

Indigenous-Settler Relations in Australia and the World

Series Editors: Sarah Maddison · Sana Nakata

Bindi Bennett

Kelly Menzel *Editors*

Indigenous Research Knowledges and Their Place in the Academy



Springer

Indigenous-Settler Relations in Australia and the World

Volume 7

Series Editors

Sarah Maddison, School of Social and Political Sciences, University of Melbourne, Melbourne, Australia

Sana Nakata, University of Melbourne, Melbourne, Australia

Julia Hurst, University of Melbourne, Parkville, Australia

Editorial Board Members

Miriam Jorgensen, Native Nations Institute, University of Arizona, Tucson, USA

Sheryl Lightfoot, Department of Political Science, University of British Columbia, Vancouver, Canada

Morgan Brigg, University of Queensland, St. Lucia, Australia

Yin Paradies, Deakin University, Burwood, Australia

Jeff Denis, McMaster University, Hamilton, Canada

Bronwyn Fredericks, University of Queensland, St. Lucia, Australia

Libby Porter, RMIT University, Melbourne, Australia

The series, *Indigenous-Settler Relations in Australia and the World*, brings together scholars interested in examining contemporary Indigenous affairs through questions of relationality. This is a unique approach that represents a deliberate move away from both settler-colonial studies, which examines historical and present impacts of settler states upon Indigenous peoples, and from postcolonial and decolonial scholarship, which is predominantly interested in how Indigenous peoples speak back to the settler state. Closely connected to, but with meaningful contrast to these approaches, the *Indigenous-Settler Relations* series focuses sharply upon questions about what informs, shapes and gives social, legal and political life to relations between Indigenous peoples and non-Indigenous peoples, both in Australia and globally.

This is an important and timely endeavour. In Australia, relations between Aboriginal and Torres Strait Islander peoples and the state are at an impasse. In the wake of the government's rejection of the Uluru Statement in 2017 there is no shared view on how Indigenous-settler relationships might be 'reset', or even if this is possible. The contemporary Indigenous affairs policy domain is characterised by confusion, frustration and disappointment that, despite a seemingly endless succession of policy regimes, efforts to 'close the gap' between Aboriginal and Torres Strait Islander peoples and other Australians have not resulted in progress.

It is into this contested space that the *Indigenous-Settler Relations* series seeks to intervene with new, agenda-setting research. The series editors are based in a research unit in the Faculty of Arts at the University of Melbourne—the Indigenous Settler Relations Collaboration. The series will build on the work of the Collaboration in bringing together scholars and practitioners from around Australia, and around the world—particularly other Anglophone settler colonial societies such as Canada, the United States and New Zealand—whose work is concerned with Indigenous-settler relations across a range of disciplines. The multi-faceted approach to *Indigenous-Settler Relations* that defines the series seeks to capture how the question of relationality is already being asked by scholars across disciplines including political science, history, sociology, law, media, and cultural studies.

Readers of this series will look to it for fresh perspectives and new ideas about how to transform Indigenous-settler relations in Australia and elsewhere. They will learn from the leading lights in an emerging field who will connect their rich, multi-disciplinary scholarship to urgent social and political questions at the heart of Indigenous-Settler relations.

Bindi Bennett • Kelly Menzel
Editors

Indigenous Research Knowledges and Their Place in the Academy

 Springer

Editors

Bindi Bennett
Federation University
Ballarat, VIC, Australia

Kelly Menzel
Burnet Institute
Melbourne, VIC, Australia

ISSN 2524-5767

ISSN 2524-5775 (electronic)

Indigenous-Settler Relations in Australia and the World

ISBN 978-3-031-92702-7

ISBN 978-3-031-92703-4 (eBook)

<https://doi.org/10.1007/978-3-031-92703-4>

© The Editor(s) (if applicable) and The Author(s), under exclusive license to Springer Nature Switzerland AG 2025

This work is subject to copyright. All rights are solely and exclusively licensed by the Publisher, whether the whole or part of the material is concerned, specifically the rights of translation, reprinting, reuse of illustrations, recitation, broadcasting, reproduction on microfilms or in any other physical way, and transmission or information storage and retrieval, electronic adaptation, computer software, or by similar or dissimilar methodology now known or hereafter developed.

The use of general descriptive names, registered names, trademarks, service marks, etc. in this publication does not imply, even in the absence of a specific statement, that such names are exempt from the relevant protective laws and regulations and therefore free for general use.

The publisher, the authors and the editors are safe to assume that the advice and information in this book are believed to be true and accurate at the date of publication. Neither the publisher nor the authors or the editors give a warranty, expressed or implied, with respect to the material contained herein or for any errors or omissions that may have been made. The publisher remains neutral with regard to jurisdictional claims in published maps and institutional affiliations.

This Springer imprint is published by the registered company Springer Nature Switzerland AG
The registered company address is: Gewerbestrasse 11, 6330 Cham, Switzerland

If disposing of this product, please recycle the paper.

We dedicate this book to Country. Mother Earth holds knowledge and wisdom, should we care to listen. We further dedicate this work to past, present, and future Aboriginal, Torres Strait Islander and First Nation researchers and scholars. May you find these chapters helpful, exciting, uplifting. May they be weapons to assist you if needed and knowledge to hold you when righteously seeking anti-colonial practice and transformational change in Australia and elsewhere.

Bindi: To my family. Always and forever in my mind, spirit, and heart.

Kelly: For Mum. My role model. My hero.

Forward: Yarning-up

When we started thinking about this book, we were amazed to find out there were no Australian texts that addressed our Australian Indigenous research and research approaches. Although pivotal Indigenous scholars such as Torres Strait Islander man Professor Martin Nakata, a Goenpul woman of the Quandamooka people from Minjerrabah, Professor Aileen Moreton-Robinson and Nurungga man, Professor Lester-Irabinna Rigney have written widely about Indigenist research, we did not have a collective body of work draw from. Thus, this book embodies a collective of our research endeavours. It is to privilege, showcase, celebrate and share our knowledges.

For this forward we chose to yarn with key Canadian Opaskwayak Cree scholar Associate Professor Shawn Wilson* about what resonates with us about Indigenous research, why it is necessary and what our blue-sky thinking might involve or future vision for Indigenous research. This forward serves as an entry point to the shared thoughts and experiences of the authors in the book. We shaped our yarn around three integral questions: (1) *Why is this book necessary?* (2) *What do you think is important the readers know about Indigenous research?* and (3) *What would your vision for Indigenous research be? What would we want for Indigenous research?*

1. *Why is this book necessary?*

Indigenous Peoples have a legacy of sharing their Knowledges. We wanted to highlight and celebrate that we are already in academia and practice. We are tired of the conversation of the western egocentric “I” and “me”, the ongoing contentions of limited resources, the language of expertise and the myth of the impossibility of finding Indigenous researchers. All the western concepts that are very unhelpful for future academics. This book is multipurpose. It is to showcase, to capacity build and to unashamedly add to the academy. It shouts, “we are here, and we can grow into this space”.

Shawn has reminded us that while we are operating in what is now referred to as Australia, on unceded sovereign lands, we should be highlighting and prioritising Indigenous Knowledges and hold them the forefront of research. Shawn thinks of indigenous Knowledge as the science or systems that holds it/us all

together. Western science has affected the holding together of aspects such as methods and methodologies to understand things inside the western boxes. Indigenous science is a system for understanding more. It means that western science is, in fact a reductive subset of knowledge. This means Indigenous Peoples can understand that which is housed inside the reductive box, but we also have a system for understanding things outside of the reductive boxes. These things are more relational and inter-relational. Asking Indigenous Peoples can guide you on your decisions with the planet, as we understand the concept and practice of relationality via obligation, relationships, reciprocity, and expectation. These are the core tenets of Indigenous values. Lack of accountability and wanting to take ownership of all decisions from an individualistic perspectives cause wicked problems in research. Practicing relationality ensures an inter-related accountability and co-responsibility to future generations to balance neo-liberal individualism/narcissism.

