

Where Indigenous knowledge and methodologies intersect with research infrastructures

Session 1 | Main room | 10.00-11.00AM



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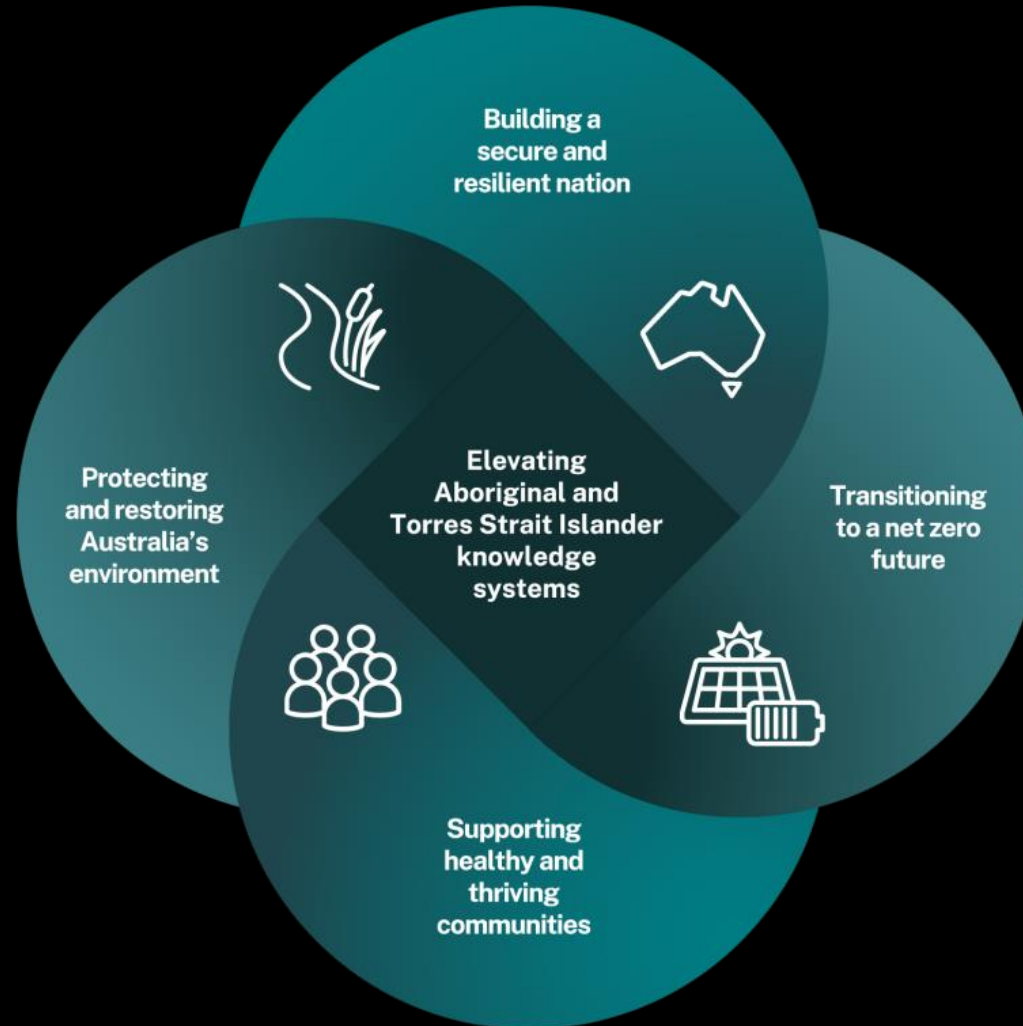


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The Australian National Science and Research Priorities 2024



