



Indigenous Data and Indigenous Data Sovereignty

**Indigenous Peoples' Day Conference
Kansas State University, October 8th 2018**

Maggie Walter - University of Tasmania

Like This



Not Like This





Territories of the Nine Tasmanian Aboriginal Nations



Woretemoetyenner's Country



Indigenous LifeWorlds

Meaning we make of lived reality contextual and inseparable from our social, cultural and physical world and our relational positioning within that world.

Distinctive Indigenous life circumstances + Indigenous relational positioning = dual intersubjectivities of the **Indigenous Lifeworld**

- intersubjectivity within peoplehood; inclusive of traditional and continuing culture, belief systems, ways of understanding the world and our own place, as a people, within it: and
- intersubjectivity as Indigenous peoples whose everyday life is framed through and impacted, by our historical and ongoing relationship with the dominant non-Indigenous society.

(Walter & Suina in press 2018):

Indigenous Data

Indigenous data refers to information or knowledge, in any format, inclusive of statistics, that is about Indigenous people and that impacts Indigenous lives at the collective and/or individual level.

Indigenous Data

**Data on Our Resources/
Environments** land history,
geological information, titles,
water information

Data about Us Demographic
or social data - legal, health,
education, use of services,
including our own data

Data from Us traditional
cultural data, archives oral
literature, ancestral
knowledge, community stories

Source: Informed by British Columbia First Nations' Data Governance Initiative (2018) Home <http://www.bcfndgi.com/>

Statistics are Not Neutral

Indigenous Statistics are powerful influencers and persuaders. They portray, define and create meaning

What portrayals and meaning depends on:

- what questions are asked
- why they are asked
- how they are asked
- who is doing the asking

Hierarchy of Indigenous Data

Data by Us

Data With Us

Data for Us

Data about us

Data Desert

The 'B.A.D.D.R.' Sins of Indigenous Statistics

Most current statistics positions Indigenous peoples as:

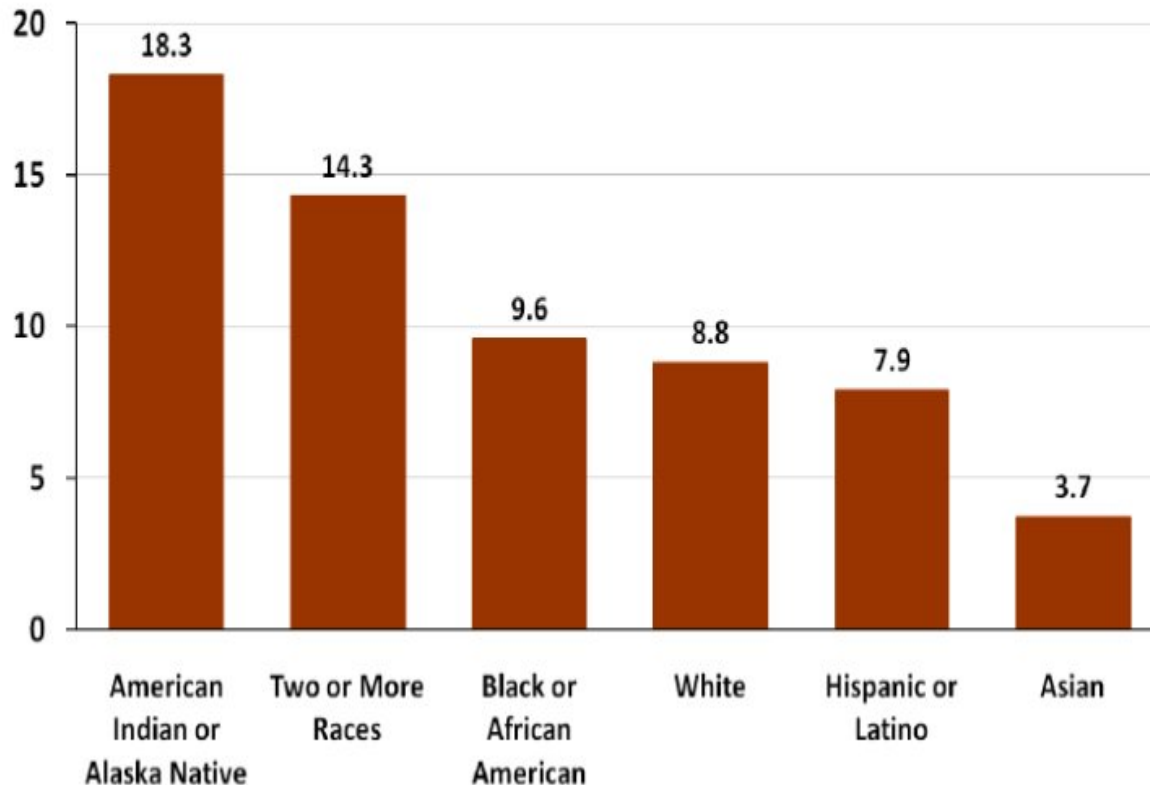
- **Blameworthy**
 - **Aggregate**
- **Decontextualised**
 - **Deficit**
 - **Reductive**