2. *What do you think is important the readers know about Indigenous research?*

This book is a way of placing our values, ethics, and worldviews in front of people as an option, a choice point. It offers one the choice to not keep doing academia or research in a neo-liberal, capitalist, reductive way. There are other ways of knowing, doing, being and valuing. Although it may not be yours, you as an individual could integrate this and investigate how to research more ethically. We offer this as a way for researchers to be more reflexive and reflective of their own research work and your place on the planet.

We spoke about some researchers needing the Sunday Yarn. This was the kitchen table dinner table talk where our parents, Elders, peers, nieces, and nephews discussed the wicked issues of the world. Here we were advised of our accountabilities, obligations and values that should guide us. We were reminded we were a team, a collective sent to be responsible to each other, to the animals, to all sentience and to the planet. Here we learned nothing can be done on your own. You can go out to compete on your own, but you will not get very far without the team behind you, supporting you. This gives you humility. This book is a Sunday Yarn call for collectivism. Perhaps the academy needs this yarn. This is why we pull together collections like this, as a starting point to address wicked problems rather than seeing Indigenous Knowledges as something that sits at the margins.

3. *What would your vision for Indigenous research be? What would we want for Indigenous research?*

In a sense we do not really need anything for Indigenous research because we live it every day. We get pushed into big grant applications and other western activities as is expected of us within the academy. However, it is a false economy that asserts that everything bigger is better and everything is scalable. Nothing that is truly grounded in place and on Country is scalable, due to it being inter-related with the context of where it lives. When we try to do things that are scalable to apply across the universe it will not work. What will work for each of us is contextual. So, we do not need the grants. We need things that will supply one person with the income or resources to 'do their thing'. For us, we are interested in scholarship money for doctoral students to assist capacity building or mentor-

ing opportunities to build up the young ones. Money does not change how we interact with each other—so we need good relational values, beliefs, and behaviours in our research as well as sovereignty, control, and real collaborations.

If we had our way, we would change the systems and the processes in the academy to be replaced with a space where we can be relational and collective for thrivance. How do we as Indigenous researchers push back in a collective way? We envisage a true collective environment for everyone, globally. We have not yet found that collective sweet spot. Now we have technology this could be a vision to create these spaces locally and globally, for example the Collaborative Indigenous Research Digital Garden and the Indigenous Knowledge Systems Lab.

We need to start recognising for ourselves as researchers what accountability and reciprocity means and apply it to our everyday lives, work and in areas it is not normally applied. These are the core fundamentals of personal ethics, ethical frameworks and entire systems of behaviour and thinking. When you examine western ethics, they do not work for most peoples. It only works for those who claw their way to the top, closing the door behind them inhibiting anyone else to follow. Everyone else gets excluded. However, as more academics appreciate and embody Indigenous philosophy, the inbuilt ethics grow and expand as we role model how accountability works. For example, living your research ethics might also mean cutting firewood for Elders who are cold. This is about building relationship and trust to share their life and cultural stories. When you are entering a community, you are entering a really big house: of course, you are expected to clean up after yourself because you are adding to the mess, and you are part of the family - if only briefly. If you want to develop relations, you are expected to not turn up empty handed. This gives choices and empowerment. We might have the language to make us feel good doing research with Indigenous communities (Yarning, co-design, etc.), but researchers need to apply and embody the ethic and meaning of these concepts in an authentic and right way. This is best shown with Fig. 1 (below). The right circle is humancentric, the view that the world is here for me. The left circle is eccentric showing participation with the world.



Fig. 1 Original author unknown, as cited in Çaksın & Eryıldız (2023)

Indigenous knowledge is all around us and lives in between us. It is what emerges in between us as we have this conversation. This is why having a book that examines differing fields of study, all related to Indigenous Knowledge gives us space to see how it makes meaning in the interstitial space. Each reader will gain knowledge between the book and the reader. It is in the zone in-between things—unique entities with a zone in between to learn and grow. This knowledge is a living entity that we are interacting with. The concept of traditional is not only ancient but it is not static, it is continually growing, emerging, and changing. Even though we are contextual, our underlying philosophies—the why—is shared as we share the Land. We learn from each other’s specific contexts. We can then relate to and apply this knowledge. This can give us a sense of connectivity. It gives us a global sense of purpose. It gives us permission to be Indigenous academics. The more we add to the world on how we as Indigenous Peoples, academics and researchers do this the more room there is for authentic conversations, methods, methodologies, and expansive ways of knowing, doing, emerging, and becoming accessible and applicable to all.

Much of what is shared in this book’s chapters can be traced back to community Knowledges, ways of knowing, doing and being that are in themselves ancestral and sacred Knowledges. It is our view that this book will assist other Indigenous authors to continue to innovate Indigenous theories, contexts, methodologies, and practices. The chapters outline ethical spaces and ways to negotiate how to respectfully create and hold space for Indigenous Knowledge and research. In this way, we seek to honour our communities rather than to continue to privilege western ways of doing and the colonising institutes these inhabit.

Below we briefly describe what to expect in each chapter:

Chapter “Cede the Space” by Bennett and Menzel sets the scene with a call to allies. Aboriginal research in Australia needs space ceded, so we and our Knowledges can breathe. Aboriginal researchers must be enabled time and space to grow and develop. This chapter calls out behaviours that are problematic to the continued development of the Indigenist research agenda in Australia and suggests some ways forwards.

Chapter “Honouring Indigenous Knowledges: Guidance for Respectful Practice and Attribution in Academic Works” led by Barrowcliffe presents an exciting and innovative way to source and cite Indigenous Knowledges and Knowledge holders. It outlines the Indigenous Knowledges Referencing Guide, which is designed to appropriately privilege and attribute Aboriginal researchers, their research, cultural and intellectual properties in a respectful and thoughtful way.

Chapter “Decolonising Data Analysis: A Relational Approach Through the Kin and Country Framework” by Bishop and Tynan outlines a relational approach to decolonising the data analysis processes. Drawing on more-than-human Entities, Bishop, and Tynan de-centre the human researcher via pattern thinking and invite multiple perspectives to consider the data. Their approach centres Kin and Country. It provides a detailed way to engage with data analysis processes for future researchers.

Chapter “Reflections of a Doctoral Thesis Journey: To Build a Raft for My Children”, Thunig’s chapter is a personal reflection on the doctoral thesis journey. It

is an important contribution to the body of knowledge, especially for those about to proceed on their own HDR journey and how to tap into the impetus to complete it. This chapter argues as Indigenous Peoples, we do everything for our families, for our communities and for our collective future.

Chapter “Why Work in Higher Education and Research?” led by Cooms, this is a collective of three Aboriginal women scholars exploring governance practices in academia and position reconciliation, decolonial, de-westernising, and custodial work via the Campground Analogy. They offer insight to the decolonial work required for us to work together and present ways to work at the cultural interface.

Chapter “Queer Indigenous Standpoint Theory: Exploring Theoretical Frameworks Through BlaQ Bodies” by Evans explores the existing body of knowledge and calls for flexibility in Indigenous Standpoint Theory. Evans responds to Sullivan and Days (2021) invitation and uses her own BlaQ body to develop a deeper understanding of the theoretical and application imperatives required for a more considered Queer Indigenous Standpoint theoretical approach—for Queer and sovereign Peoples.

