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INTRODUCTION

Indigenous women's voices: 20 years on from Linda Tuhiwai Smith's *Decolonizing Methodologies*

Jennifer Evans (Dharug) & *tebrakunna* country and Emma Lee

Introduction

Indigenous women across the globe are precious and rare: we comprise about 1.5 per cent of the world's population (Garnett et al 2018), yet the mark we leave is far greater than our numbers. We have nurtured, stewarded, loved and cared for our planet across thousands of generations in every place that our evolving humanity has been found. We are as integral to the world's health as the air we breathe. We are the grandmothers, mothers, daughters, sisters, aunties and nieces that sing and grow into being the lands, skies and seas, biodiversity and giving environments that sustain families, communities, societies and life through our deep knowledges and worldviews gained from "caring for everything" (Danjoo Koorliny Social Impact 2019, p. 60).

We work, live and love with our men as whole families and communities like any other, yet atypical to Western nuclear family ideals. Rather, we respect the rights and autonomies of women and men and prize our own knowledge domains, as they are "entwined ... not separate" (Gay'wu Group of Women 2019, p. xxi). Therefore, we are strong in using the term *women's business* to delineate our powers to make decisions that affect our cultural, spiritual, economic, territorial and family lives. *Women's business* to us is a celebration of the many forms of our female identities, including what we know also as *Queer women's business*, which gives us the cultural authority to exercise such powers.

Women's business is important (Purcell 2002). Women's business is critical to the way we think, write, see, move across and experience the world as Indigenous women with sovereign rights to govern our domains of influence (Bunda 2007).

Yet we have been cast as the “Others” (Said 1978) – the poorer, the lesser, the most in need of correction, discipline and welfare – by dominant and alien forces that colonize us, particularly within research and its practice. We do not see ourselves as the Other, as this volume reveals, instead we are central to the stories of deep time, world histories and shaping of our societies today.

It is critical to explain here the terminology our authors use to refer to their cultural and political affiliations. Our volume originates from Australia and thus the majority of essays are grounded within Indigenous Australian terminologies, including the use of “Black” in its many forms, such as “Black”, “blak” and “Blaq”. In Australia, “Black” carries deep cultural ties and reflects the long Australian histories of broad reference to the two main populations of “blackfella” and “whitefella” (Lambert-Pennington 2012). The terms used to describe our Indigeneity are various and include Indigenous, Black female, First Nations and Aboriginal and Torres Strait Islander. So too the cultural and political extensions of how we write ourselves – terms such as “Country” are spelled variously with a capital “C” or lowercase, while grammar reflects Indigenous-used language styles. Further, authors from Tasmania have a mix of spelling and affiliation that is specific to their histories and for safe affiliations.

We do not conflate or appropriate terminologies, nor try to introduce a characterization of Indigeneity as “Black”, but rather we approach our volume as one of self-determining rights to locate language within the cultural frameworks and political identities that we find ourselves in. Therefore, we support each of our female authors to use the language that suits their localities and circumstances, identities and country: our own preference for “Black female” is indicative of our recognition that we should not be exclusive in our terms, particularly for those who are beginning to learn about their own Indigenous histories, families, broken connections and place. We understand that colonization is personal; it strips out the right of diversity of language, yet at the same time we value the political weight and history of terms such as “Black” that have given rise to our rights to exist as Indigenous Peoples, particularly in Australia. Thus, we respect the rights of every reader and scholar to use a terminology that belongs to them and to use it with genuine intent to decolonize the worlds we live in.

In carefully respecting our authors, we draw together thirteen international Black female voices from Canada, New Zealand, Australia and Finland as essay authors, plus two distinguished professors and Elders who foreword and close this volume. The authors are the torchbearers and next generation researchers and practitioners to implement and improve the ways in which we

decolonize the world around us through leveraging Indigenous knowledges from a position of strength, solidarity and self-determination. This volume, in cherishing women's business and honoring the work of an inspirational Indigenous academic, Professor Linda Tuhiwai Smith, has been purposely restricted to curating essays only from Black female voices. We do this to recover from the loss, weakening and non-recognition of our governance forms – women's business – within, among others, the academy and publishing spheres (I. Watson 2005). As a separate and distinct characteristic of our personal lives that follows us professionally, women's business allows us to create a culturally safe space to stand together as Black female bodies who experience colonization and report back to wider society what those conditions and impacts look and feel like to us.

