolon, K., & Willett, C. (2005). Putting ourselves forward: Location in aboriginal research. In L. Brown & S. Strega (Eds.). *Research as resistance*. (pp. 97-126). Toronto, ON, Canada: Canadian Scholars' Press.

Adams, D. W. (1995). *Education for extinction: American Indians and the boarding school experience, 1875-1928*. Lawrence, KS: University Press of Kansas.

American Indian Higher Education Consortium. (2012). *AIHEC AIMS Fact Book, 2009-2010*. Alexandria, VA: American Indian Higher Education Consortium.

Association of Canadian Universities for Northern Studies. (2003). *Ethical principles for the conduct of research in the north*. Ottawa, ON, Canada: Association of Canadian Universities for Northern Studies.

Australian Human Rights Commission (2010). *The community guide to the UN Declaration on the rights of indigenous peoples*. Canberra, Australian Capital Territory (ACT), Australia: Australian Human Rights Commission.

Australian Institute of Health and Welfare (2012). *Aboriginal and Torres Strait Islander health services report, 2010-11*. Canberra, Australian Capital Territory, ACT, Australia: Australian Institute of Health and Welfare.

Bailey, J. (2005). *You're not listening to me! Aboriginal mental health is different—don't you understand?* Paper presented at the 2005 National Rural Health Conference, Alice Springs, NT, Australia.

Baranowsky, A. B., Young, M., Johnson-Douglas, S., Williams-Keeler, L., & McCarrey, M. (1998). PTSD transmission: A review of secondary traumatization in Holocaust survivor families. *Canadian Psychology/Psychologie canadienne*, 39(4), pp. 247-256.

Barnes H. W. (2000). Collaboration in community action: A successful partnership

between indigenous communities and researchers. *Health Promotion International*. 15 pp. 17-25.

Baskin, C. (2005). *Circles of inclusion: Aboriginal worldviews in social work education*. Doctoral dissertation, University of Toronto Canada. Retrieved June 2, 2008, from *Dissertations & Theses: Full Text database*. (Publication No. AAT NR27745).

Battiste, M. (Ed.). (2000). *Reclaiming indigenous voice and vision*. Vancouver, B.C., Canada: UBC Press.

Battiste, M. & Henderson, J. Y. (Eds.). (2000). *Protecting indigenous knowledge and heritage: A global challenge*. Saskatoon, SK, Canada: Purich Publishing Ltd.

Beals, J., Manson, S. M., Croy, C., Klein, S. A., Whitesell, N. R., Mitchell, C. M., & AI-SUPERPPF Team. (2013). Lifetime prevalence of posttraumatic stress disorder in two American Indian reservation populations. *Journal of Traumatic Stress* 26(4). pp. 512-520.

Bigart, R. & Woodcock, C. (Eds.). (1996). *In the name of the Salish and Kootenai nation: The 1855 Hell Gate Treaty and the origin of the Flathead Indian Reservation*. Pablo, MT: Salish Kootenai College Press.

Biser, J. A. (1998). *Really wild remedies—Medicinal plant use by Animals*. Retrieved from

<http://nationalzoo.si.edu/publications/zoogoer/1998/1/reallywildremedies.cfm>.

Blood, N., & Heavy Head, R. (2007). *Blackfoot influence on Abraham Maslow*, Presentation at University of Montana. Missoula, Montana. Retrieved from www.blackfootdigitallibrary.org.

Brant-Castellano, M. (2000). Updating aboriginal traditions of knowledge. In G. J. S. Dei, B. L., Rosenberg. (Eds.). *Indigenous knowledges in global contexts*, (pp. 21–36). Toronto, ON, Canada: University of Toronto Press.

Brasfield, C. (2001). Residential school syndrome. *BC Medical Journal*, 43(2), pp. 78–81.

Brave Heart, M.Y. H., (2003). The historical trauma response among natives and its relationship with substance abuse: A Lakota illustration. *Journal of Psychoactive Drugs*, (35)1, pp. 7–13.

Brayboy, B. M. J. (2005). Toward a tribal critical race theory in education. *The Urban Review*, 37(5), pp. 425-445.

