Indigenous STEAM

Marcus Hughes
Museum of Applied Arts & Sciences

exploring new ways of thinking and new ways of doing based on oldest ways of seeing and oldest ways of being
Country

Indigenous knowledge systems

sophisticated mastery of the environment

sustainable resource management

60 000 years in the making

dandiri - deep listening
Country

250 years of cultural interruption

anthropological documentation

academic research and investigation

exoticism and infantilization

non-Indigenous interpretation of Indigenous ICIP
Country
recognition
reconciliation
respect
relationship
opportunity
Country

reclamation of culture and heritage

validation and recognition of knowledge

intergenerational transmission

connection and continuity

a community of practice
“Aboriginal ways of understanding – Aboriginal ways of doing things, involve multiple knowledge systems. We work across dialogues, across ideas and we weave things together. In a more traditional Western approach, knowledge is often broken down into sections. What we are trying to do is put people at the table to talk together (again) and re-imagine a history that we have lost.”

Jonathan Jones
Country

cultural consolidation

ownership

permission

Inclusion

acknowledgement
Keynotes

Bruce Pascoe - Beyond the Dark Emu

Kaleesha Morris: Seed Mob

Dr Duane Hamacher - Indigenous Star Knowledge through a Scientists Eyes

David Beaumont: Indigenous Sciences in the City
Keynotes

Angie Abdilla & Dr Robert Fitch - Indigenous Knowledge Systems and Pattern Thinking: An Analysis of the First Indigenous Robotics Prototype Workshop

Ass Pro Joanne Jamie & Ass Pro Subra Vemulpad: Community Partnerships and the Tertiary Sector – Fostering Two Way Exchange of Knowledge, skills and Capability Strengthening
Yarn-up Sessions

Yarn-up 1 – Reclaiming country

Yarn-up 2 – Reclaiming environment

Yarn-up 3 – Reclaiming the skies

Yarn-up 4 – Reclaiming the virtual

Yarn-up 5 – Reclaiming knowledge

Yarn-up 6 – Reclaiming the future
Issues

Language, protocol, culture, history

Understanding of community protocol and language

We need culturally-informed programs educators

Educational programs that are culturally informed

Indigenous notions of life-long learning
Issues

Western VS Indigenous educational pedagogies

Demonstration of basic respect before engaging with communities

Notions of assimilation – purpose, outcomes and expectations

Lack of Indigenous academics on research and ethics assessment panels
Issues

Positioning of Indigenous cultural perspectives within a post-colonial environment

False perceptions of scientific/cultural hierarchies

Western Science VS Indigenous Knowledge Systems

Perceptions of “Science” and “Scientist” – “I don’t hear the mathematics”
Issues

The critical need for sciences to flourish in communities

Educational pathways and transitions

Funding mechanisms not meeting need of community/quota focussed

Support systems/mechanisms to ensure success that are responsive to the needs if the individual
Issues

Flexible/Responsive education systems

Politics of the corporate system and narrowing real opportunities for community engagement

On-going persistence of cultural cliché within the establishment

Cultural Leadership VS Cultural Cliché and the traditions of “negative language”
Issues

Indigenous Leadership VS Western Leadership – community expectations and perceptions

The role of non-Indigenous Champions

The role of Indigenous Champions

Evolving changes in the nature of “Respect” and the passing on of knowledge
Issues

The emerging social focus on the “Individual” rather than the “Communal”

Revisiting the peer-to-peer and intergenerational knowledge exchange embedded in Indigenous cultural practices

OWNERSHIP OF KNOWLEDGE – WHO OWNS IT? Or is it really about Custodianship not ownership?
MAAS believes in and works to uphold the rights of Indigenous peoples to own and control their ICIP.

MAAS recognises Indigenous peoples as the primary guardians and interpreters of their culture.
MAAS

Aboriginal and Torres Strait Islander CULTURE is both tangible and intangible and is built on continuing practices.

In the context of the MAAS Australian ICIP Protocol the people of the Aboriginal and Torres Strait Islander COMMUNITY are recognised as the primary guardians, interpreters and decision-makers with deep cultural connections and authoritative values and perspectives.
CONTINUITY of Aboriginal and Torres Strait Islander culture is built on enduring rights that relate to the ownership of context and interpretation; and the rights to protect, control, benefit from and to maintain, revitalise and advance on-going practice.
MAAS

CONNECTION to community is built on principles of respect and exchange fostering meaningful dialogue and consideration of their perspectives and values in a way that is respectful, informed, ethical and timely and where their cultural integrity is honoured and upheld.
Guiding Principles

Principle 1 – Recognition and respect

Principle 2 – Self-determination

Principle 3 – Consultation

Principle 4 – Free, prior and informed consent

Principle 5 – Interpretation and cultural Integrity
Guiding Principles

Principle 6 – Secret, Sacred and Private

Principle 7 – Attribution

Principle 8 – Benefit sharing

Principle 9 – Maintaining Indigenous culture

Principle 10 – Recognition of ongoing rights
NAHLI WAHLU YANBALEHLA
YI-U JAGUN GALI YABRUMA

YOU AND I WILL GO  BYE-AND-BYE
BUT THE EARTH WILL ALWAYS REMAIN