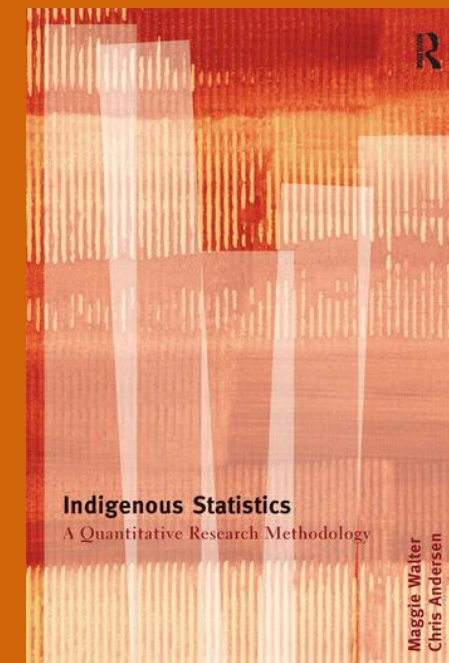
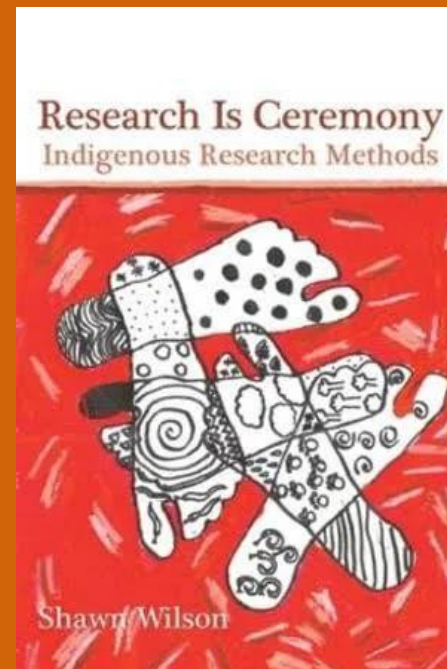
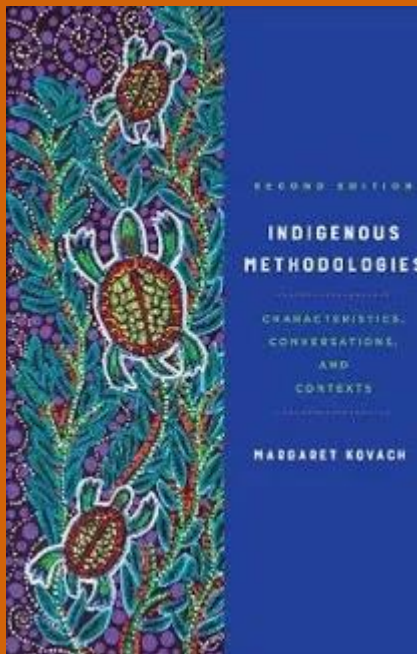
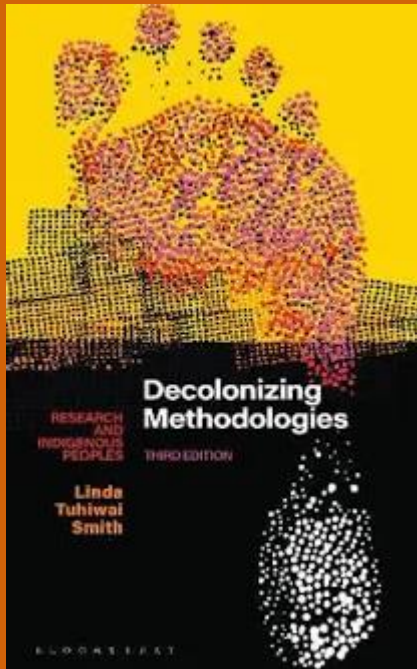
Some thoughts on Indigenous Knowledge/s

- Hard to pin down a definition but encompasses:

First Peoples scholarship, pedagogy, the cultural and specific knowledges of the many First Nations and the shared epistemological tenets that delineate Indigenous knowledges from the Western frame (Walter 2011).