= Deficit Data/Problematic People Correlation

Blameworthy

Past Month Illicit Drug Use among Persons Aged 12 or Older by Race/Ethnicity, 2009

Percent Using in Past Month (Ages 12 or older)



Note: Due to low precision, estimates for Native Hawaiians or Other Pacific Islanders are not shown.

Source: SAMHSA, 2009 National Survey on Drug Use and Health (September 2010).

Data about us frequently portray us as complicit in our own unequal position.

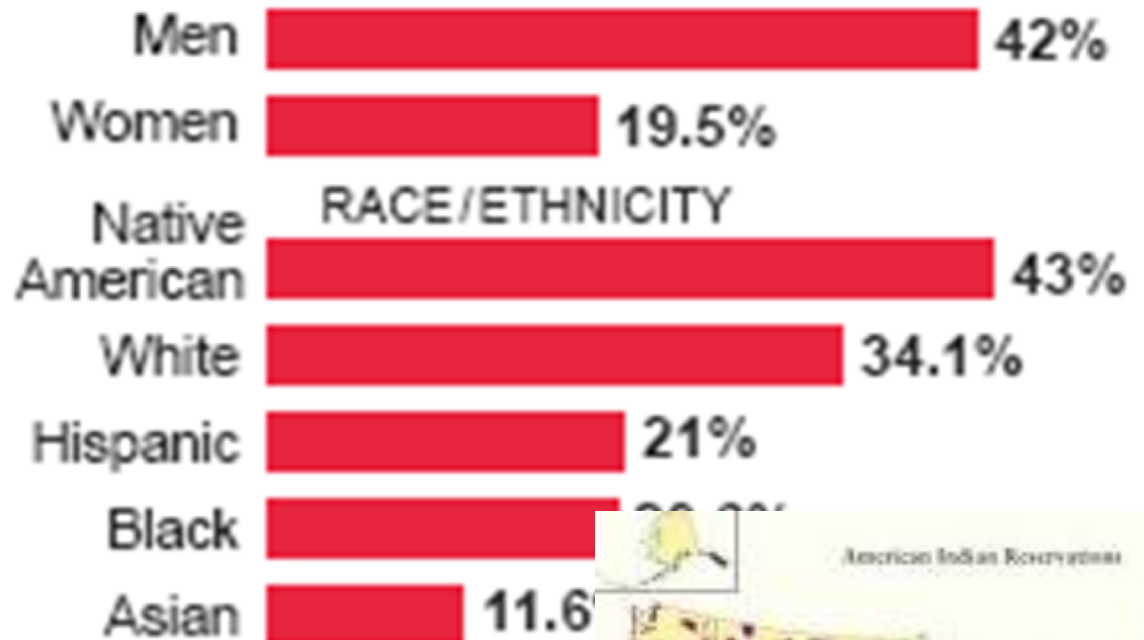
Imply that our gross inequality is related to undeservingness

Aggregate

Alcohol abuse high

Rates for alcohol abuse and alcoholism were found to be highest in men and in Native Americans, as reported in a new government study.