In chapter “Beyond the Glass Cabinet: Moving Indigenous Knowledge from ‘Static Artefact’ to ‘Dynamic Process’ Within University Contexts”, Waters contends that historically Indigenous Knowledges have been seen as a series of static artefacts locked away in a glass cabinet, whose only function is to be observed, silent and admired. He goes on to discuss how universities can respectfully support the utilisation of Indigenous Knowledges, as living, thriving and necessary, as social, political, and ecological systems across the world are threatened by environmental crises.

Chapter “Indigenist Health System Reform Agenda” led by Veasey focusses on how settler colonialism and neoliberalism have impacted Australia’s health system from effectively engaging and assisting Indigenous Peoples lives. It calls for an Indigenous Health System Reform Agenda.

In chapter “Nuhma Gunyah”, Popple discusses Indigenous research methodologies by describing the process of creating and decoding Gunyah. It describes the journey of artmaking as an Indigenous research method to continue to challenge colonial research and create new ways to express and explore Indigenous paradigms.

Chapter “The Indigenous Estate in Australia: Scoping the Context and Setting a Research Agenda” led by Williams (R) describe the Indigenous estate in Australia. It offers Indigenous Knowledges to create respectful design in business models that are sustainable and beneficial to all. They offer insights to ways forwards to foster sustainable and equitable futures for everyone.

Chapter “Working with Indigenous Research Participants” by Williams (M) is a practical chapter that would benefit people new to research. It offers suggestions, approaches, and strategies to engage in research with and for Indigenous Peoples.

Chapter “Decolonising the Western Scientific Method: Possible Ways Forward” led by Fricker explores the history and philosophy of the western scientific methods. It explores the suppression of STEM, and the specific Humanist response in the Renaissance and Enlightenment periods. It offers the relational First Nations approach as a way forwards and how we can continue to decolonise in all disciplines.

In chapter “First Nations Research Methodologies: Storytelling, Deep Listening, and Lived Experience”, Bedford explores meaningful and authentic research methodologies such as First Nation storytelling, deep listening and utilising lived experience. Bedford argues for understanding and transmission of this knowledge to gain the transformative benefits from them.

Chapter “Researching Indigenous Experiences on Intercultural Relationships in Australia” led by Menzel explores the complexity of intercultural relationships. Menzel and team argue our intercultural relationships are pivotal if we are to move to respectful, relational, and reciprocal knowledge sharing, capacity building and mutual understanding.

In chapter “Unearthing and Honouring Fungi Wisdom: Exploring Indigenous Research Methods Through MUSHROOMS”, Phelan explores an Indigenous research method she has coined MUSHROOMS. This chapter explains the theoretical background, and approaches that inform MUSHROOMS and presents it in a way that others can seek to understand and apply the method in their own research.

Chapter “Relationality in First Nations Research and Performing Arts Practices” sees Lee examining yarning in the performing arts. Lee argues yarning is an effective way to engage critically analyse, be ethical and create authentic cross-cultural collaborations in the performing arts practices.

In chapter “Duwalami Gung | Freshwater Meeting Place: The Waterfall Model”, Meyers presents Duwalami Gung, the Freshwater Meeting Place, Waterfall model. This model, developed as part of her PhD journey is a metaphor that represents the life force that sustains all living creatures and serves as a point of inquiry about her research in the space of Women’s Business.

Chapter “Research Right Way: Collaboration, Relationality, and Disrupting Colonised Research Processes” explores the reciprocal relationships developed between Bundjalung Country, Wurundjeri Woi Wurrung Country, O’Donnell-Barber and Menzel over the course of a research Right Way journey.

Chapter “Dear Younglings: A Love Letter to Our Former Selves”, Menzel and Bennett wrap up the book in a chapter where they share the lessons they have learnt in academia that they wished others had shared with them.

*Bindi and Kelly would once again like to thank Associate Professor Shawn Wilson not only for his work in Indigenous research but for sharing his time, energy, and thoughts not only on this occasion but also with our PhD students and with ourselves. It was an honour to be part of the yarn with you Shawn. We hope the yarn continues.

If you have not as yet read Shawn’s seminal work *Research is Ceremony*, do—it will change your research life.

University of British Columbia
Kelowna, BC, Canada
Federation University
Ballarat, VIC, Australia
Burnet Institute
Melbourne, VIC, Australia

Shawn Wilson

Bindi Bennett

Kelly Menzel

Reference

- Çaksm, S. & Eryıldız, H. (2023). Sustainable eco-village for the displaced community of Hatay, Turkey. *International Journal of Scholarly Research and Reviews*. 2:54–72. <https://doi.org/10.56781/ijssr.2023.2.2.0034>.

Acknowledgments

We would like to acknowledge the National Centre for Reconciliation, Truth, and Justice at Federation University for holding the original symposium that began the discussions for this book. We also acknowledge the authors that attended this symposium, as well as those who have joined in the book after this. We acknowledge the yarn with Canadian Opaskwayak Cree scholar Associate Professor Shawn Wilson. Kelly would like to thank Dr. Kylie Day for her early contributions to the conceptualisation of the chapter *Researching Indigenous Experiences on Intercultural Relationships in Australia*.

Contents

Cede the Space.	1
Bindi Bennett and Kelly Menzel	
Honouring Indigenous Knowledges: Guidance for Respectful Practice and Attribution in Academic Works.	15
Rose Barrowcliffe, Kirsten Thorpe, Nathan “mudyi” Sentance, Lauren Booker, and Shannon Faulkhead	
Decolonising Data Analysis: A Relational Approach Through the Kin and Country Framework	31
Michelle Bishop and Lauren Tynan	
Reflections of a Doctoral Thesis Journey: To Build a Raft for My Children	49
Amy Thunig	
Why Work in Higher Education and Research?	57
Samantha Cooms, Kelly Menzel, and Sharlene Leroy-Dyer	
Queer Indigenous Standpoint Theory: Exploring Theoretical Frameworks Through BlaQ Bodies.	75
Jennifer Evans	
Beyond the Glass Cabinet: Moving Indigenous Knowledge from ‘Static Artefact’ to ‘Dynamic Process’ Within University Contexts	95
Joshua Waters	
Indigenist Health System Reform Agenda	111
Alicia Veasey, Natalie Bryant, and Mark Wenitong	
Nuhma Gunyah	135
Melody Popple	

The Indigenous Estate in Australia: Scoping the Context and Setting a Research Agenda 151
 Rodney Williams, Sharlene Leroy-Dyer, and Samantha Cooms

Working with Indigenous Research Participants 175
 Maddison Williams

Decolonising the Western Scientific Method: Possible Ways Forward 189
 A. Bryan Fricker, Jessamy Gleeson, and Aleryk Fricker

First Nations Research Methodologies: Storytelling, Deep Listening, and Lived Experience 207
 Narelle Bedford

Researching Indigenous Experiences on Intercultural Relationships in Australia 225
 Kelly Menzel, Bindi Bennett, Trevor G. Gates, and Oscar Davis

Unearthing and Honouring Fungi Wisdom: Exploring Indigenous Research Methods Through MUSHROOMS 245
 Péta Phelan

Relationality in First Nations Research and Performing Arts Practices 263
 Carissa Lee

Duwalami Gung | Freshwater Meeting Place: The Waterfall Model 281
 Olivia Meyers

Research Right Way: Collaboration, Relationality, and Disrupting Colonised Research Processes 301
 Tilia O’Donnell-Barber and Kelly Menzel

Dear Younglings: A Love Letter to Our Former Selves 319
 Kelly Menzel and Bindi Bennett

Index 333

Notes on Contributors

Rose Barrowcliffe is a MUFIR postdoctoral research fellow in the Department of Critical Indigenous Studies at Macquarie University and her research examines the representation and rights of Indigenous peoples in archives. Rose is the Queensland State Archives First Nations Archives Advisor. ORCID 0000-0003-1958-5507.