Bretherton, D., & Mellor, D. (2006). Reconciliation between aboriginal and other Australians: The “stolen generations” *Journal of Social Issues*, (62)1, pp. 81–98.

Bruchac, J. (2005). *Foot of the mountain and other stories*. Duluth, MN: Holy Cow! Press.

Bussidor, I., & Bilgen-Reinart, U. (1997). *Night spirits: the story of the relocation of the Sayisi Dene*. Winnipeg, MB, Canada: University of Manitoba Press.

Cajete, G. (2000). *Native science: Natural laws of interdependence*. Santa Fe, NM: Clear Light Publishers.

Canada, Indian and Northern Affairs Canada: Ottawa, ON. 2009.

Retrieved from: www.ainc-inac.gc.ca/index-eng.asp.

Canada, Public Health Agency of Canada (2006). *The human face of mental health and mental illness in Canada*. Ottawa, ON, Canada: Minister of Public Works and Government Services Canada.

Canada, Royal Commission on Aboriginal Peoples. (1996). Report of the Royal Commission on Aboriginal Peoples. Vol.1, Looking forward, looking back. Ottawa, ON: The Commission.

Canadascope: Canadian Tourism Product e-Bulletin, May 24, 2011. Retrieved from <http://www.canadascopebulletin.com/May2411.html>

Cardinal, T. (2010). *For all my relations - An autobiographical narrative inquiry into the lived experiences of one aboriginal graduate student*. Masters thesis, University of Alberta, Edmonton, AB, Canada.

Cariboo Tribal Council (1991). Faith misplaced: Lasting effects of abuse in a First Nations community. *Canadian Journal of Native Education*, 18(2), pp. 161-197.

Castellano, M. B. (2004). Ethics of aboriginal research. *Journal of Aboriginal Health*, 1(1), pp. 98-114.

Catanzaro, F. B. (2002). *With the 41st Division in the Southwest Pacific: A foot soldier's story*. Bloomington, IN: Indiana University Press.

- Chiasson, P. (2006). *The island of seven cities. Where the Chinese settled when they discovered America*. New York: St. Martin's Press.
- Chilisa, B. (2012). *Indigenous research methodologies*. Los Angeles, CA: Sage.
- Close, D. (2009). *What the Abenaki say about dogs*. Warren, VT: The Tamarac Press.
- Cole, P. (2002). Aboriginalizing methodology: Considering the canoe. *Qualitative Studies in Education*. 15(4). pp. 447-459.
- Corrado, R. R., & Cohen, I. M. (2003). *Mental health profiles for a sample of British Columbia's survivors of the Canadian Residential School System*. Ottawa, ON, Canada. Aboriginal Healing Foundation.
- Cruikshank, J. (1990). *Life lived like a story: Life stories of three Yukon native elders*. Lincoln, NB: University of Nebraska Press.
- Dana-Sacco, G. (2010). The indigenous researcher as individual and collective. *American Indian Quarterly*. 34(1), pp. 61-82.
- Day, A., Nakata, M. N., & Howells, K. (2008). *Anger and indigenous men: Understanding and responding to violent behavior*. Leichhardt, NSW, Australia: Federation Press.

Deloria, V., Jr. (1995). *Red earth, white lies: Native Americans and the myth of scientific fact*. New York: Scribner.

Deloria, V., Jr. (2006). *The World we used to live in: Remembering the powers of the medicine men*. Golden, CO: Fulcrum Publishing.

Dodson, M. (1995). *Aboriginal and Torres Strait Islander Social Justice Commission, Third Report*. Canberra, ACT, Australia: Australian Government Publishing Service.

Duran, E. (2006). *Healing the soul wound: Counseling with American Indians and other native peoples*. New York: Teachers College Press.

Duran, E., & Duran, B. (1995). *Native American postcolonial psychology*. Albany, NY: State University of New York Press.

Durie, M. (2001). *Cultural competence and medical practice in New Zealand*. Paper presented at Australian and New Zealand Boards and Council Conference. Wellington, NZ.