Percentage of Americans suffering from alcohol abuse or alcoholism in their lifetime



SOURCE: American Medical Association

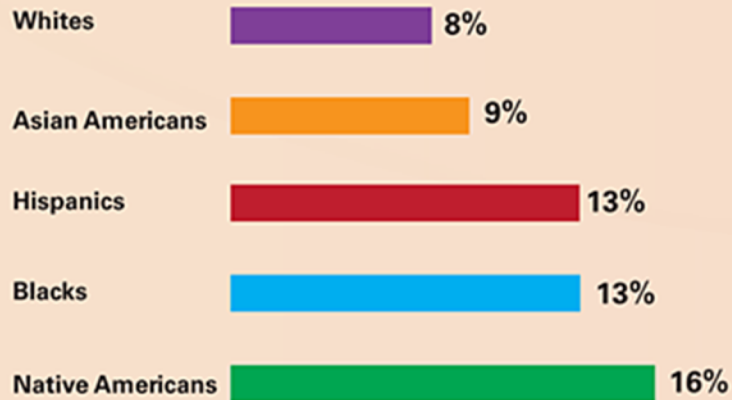
Which Native American people – Native Americans live in a wide set of spaces and places. How useful is aggregate data?

Decontextualised

Lots and Lots of descriptive 'What' - Rarely any theoretically sound 'Why'

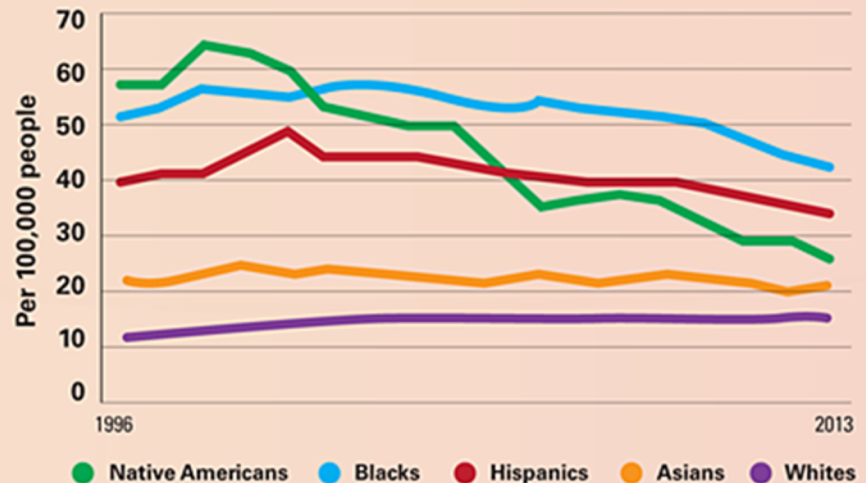
Team-based and population approaches reduce kidney failure from diabetes in Native Americans: can be a model for other groups.

Native American adults have more diabetes than any other race or ethnicity.



SOURCE: National Health Interview Survey and Indian Health Service, 2010-2012.

Kidney failure from diabetes in Native Americans has dropped more than any other race or ethnicity.



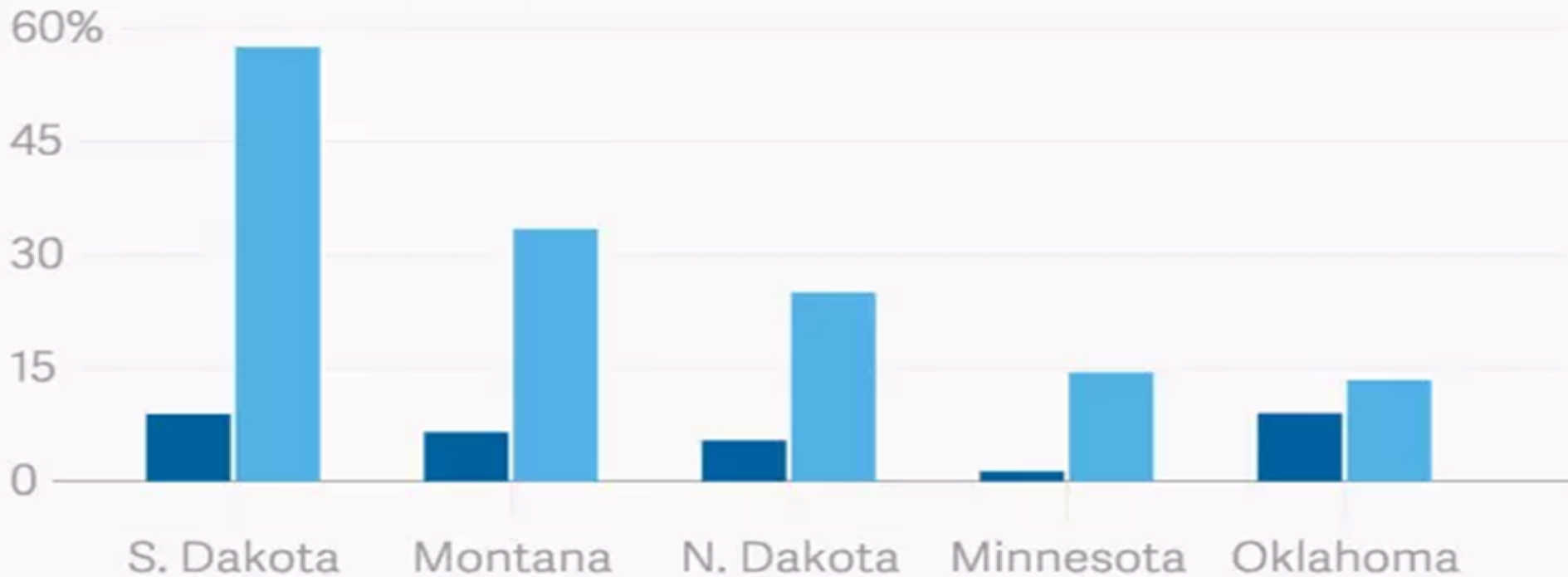
SOURCE: United States Renal Data System (USRDS), 1996-2013, adults 18 and older.

