

## Editorial

**Aileen Moreton-Robinson, Mark McMillan and David Singh**

This edition includes a diverse range of contributions that collectively illustrate two elevated concerns of critical Indigenous studies: First, an interest in establishing ways and means of conducting ethical research with Indigenous communities; and second, critically engaging with constructions of Indigeneity. The first article, by Craig Sinclair, Peter Keelan, Samuel Stokes, Annette Stokes and Christine Jefferies-Stokes, examines the increasingly popular use of participatory video (PV) as a means of engagement, in this case with children in remote Aboriginal communities as participants in health research. The authors note that, whilst not without methodological disadvantages, the PV method, with its flexibility to respond to community priorities is particularly well suited to research with remote Aboriginal communities.

The second article, by Kabini Sanga, examines the ways in which leadership development programmes in Pacific Island countries serve to inculcate a Western model of ethics and ethics education. Drawing on a research project with the Gula'alā people of the Solomon Islands, Sanga proposes a counter strategy that foregrounds Indigenous ethics and Indigenous means of ethics instruction.

The third article, by Paul Moon, examines the ways in which the United Nations (UN) nurses hybridised constructs of indigeneity, especially through the activities of the United Nations' Permanent Forum on Indigenous Issues (UNPFII). In this, Moon is aided by the experiences of New Zealand's Indigenous Māori as a case study. Moon concludes that the UNPFII advances a hybridised Indigeneity "which is defined and only exists in the hegemonic space created by the UN."

The final article, by Fiona Nicoll, is a review essay examining what is described as "two field-shaping works in critical indigenous studies": *The White Possessive* by Aileen Moreton-Robinson and *Mohawk Interruptus* by Audra Simpson. Both books, urges Nicoll, "should be read and studied by scholars across academic disciplines in the humanities and social sciences". Principally, she continues, "they break new ground for researchers in law, sociology, women's studies, critical race and whiteness studies, postcolonial studies, anthropology, political theory and cultural studies."

### Book Review

*Masculindians: Conversations about Indigenous Manhood*. Edited by Sam McKegney. 2014. University of Manitoba Press: Winnipeg.

Reviewed by Jason De Santolo, University of Technology Sydney

