

EXPLORING WHAT COMMUNITY-LED IS – USING AN ABORIGINAL LENS

What do we mean by
Community-Led?

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THE UNIVERSITY OF
SYDNEY



HISTORY

Research Approaches

Overview

Contact commenced 1788 – Sydney

The Moving Frontier – 1800's-1930's

The Protection Era – c.1860's-1890's

Coercive Segregation – late 1890's into C20th

Assimilation – 1930's-1960's

Rights & Self-Determination – 1970's-2000's

Terra Nullius

Without permission, consultation or involvement.

The premise of most [western] research and analysis has been locked into the belief that Indigenous Australians are anachronisms and, in defiance of the laws of evolution, remain a curiosity of nature, and are 'fair game' for research. The overt and covert presumptions underwriting all [western] research and analysis into Indigenous Australian cultures is the inherent view of the superiority of Non-Indigenous society's cultures. (Hart & Whatman, 1998, p. 3)

Conservative Approach

National development which diminished Indigenous stories, placing them at the bottom of social hierarchy, by social marginalisation due to cultural differences.

The Revisionist Re-Interpretation

Since late 1960's to correct the conservative approach – to raise voices & aspects of hidden or excluded histories.

Indigenous Engagement & Participation

The 90's opened up greater engagement & participation for Indigenous peoples.

Indigenous Directives

2000's - Indigenous people starting to direct and inform what Indigenous Studies should be and create new research paradigms

HISTORY

Research Approaches

Overview

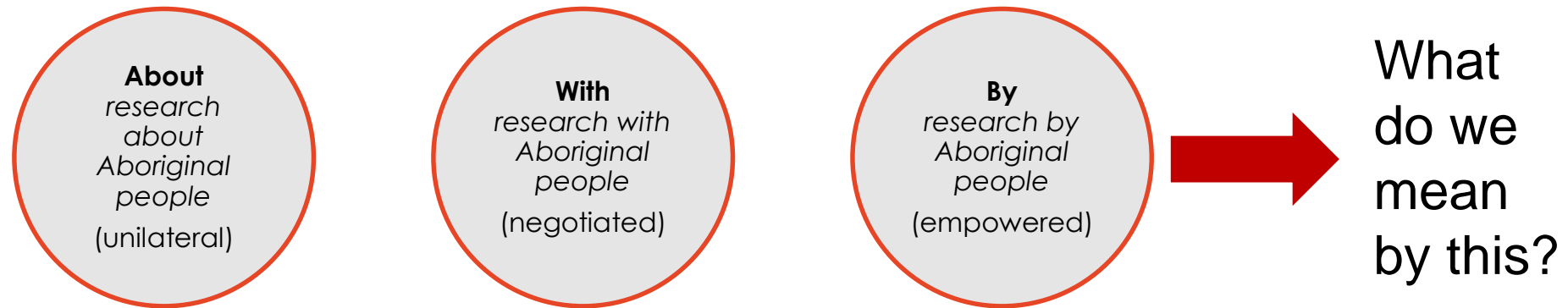


Figure 4: Research and Aboriginal people
(Driese & Mazurski, 2018, p. 14)

Overview

What do we need to consider?

1. What is Indigenous Research Methodologies? How does it differ from other areas of research?
2. What does privileging voices in research mean? How does this influence knowledge's and teaching?
3. Is Indigenous Research Methodologies important? Why?
4. What does disrupting Western Research mean?
5. What does working with Indigenous communities mean?
6. How can we ensure Indigenous voices are included?
7. Why is 'Decolonality' important? What does it mean in research and knowledge's transmission?
8. Indigenous Histories and Representation through Museums:
 - Consultative processes
 - Historiography: The need to understand actions in the past from the viewpoint of the participants (scientist, missionary, Aboriginal elder, etc)
 - Museums as sites for continued learning
 - What steps would you take in a museum when working with human remains; are there different considerations if the human remains are Aboriginal, Islander or European?
9. What impact does Nationhood, Statehood and Sovereignty have on us as Australians?
10. What is important about Indigenous Cultural and Intellectual Property and how does it impact on Indigenous Research Methodologies?
11. What is the importance of Place, Space and Time Based Methodologies? What role does perspectives play in these?