Deficit: 5 D Data

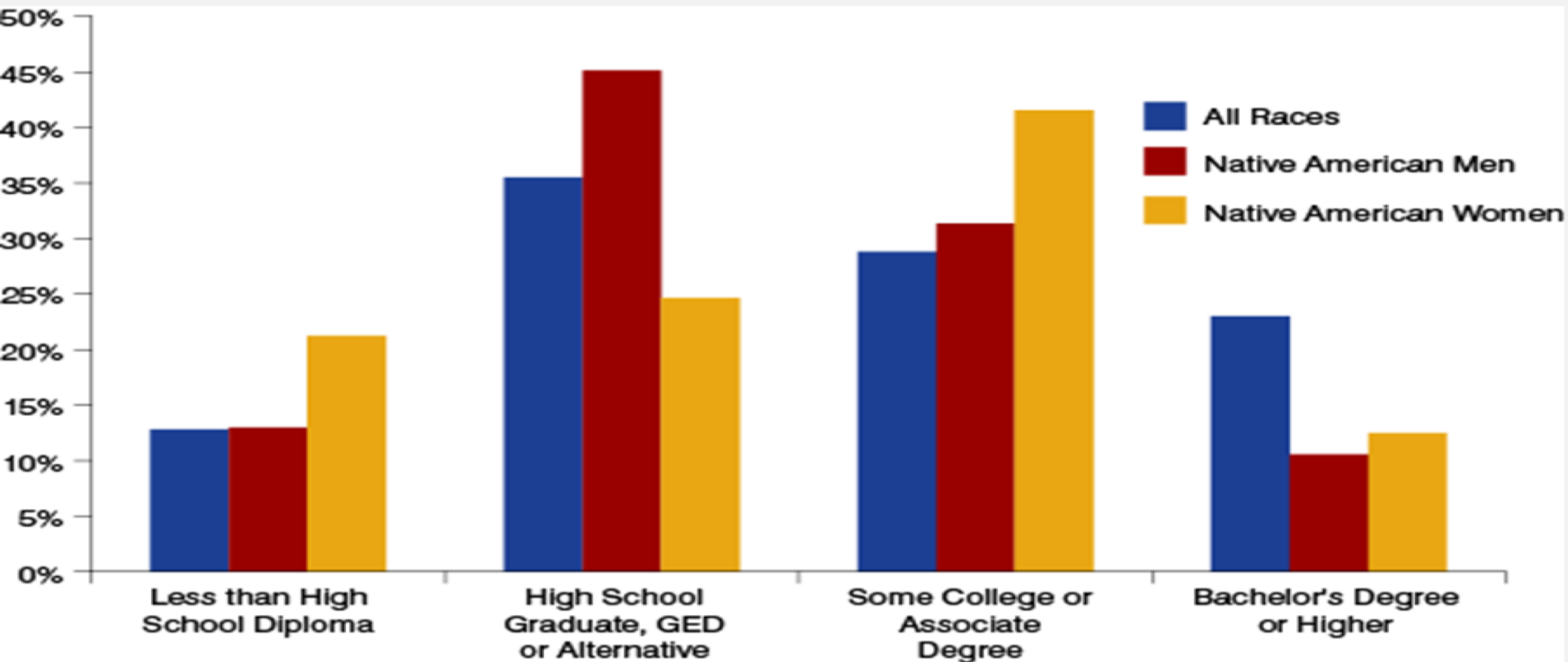
Positioned pejoratively as:
Deficit, Different, Disparity, Disadvantaged, Dysfunctional