Honoring Linda Tuhiwai Smith and *Decolonizing Methodologies*

The struggle, however, is all too real in reporting and repairing these harms of Othering that haunt and traumatize our Black female bodies. One woman though, a Ngāti Awa and Ngāti Porou scholar from New Zealand, Professor Linda Tuhiwai Smith, has evened the playing field. In 1999 she gifted the world her seminal work *Decolonizing Methodologies: Research and Indigenous Peoples* (Zed Books). In responding to the theoretical and cultural calls emanating from each page of *Decolonizing Methodologies*, our volume is a tribute to her and recognizes that Linda's work has provided a deep, intellectual appeal across diverse research themes, political and social justice approaches, and community-driven action for positive change across two generations.

Linda's presence within Indigenous scholarship is "unparalleled" and "monumental" (Denzin & Lincoln 2008, pp. xiii, xiv). Twenty years ago, Linda claimed her position proudly as a both an Indigenous researcher and person, defining with clarity the experience and concept of decolonizing research: "Decolonizing research is not necessarily post-colonial research. Decolonization is a process that critically engages, at all levels, imperialism, colonialism, and postcolonality. Decolonizing research implements indigenous epistemologies and critical imperative practices that are shaped by indigenous research agendas" (Smith, cited in Denzin 2005, p. 953).

Linda reflects in her second edition, that, at the time "the term 'Indigenous' was also contentious and 'dirty' in some contexts" (Smith 2012, p. xi). Today, we

see the profound influence of Linda's work as the field of decolonizing and Indigenous methodologies has "come of age" as a "critical, interpretative thought and enquiry beyond rage" (Denzin & Lincoln 2008, p. xii). The ripples of her work are felt deeply across time and space, speaking to the hearts of those in Indigenous research practice, both as beginners and respected scholars. Among these voices are testaments of the impact of Linda's work, from affirmations of Indigeneity in our research to confirmation that we already know how to do decolonizing work intuitively. Linda's work has provided us with the platform to push back against the colonial project and given us the sustenance to do the heavy lifting required to counter Western epistemologies using an array of non-theoretical and theoretical frameworks.

Social shifts and research impacts

With over 22,000 Google citations (Google Scholar 2020) and 20 academic reviews of the first and second editions of *Decolonizing Methodologies* (see Crothers 2014; Hall 2000; Jørgensen 2010; Malsbary 2008; Ortley 2005; Tuck 2013; Wilson 2001), it has been a slow rise to prominence in the non-Indigenous academy. Initially, the first edition was valued as "brief and readable, sufficient to get students into the issues ... [a] valuable supplemental text" (Hall 2000, p. 568). Similarly, Wilson (2001, p. 217) provided an "ethnocentric" review, interested more in the perspective of a non-Indigenous researcher, but realized the focus of the book was on "developing a research agenda for 'insider' research with Indigenous communities". A few years on, Ortley (2005, p. 285) described Linda's work as a "convenient template for viewing the impact Western-minded research has had", while giving recognition for the "epistemological shift required to improve research practices with Indigenous communities". Ortley (2005, p. 287) also concluded that "[t]he success of Smith's thesis must be measured in how well she is able to convince her readers that the Imperial-minded methods behind Western research must be re-examined for their fairness and sensitivity for gaining a perspective of Indigenous culture". These early reviews grossly underestimated the power and force that Linda's work would bring over time.

Nine years after the release of the first edition we hear the contrastingly passionate voice of a woman working in decolonizing spaces, Malsbary (2008 para. 7), who reflects on *Decolonizing Methodologies* as "a wonderful achievement ... Her [Smith 1999] scholarship – polished, refreshing and emotionally prescient – is important and healing". A new, emic narrative around the meaning and influence of Linda's work emerges. These sentiments are followed by Eve

Tuck (2013), an Unangax scholar, on the release of Linda's second edition. Here, the first-person impact that *Decolonizing Methodologies* had on Eve's scholarly development speaks for many of us when she writes "I was captivated by the layered wisdom ... [and it] has profoundly influenced my generation of critical researchers. It has given us an anti-colonial lexicon of research, and an ethics of making *space and showing face*" (Tuck 2013, p. 365). At this point, we are hearing from the heart and mind of another Indigenous female voice, who is both enacting and responding to Linda's call to create and own decolonizing methodologies with a heartfelt closing message: "Dr. Smith, I ask you to receive our appreciation for you and your work, for now and for every generation" (Tuck 2013, p. 371).