- There is an ontological gap between Indigenous and non-Indigenous understandings of what Indigenous knowledges are
- Indigenous knowledges don't have to be traditional to be real

The field of Indigenous Methodologies has grown significantly since Linda Tuhiwai Smith's groundbreaking *Decolonizing Methodologies* in 1999



An Indigenous Quantitative Methodology

Indigenous Statistics Versus Statistics About Indigenous Peoples

What would Indigenous statistics look like IF:

Indigenous People were the instigators, analysers and intended audience

Data were collected and analysed to meet Indigenous needs, priorities and aspirations

Data were framed by what Indigenous people define as important to know about ourselves

Method versus Methodology

Methodology and method are NOT interchangeable

Method = the research technique or practice used to gather and analyse the research data

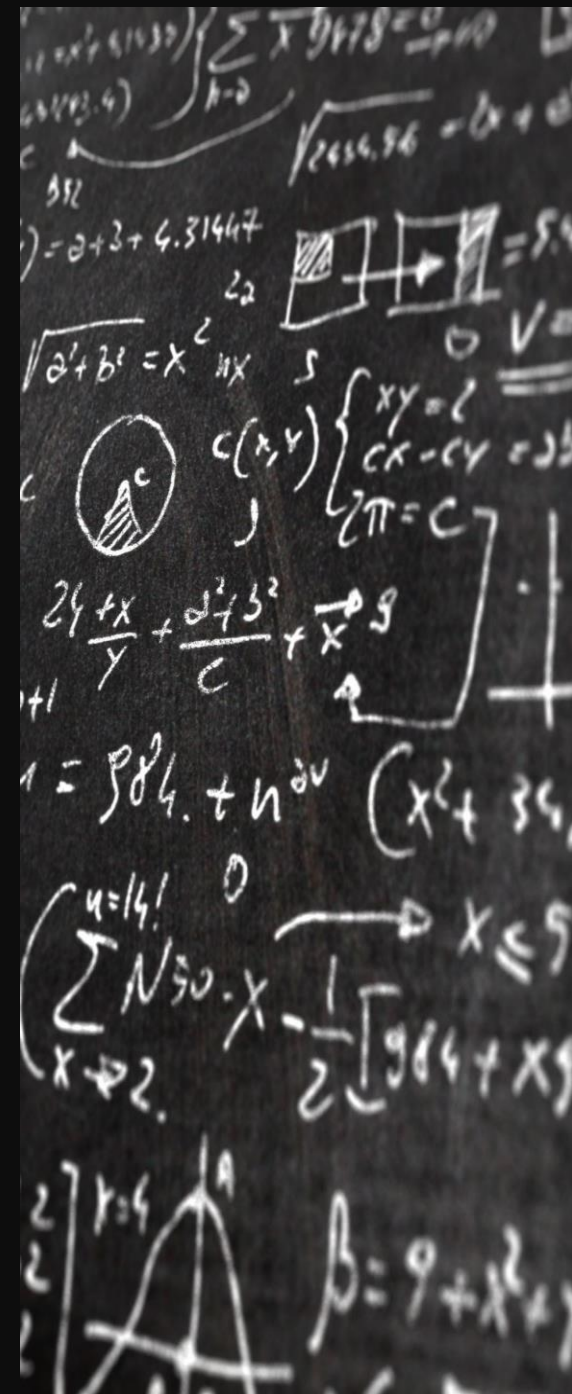
In quantitative research that means numerical data gathered by survey or administrative data etc, analysed by statistical analysis

Methodology = the worldview through which the research is designed and conducted, comprised of our socio-cultural position, our theoretical and conceptual frame AND our method