EDSITEment! National Endowment for the Humanities. (n.d.) Australian Aboriginal art and storytelling. Retrieved from <http://edsitement.neh.gov/lesson-plan/australian-aboriginal-art-and-storytelling>

Elder, B. (1998). *Blood on the Wattle: Massacres and maltreatment of aboriginal Australians since 1788*. Sydney, NSW, Australia: New Holland Publishers.

Elliott-Farrelly, T. (2004). Australian aboriginal suicide: The need for an aboriginal suicidology? *Australian e-Journal for the Advancement of Mental Health*, 3(4), pp. 138-145.

Ermine, W., Sinclair, R., & Jeffery, B. (2004). *The ethics of research involving indigenous peoples: Report of the Indigenous Peoples' Health Research Centre to the Interagency Advisory Panel on Research Ethics*. Saskatoon, SK, Canada: Indigenous Peoples' Health Research Centre.

Fannon, F. (1961). *Studies in a dying colonialism, or a dying colonialism*. New York: Grove Press.

Fetterman, D. M. (2010). *Ethnography: Step-by-step*. (3rd edition) Los Angeles, CA: Sage.

Finnan, M. (1999). *The Sinclair saga: Exploring the facts and the legend of Prince Henry*

- Sinclair*. Halifax, NS, Canada: Formac Publishing Company Limited.
- Firebrace, F. (2001). Myee, the bogong moth woman. *Australian Aboriginal Tales from the Dreaming*. McKay, (Ed). Englewood, CO: Libraries Unlimited.
- Fixico, D. L., (2003). *The American Indian mind in a linear world: American Indian studies and traditional knowledge*. New York: Routledge.
- Fogelman, E. (1988). Therapeutic alternatives for holocaust survivors and the second generation. R. L. Braham (Ed.). *The psychological perspectives of the holocaust and of its aftermath* (pp. 79-108). New York: Columbia University.
- Fred, R. (1988). *Foreword*. In C. Haig-Brown: *Resistance and renewal: Surviving the Indian residential school*. (pp. 11-20). Vancouver, BC, Canada: Tillacum Library.
- Fredericks, B. (2006). *Pamela Croft and "bothways" philosophy*. Qwaruba Seva Foundation. Queensland University of Technology Digital Repository.
Retrieved from <http://eprints.qut.edu.au>.
- Fuller, A. (2012). In the shadow of Wounded Knee, *National Geographic*, 222(2), pp. 30-67.

George, D., "Chief Dan George (1899-1981)." In G. Welker (Ed.). (2012). *Indigenous people*. [Internet site] Retrieved from <http://www.indigenouspeople.net/dangeorg.htm>.

Gone, J. P. (2013). Traditional healing and counseling interventions. Presentation at the INBRE research and training symposium, Montana State University. Bozeman, Montana.

Gone, J. P. & Alcantara, C. (2007). Identifying effective mental health interventions for American Indians and Alaska Natives: A review of the literature. *Cultural Diversity and Ethnic Minority Psychology*. 13 (4), pp. 356-363.

Gonzalez y Gonzalez, E. M., & Lincoln, Y. S. (2006) Decolonizing qualitative research: Nontraditional forms in the academy. In N. K. Denzin, & M. D. Giardina (Ed.), *Qualitative inquiry and the conservative challenge*. (pp. 193-214) Walnut Creek, CA: Left Coast press.

Grayshield, L., & Mihecoby, A. (2010). Indigenous ways of knowing as a philosophical base for the promotion of peace and justice in counseling education and psychology. *Journal for Social Action in Counseling and Psychology* 2(2) pp. 1-16

Guilfoyle, A. (2008). Embedding indigenous content into qualitative research in

psychology in reflective case studies: A case for social change. *Proceedings of the EDU-COM 2008 International Conference. Sustainability in Higher Education: Directions for Change*, (pp. 201-211). Edith Cowan University, Perth, Western Australia, Australia. 19-21, November 2008.

Grande, S. (2004). *Red pedagogy: Native American social and political thought*.