Eve's gratitude is reflected in the multiple scholars who similarly pay their respects to Linda's work in their introductions and opening chapters, claiming her as a significant influence on their work (see Allen 2012; Denzin, Lincoln & Smith 2008; Denzin & Salvo 2020; S. Wilson 2008). There is also an "increasing number of articles, special issues of journals, monographs, collections, and academic events organized toward the ideals articulated by Smith" (Allen 2012, p. xxi). We too follow in this vein and openly acknowledge our volume could not be possible without Linda and her work.

Although Linda reflected soon after the release of the first edition, that "the best reviews that I have had have been directly to me ... by Indigenous communities" (Smith, cited in Battiste, Bell & Findlay 2002, p. 173), many of her academic reviews were generated by non-Indigenous scholars. For example, Jørgensen (2010, p. 3207), a self-identified, European, middle-class woman, proposed a work-around in Indigenous-specific theory as a means for "conceptualising the situatedness of knowledge without reducing it to the identity of the knowledge producer". Crothers (2014, p. 880), meanwhile, tries to reduce and flatten Linda's influence by boxing the Black gaze as "too close a focus on these applied settings means that there is not an opening up to possibilities of Indigenous academic contributions to cosmopolitan knowledges". What is missed here is the fundamental notion of what it means to be an Indigenous scholar – the power of Linda's work is that she speaks to us as worthwhile, legitimate and necessary and for our stories to be told by us, for ourselves and with our wellbeing in mind.

Linda gave us a space to call our own and to question those seeking entry without qualification, especially those who thrust "identity epistemology as the border between the West and Indigenous peoples [and] is made decisive for the distinction between more and less legitimate knowledge" (Jørgensen 2010,

p. 325). From this place, Black women can stand firm and state that “[t]he self-ascribed western reviewers can only debate *Decolonizing Methodologies* with a circumscribed voice” (Jørgensen 2010, p. 326). “Outsiders” who wish to engage with Indigenous research and its methodologies are squirming in the discomfort from a lack of legitimacy and restricted potential for what is seen as “producing legitimate knowledge in the debate of ‘marginalised perspectives’” (Jørgensen 2010, p. 326).

While we will disengage in defense of toxic identity politics and deficit discourses from those that seek to harm us through colonizing privilege, this debate around the legitimacy of the “insider” to produce critical knowledge continues to be rich terrain for our exploration and response. This is the gift of Linda that keeps giving: an anchor to grasp, a canvas for us to articulate our situatedness, our Indigeneity, and our right to develop and carve out new scholarly spaces and methodologies. This is our action of decolonization – we are not a “marginalized perspective”, but a site of empowerment. We do not have to placate or appease non-Indigenous worlds; rather we care for our domains and Black female bodies through employing a decolonizing methodology that is geared towards women’s business.

Local to global and back again

Linda’s work has inspired Indigenous scholars in many unexpected ways across multiple cultural and continental contexts. In *Decolonizing Methodologies* Linda situated herself “from the vantage point of the colonized” (Smith 2012, p. 1) both at a local and global level. As Linda “‘talked back to’ and ‘talked up to’ research” (Smith 2012, p. i), her invitation to Indigenous scholars to seek new ways to conceptualize and conduct our research, while keeping our communities safe, creates local outcomes that build global bodies of Indigenous scholarly knowledges. Her work has contributed to the development of research practices, theory, ethical processes and, ultimately, positive outcomes for our communities over the last two decades.

There are many scholars who attribute the fundamental influence that *Decolonizing Methodologies* has had on the conception and development of their theoretical work. The depth and reach of Linda’s influence includes, for example, Indigenous standpoint theory (see Foley 2003; Moreton-Robinson 2013; Tur, Blanch & Wilson 2010); whiteness studies (see Kynard 2015; Moreton-Robinson 2004; Saito 2005); trauma theory (see Pihama et al 2014); Kaupapa Māori (see Barnes 2000; Bishop 2005; Smith 1999; Smith 2012; Smith 2015a); decolonizing

work, critical race theory and Indigenous methodologies (see Archibald et al 2019; Denzin et al 2008). Likewise, Linda's footprint is felt in the development of Indigenous research paradigms from post-colonial/counter-colonial/anti-colonial, Indigenous knowledges approach, Indigenism, trans-Indigenous methodologies, Indigenous storywork and ceremony as methodologies (see Allen 2012; Archibald et al 2019; Chilisa & Tsheko 2014; Doyle et al 2017; Grieves 2009; Kunnie & Goduka 2006; Nicholls 2009; Rigney 2006; S. Wilson 2008).