ABORIGINAL COMMUNITY ENGAGEMENT PROCESS

validity



STAGE 1

Precursor – Informal
What if ...?

STAGE 2

Grant Approval Advice
Ethics Process & Approval Advice
Precursor – Informal
Community Workshop
Narrative Interviews

STAGE 3

Formalising Research Process with
Local Community

Community Workshop	Narrative Interviews
Formal	Formal
Follow-up	Follow-up

STAGE 4

Finalising The Research – Formal & Informal
Follow-up – Formal & Informal
Dissemination – Formal & Informal

THE RESEARCH TEAM



GRANT APPLICATION



GRANT APPROVAL



UNDERTAKE RESEARCH



FINALISE RESEARCH

WESTERN RESEARCH PROCESS



credentials

STAGE 1

Grant Application & Approval -
Formal

STAGE 2

Ethics Application – Formal
Ethics Approval – Formal

STAGE 3

Commence Research – Formal
Establish – Advisory Committees
Aboriginal Community Engagement

STAGE 4

Finalise Research – Formal
Follow-up – Formal
Dissemination – Formal

Overview

Debates & Directions

Rights & Responsibilities (local)

- ALA Statement of Rights (1984)
- Wilkins (1992)
- Federation of Aboriginal & Torres Strait Islander Languages (2004)
- Board of Studies NSW (2008)

Community expectations & academic obligations

- What do communities (know they) want/need?
- What can researchers do (well)?
- Can a PhD ever be accessible?
- Time Frames

Authority & Authenticity

- Elders or archives?
- Language Recording & Revival - Speakers or linguists?
 - Who is a speaker?
- Expert rhetoric
 - Who is an expert?
- Discourses of death and sleep
- Plus can change...
- Language 'engineering'
- Protocols, power & control
 - The benefits of gatekeeping
 - Sources, veracity and usefulness
- Access
 - Who can speak, learn and teach?
- Collaboration or competition?
- Collective responsibility

Question?

How do we, as Aboriginal and non-Aboriginal researchers, undertake Indigenous or Indigenous-focused research and meet the requirements of universities and the Aboriginal communities?

Methodologies

International Influences

Internationally - First Nations People in Canada, USA , Aotearoa - New Zealand influencing methodological reform.

Such as:

Bryan Brayboy	– Critical Tribal Race Theory & Learning on Country
Linda Tuhiwai Smith	– Decolonising Research & Culturally appropriate research
Graham Smith	– Maori Theorising & Indigenising Education
Fiona Cram	– Constructive Conversations
Jo-Anne Archibald	– Story Work
Margaret Kovach	– Relational Research
Suzanne SooHoo	– Culturally Responsive Research Methodologies
Mere Berryman	– Culturally Responsive Research Methodologies
Anne Nevin	– Culturally Responsive Research Methodologies
Shaun Wilson	– Research is Ceremony & Building Knowledges for Community
Gregory Cajete	– Ethobotany - Culturally Based Science / Indigenous Perspectives in Science

Methodologies

Australian Indigenous peoples

Martin Nakata

Aileen Moreton-Robinson

Tyson Yunkaporta

Nerida Blair

Karen Martin

Bronwyn Fredericks

Lester-Irabinna Rigney
controlled by

Dawn Bessarab

Miriam-Rose Ungunmerr-Baumann

Mark Rose

Wendy Baarda

- Indigenous Standpoint Theory
- Indigenous Women's Standpoint Theory
- 8 Ways & Protocols in Working with Community
- Lilyology
- Booran Mirrabooa – Ways of Knowing, Being & Doing
- Indigenous Engagement in Research
- Reforming Indigenous Research - defined and Aboriginal people
- Yarning
- Deep Listening
- Practitioners Blindspot & Reflection
- Cultural Difference

National Indigenous Research and Knowledges Network (NIRAKN) - <http://www.nirakn.edu.au/>
Indigenous Studies Research Network - <http://www.isrn.qut.edu.au/>

Methodologies

What's working?