Narelle Bedford is a Yuin saltwater woman from Ulladulla. She is also an Assistant Professor in the Faculty of Law at Bond University, located on unceded Kombumerri land. Her academic work has been cited by the High Court of Australia and several Supreme Courts in Australian states and territories. She is an admitted Solicitor and holds a Bachelor of Economics, Bachelor of Laws, Masters of Laws and is a PhD candidate. Her teaching and research interests are centred on First Nations peoples and the law and the impact and accountability of government decision-making. Prior to joining academia, Narelle was a Judge's Associate, Australian diplomat, and public servant. She has taught at universities both in Australia and overseas.

Bindi Bennett (she/her) is a K/Gamilaroi woman, mother, and social worker and is a Professorial Research Fellow at Federation University living, playing, and working on Jinibara lands. She is a social justice scholar, a compassionate radical and activist requesting transformational change who is committed to improving and growing cultural responsiveness; re-Indigenising Western spaces; understanding and exploring Indigenous Knowledge Systems in research; and exploring the human-animal bond. ORCID 0000-0002-0111-4670.

Michelle Bishop is a Gamilaroi woman who has been grown up on Dhawaral Country in south-west Sydney. From a critical Aboriginal perspective, Michelle critiques dominant practices in education and offers counter-narratives to advocate for emancipatory and systemic change for Indigenous peoples. Michelle's PhD research focused on Indigenous education sovereignty—envisioning an educational future outside of colonial-controlled schooling, centred in Indigenous axiologies, ontologies and epistemologies. ORCID 0000-0002-3292-2355.

Lauren Booker is a Research Fellow in the Indigenous Archives and Data Stewardship Hub at Jumbunna Institute for Indigenous Education & Research, UTS. Lauren has worked across the museums and archives sector on projects supporting First Nations communities and organisations to access their cultural and intellectual property held in collecting institutions. Her research is focused on the Right to Know in archives, repatriation and institutional ethics and transparency across the GLAM sector. ORCID 0000-0002-0621-5278.

Natalie Bryant is an Aboriginal woman from the Yuin Nation and a public servant with more than 10 years' experience. Natalie has held a variety of roles across the Commonwealth and NSW public service working predominately in public hospital funding policy and implementation. She has a strong interest in health and leadership and is passionate about the development and implementation of system reforms that address institutional racism within the Australian state. In February 2022, Natalie commenced her research as a Sir Roland Wilson Pat Turner PhD scholar at the ANUs Centre for Indigenous Policy Research. Her research investigates the ways in which Indigenous perspectives are considered in the development of public policy.

Samantha Cooms is a proud Noonuccal Quandamooka mother and carer, she holds a Bachelor of Psychology (Hons) majoring in Indigenous Studies, a Graduate Certificate in Indigenous Research and Leadership and a PhD in Business and is now a Lecturer in Management in the Business School at the University of Queensland. Dr. Cooms has a background in psychology and experience working in the mental health and disability sectors. She is passionate about disrupting hegemonic assumptions and promoting First Nations ways of knowing, being and doing. She is a trainee editor with the Journal of Industrial Relations and on the board of directors for the Jilya Westerman Institute. Dr. Cooms' research seeks to decolonise and Indigenise knowledges with a special focus on disability to address intersectional disadvantage and disrupt ongoing colonisation. In line with this, she is passionate about connecting First Nations perspectives of inclusion and sustainability. ORCID 0000-0002-0216-9702.

Bundjalung Country spans the far Northeast Coast of NSW and the Southern Eastern coast of Queensland, Australia—from Grafton in the south, to Tenterfield in the west, to Beaudesert and Beenleigh in the north. There are 15 tribal groups of the Bundjalung Nation. Bundjalung County is vast and beautiful and holds ancestral creation stories and knowledges.

Oscar Davis (he/him) has ancestral connections to Gamilaroi Nation and the Motu speaking peoples of Tatana in Papua New Guinea. He is an Assistant Professor in Philosophy at Bond University on the lands of the Kombumerri people who is interested in exploring how the history of western thought has shaped our conception of what it means to be in relation to the world. ORCID 0000-0002-6637-4465.

Jennifer Evans is a Queer Dharug scholar with dual connections to Dharug and Palawa country. They are appointed to the College of Health and Medicine in the role of Aboriginal Health Leadership. In 2022 they won the Tasmanian Premier's Literature Award for their academic work regarding Queer Indigenous voices. Jen has research expertise in Indigenous and decolonising methodologies and health equity for First Peoples and is a strong advocate for anti-racism and cultural humility.

Shannon Faulkhead is a Koorie woman from Mildura and is currently Head of First Peoples Research & Collections, Museums Victoria Research Institute. In 2009, she graduated with PhD research titled 'Narratives of Koorie Victoria'. Prior to returning to study she worked for nine years at the Koorie Heritage Trust. Her research concentrates on the location of Indigenous Australian peoples and their knowledge within the Australian society and collective knowledge. In 2011, she became the Finkel Fellow (Senior Research Fellow) with the Monash Country Lines Archive program, researching the use of 3D animation in preserving and intergenerational learning of language and knowledge that is in danger of being lost. Shannon is a published author, academic, cultural critic, and practitioner with significant experience in community advocacy research and projects. She has published and presented academic papers at local, national, and international conferences and has a developed understanding of life for Indigenous Australians in contemporary mainstream Australia. ORCID 0000-0003-3013-7916.

A. Bryan Fricker is a proud Dja Dja Wurrung man, who grew up on Wurundjeri Country. He lives on Boon Wurrung/Bunurong Country and works there and on Wathaurong Country. Bryan's research interests centre on the power of language, and the use of language to construct reality with especial regard to the construction of Indigeneity by mainstream media. ORCID 0000-0003-3934-0419.

Aleryk Fricker is a proud and sovereign Dja Dja Wurrung man who was grown up on Wurundjeri Country. He still lives on Wurundjeri Country and works on Wathaurong Country. Al's research focuses on decolonising education in Australia so that all students regardless of their cultural contexts can access and benefit from engaging with First Nations educational contexts, and the collective wisdom from the oldest teachers and teaching methods in the world. ORCID 0000-0002-5258-9174.

Trevor G. Gates (he/him) is a gay white American man, social worker, and ally at Colorado State University Pueblo. Trevor has experience as a clinical social worker and addiction counselor specializing in affirming practice with lesbian, gay, bisexual, transgender, and queer+ people. Trevor is interested in global social work education, inclusion, and intersectional allyship with racialized communities. ORCID 0000-0001-6881-8077.

Jessamy Gleeson is a First Nations woman who was raised on the Countries of the Wiradjuri and Dhudhuroa Peoples. She currently resides in Naarm, on Wurundjeri

Country, and works on Wathuarong Country. Jessamy's research considers resistance and challenges to power within the spaces of feminist activism and women's rights. ORCID 0000-0002-2873-1062.

Carissa Lee is a Noongar academic based in Naarm, where she works as a professional actor, and Indigenous Research Fellow at the Moondani Toombadool Centre at Swinburne University of Technology. Her research interests are cross-cultural performing arts practices, cultural safety, and acting and writing for film and theatre. Carissa completed her Bachelor of Creative Arts Degree with Honours at Flinders University Drama Centre before going on to complete her doctorate at the University of Melbourne. Her thesis examined cross-cultural collaborations in the performing arts in so-called Australia. Her current research involves exploration of cultural safety practices across industries.