This pulse and creativity of her work is multi-faceted, practical, theoretical and inspirational, and has spearheaded these paradigms into real Indigenous methodologies. Linda has invited us to create decolonizing methodologies distinct to Western methods by "bringing to the centre and privileging Indigenous values, attitudes and practices" (Smith 1999, p. 125). Our communities can breathe, can exercise what we know works and sits well with us as permission to do so while operationalizing and theorizing our Indigenous research practices. Since "Indigenous methodologies tend to approach cultural protocols, values and behaviours as an integral part of methodology" (Smith 1999, p. 15), we have created holistic approaches that allow us to underpin our practices with strength, enabling us to do our work and share our research globally.

Decolonizing Methodologies has been a key global influence on many scholars. In Australia, Linda's work has provided enduring foundations in many areas such as racism and identity (see Bodkin-Andrews & Carlson 2016; Carlson 2016; Clark, Augoustinos & Malin 2016); data and Indigenous research practice and statistics (Walter 2005; Walter & Andersen 2013); Indigenous methodologies (Bawaka Country et al 2013, 2014, 2016; Blair 2019; Doyle et al 2017; *tebrakunna* country & Lee 2019); Indigenous philosophies (Stronach & Adair 2012); story research practice (Blair 2019); yarning (Bessarab & Ng'andu 2010); Indigenous pedagogy (Yunkaporta 2009); and decolonizing university curricula (McLaughlin & Whatman 2011). This is only a snapshot. Likewise, the list of scholars who have been influenced by Linda's works elsewhere is extensive. A minutiae would include Kaupapa Māori research in New Zealand (see Barnes 2000; Bishop 2005; Smith 1999; Smith, cited in Mertens, Cram & Chilisa 2013); whiteness, race and decolonization in America (see Brown 2018; Kynard 2015; Saito 2015; Writer 2008); and Indigenous knowledges, the politics of representation and decolonizing practices in Canada (see Baskin 2016; Daniel 2005; Kincheloe & Steinberg 2008; Kubota 2019).

Today, the ongoing development of Indigenous research and decolonizing practices remains a "risky business" (Smith 1999, p. 198), particularly the voices

of the silent majority still being under-represented in the literature (Denzin & Salvo 2020). However, Linda's work continues to receive homages, dedications and claims as a major literary influence in the broader Indigenous scholarly literature. *Decolonizing Methodologies* is named as key literature that is "bringing [a] wider lens to the meaning of indigeneity" and is still inspiring voices of a new generation in their work in Indigenous research (Mertens et al 2013, p. 12). Perhaps one of the most dangerous lenses is that pertaining to sexuality, gender, and queering intersections within Indigenous research. Indigenous scholars have begun to question traditional gender boundaries as they relate to cultural practice and identity within anti-colonial contexts as an extension of Linda's work (see Barker 2017; Chisholm 2018; Clark 2015; Finley 2011). This is a new frontier and application of theory that is needed not just for Black female (and male) bodies, but across the entirety of the decolonizing fields of research for benefit to wider communities. The use of *Decolonizing Methodologies* to carve out Indigenous-led solutions to mainstream issues is untested ground across the academy.

New voice for Indigenous researchers and practitioners

Academic kinship connections are being forged between those that are responding to Linda's work, and each other, as we share our experiences of the power struggle to find our voice and be heard. With Linda's foundational text, scholars can see and hear themselves as they explore the "materiality, orality, spatiality, and temporality that continues to animate the study and practice of distinct Native literary traditions" (Washuta & Warburton 2019). As Linda's body of work grows, so too does her influence and ability to osmose and translate her core concepts of freedom in practice and centering localized theory that avoids "universal characteristics that are independent of history, context and agency" (Smith 1999, p. 229). Yunkaporta (2019) demonstrates this freedom through his "sand talk", a way of engaging with life through yarning (Bessarab & Ng'andu 2010) and unfettered from Western academic norms, referring to Linda among those writers who "helped me with my thinking" (Yunkaporta 2019, p. 280).