Lanham, MD: Rowman & Littlefield Publishers, Inc.

Hager, S. (1895). Micmac customs and traditions. *American Anthropologist*, (8)1, pp. 31-42.

Haig-Brown, C. (1988). *Resistance and renewal: Surviving the Indian residential school*. Vancouver, B.C, Canada: Tillacum Library.

Hanam, A. (2006). *Island of 7 cities exposed*. Retrieved from

<http://www.1421exposed.com/html/exposed.html>.

Harding, S. (1991). *Whose science? Whose knowledge?: Thinking from women's lines*. Ithaca, NY: Cornell University Press.

Hartwiger, H. (2002). *Keeper of the stories*. Boone, NC Parkway Publishers.

Henderson, J. Y. (2009). Ayukpachi: Empowering aboriginal thought. In M. Battiste (Ed.). *Reclaiming indigenous voice and vision*, (pp. 248-278). Vancouver, BC, Canada: UBC Press.

hooks, b. (1984). *Feminist theory: From margin to center*. Boston, MA: South End Press.

hooks, b. (1999). *Ain't I a woman: Black women and feminism*. Boston, MA: South End Press.

Huggins, J. (1998). *Sister Girl*. St. Lucia: University of Queensland Press.

Johnston-Goodstar, K. (2012). Decolonizing evaluation: The necessity of evaluation advisory groups in Indigenous evaluation. R. VeLure Roholt & M. L. Baizerman (Eds.). *Evaluation advisory groups. New Directions for Evaluation*, 136, 109–117.

Kawagley, A. O. (1995). *A Yupiaq worldview: A pathway to ecology and spirit*. Prospect Heights, IL: Waveland Press.

Kenny, C. (2000). A sense of place: Aboriginal research as ritual practice. In R. Neil (Ed), *Voice of the drum: Indigenous education and culture*. (pp. 139-150) Brandon, MB, Canada: Kingfisher Publications.

Keoke, E. D., & Porterfield, K. M. (2002). *Encyclopedia of American Indian contributions to the world: 15,000 Years of inventions and innovations*. New York: Facts on File, Inc.

Kidd, R. (1997). *The way we civilize*. St. Lucia, QLD, Australia: University of Queensland Press.

Kim, U., & Berry, J. W. (1993). *Indigenous psychologies: Research and experience in cultural context*. Newbury Park, CA: Sage Publications.

Kim, U. & Park, S. (2009). Indigenous psychological analysis of academic achievement in Korea: The influence of self-efficacy, parents, and culture. *International Union of Psychologists: Psychology*. Winnipeg, MB, Canada: University of Manitoba Press.

Kim, U., Yang, K. S., & Hwang, K. K. (2006). *Indigenous and cultural psychology: Understanding people in context*. New York: Springer.

- Kimmerer, R. W. (2013). *Braiding sweet grass: Indigenous wisdom, scientific knowledge, and the teachings of plants*. Minneapolis, MN: Milkweed Editions.
- Kirmayer, L. J., Simpson, C., Cargo, M. (2003). Healing traditions: Culture, community and mental health promotion with Canadian Aboriginal peoples. *Australasian Psychiatry*, 11(supplement) pp. s15-s23.
- Kirmayer, L. J., & Valaskakis, G. G. (Eds.) (2009). *Healing traditions: culture, community and mental health promotion with Canadian Aboriginal peoples*. Vancouver, BC, Canada: UBC Press.
- Kovach, M. (2009). *Indigenous methodologies: Characteristics, conversations and contexts*. Toronto, ON, Canada: University of Toronto Press.
- Kowanko, I., de Crespigny, C., Murray, H., Groenkjaer, M., & Emden, C. (2004). Better medication management for aboriginal people with mental health disorders: A survey of providers. *Australian Journal of Rural Health*. 12(6). 253–257.
- Krippner S, Welch P. (1992). *Spiritual dimensions of healing*. New York, NY: Irvington Press.
- Kuokkanen, R. (2010). The responsibility of the academy: A call for doing homework. *Journal of Curriculum Theorizing*, 26 (3), pp. 61-74.