Sharlene Leroy-Dyer is a Saltwater woman with family ties to the Garigal, Awabakal, Darug and Wiradyuri peoples of NSW. Sharlene's research is multidisciplinary and focuses on her passion of Closing the Gap on Aboriginal and Torres Strait Islander disadvantage in education and employment, alongside Indigenous Entrepreneurship. The overarching concepts around her research focus on empowerment and self-determination of Indigenous peoples. Sharlene was a founding Director of the NSW Indigenous Chamber of Commerce and the Mandurah Hunter Indigenous Business Chamber. She remains very active within Indigenous communities, including current roles as a board member of Hymba Yumba Independent School and the Murrorong Aboriginal Corporation. Sharlene has an impactful track record working with communities and private, government and NGO organisations. Her current role at UQ includes the inaugural Director of the Indigenous Business Hub; and the Associate Director for UQ implementation of the UN-supported Principles for Responsible Management Education (PRME) program. ORCID 0000-0002-3755-0837.

Kelly Menzel (she/her) is a Ngadjuri woman from mid-north South Australia with ancestral connections to Bundjalung Nation in northern NSW. Kelly has a PhD in Indigenous Knowledges and has been an academic and scholar for 23 years. She has lived in and worked with First Nations communities all over the world and she currently lives, works, loves and plays on Bundjalung Country. Her research critiques and questions institutional processes of inclusion and exclusion and addresses experiences and patterns of interactions with white institutional power. She aims to address racist policies, processes and behaviours that assert and maintain colonial power deeply embedded in Australian systems of governance across public institutions. ORCID 0000-0003-1412-5181.

Olivia Meyers is a proud Badtjala woman from the Wondunna clan, belonging to the unceded lands of the Fraser Coast, Queensland. As a queer mental health clinician, Olivia specialises in complex and intergenerational trauma, with a particular focus on the unique intersections of race, gender, and queerness. Currently pursuing

a PhD, Olivia's research delves into the intersectional impacts of mothering, infertility, and kinship structures for Aboriginal and Torres Strait Islander women. Passionate about addressing race and gender-based violence, Olivia's academic work seeks to elevate the voices and experiences of First Nations women through Indigenous pedagogies. Exploring how these experiences are shaped by both historical and contemporary societal frameworks, including the complexities of identity, belonging, and the intersections of queerness and First Nations womanhood.

Tilia O'Donnell-Barber is a third-generation settler Australian woman with Irish, Danish, and English ancestry and university student, graduating from a Bachelor of Arts majoring in Indigenous Knowledge Studies and Cultural Studies at the end of 2024. She is currently living on Wurundjeri Woi Wurrung Country in Narm, Melbourne. Her topics of interest include the ethical responsibility of white researchers in Aboriginal spaces, dismantling institutional power structures through decolonisation, and advocating for Indigenous sovereignty through economic development and governance structures. She is now in a process of decolonising her own conditioned worldviews and is curious and driven to continue to learn how she as a settler-Australian woman can respectfully follow cultural protocols to obtain permission to apply Indigenous methodologies, concepts and theoretical perspectives. Tilia's contribution to this book is her first published work. She hopes to continue to contribute to decolonial and anti-colonial research as she furthers her studies.

Péta Phelan (she/her) is Aboriginal person with family connections to the Riverina region of South-West NSW, Australia. A queer, cis-woman, with a disability, she is living and thriving as a perpetual guest on the Lands of the Wurundjeri Peoples in Narm (Melbourne). She is a discipline-specific Rehabilitation Counsellor, mental health professional, social and emotional wellbeing practitioner, and is currently engaged as a teaching and research academic at La Trobe University in Narm, Australia. Her academic work is centred in Indigenous social and emotional wellbeing practice specific to Indigenous, queer and gender diverse (QGD), disability communities. Her research and practice is deeply embedded in themes and locales of social justice and liberation, with knowledges and practices explored across her work including areas specific to Indigenous, decolonising, queer and gender diverse, feminist, disability/crip, abolitionist, and ecological. ORCID 0000-0002-4528-0048.

Melody Popple is a Bundjalung woman, artist, researcher and academic. Drawing on Country for inspiration, Melody engages in autoethnographic and place-based research. She uses artmaking as an Indigenous research methodology and is currently exploring Indigenous water stories on Bundjalung Country. Melody is an Associate Research Fellow for Deakin University, integrating Indigenous Knowledge and Earth connection practices into Children's psychology. Melody is completing her PhD (Indigenous Philosophies) at Gnibi College of Indigenous Australian Peoples at Southern Cross University.

Nathan “mudyi” Sentance is a Wiradjuri librarian and museum educator who grew up on Darkinjung Country. Nathan currently works at the Powerhouse Museum as Head of Collections, First Nations and writes about history, critical librarianship and critical museology from a First Nations perspective. His writing has been previously published in the *Guardian*, *British Art Studies*, *Cordite Poetry*, and *Sydney Review of Books* and on his own blog *The Archival Decolonist*. ORCID 0000-0002-7030-5665.

Kirsten Thorpe Port Stephens is a Chancellor’s Indigenous Research Fellow at Jumbunna Institute for Indigenous Education & Research, UTS. Kirsten leads the Indigenous Archives and Data Stewardship Hub, which advocates for Indigenous rights in archives and data, and develops research and engagement in relation to refiguring libraries and archives to support the culturally appropriate ownership, management and ongoing preservation of Indigenous knowledges. ORCID 0000-0002-2844-168X.

Amy Thunig (B. Arts; M. Teach; PhD) is a research fellow within Jumbunna Institute for Indigenous Education and Research at the University of Technology Sydney. A Gomerioi/Gamilaroi/Kamilaroi yinarr and Ngambaa (Mother) Amy enjoys life as a parent and partner living on Awabakal lands. In 2019 Amy gave their TEDx talk ‘Disruption is not a dirty word’ and in 2022 released their first book via UQP titled ‘Tell Me Again: A Memoir’. Amy regularly contributes as a writer across various media networks and appears on television programs such as ABC’s *The Drum* to discuss education, politics, and Indigenous-specific matters. ORCID 0000-0002-8767-9583.

Lauren Tynan is Pairrebeenne Trawlwoolway woman from Tebrakunna Country in northeast Trouwerner/lutruwita (Tasmania), Australia. Her research areas encompass human geography and Indigenous studies, with a particular focus on Indigenous research methodologies, relationality, and Aboriginal cultural burning practices. ORCID 0000-0002-6098-158X.

Alicia Veasey a proud Torres Strait Islander woman, is an Obstetrician & Gynaecologist with a subspeciality fellowship in Paediatric & Adolescent Gynaecology, with over twenty years’ experience working throughout the health system from aged care to paediatric nursing, medicine and leadership. Recognising early on in her medical career the need for health system reform to address the racism and inequity in Australia’s health system towards First Nations People, Alicia completed a Master of Public Health and a Master of Health Management. In 2023, Alicia was awarded a Fellowship with the prestigious Atlantic Fellows for Social Equity, where she completed a Master of (Indigenous) Social Change Leadership, culminating in a dissertation exploring opportunities to embed Indigenous self-determination and sovereignty within the acute care health systems.

Alicia is an experienced and sort after health leader, providing input into local, state and national health policy, strategies and reform, as well as being a senior advi-

sor to media, research projects and non-government organisations. She is currently a non-executive Director for the Australian Commission for Safety & Quality in Health Care, and Advisory Board member for the Australian Health Review journal. She has previously served as a non-executive Director for the Australian Indigenous Doctors' Association, a founding member of Health Workforce Australis Future Health Leaders Council and was a delegate with the National Congress of Australia's First Peoples.