Decolonizing Methodologies is neither the first nor last word on new forms of Indigenous-led academy practice from Linda, as the depth of her ongoing research demonstrates her commitment to expand the canon she has helped found. Latter works include: *Twenty-Five Indigenous Research Projects* (Smith 2004); *Building a Research Agenda for Indigenous Epistemologies and Education*

(Smith 2005a); *Researching in the Margins* (Smith 2006); *On Tricky Ground: Researching the Native in the Age of Uncertainty* (Smith 2005b); *The Native and the Neoliberal Down Under: Neoliberalism and “Endangered Authenticities”* (Smith 2007); *Handbook of Critical and Indigenous Methodologies* (Denzin et al 2008); *Social Justice, Transformation and Indigenous Methodologies* (Smith 2014); *Decolonizing Knowledge: Toward a Critical Indigenous Research Justice Praxis* (Smith 2015b); *Indigenous Knowledge, Methodology and Mayhem* (Smith et al 2016); and *Indigenous and Decolonizing Studies in Education* (Smith et al 2019). It is likely that broad-ranging scholars, even touching the margins of these research spheres, have been influenced in/directly and un/knowingly by Linda’s. Our authors too remark on both the happenstance and purposeful occasions in meeting Linda’s work for the first time, often acknowledging the legitimizing effect of having practiced her theory without knowing, and then arriving at, her corpus.

There will be more of us to follow and those who will unbridle themselves from a “Western cultural conceptual rubric” (Kovach 2009, p. 31) and explore new ways to employ decolonizing and Indigenous methodologies in practice. These are the audiences Linda “wanted to reach” and “write for” (Smith, cited in Battiste et al 2002, p. 173). These are the Indigenous communities that Linda wanted to “do something more than just deconstruct Western ideas about research . . . you cannot deconstruct everything into a blank space. We need a way to proceed” (Smith, cited in Battiste et al 2002, p. 173). Linda’s message is clear: to “research for ourselves, and talk back to the Western research academy” (Smith, cited in Battiste et al 2002, p. 175). At the time Linda wrote the first edition of *Decolonizing Methodologies*, she noted that “I point to Africa and a lot of the writing around decolonisation was about the change of power in Africa. There is an absence of voice around the Pacific and around our experiences” (Smith, cited in Battiste et al 2002, p. 175). Since then, the void of the Pacific is rapidly transforming into a hub that radiates cultural and intellectual growth within global academies.

This volume

As Linda’s work is taken up by more non-Indigenous researchers, the arguments and narratives have deepened. There are those wishing to create a space to participate and gleam Indigenous understandings, while being hopeful of putting aside their colonizer privileges. Then there are others who insist on

theorizing with Western epistemologies as a justification, finding cracks to squeeze through so they can eke out a space in Black places to participate. Then there is us: those who have a knowing right and place within the Indigenous research domain or those who write women's business together (Gay'wu Group of Women 2019), not only in our realms of influence, but also in the places where we are diminished and reduced to attenuate our lives and learning.

We use Linda's theories to expand out the concepts and application of women's business as a vital component of research and practice in addressing deep societal problems of uneven economies, environments and rights. We write as Indigenous female voices who take pride in our scholarship, practices and cultures that will overcome our displacement and dispossession in all parts of society. This volume, then, is a place of refuge for us to explore the potent agency we have as Black women outside of the constant noise and "distraction" of defining and justifying our existence and proving our humanness (Morrison, cited in Seamster & Ray 2018, p. 333). It is a space that would not exist if not for the influence of *Decolonizing Methodologies*.

Our volume is not a hagiography of Professor Linda Tuhiwai Smith nor are we replicating her work. Our authors write as a testimony to the legacy of *Decolonizing Methodologies* and celebrate the spaces for women to position Indigenous perspectives without fear. Linda's central message is that we can do our own work in our own ways. Thus, some essays are deeply reflective of Linda's direct influence, while others only make fleeting mention to the actual text of *Decolonizing Methodologies*. Many of the essays show that women were on this journey of decolonizing work before becoming intimately acquainted with Linda's body of research. Thus, we acknowledge Linda's influence in different ways to confirm our processes, enlighten our methodologies and bind our work to our communities.

In honoring the message and the messiness that is decolonizing work, our authors have made a compact to be honest in our journeys – we do not pretend to be experts in any field, let alone decolonizing work and Indigenous methodologies, and instead draw down on the tensions and strengths in reckoning our own positions first. These essays, then, are borne of love. Love for our own flawed, healed and whole identities, cultures and experiences makes us strong advocates and powerful women in an academy that has never wanted us, let alone as speaking Black female beings.

Yet we have forged a path and we come together as women across the globe doing extraordinary work in keeping our cultures alive with dignity and respect.