- Laenui, P. (2009). Processes of decolonization. In M. Battiste, (Ed.). *Reclaiming Indigenous Voice and Vision*. (pp. 150-160). Vancouver, BC, Canada: UBC Press.
- Lambert-Colomeda, L. A. (1996). *Through the northern looking glass: Breast cancer stories told by northern native women*. New York: NLN Press.
- Lavalle'e, L. F. (2009). Practical application of an indigenous research framework and two qualitative indigenous research methods: Sharing circles and Anishnaabe symbol-based reflection. *International Journal of Qualitative Methods*. 8(1). pp. 21-38.
- Lavalle'e, L. F., & Poole, J. M. (2010). Beyond recovery: Colonization, health, and healing for indigenous people in Canada. *International Journal of Mental Health and Addiction*. (8)2, pp. 271-281.
- Le Clercq, C. (1910). *New relation of Gaspesie with the customs and religion of the Gaspesian Indians*. Toronto, ON, Canada: The Champlain Society.
- Lescarbot, M. (1907). *The history of New France* (3 vol). Toronto, ON, Canada: The Champlain Society.
- Letendre, A., & Caine, V. (2004). Shifting from reading to questioning: Some thoughts around ethics, research, and aboriginal peoples. *Pimatisiwin: A Journal of Aboriginal and Indigenous Community Health*. Native Counselling Services of Alberta, Edmonton, AB, Canada 2(2) pp.1- 31.

- Linik, J. R. Dropout prevention programs in Montana, Alaska, and Washington. *Northwest Education Magazine*. Retrieved from:
<http://www.nwrel.org/nwedu/09-03/healing.php>.
- Little Bear, L. (2004). Land: The Blackfoot source of identity: *Proceedings from the conference beyond race and citizenship: Indigeneity in the 21st Century*. Berkeley, CA: University of California.
- Loppie, C. (2007). Learning from the grandmothers: Incorporating indigenous principles into qualitative research. *Qualitative Health Research*, 17(2), pp. 276-284.
- Louis, R. P. (2007). Can you hear us now? Voices from the margin: Using indigenous methodologies in geographic research. *Geographical Research*. 45(2): pp. 130-139.
- Luigi, C. (2012). The stuff of nightmares. *The Scientist*. Midland, ON, Canada. (26)8. pp 15-17.
- McCarthy, T. (2000). The Stolen Generation. *Time*. Retrieved from
<http://www.time.com/time/magazine/article/0,9171,998067,00.html>.
- McDonald, S. (1997). Newfoundland and Labrador before the arrival of Cabot:

- the Newfoundland Mi'kmaq perspective. In I. Bulgin, (Ed). *Cabot and His World Symposium: Papers and Presentations*. St. John's Newfoundland Society, (1997).
- Macintyre, S. (1999). *A concise history of Australia*. Cambridge, UK: Cambridge University Press.
- McKay, H. F. (Ed). (2001). *Gadi mirrabooka: Australian aboriginal tales from the dreaming*. Englewood, CO: Libraries Unlimited.
- Mallard, A. S. (1758). *An Account of the customs and Manners of the Micmakis and Maricheets Savage Nations now Dependent on the Government of Cape Breton from an Original French Manuscript Letter, Never Published, Written by a French Abbot, Who resided many years in Quality of Missionary, amongst them to Which are Annexed Several Pieces Relative to the Savages of Nova Scotia and to North America in General*. London: Hooper and Morley.
- Mallery, G. (1893). Picture-writing of the American Indians. In U.S. Bureau of Ethnography, *Tenth Annual Report of the Bureau of Ethnology to the Secretary of the Smithsonian Institution*, (pp. 3-822). Washington, DC: U.S. Government printing Office
- Mann, W.F. (1999). *The Knights Templar in the New World: How Henry Sinclair brought the Grail to Acadia*. Rochester, VT: Destiny Books.

Marshall, A. (2009). Integrative science & two-eyed seeing: Life long learning – from youth to elder. Unpublished Presentation: *Life Long Learning - from youth to elder: Conference on Aboriginal Education*, March 23 - 25, 2009, Fredericton, NB, Canada.