- Indigenous Standpoint Theory
- Indigenous Feminist Standpoint Theory
- Yarning
- Narratives
- Community-Led projects
- Intersectionality
- Critical ethnography
- Culturally responsive research
- Critical Race Theory Methodology
- Decolonality
- Culturally informed research

Influences on IR?

Indigenous Studies Research Purposes

- Resistance as the emancipatory imperative in Indigenist research
- The political integrity of Indigenist research
- Privileging Indigenous voices in Indigenist research

(Rigney, 2003, p. 39)

Australian Council for Educational Research - <https://www.acer.org/>

Influences on IR?

Indigenous Research Teaching & Learning

- Build knowledge of pre-contact culture, colonial violence and intergenerational legacies
- De-mythicise pre-contact culture
- Equip IS participants to practice in more culturally sensitive, appropriate and safe ways for students
- Reduce ethnocentric and class-biases, accommodate to differing social and cultural backgrounds
- Change past representations of Aboriginality – based on stereotyping, racialised narratives & negative representation which sought to inferiorise Indigenous peoples and their cultures
- Contribute to a society inclusive of Aboriginal & Torres Strait Islander people as equal citizens, without the requirement to abandon their cultural heritage

Ethics

Research & Working with Aboriginal & Torres Strait Islander Communities

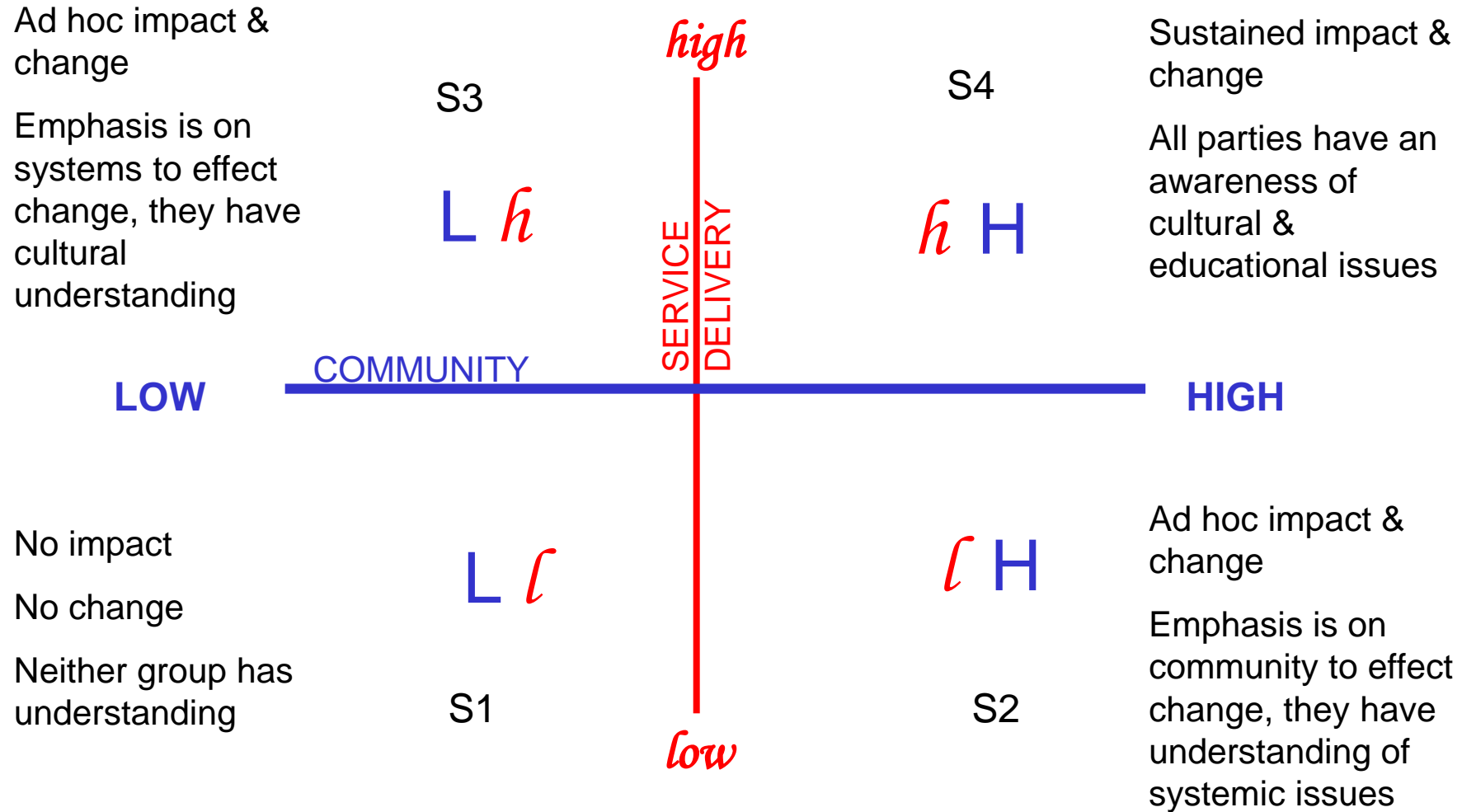
AIATSIS – Guidelines for Ethical Research in Australian Indigenous Studies 2012