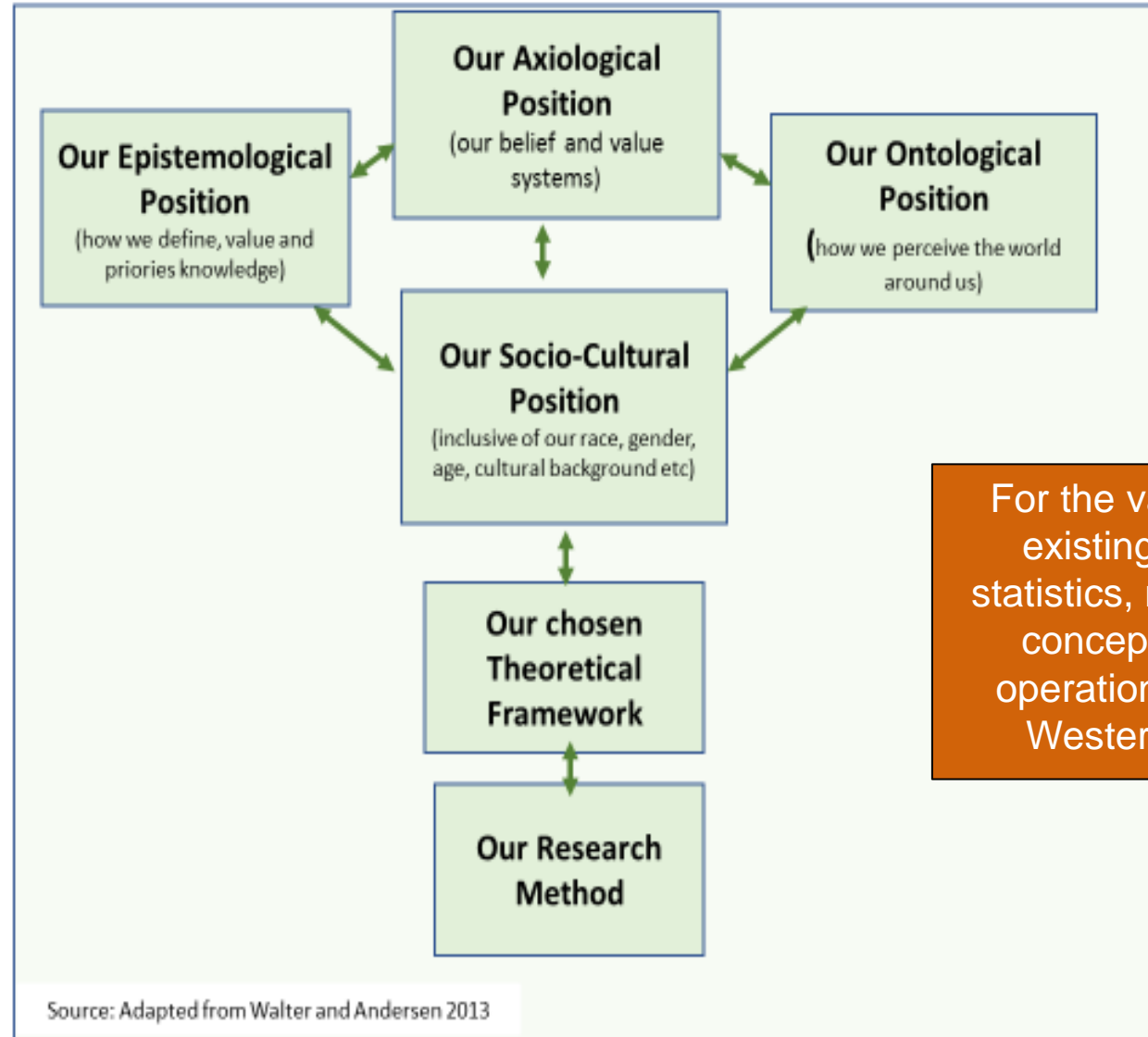
Methodology dictates the central assumptions, values and understandings of reality via which the research is conceptualised and operationalised – methodology reflects the researcher/s.

Methodology choice has real world outcomes for research subjects

(Source: Walter, M. 2019. Social Research Methods 4th Edition, Oxford University Press. Melbourne)



Recipe for a Methodology



For the vast majority of existing Indigenous statistics, methodology is conceptualised and operationalised from a Western worldview

The Indigenous Lifeworld

Western lifeworld theory posits that the meaning we make of our lived reality is contextual, inseparable from our social, cultural and physical world and from our relational positioning in that world (Husserl 1970).

As colonized First Peoples the context of our lived reality differs. We are encircled by dual intersubjectivities. These are:

Intersubjectivity within Peoplehood and the ways of being and doing of those peoples, inclusive of traditional and ongoing culture, belief systems, practices, identity and ways of understanding the world and our place within it;

and

Intersubjectivity as colonized, dispossessed marginalized Peoples whose Peoplehood is denied. Everyday life is framed through and directly impacted by our historical and ongoing relationship and interactions with the colonising nation state.