Native American defendants in federal courts

■ Share of state population ■ Share of federal-offense caseload



Reductive – We are not a predictor variable

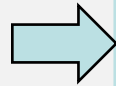


Indigeneity is a concept = what it means to be an Indigenous person in this society at this time in this place – inclusive of our diversity, life chances, our histories, our political, economic and cultural marginalization our traditions, our cultural realities, our community strengths etc etc. – **Ignores our Lifeworlds**

Statistics are Socio-Cultural Artefacts:

Whose Cultural Framework

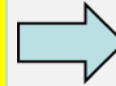
Whose social cultural and political realities determine what data are perceived as important and why they are important



Controls Process

Cultural Framework determines :

- Data collection design & process
- Analysis process to produces results
- How results are interpreted



Determines Content

Topics of interest will always reflect the priorities and interests of those who control the data process and reflects the dominant cultural framework

= real life consequences for Indigenous peoples

Data for Governance – Governance for Data

What would Indigenous statistics look like if Indigenous peoples:

1. Were the data instigators and process determiners?
2. Had our values and socio-cultural realities (Lifeworlds) reflected in the data ecosystem?
3. Defined what was important to know about Indigenous peoples?
4. Decided what content best met Indigenous needs, priorities and aspirations?
5. Were the intended audience?

Indigenous Data Governance is the starting point

Indigenous Statistics Functionality Gap

What we have

1. Binary comparative model
2. Indigeneity as categorical variable
3. Aggregate data as the norm
4. Consultation/Advice as engagement
5. Prioritisation of Govt data needs
6. Measures derived from NIA cultural values
7. Monitoring as key activity

What we need

1. Data valid to tell a story of themselves
2. Indigeneity as concept
3. Diversity reflected in data collection
4. Governance not consultation
5. Prioritisation of our data needs
6. Measures that reflect our cultural values
7. Two way exchange role of data

Data of Disregard V Data for Nation Building

The need for, and achievement of, ID-SOV revolve around twin issues:

1. Indigenous governance of data - ending domination of data of disregard
2. Supporting data for governance – the data required by Indigenous peoples, at all level to support/inform nation building according to our aspirations

Addressing of both points begins with Indigenous data decision making

Indigenous Governance is the mechanism by which Indigenous Data Sovereignty is achieved

Indigenous Data Sovereignty

Indigenous Data Sovereignty is the right of Indigenous peoples to determine the means of collection, access, analysis, interpretation, management, dissemination and reuse of data pertaining to the Indigenous peoples from whom it has been derived, or to whom it relates (Kukutai & Taylor 2016; Snipp 2016).

- Supported by inherent rights of self-determination and governance as described in the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP).
- Includes the demand that data to be used in ways that support and enhance the collective wellbeing of Indigenous peoples.

Indigenous Data Governance

Indigenous data sovereignty is practiced through **Indigenous data governance** which asserts Indigenous interests in relation to data by:

- informing the when, how and why our data are gathered, analysed accessed and used; and
- ensuring Indigenous data reflects our priorities, values, culture, lifeworlds and diversity

First Comes the Governance

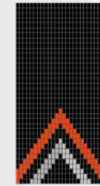
Governance is the mechanism by which Indigenous Data Sovereignty is delivered. Core Components are:

- Indigenous leadership on what data and when, how and why those data are gathered and analysed
- Indigenous decision making on access/use of existing data
- Indigenous data capacity building
- Indigenous controlled Indigenous data storage
- Indigenous developed protocols to guide Indigenous data processes