<http://aiatsis.gov.au/sites/default/files/docs/research-and-guides/ethics/GERAIS.pdf>

NHMRC – Values & Ethics: Guidelines for Ethical Conduct in Aboriginal & Torres Strait Islander Health Research

https://www.nhmrc.gov.au/_files_nhmrc/publications/attachments/e52.pdf

Communication, Consultation & Interaction



Communication, Consultation & Interaction

BASICS: THE KEY ATTITUDES AND BEHAVIOUR	
DO	DON'T
Facilitate their own appraisal and analysis of local sanitation profile	Educate, lecture or tell people what to do.
Let people realise for themselves through their own analysis	Tell people what is good and bad.
Facilitate to trigger self-mobilisation	Push for, or demand action
Stand back, leave it to local leaders	Be in charge
Be cool and allow conversation between insiders– approaching the triggering moment	Interrupt when charged up community members start shaming their own people for open defecation practices or other hygiene behaviour
Take a neutral stand and allow heated discussion for and against OD between them. Remember these are right indications and symptoms of approaching triggering moment.	Discourage members of the community from arguing amongst themselves or shaming each other, or quickly conclude that the 'shaming' element between community members should be avoided as culturally insensitive
Appreciate those who take a lead and engage themselves	Overlook natural emerging natural leaders
Always encourage women and the poorer sections of the community to participate	Overlook women, children and others who often get left out
Appreciate community members' offers to help poorer members	Overlook people who come forward to help
Let people innovate simple latrines	Promote particular latrine designs.
Trigger local action, encourage self-help	Offer hardware subsidy
Be bold yet cautious	Be too humble or too polite. Don't try to convince too politely
Listen attentively to everything	Interrupt

SEQUENCE OF STEPS

Pre-Triggering

- Community selection
- Introductions & building rapport

WHEN



Triggering

- Participatory profile analysis
- Ignition moment

WHO



Post-triggering

- Action planning by the community

Scaling up and going beyond the project

HOW

Communication, Consultation & Interaction

Concerns

When is **Community-Led** considered important or necessary?

- Often as a result of on-going crisis's in the community and government now 'give up' trying to restore order or control the situation.

Depends on:

- **Attitudes and behaviours of facilitators** – *“combination of boldness, empathy, humour and fun ... to enable people to confront their unpalatable realities”*
(Kar & Chambers, 2008, p. 9)
- **Sensitive support of institutions** – consistent and flexible
(Kar & Chambers, 2008, p. 9)

What do we see our role is as academics in **Community-Led research**?

- What is the purpose?
- Where will the research leave community?

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