Martin, K. (2003): Ways of knowing, being and doing: A theoretical framework and methods for indigenous and indigenist re-search. *Journal of Australian Studies* 27(76) pp. 203-214, 256-257.

Matsumoto, D., & van de Vijver, F. J.R. (Eds.). (2011). *Cross-cultural research methods in psychology*. Cambridge, England: Cambridge University Press.

Medicine, B. (2001). *Learning to be an anthropologist and remaining “native.”* Urbana, IL: University of Illinois Press.

Mehl-Madrona, L. (2003). *Coyote healing: Miracles in native medicine*. Rochester, VT: Bear & Company.

Mehl-Madrona, L. (2009). What traditional indigenous elders say about cross-cultural mental health training. *Explore: The Journal of Science and Healing*. 5(1). pp. 20-29.

Mehl-Madrona, L. (2010). *Healing the mind through the power of story: The promise of*

narrative psychiatry. Rochester, VT: Bear & Company.

Mehl-Madrona, L. (3.13.2011). Intergenerational and historical trauma. Retrieved from <http://www.futurehealth.org/populum/page.php?f=Intergenerational-and-Hist-by-Lewis-Mehl-Madrona-110313-34.html>.

Menzies, C. R. (2001). Reflections on research with, for, and among indigenous peoples. *Canadian Journal of Native Education*, 25(1), pp. 19-36.

Miller, J. R. (1996). *Shingwauk's Vision: A history of native residential schools*. Toronto, ON, Canada: University of Toronto Press.

Mihesuah, D. A. (Ed.). (1998). *Natives and academics: Researching and writing about American Indians*. Lincoln, NB: University of Nebraska Press.

Moeke-Pickering, T., et al. (2006). Keeping our fire alive: Towards decolonising research in the academic setting. WINHEC Journal. World Indigenous Nations Higher Education Consortium, Honolulu, HI. Retrieved from www.win-hec.org.

Moon-Stumpff, L. (2010). *Hantavirus and the Navajo Nation. A double-jeopardy disease*. Retrieved from native.cases.evergreen.edu/collection/cases/hantavirus-navajo.html.

Mundell, K. (2008). *North by northeast: Wabanaki, Akwesasne Mohawk, and Tuscarora*

- traditional arts*. Gardiner, Maine: Tilbury House, Publishers.
- Nabigon, H., Hagey, R., Webster, S., & MacKay, R. (1999). The learning circle as a research method: The trickster and windigo in research. *Native Social Work Journal*, 2(1), 113–137.
- National Aboriginal Health Organization (2005). *Sacred ways of life: Traditional knowledge tool kit*. Turner Valley, AB, Canada: Crowshoe Consulting, Inc.
- National Congress of American Indians: *Research that benefits native people: A guide for tribal leaders: Module 1: Foundations of research: An indigenous perspective*. (2009). Washington, DC: National Congress of American Indians Policy Research Center.
- Nebelkopf, E. & Phillips, M. (2004). *Healing and mental health for Native Americans: Speaking in red*. Walnut Creek, CA: Alta Mira Press.
- Oberklaid, F. (2011). Historical trauma changes DNA. *Proceedings from the Australia Health Promotion Conference*, Cairns, Australia.
- O’Neill, T. D. (1996). *Disciplined hearts: History, identity, and depression in an American Indian community*. Berkeley, CA: University of California Press.

Organista, P. B., Marin, G., Chun, K. M. (2010). *The psychology of ethnic groups in the United States*. Los Angeles, CA: Sage Publications.

Pohl, F. J. (1974). *Prince Henry Sinclair: His expedition to the New World in 1398*. New York: Clarkson N. Potter, Inc./Publisher.

Porsanger, J. (2004). An essay about indigenous methodology. *Nordlit*, Tromso University, Tromso, Norway (15), pp. 105-120.