A COMMITMENT TO INDIGENOUS DATA SOVEREIGNTY (IDS) SPANS THE GLOBE

NATION-STATE BASED, INDIGENOUS LED COMMUNITIES OF PRACTICE

- **TE MANA RARAUNGA MAORI DATA SOVEREIGNTY NETWORK**
in Aotearoa/New Zealand



**TE MANA
RARAUNGA**
Māori Data Sovereignty Network

- **UNITED STATES INDIGENOUS DATA SOVEREIGNTY NETWORK**



- **MAIAM NAYRI WINGARA ABORIGINAL AND TORRES STRAIT ISLANDER DATA SOVEREIGNTY COLLECTIVE** in Australia



Maiam nayri Wingara

- **OCAP (Ownership, Control, Access, Participation) principles** in Canada

NASCENT: FIRST NATIONS, INUIT AND MÉTIS in, **SAMI/SÁPMI** in Sweden, Mexico

RDA INTERNATIONAL INDIGENOUS DATA SOVEREIGNTY INTEREST GROUP



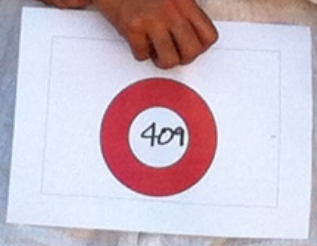
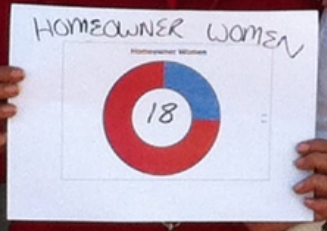
The Summit delegates asserted that in Australia, Indigenous peoples have the right to:

- Exercise control of the data ecosystem including creation, development, stewardship, analysis, dissemination and infrastructure.
- Data that is contextual and disaggregated (available and accessible at individual, community and First Nations levels).
- Data that is relevant and empowers sustainable self-determination and effective self-governance.
- Data structures that are accountable to Indigenous peoples and First Nations.
- Data that is protective and respects our individual and collective interests.

Telling It Like It is Project:

