



You

I am going to copy in segments of my interview transcripts as individual prompts. I request an analysis of these texts through a critical lens. Please rewrite these excerpts in third-person as insightful observations, incorporating a critical evaluation of the underlying factors and potential impacts on Indigenous engagement. These observations should be suitable for inclusion in the discussion section of my thesis, offering a nuanced understanding of the complexities and challenges identified in the transcripts. Do you understand the depth and focus required for this analysis?"



MA Research Assistant

Yes, I understand the depth and focus required for this analysis. You're seeking a critical examination of interview transcript excerpts, with a shift from direct quotes to third-person narrative, incorporating a critical evaluation of the underlying factors and potential impacts on Indigenous engagement. This analysis aims to provide insightful observations suitable for the discussion section of your thesis, offering a nuanced understanding of the complexities and challenges identified in the transcripts.

Please go ahead and paste the segments of your interview transcripts, and I'll begin the analysis as per your instructions.



You

Research Question: How can PSIs tells stories that amplify Indigenous voices?
Theme: Stories need to be Asset-based

Interviewee: Nella Sajlovic

Transcript: And so that has been something that we've actively worked to represent is, I mean the buzzword is resilience. But what ways are Indigenous peoples thriving despite this? And I think that that's a really critical counter to the way Indigenous peoples repeatedly see themselves only represented in a negative context, including some of the things that I described about how we visually represent Indigenous diversity and beauty and presence.

Interviewee: Sarah MacDonald

Transcript: Certainly, it should not be deficit-based; it definitely should be strength-based. Even if you're writing about difficult topics like HIV, hepatitis C, or other diseases that are burdening Indigenous people, you can still tell those stories in a way that highlights progress that's happening, or how Indigenous people are finding their own ways, better ways, Indigenous ways of coping with these diseases or preventing them.

Interviewee: Lerato Chondoma

Transcript: I think that there is a power in storytelling that evokes emotion and calls to action, and moves us in different ways to see the humanity in people, and if we could use that with Indigenous

stories to kind of debunk some of the stereotypes and myths that continue to be really pervasive and damaging, I think that's what we should be doing.

"I always start with the core belief and assumption that Indigenous partners, and just broadly partners, community partners writ large, usually know exactly what they need to do. They usually know what the problem is, and they can usually chart a pathway to the solution. Most often, the challenges to reaching the solution are inaccessibility to resources and inaccessibility to innovation that would allow them to enact, enable, or implement the solution.

If we start from that premise, then we're just supporting Indigenous partners to realize what they already know to be true. And I think, if we think about it from that premise, the way we tell stories looks that way."

And I think that comes from even laying the context of what the nation or Indigenous partner brings to the partnership and collaboration. We're all finally starting to understand what Indigenous knowledge is and means, and that it is not a pan-Indigenous kind of general sense. But we're really also starting to see what it means in a localized way, right? It's taken a lot of years for science to catch up and understand that Indigenous knowledge has known some things for a really long time, right? And so that strength-based approach of really honoring what our Indigenous partners know and bring to the partnership can be the start of that narrative. That's a strength-based approach, but also what they have contributed, you know, through an entire landscape of time, towards the knowing that is inside PSIs, right? Like I just feel like folks act like things start and end when researchers start to think about things or started to create some solutions. But we know that Indigenous peoples have proven time and time again, that some of these things they've known since time immemorial, right? So I think that our accountability and responsibility in that strength-based approach is to try and change the way, and the perception that some of society views Indigenous knowledge and Indigenous ways of being and knowing.

"I think it's also this idea that Indigenous knowledge and Indigenous ways of being and knowing were something in the past. So I think the other piece of strength-based storytelling is really surfacing the ways in which those ways of knowing and being are being carried out by partners in this moment, day and time, because they are, right? It just looks different.

And again, it goes back to that idea that if you're telling the stories, know who you're telling them about, right? Like, take the time to figure out who and what is happening in terms of practices and revitalization, and reinvigoration. "

Interviewee: Lou Corpuz-Bosshart

Transcript: And so that's kind of where we want to really make sure everyone gets what they want out of it. Everyone understands the expectations and that it's a good experience for everyone, because we know that sometimes, maybe often in the past when Indigenous stories are told, and I don't think this is necessarily UBC, but when some stories are told, Indigenous partners may feel like, "Why is it being told as though we were the passive partner, where actually, we were very involved? We were driving this." So, really, just making sure that the truth comes out and it's told in a way that partners want it to be told.



MA Research Assistant

The insights gleaned from the interviews with Nella Sajlovic, Sarah MacDonald, Lerato Chondoma,

and Lou Corpuz-Bosshart underscore a pivotal shift in narrative practices required by Post-Secondary Institutions (PSIs) to authentically amplify Indigenous voices and perspectives. These conversations reveal a unanimous agreement on the necessity for asset-based storytelling that not only respects but also elevates Indigenous resilience, innovation, and knowledge.

Nella Sajlovic's reflection brings to light the critical need to counteract the prevalent negative portrayals of Indigenous communities by emphasizing their thriving resilience despite adversities. This perspective challenges the status quo, advocating for a narrative framework that showcases the diverse, vibrant cultures and strengths of Indigenous peoples, moving beyond superficial representation to deeply acknowledge their beauty, presence, and contributions.

Sarah MacDonald further elaborates on the concept of strength-based storytelling, even when addressing complex issues like health disparities within Indigenous communities. MacDonald's approach suggests that stories of challenge can be interwoven with narratives of progress and self-determination, highlighting Indigenous-led initiatives and solutions that honor traditional knowledge and practices in addressing contemporary health challenges.

Lerato Chondoma's insights delve deeper into the transformative power of storytelling that humanizes and mobilizes, debunking stereotypes and fostering a deeper understanding of Indigenous communities' realities. Chondoma emphasizes the principle of starting from the acknowledgment of Indigenous partners' inherent expertise and capabilities, suggesting that storytelling should be a platform for showcasing their knowledge, contributions, and the challenges they face in accessing resources and innovation. This narrative approach demands a nuanced appreciation of Indigenous knowledge as localized, dynamic, and integral to both historical and contemporary problem-solving, thereby challenging the colonial framing of Indigenous wisdom as static or outdated.

Lou Corpuz-Bosshart's contribution underscores the importance of equitable partnership and representation in storytelling, highlighting the need for narratives that accurately reflect the active role of Indigenous communities in collaborations. This perspective calls for a conscientious effort to ensure stories are told in a manner that Indigenous partners deem truthful and respectful, thereby rectifying past misrepresentations and recognizing the dynamic involvement of Indigenous peoples in shaping outcomes.

Collectively, these insights advocate for a paradigm shift in how PSIs engage with and narrate Indigenous engagement. By adopting an asset-based approach, PSIs can contribute to dismantling colonial narratives, fostering a culture of respect, reciprocity, and genuine partnership. This approach not only aligns with the principles of Indigenous sovereignty and self-determination but also positions PSIs as allies in the promotion of Indigenous knowledge, resilience, and innovation.