Ranzijn, R., McConnochie, K., & Nolan, W. (2008). Steps along a journey—The growth of interest in the relations between psychology and Indigenous Australians. In R. Ranzijn, K. McConnochie, & W. Nolan, W. (Eds.). *Psychology and Indigenous Australians: Effective teaching and practice*. (pp. 9-18) Newcastle, UK: Cambridge Scholars Publishing.

Restoule, J. P. (2004). Male aboriginal identity formation in urban areas: A focus on process and context. *International Journal of Qualitative Methods* 2009, 8(1) p.40. *Dissertations & Theses: Full Text Database*. (Publication No. AAT NQ94516).

Reynolds, V. (2005). *The chimpanzees of the budongo forest: Ecology, behaviour, and conservation*. Oxford, England: Oxford University Press.

Robertson, M. (1969). *Red Earth: Tales of the Mi'kmaq*. Halifax, N.S. Canada:

Nimbus Publishing Ltd.

Running Wolf, P., & Rickard, J. A. (2003). Talking circles: A Native American approach to experiential learning

Journal of Multicultural Counseling and Development, 31(1), pp. 39-43.

Salish-Pend d'Oreille Culture Committee and Elders Cultural Advisory Council,

Confederated Salish and Kootenai Tribes (Eds.). (2005). *The Salish People and the Lewis and Clark expedition*. Lincoln, NB: University of Nebraska Press.

Sams, J. (1994). *Earth medicine*. San Francisco, CA: Harper SanFrancisco.

Shortal, J. (1987). *Forged by fire: Robert L. Eichelberger and the Pacific War*.

(*American Military History*). Columbia, S.C.: University of South Carolina Press.

Shweder, R. A. (1991). Menstrual pollution, soul loss, and the comparative study of emotions. In R. A. Shweder (Ed.). *Thinking through cultures:*

Expeditions in cultural psychology. (pp. 241-265). Cambridge, MA:

Harvard University Press.

Silko, L. M. (1977). *Ceremony*. New York: Viking Press.

Skoog, D. M. & Macmillan, I. R. (circa 2005). Band relocation study: A report prepared for the Department of Indian and Northern Affairs: Windborn Consulting.

Retrieved from

<http://wwwcaid.ca/RRCAP1.11.pdf>.

Smith, L. T. (1999). *Decolonizing methodologies: Research and indigenous peoples*. London: Zed Books Ltd.

Starks, P. T. B., & Slabach, B. L. (2012). The scoop on eating dirt. *Scientific American*, 306 (b), pp. 30-32.

Stevenson, J. (1999). The circle of healing. *Native Social Work Journal*. 2(1), pp. 8-21.

Suzack, C., Huhndorf, S. M., Perrault, J., & Barman, J. (Eds.). (2010). *Indigenous women and feminism: Politics, activism, culture*. Vancouver, BC, Canada: UBC Press.

Tafoya, T. (1997). At the center of the dance. In L. Crozier-Hogle. & D. B. Wilson (Eds.). *Surviving in two worlds*. (pp. 132-141). Austin: University of Texas Press.

The Place of Falling Waters. Directors, Roy J. Bigcrane & Thompson Smith. Pablo, MT: Salish Kootenai College Media Department, 1991. DVD.

Thomas, R. A. (2005). Honouring the oral traditions of my ancestors through storytelling. In L. Brown, & S. Strerga (Eds.). *Research as resistance*. (pp. 237-254). Toronto, ON, Canada: Canadian Scholars Press.

Travel Manitoba (2008). Toronto: Canadian Scholars' Press. Retrieved from <http://everythingchurchill.com/history/pre-dorset-to-modern-inuit/>.

Trepanier, F. (2008). *Aboriginal arts research initiative: Report on consultations*. Ottawa, ON, Canada: Strategic Initiative Division, Canada Council for the Arts.

Trimble, C. E., Sommer, B. W., & Quinlan, M. K. (2008). *The American Indian oral history manual: Making many voices heard*. Walnut Creek, CA: Left Coast Press.

Trimble, J. E., & Medicine, B. (1993). Diversification of American Indians: Forming an indigenous perspective. In U. Kim, & J. W. Berry, (Eds.). *Indigenous psychologies: Research and experience in cultural context*. (pp. 133-151). Newbury Park, CA: Sage Publications.