**I've got the data – Now what do I
do with it?**



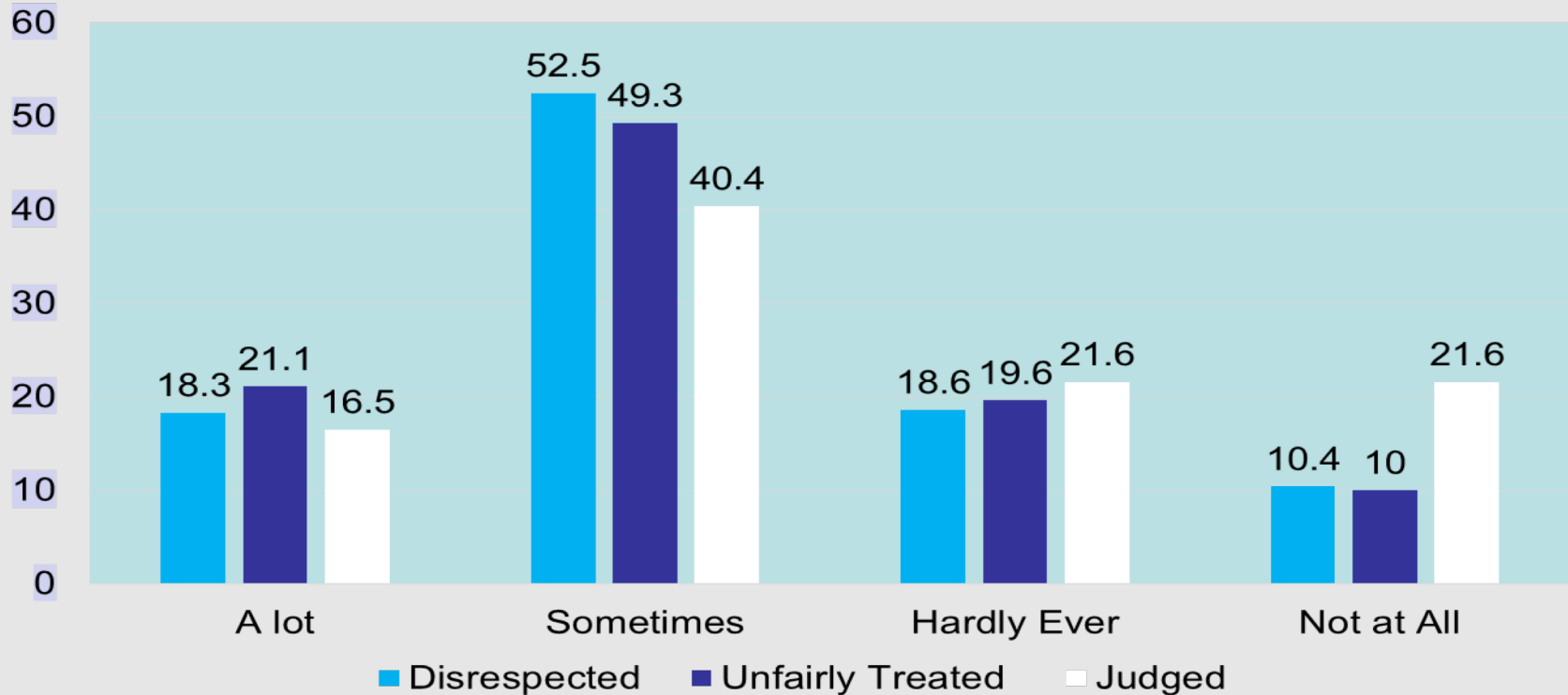


Race Relations Experienced at the Societal Level

Race Relations Now (n=471)	%	Better or Worse in Last 10 Years (n=469)	%
Very Good	2.8	A Lot Better	3.8
Good	22.1	A Little Better	19.2
Not Very Good	52.4	The Same	21.7
Pretty Bad	13.0	A Bit Worse	24.7
Very Bad	9.8	A Lot Worse	30.5

- No differences in view of race relations by gender, housing status or employment status.
- Those with higher education levels and those in older age groups (45+_ more likely to say race relations are worse in the last 10 years

Race Relations Experienced at the Individual Level



- No differences by gender or level of education in likelihood of feeling disrespected, judged or treated unfairly. 70% of those with a degree or above felt they had been disrespected because they were Aboriginal in the last 6 months
- More than 90% of those unhoused reported being treated unfairly or disrespected in the last 6 months.