Joshua Waters is a K/Gamilaroi man from Northwest New South Wales. He is a current PhD student and Senior Research Fellow at Deakin University. Joshua's research predominantly explores the parameters of Indigenous Systems Knowledge and its application within mainstream research contexts and systems. His current PhD thesis examines the role of Indigenous Spiritualities in institutional Ethics application processes and is partly funded by the Australia Research Council 'Australian Spirituality' project at Deakin. Joshua is also a Senior Research Fellow at NIKERI's Indigenous Knowledge Systems (IKS) Lab which specialises in using land-based pedagogical approaches to inform research methodology, theory development and solution-finding to global complex challenges and socio-political problems. ORCID 0009-0003-5596-4421.

Mark Wenitong as one of the first Aboriginal doctors in Australia, continues to be an influential and important leader in Indigenous health policy, research and advocacy. Along with being a founding member and past president of the Australian Indigenous Doctors Association (AIDA), Dr. Wenitong has previously been on the AIATSIS and AITHM Boards, was the Senior Medical Officer for Apunipima Cape York Health Council and Wuchopperen Health Service and most recently was the inaugural chair of the Queensland Aboriginal & Torres Strait Islander Clinical Network. Although semi-retired, Dr. Wenitong continues to serve his community as a member of the National Mental Health Commissioner, Gayaa Dhuwi (Proud Spirit) Board, Miwatj Health Aboriginal Corporation Board in East Arnhem Land, and Community Enterprise Queensland Board, along with being Strategic Advisor in Research Knowledge Translation for the Lowitja Institute and Chief Investigator in a number of research projects. He also continues to contribute as member of the Aboriginal and Torres Strait Islander COVID taskforce, National First Nations Genomics committee and the implementation group for the National Aboriginal and Torres Strait Islander Health Strategy.

Maddison Williams is an Aboriginal woman from the Wiradjuri Nation, Central NSW. My ancestors are the Galari people who lived along the Lachlan River. She has a Bachelor in Social Work (First Class Honours) degree from Western Sydney University and a Masters in Social Work (Counselling) degree from the University of New South Wales. She is currently employed as an Identified Senior Social Worker for NSW Health. In 2022, she was awarded the NSW Health Aboriginal Allied Health Professional of the Year.

Rodney Williams is a Bundjalung man (NSW) who has pursued a private sector career that extends across a number of industry sectors. Founding Director and Owner of Gongon Consultancy Pty Ltd (1993) developing the Gongon Business Model which provides a cultural framework between Western and Indigenous knowledge systems at the Community, Government, and the Private Sectors. Rod brings a wealth of business experience at many levels holding management positions with the NT Confederation of Industry & Commerce (Darwin); National Mutual Funds Management (Melbourne); Normandy Mining (Adelaide); National Indigenous Development Alliance (Brisbane); Australian Red Cross (Darwin), Marthakal Homelands Resource Centre (Galiwin'ku), Lecturer with Southern Cross University (Coffs Harbour) and owner of Gongon Consultancy Pty Ltd. Rod has a Bachelor of Business (University of South Australia) and Professional Certificate of Indigenous Research (University of Melbourne) and currently a PhD Candidate at the School of Business, University of Queensland.

Wurundjeri Woi Wurrung territory extends from north of the Great Dividing Range, east to Mount Baw Baw, south to Mordialloc Creek and Mount Macedon, and west to Sunbury and Gisborne in Central Victoria, Australia. It is home to the Peoples of the Kulin Nations and holds sacred stories and histories.

Abbreviations and Terminology

A

Aboriginal/First Nations/Indigenous/Indigenous Peoples
Allyship
Aboriginal and Torres Strait Islander Studies (AIATSIS)
AIATSIS Code of Ethics for Aboriginal and Torres Strait Islander Research (the AIATSIS Code)
ATSILIRN protocols
APA7
ATLAS.ti
Autoethnography
Aboriginal Hostels Ltd (AHL)
Australian Research Council (ARC)
Aboriginal and Torres Strait Islander community-controlled health services (ACCHS)
Aboriginal and Torres Strait Islander Commission (ATSIC)
Australian Health Practitioner Regulatory Agency (AHPRA)
Australian Indigenous' Doctors Association (AIDA)
Aboriginal Community Controlled Health Services (ACCHS)
Aboriginal Medical Service (AMS)

B

Blak
Blaq
BlaQueering
BlaQness
Blackfellas

C

CAVAL
Cultural Authority and Indigenous Knowledges (CACIK)
Coolamon
Country
Closing the Gap

Colonisation

Commonwealth Department of Health and Human Services (CDHHS)

Close the Gap Campaign (CTGC)

Council of Australian Governments (COAG)

Congress of Aboriginal and Torres Strait Islander Nurses and Midwives (CATSINAM)

COVID-19

Cooperative Research Centre for Aboriginal and Tropical Health's (CRCATH)

Codesign

Canadian Truth and Reconciliation Commission

D

De-Westernising

De-Westernisation

Decolonising

Dadirri

Deep listening

Data Sovereignty

E

Expressions of Interest (EOI)

Early Career Researchers (ECRs)

Entities

F

Feminist Standpoint

First Peoples Worldwide (FPW)

First nations data governance

G

GLAM (galleries, libraries, archives, and museums)

Gunyaah

Gross Domestic Product (GDP)

H

Higher Degree by Research (HDR)

Human Resources (HR)

Human Rights Ethics Committee (HREC)

Hospital and Health Services (HHS)

House of Representatives Standing Committee on Aboriginal Affairs (HRSCAA)

Honouring Indigenous Ways of Wisdom (HIWW)

I

Identities other than white, heterosexual, CIS-gendered, males (IOWHCM)

Indigenous Cultural and Intellectual Property (ICIP)

Indigenous Knowledges (IK)

