



## International Journal of Critical Indigenous Studies

Volume 7, Number 2, 2014

### Editorial

Aileen Moreton-Robinson, Mark McMillan and David Singh

This edition scales the merlons and embrasures that mark the epistemological barriers that contemporary colonising power continually puts in place. Each article harnesses a critical Indigenous perspective in order to challenge conservative approaches or positions, be they concerned with reconciliation, Indigenous-led research, research tools or the nature of Aboriginal being. The first article, by Barry Judd and Emma Barrow, examines reconciliation discourse within the higher education sector and highlights the ways a normative Anglo-Australian identity militates against genuine 'whitefella' attempts to 'reconcile'. The authors stress the importance of inclusive, institutional practice that serves to decentre Anglo-centrism and which, in turn, brings Indigenous peoples more fully into the fold of Australian university life.

The second article, by Belinda Borell, contests the objectivity of much academic research by stressing how Indigenous-controlled research enables Indigenous researchers to better grasp and interpret their social worlds independently of Western, scientific tradition. The article discusses the challenges that arise when attempts are made to shift power in favour of Indigenous-led research and proceeds to examine these in relation to the navigation of research ethics, and general assessment and approval processes.

The third article is concerned with the efficacy of focus group discussions (FGDs) in gathering qualitative data in Aboriginal health services research. The authors, Angela Dawson, John Daniels and Kathleen Clapham, question whether the common use of this research tool is in concert with Aboriginal understandings of 'consultation, ownership and ways of knowing'. Undertaking a content analysis of Aboriginal health services' research studies using FGDs, the authors isolate their use and elements with a view to suggesting best FGD practice.

The final article, by Chelsea Bond, discusses popular references to 'Aboriginal blood talk' within Aboriginal communities and compares this blood vernacular with racialising 'colonial blood talk'. This juxtaposition raises wider questions regarding Indigenous political and intellectual autonomy, especially with regard to the freedom to articulate Aboriginality in ways that offend anti-essentialist positions.

### Book Review

*Indigenous Sovereignty and the Being of the Occupier: Manifesto for a White Australian Philosophy of Origins.* By Toula Nicolacopoulos and George Vassilacopoulos. 2014. re-press: Melbourne.

Reviewed by Fiona Nicoll, PhD, University of Queensland, Brisbane.