



International Journal of Critical Indigenous Studies

Volume 3, Number 1, 2010

Editorial

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The articles in this edition of the International Journal of Critical Indigenous Studies engage collectively with how different epistemologies and cultural values inform power relations in different locations, situations and contemporary contexts. As a group, these articles demonstrate, over varying facets, how meaning, communicative intent and interpretive effect are constitutive of power relations between Indigenous people and non Indigenous people. Jackie Grey discusses the labour of belonging as played out in a dispute over Indigenous fishing rights in a small New England town of Aquinnah, located on Noepe Island the traditional lands of the Wampanoag in the United States of America. She reveals the ways in which the jurisdiction of non Indigenous belonging operates discursively and materially to preclude Indigenous rights and self determination. Grey's analysis highlights the incommensurability of Indigenous and non Indigenous belonging that are played out in power relations born of colonisation.

Irene Watson examines the way in which non Indigenous voices are vilified by the media in Australia when they express concerns about the colonising conditions under which Indigenous people live. She argues that such critical voices and Indigenous centred world views are marginalised within a public discourse that precludes the possibility for anything other than assimilation by, and into, the state. Turning to Australian law, Watson questions the possibility of its capacity to translate Indigenous knowledges in legal cases when it is filtered through a non Indigenous epistemological lens that melts cultural difference into sameness.

Clemence Due and Damien Riggs explore the media's representation of Indigenous native title claims in the Australian context. They illustrate that when the media perceives native title agreements as not hindering economic development, Indigenous voices and perspectives are positively represented. Indigenous epistemological difference is perceived by the media as benign requiring no assimilation. However, when native title agreements are thought to threaten non-Indigenous development aspirations, the media are less likely to report Indigenous concerns and perspectives. Due and Riggs argue that the discourse of development naturalises the land's utilitarian and economic value, which serves to position Indigenous preservation of land as non progressive and primitive.

The tensions between Indigenous and non Indigenous epistemologies (ways of knowing) are evident in the article by Dawn Bessarab and Bridget Ng'andu. As Indigenous academics, they are familiar with the strengths and weaknesses of western qualitative research methods, which are not grounded in Indigenous protocols, language and rules. Drawing on their respective Indigenous epistemologies they initiated culturally appropriate processes to develop and apply Yarning as a research method that is interconnected consisting of different layers and dimensions. They argue that Yarning enables the acquisition of deeper meaning through its basis in Indigenous relationship formation and cultural safety.

Book Review

Margaret D Jacobs, 2009. *White Mother to a Dark Race: Colonialism, Maternalism, and the Removal of Indigenous Children in the American West and Australia 1880-1940*, Nebraska Press, Nebraska.

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