Indigenous Methodology: Reflecting the Indigenous Lifeworld

Makes visible what is meaningful and important to Indigenous Peoples and Indigenous lived reality

Is founded on Indigenous ways of knowing and prioritises Indigenous Peoples as who/what as knowers/knowledge

Upholds and is built on Indigenous collective cultural values and belief systems

Draws from Indigenous understandings of how the world is and our place within it

Uses methods (data collection practices) that are consistent with Indigenous ways of being, doing and knowing.

Conceptualising our Methodology

Our Lifeworld

- What and how do we make meaning of our lived reality?
- Who are we in our social, cultural and physical world (race, gender, age, social class etc)?
- How do we understand our own position in this world and in relation to others?

Our Epistemological Position:

- Who are our knowers?
- What is counted as knowledge?
- How do we prioritise different knowledges?
- What are the knowns?
- How do we know them?

Our Ontological Position

- What is the problem?
- How do we understand it?
- How do we understand the position of First Peoples in the problem?
- How do we understand the position of non-Indigenous people in the problem?

Our Axiological Position

- What are our values in relation to this issue?
- What are our beliefs in relation to this issue?
- What are our values and beliefs in relation to Indigenous Peoples on this issue?

Indigenous Data Sovereignty

Indigenous Data

Indigenous data refers to information or knowledge, in any format, inclusive of statistics, that is about Indigenous people and that impacts Indigenous lives at the collective and/or individual level.

Indigenous Data

**Data on Our Resources/
Environments** land history,
geological information, titles,
water information

Data about Us Demographic
or social data - legal, health,
education, use of services,
including our own data

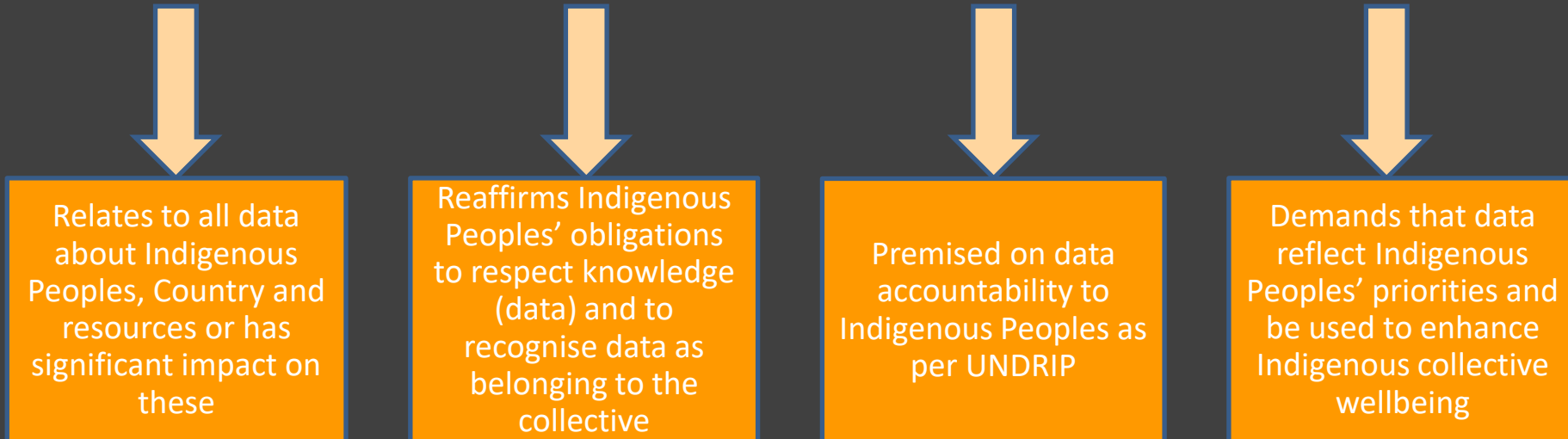
Data from Us traditional
cultural data, archives oral
literature, ancestral
knowledge, community stories

Source: Informed by British Columbia First Nations' Data Governance Initiative (2018) Home <http://www.bcfndgi.com/>