Indigenous Knowledges Paradigm

Indigenous epistemologies

- Code-making, 100
 Co-design, 183, 209, 218, 219, 238
 Code switching, 53, 100, 101
 Collaborative dramaturgy, 272
 Collaborative Yarns, 264, 278
 Colonial paradigms, 96, 144, 251
 Colonial practice of exclusions, 18
 Colonial practices, 96
 Colonisation, 12, 19, 33, 58, 64, 65, 70, 76, 78, 85, 89, 97, 112, 140, 160, 177, 183, 190, 202, 208, 228, 233, 234, 236, 238, 283, 287, 321, 324
 Communities, 2, 7, 8, 11, 16, 17, 20, 21, 24–27, 34, 37, 39, 43, 44, 50–55, 58, 59, 61–64, 66, 67, 69, 70, 76, 77, 80, 82, 83, 85, 96–98, 100–102, 104–106, 112, 114, 119, 121–128, 136, 138, 140, 141, 143, 145, 146, 152, 153, 156–167, 169, 170, 176–184, 198, 199, 209–211, 213, 215–218, 220, 227–230, 232–234, 236–238, 247, 253, 255–257, 282–286, 288, 290, 292, 294, 296, 297, 308, 310, 314, 321, 328, 329
 Consultations, 27, 176, 178, 182–184
 Coolamon, 38–40, 46
 Countries, 1, 16, 34, 50, 59, 82, 98, 121, 136, 156, 199, 209, 227, 247, 266, 282, 302, 329
 Creative projects, 266, 271, 273, 278
 Critical information literacy, 19
 Cross-cultural code-switching, 100
 Cross-cultural collaborations, 264, 265, 268, 270, 273, 276, 277
 Cultural affiliations, 24, 26, 27
 Cultural appropriation, 86, 202, 269
 Cultural authority, 17, 21, 211, 237–238, 285
 Cultural Authority and Indigenous Knowledge (CACIK), 17
 Cultural load, 218
 Culturally appropriate research practices, 218
 Culturally responsive, 11, 209, 238, 247, 250, 252
 Culturally safe collaboration, 17
 Culturally safe/safety, 2, 66, 69, 99, 115, 118, 214, 215, 286, 288
 Cultural practices, 78, 91, 96, 101, 102, 155, 160, 181, 210, 212, 214, 219, 226, 288, 293, 295, 329
 Cultural protocols, 19, 26, 183, 203, 230, 286, 303, 308
 Cultural relationality, 266
 Cultural respect, 267
 Cultural voyeurism, 98, 106
 Culture as methodology, 285
 Custodial, 58, 59, 62–67, 69, 70, 89, 155
 Custodial research, 59, 60, 63–64
- D**
 Daddirri, 3, 145, 146, 181, 214
 Data, 3, 16, 32, 50, 98, 115, 157, 178, 197, 209, 229, 246, 264, 283, 304
 Data analysis, 32–46, 99, 197, 257, 282, 295–297
 Data governance, 209, 219
 Data sovereignty, 62, 209, 219, 234, 305
 Decolonisation, 11, 59, 61–63, 84, 87, 88, 200, 201, 297, 311, 314
 Deep listening, 50, 145, 166, 167, 181, 209, 211, 214–216, 219, 282, 297
 Deep time, 38
 De-westernisation, 11, 59, 61–63
 Dissemination, 11, 183, 203, 250, 255, 256
 Djaa, 285, 295
 Dramaturgical practices, 269, 270
 Dramaturgy, 271
 Due diligence, 326, 327
 Duwalami Gung, 282–284, 286, 287, 290, 295, 296
- E**
 Early career researchers (ECRs), 16, 22, 27, 321
 Ecological, 98, 103, 105, 106, 112, 161, 162, 230
 Elders, 1, 9, 38, 53–55, 58, 60, 66, 76, 80–82, 125, 128, 227, 229, 231, 236, 249, 250, 285, 302, 322, 324
 Emergence, 79–81, 99, 100, 125, 139, 148, 178, 179, 211, 249, 257
 Empathic apprenticeship, 276
 Empirical, 99, 193, 195, 234, 246
 Empower indigenous perspectives, 16
 Empowers, 52, 59, 101, 102, 124, 127, 247, 256
 Entities, 32, 36, 38–41, 43–45, 68, 153–156, 169, 170, 200, 231, 232, 248, 266, 311, 313
 Environments, 21, 58, 67, 68, 70, 89, 96, 99–102, 105, 116, 119, 127, 136, 140, 142, 147, 149, 153, 155, 160, 161, 164, 167, 168, 190, 198, 209, 227, 230, 249, 250, 252–256, 305, 306, 327

- Ethical guidelines, 123, 176, 179, 183–184
- Ethics, 2, 6, 11, 12, 22, 23, 58, 59, 62, 63, 65, 66, 68–70, 106, 203, 218, 219, 292, 313, 320, 323, 328, 329
- Ethnocentric, 103
- Europeans, 85, 96, 177, 190, 193, 196, 233, 234
- F**
- Feminist standpoint, 79, 200
- First Nations Archives Advisor, 18
- First Nations data governance, 209
- First Nations research methodologies, 209–212, 214, 216, 219–220
- Framework Kin and Country, 32–46
- Fungi, 246–257
- G**
- Galleries, Libraries, Archives, and Museums (GLAM), 15, 17
- Glass cabinets, 96, 98, 106, 229
- Governance, 60, 66, 70, 96, 106, 116, 119, 120, 126, 209
- Government, 52, 53, 59, 114–122, 124, 152, 154, 156–158, 161, 163–165, 199, 212, 213, 217, 229, 230, 232–234
- Grassroots activism, 113
- Groundwater method, 3, 282, 292, 296–297, 311
- Gunyahs, 135–137, 139, 140, 142, 145–149
- H**
- Health, 2, 43, 51, 98, 112, 162, 211, 228, 249, 263, 282, 305
- Health equity strategies, 121
- Heteronormative, 77, 88, 90
- Higher Degree by Research (HDR), 10, 16, 22, 39, 282, 321
- Higher education, 2, 10, 11, 21, 50, 58–70, 77, 96, 100, 103, 106, 123, 177, 184, 208, 210, 218
- Human-centric, 32, 36, 43, 45, 309
- Human-centric model of research, 45
- Humphrey, K., 123, 127
- I**
- Inala Manifesto, 124, 127
- Indigenist Health System Reform Agenda (IHSRA), 112, 124–129
- Indigenous, 1, 15, 50, 58, 77, 95, 112, 136, 152, 176, 196, 211, 226, 246, 278, 282, 303, 320
- Indigenous Archives Collective (IAC), 15–18, 22, 27
- Indigenous artmaking, 139
- Indigenous cultural and intellectual property (ICIP), 19, 27, 153, 155, 156, 183, 203
- Indigenous epistemologies, 80, 90, 139, 140, 286
- Indigenous governance, 2, 70, 125–126
- Indigenous knowledge, 3, 16, 34, 58, 60, 79, 98, 113, 136, 153, 177, 226, 246, 269, 284, 305, 329
- Indigenous knowledge misappropriation, 23
- Indigenous knowledge paradigm (IKP), 228, 230, 285–286
- Indigenous knowledge use, 22
- Indigenous medicine, 251
- Indigenous methodology (IM), 33, 60, 65, 199, 210, 281, 282, 284, 286, 289, 291, 292, 295
- Indigenous perspectives, 60, 63, 64, 69, 70, 77, 102, 140, 144, 149, 157, 178, 227, 247, 257, 295
- Indigenous protocols, 1–11, 58, 104, 286, 302, 304
- Indigenous research, 18, 22, 63, 79, 82, 83, 87, 91, 101–103, 123, 127, 136, 138–140, 144–148, 176, 181, 182, 184, 199–201, 210, 228, 238, 246–257, 284–288, 307, 313, 315
- Indigenous research methodologies, methods, 34, 99, 102, 103, 106, 136, 137, 139, 140, 145, 149, 246, 250, 257, 305, 308
- See also* First Nations research methodologies
- Indigenous Standpoint Theory (IST), 33, 77, 79–82, 86, 89–91, 99, 103, 200, 201
- Indigenous Women’s Standpoint Theory, 77, 200, 287–288
- Information production, 19
- Insider status, 291–292
- Institute for Collaborative Race Research, 211
- Interfaces, 63, 69, 80, 81, 83, 89, 90, 126, 169, 202, 226, 250, 255, 305
- Intergenerational thinking, 38
- Interpersonal skills, 176, 179–180, 184
- Intersectionality, 37, 285
- J**
- Jagun, 136, 137, 139–147, 149, 310

K

- Kawa Whakarruruhau* (Cultural Safety), 21, 101, 103, 105, 117–119
- Kin and Country framework—eagle, ant, grandmother, granddaughter, 37, 38
- Kin-pairs, 34, 36, 38, 40, 44
- Kinship, 6, 34, 45, 86, 96, 160, 226, 227, 230–232, 248, 288
- Kinship disruption, 232–234
- Knowing, being and doing, 2, 17, 39, 58, 59, 62–65, 67, 101, 121, 128, 162, 167–169, 176, 181, 228, 232, 285, 302, 310, 314, 320
- Knowledge, 16, 32, 51, 77, 96, 112, 138, 153, 176, 192, 208, 226, 246, 264, 282, 304, 320
- Knowledge production, 4, 12, 20, 22, 39, 91, 106, 147, 190, 247, 296, 297, 307
- Kulini, 267