Tseng, W. S. (2001). *Handbook of cultural psychiatry*. San Diego, CA: Academic Press.

Tuck, E., & Yang, K.W. (2012). Decolonization is not metaphor. *Decolonization: Indigeneity, Education & Society*, (1)1, pp. 1-40.

UC Davis Center for Reducing Health Disparities. (2009). *Building partnerships:*

Conversations with Native Americans about mental health needs and community strengths. Davis, CA: UC Davis Health System.

United Nations Food and Agriculture Organization (2005). *Building on gender, agrobiodiversity and local knowledge: A training manual*. New York: U. N. Food and Agricultural Organization.

United States Department of Health and Human Services. Indian Health Service. (2013). *Fact sheets: Behavioral health*. Retrieved from <http://www.ihs.gov/newsroom/factsheets/disparities/>.

University of Alaska Fairbanks, Center for Alaska Native Health Research (n.d.) [Internet site] Retrieved from www.uaf.edu/canhr.

U.S. Statutes at Large (1887) [United States Congress: General Allotment Act or Dawes Act] 24, pp. 388-91.

van den Berg, R. (1998). Intellectual property rights for Aboriginal people in Australia. *Mots Pluriels*. 8. Retrieved from <http://www.arts.uwa.edu.au/MotsPluriels/MP898rudb.html>.

Walters, K. L., et al. (2009). "Indigenist" collaborative research efforts in Native American communities. In A. R. Stiffman (Ed.). *The field research survival guide*. (pp. 146-

173) New York, NY: Oxford University Press.

Warne, D. (2008). Warne: A new hope for Indian health. *Indian Country Today Media Network.com*. Retrieved from <http://indiancountrytodaymedianetwork.com>.

Weber-Pillwax, C. (2004). Indigenous researchers and indigenous research methods: Cultural influences or cultural determinants of research methods. *Pimatisiwin: A Journal of Aboriginal and Indigenous Community Health*. 2(1), pp. 77-90.

White, L., Warren, J., & Hickey, T. (2008). Developing a program to support parents who have had their aboriginal children removed. *Psychology and Indigenous Australians: Effective Teaching and Practice*. Newcastle upon Tyne: Cambridge Scholars Publishing.

Wilson, C. (2001). [Review of the book] Decolonizing methodologies: Research and Indigenous peoples by Linda Tuhiwai Smith. *Social Policy Journal of New Zealand* (17), pp. 214-217.

Wilson, S. (2001). What is an indigenous research methodology? *Canadian Journal of Native Education*. 25(2), pp. 175-179.

Wilson, S. (2008). *Research is ceremony: Indigenous research methods*. Halifax, NS, Canada: Fernwood Publishing.

Wohlforth, C. P. (2004). *The whale and the supercomputer: On the northern front of climate change*. New York: North Point Press.

References

- Abatto, S. (2011). *Community profiles for health care providers*. Brisbane, QLD, Australia: Queensland Health.
- Aboriginal Healing Foundation (2002). *The healing has begun: An operational update*. Ottawa, ON, Canada: Aboriginal Healing Foundation.
- Aboriginal Youth Drug Strategy. (2009). *Harm reduction trainer's manual*. Ontario Federation of Indian Friendship Centres. Toronto, ON, Canada. Retrieved from <http://www.dopendn.ca/Harmreduction.pdf>
- Absolon, K., & Willett, C. (2005). Putting ourselves forward: Location in aboriginal research. In L. Brown & S. Strega (Eds.). *Research as resistance*. (pp. 97-126). Toronto, ON, Canada: Canadian Scholars' Press.
- Adams, D. W. (1995). *Education for extinction: American Indians and the boarding school experience, 1875-1928*. Lawrence, KS: University Press of Kansas.
- American Indian Higher Education Consortium. (2012). *AIHEC AIMS Fact Book, 2009-2010*. Alexandria, VA: American Indian Higher Education Consortium.
- Association of Canadian Universities for Northern Studies. (2003). *Ethical*