Perceptions of Legal and Political Systems

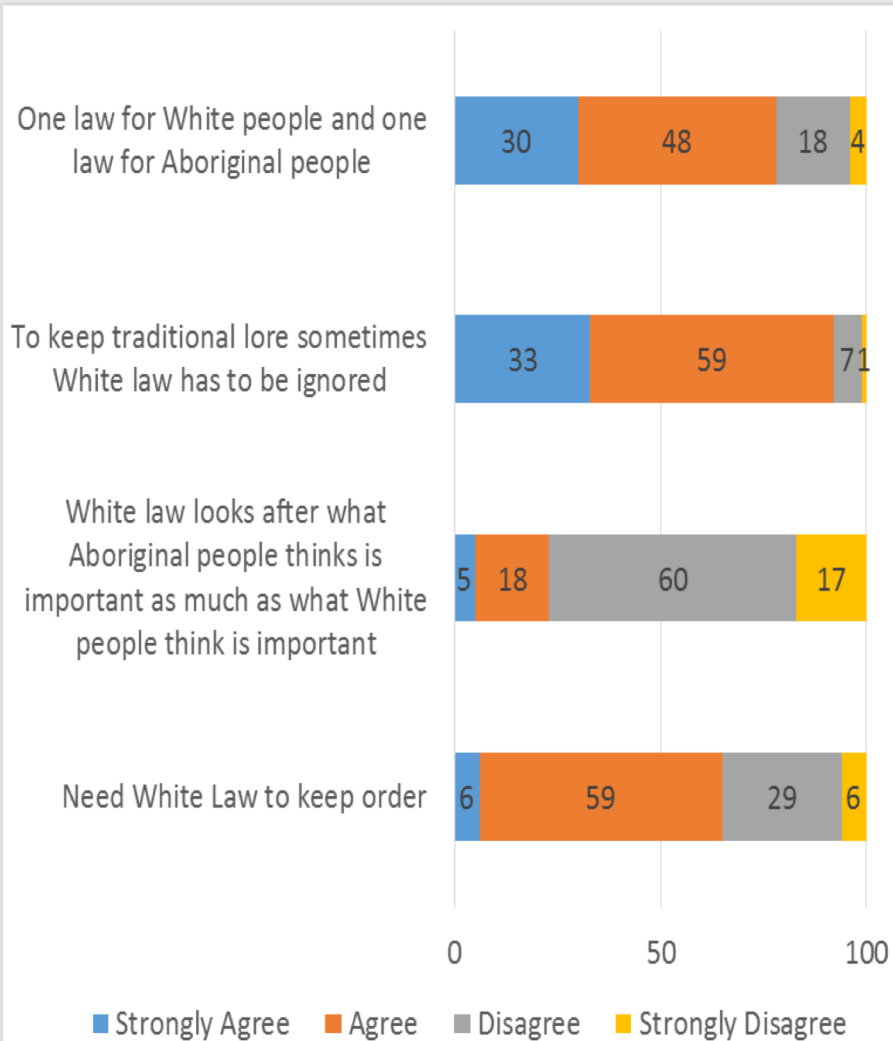


Figure 1: Perceptions of the Legal System

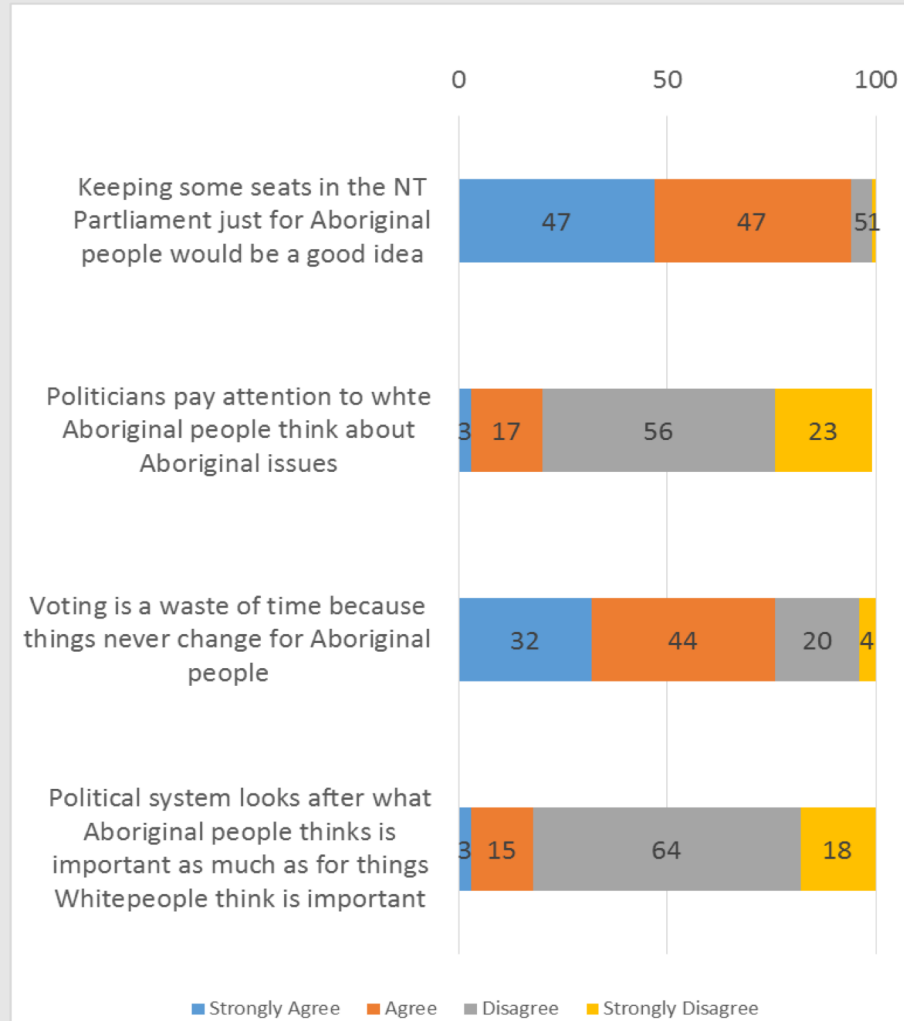


Figure 2: Perceptions of the Political System

Indigenous Data Sovereignty: Toward an agenda **(ANU Press) Tahu Kukutai & John Taylor (eds) .**



- Global Indigenous scholarship
Indigenous peoples' rights to:
- maintain, control, protect and develop cultural heritage and traditional knowledges
 - have governance over what data collected and how they are generated, analysed, interpreted & disseminated.

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