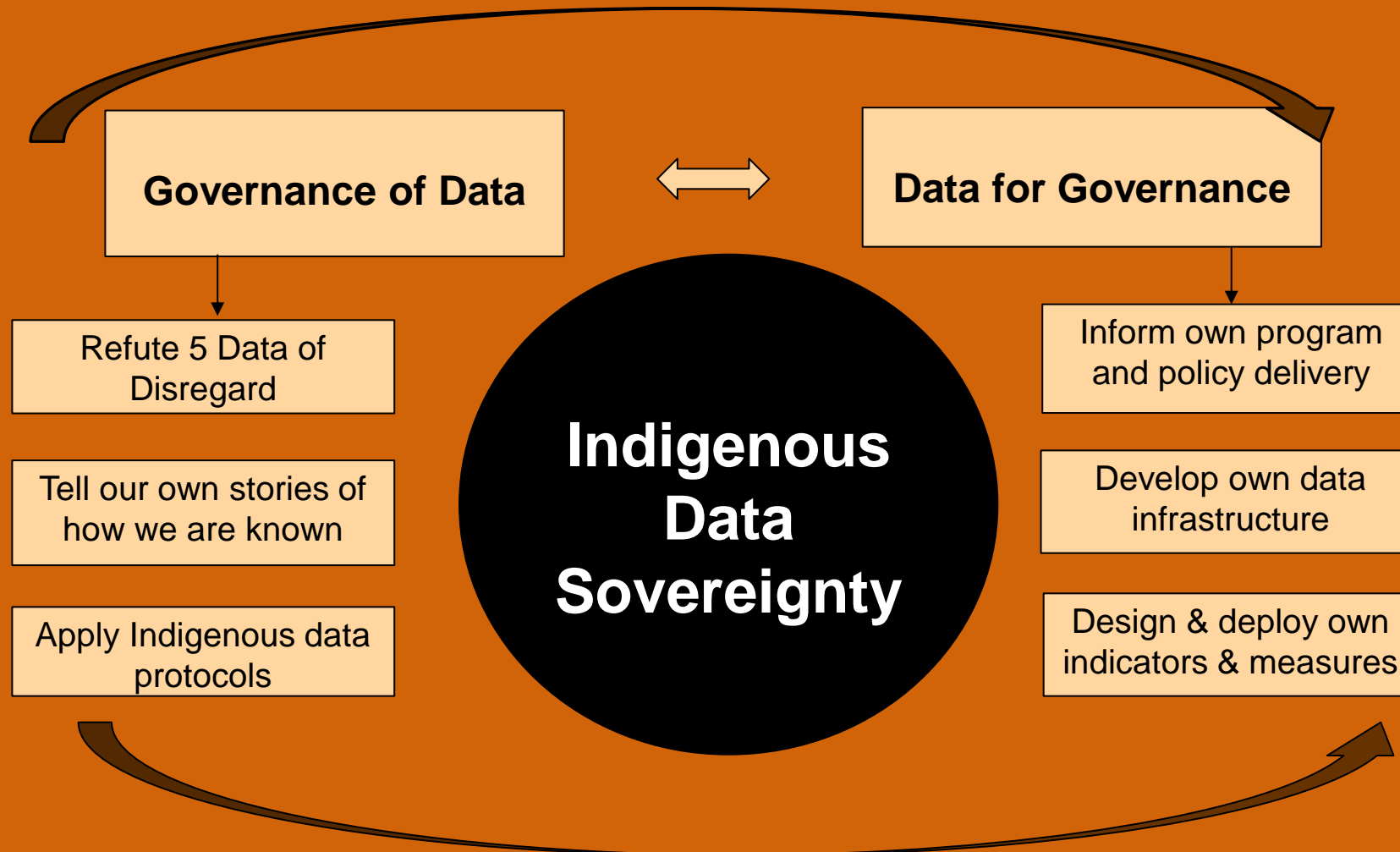
INDIGENOUS DATA SOVEREIGNTY

Right of Indigenous Peoples to govern the collection, management access, interpretation, dissemination and reuse of data related to them



Definition derived from Kukutai & Taylor 2016; Snipp 2016;

Dual Direction Data Governance





Wulika