L

- Land, 12, 42, 58, 65, 67, 96, 98, 112, 136, 140–148, 152, 153, 155–160, 164, 166, 168, 170, 199, 217, 227–232, 248, 250, 251, 281, 288, 292, 293, 302, 303
- Land rights, 141, 152, 158
- LGBTQIA+, 76
- Lived experiences, 2, 4, 33, 70, 89, 91, 124, 209, 211, 216–219, 237, 247, 289, 290, 292, 322, 323
- Lock hospitals, 113
- Lowitja Institute, 2

M

- Mob, 7, 61, 63, 67, 78, 86, 136, 141, 147, 166, 290, 293, 294
- Modern, 96, 112, 113, 128, 192–196, 210, 229, 235
- More-than-human entities, 34
- MUSHROOMS, 246–257

N

- Narrative Theory, 212
- National Aboriginal and Torres Strait Islander Health Authority (NATSIHA), 115
- National Aboriginal and Torres Strait Islander Health Plan 2021–2031, 118
- National Aboriginal and Torres Strait Islander Health Workforce Strategic

Framework and Implementation Plan, 118

- National Health and Hospitals Reform Commission (NHHRC), 115, 120
- National Health and Medical Research Council (NHRMC), 22
- National Health Reform Agreement 2011 (NHRA), 115, 116
- National Indigenous Australians Agency (NIAA), 154
- Native Hawaiian Epistemology, 79, 80
- Native title, 152, 153, 155, 156, 158
- Neoliberalism, 64, 65, 113, 118, 160
- Neo-settler colonialism, 113
- 1967 referendum, 114, 116
- Non-indigenous, 3, 5, 8–10, 17, 20, 21, 24, 26, 33, 54, 55, 58–64, 66, 68–70, 80, 84, 99–101, 104, 117, 118, 122, 126, 127, 137, 138, 140, 144, 164, 176, 178–182, 184, 202, 203, 209, 212, 216–219, 226, 227, 230, 234, 236–238, 304, 305, 307, 310, 314, 315, 321, 322
- NVivo, 33, 35–36

O

- Orphan works, 20

P

- Paradigms, 20, 24, 60, 79, 90, 100, 137, 139, 161, 162, 170, 177–179, 190, 196, 198, 199, 212, 214, 216, 236, 246, 248, 249, 256, 284, 286, 287, 289, 295–297, 305, 313, 314
- Pattern thinking, 33, 36–37, 41, 44, 45
- Performing arts practices, 263–278
- Place, 2, 9, 10, 16, 26, 32, 37, 38, 55, 58, 62, 65–68, 70, 77, 79, 82, 85, 87, 89, 90, 95–97, 100, 106, 121, 125, 129, 137, 141, 143–149, 163–168, 190, 199, 208, 215, 227–229, 231, 232, 247, 250
- Place-based, 304
- Place-based research, 219
- Policies, 61, 69, 70, 77, 97, 112–117, 120, 122–124, 128, 129, 152, 154, 156, 158, 161, 168, 169, 213, 215, 216, 232–237, 252, 256, 257, 328
- Political integrity, 79, 124–127, 129, 286
- Postgraduates, 10, 16, 22, 103
- Postmodern, 96

- Power, 2–7, 10–12, 19, 20, 36, 45, 51, 52, 59, 61, 65, 69, 77, 80, 85, 90, 97, 101, 112, 113, 116–124, 126, 129, 158, 159, 161, 167, 177, 178, 190, 191, 196, 200, 202, 212, 217, 233, 235, 236, 249, 256, 264, 265, 270, 283, 286, 288, 291, 307, 308, 310, 311, 321, 324, 329, 330
- Power relationships, inequalities, 16, 80
- Protocols, 2, 3, 11, 18, 21, 24, 82, 96, 98, 101, 102, 104, 105, 145, 169, 229, 234, 238, 273, 285, 286, 292, 304, 310, 311, 314
- Q**
- Quandamooka Ontology, 169
- Queer, 50, 76–91, 200, 247, 251, 256, 257, 282
- Queer and Gender Diverse (QGD), 77, 78
- Queer Indigenous Standpoint Theory, 76–78, 85, 86, 88, 90, 91
- Queer White possession, 77, 84–87, 91
- R**
- Racial power imbalances, 265
- Racism, 3, 5, 8, 11, 19, 21, 51, 54, 55, 59, 60, 66, 84–86, 96, 99, 100, 112–124, 128, 136, 198, 226, 234–238, 291, 307, 321, 323
- Reciprocity, 20, 59, 63, 67, 68, 104, 105, 126, 143, 145, 147, 238, 250, 283–286, 288, 289, 294, 323, 326
- Reconciliation, 4, 5, 59–64, 69, 70, 120, 213, 215, 226, 232, 236–238, 304, 306, 314, 324
- Re-indigenisation, 176
- Relational accountability, 214, 264–267, 269, 272, 276–278
- Relationality, 34–37, 39, 41, 45, 58, 68, 104, 141, 166, 200, 201, 203, 204, 215, 219, 231, 238, 248, 250, 285, 289, 292, 294, 302–315
- Relational research, approaches, 32–46, 231, 307, 308, 311
- Researchers, 2, 16, 34, 49, 62, 79, 96, 122, 137, 165, 176, 197, 209, 229, 246, 264, 282, 303, 325
- Research renaissance, 211
- Research Yarns, 264
- Resilience, 76, 142, 155, 160, 166, 217, 249
- Right of Reply Position, 17
- Right of Reply Position Statement, 17
- Right of Reply Symposium, 17
- Right Ways, 63–64, 66, 70, 168, 302–315
- S**
- Scholars, 1–3, 8, 18, 21, 24, 33–35, 44, 45, 55, 59, 60, 62–65, 69, 79, 81, 100–103, 128, 144, 145, 159, 167, 178, 179, 199, 219, 231, 247, 248, 252, 256, 257, 285, 303, 304, 307, 315, 320, 326, 328, 329
- Self-determination, 11, 12, 17, 62, 69, 77, 82–84, 87–91, 116, 121, 122, 124, 126–128, 157, 161, 209, 212, 214, 218, 247, 310, 329
- Self-governing rights, 209
- Self-reflection, 117, 181, 215, 216, 219, 313, 325
- Semi-structured interview, 264, 276
- Settlers, 1–4, 9, 11, 12, 58, 60, 61, 77, 78, 85, 86, 89, 112, 113, 116–119, 122, 124–128, 159, 161, 209, 216, 217, 219, 228, 230, 232–234, 237, 238, 303, 314, 322, 324, 325, 329
- Sovereign, 50, 58, 59, 76–78, 81, 84–86, 90, 91, 125, 129, 147, 161, 191, 325
- Sovereignty, 2, 10–12, 55, 59, 69, 70, 85, 89, 91, 112, 121, 124–129, 144, 218, 228, 229, 231, 249, 287, 305, 308, 325, 327
- Stereotypes, 98, 138, 148, 267, 272, 274
- Stolen Generations, 4, 213
- Story-based research, 284
- Storytelling, 104, 209, 211–216, 218, 219, 249, 284, 294
- Strengths, 58, 67, 76–78, 112, 119, 124, 128, 129, 136, 155, 201, 213, 217, 249, 283, 291, 294, 295, 305, 306
- Style guides, 22–27
- Sustainable, 68, 69, 96, 106, 120, 127, 159, 162, 166, 170, 326, 329
- T**
- Talanoa, 276
- Terra Nullius, 112, 147, 161, 212, 228
- The Lowitja Institute, 123, 211
- Thematic analysis (TA), 35, 248
- Theses, 32, 40, 41, 44, 45, 49–55, 282, 326, 328
- The Waterfall model, 281–297
- Thought ritual, 3, 33, 34, 248, 282, 292, 295–297