We do this in our research, the arts, education, in our jobs as scientists, teachers, change-makers and managers, and in our lives as women who navigate two-world complexities with our families, friends and communities. Often in our advocacy work we fail in gaining our freedoms as Indigenous women and for our communities, yet we pick ourselves up and push on – there is no “endpoint” in work required to decolonize and heal traumas, so we continue until we cannot.

This is reflected in the central themes of our essays – discovering and celebrating Linda’s corpus in *Decolonizing Methodologies*, recognizing the hard work that goes into maintaining ourselves as Black female bodies and Indigenous women within colonized settings, and the ferocious learning we do in aid of the rights and better worlds we create. We say ferocious because each of these essays is deeply reflective and unflinching in interrogating ourselves and our excluded place in the world, but nevertheless we find the ways to come out on top. Our colonization does not preclude our clear and instructive scholarship, nor does it define us. We are writing women’s business from a position of cultural and critical strengths because we have Linda’s blueprint to guide us.

Our essays in honor of Professor Linda Tuhiwai Smith

Here, thirteen women in four countries offer their critical thinking that honors and recognizes the influence that Linda’s work has in our lives, as we share experiences of decolonizing work and strengthening Indigenous methodologies through research impact. In addition, we have a reflection chapter from Distinguished Professor Maggie Walter, who reviews our work within a contemporary setting. She highlights how essential this volume is as a contribution to a global awakening to the necessary business of decolonizing work. In creating our base camp, we have attempted here to arrange the essays according to the themes of *Decolonizing Methodologies* that resonate in our research and practice. From the essays, we have found five themes that demonstrate how Linda’s processes of research action are as relevant today as they were when first introduced 20 years ago.

In our first Part, “Country and Connection”, we respond to Linda’s call for research that is located in our “territories of life” (Pimbert & Borrini-Feyerabend 2019), the places of creation, environment, Country and ancestral beings from which our identities as Indigenous women spring from and connect us to our spiritual and cultural worlds. Therefore, Karen Fisher opens our volume with a

masterclass on situated and embodied knowledges. In exploring more-than-human relations between people and place, she plaits family stories with her work as a conservation scientist to reveal the gaps in global environmental governance and management that ignores and misunderstands Country. Using rivers as a site of connection, Karen invites us to think beyond nature and engage with her ancestral rights to care for Country on her community's terms.

In our second essay, Jennifer Evans creates a heightened effect with the deployment of Indigenous methodologies to frame queerness on Country. Through questioning if queer theory can apply to agency of Country, she initiates decolonizing modes for queer connections and relations with Country, by setting precursory boundaries by which men may weave baskets with respectful intent. Proposing a novel methodology, Jennifer uses critical and political theories in the form of "clubs" to cast onto Country to explore queer propositions and challenge colonizer accounts of gendered cultural practice.

Our second Part, "Violence and Safety", is dedicated to the core task of decolonizing the Imperial projects that Linda warned of and that will continue to destabilize and terrorize our communities through acts of research and practice violence. Thus, in a long overdue examination, the third essay sees Jacinta Vanderfeen analyze Indigenous-specific forms of violence through the lens of Jeremy Bentham's panopticon. In teasing out the characteristics of a Black panopticon that sees us disciplining ourselves within a colonizing framework, she draws an arc between the violence and pathways for safety in the very communities that experience its negative effects.

The special fourth essay is written by a collective of women, including mother and daughter academics who are a vanguard of women's business. Their essay reveals the experience and disciplining of violence in the academy and reaffirms Indigenous methodologies as a place of cultural and theoretical safety in decolonizing research, teaching and learning. Donna Moodie, Kelly Menzel, Liz Cameron and Nikki Moodie deliver a timely and necessary reminder that the colonizing acts of violence on women within the academy are never far away and that Black female voices will not be muted or denied justice in developing the safety that promotes our wellbeing.

Our third Part, "Wisdom and Knowledge", introduces us to a key message within *Decolonizing Methodologies* to set new agendas that center our knowledges and ways of knowing as core to the research project. In the fifth essay, Kelly Ratana critically uses the language of Te Āo Māori to explore how Elders have shaped her life, work and connections to place. She sees her work as a bridge between two-worlds and their knowledge systems, a connector between science

and culture to herald new ways of integrating Indigenous methodologies into the academy.

Angela Burt meanwhile, in the sixth essay, draws on the generational strength of familial women in education to critically reclaim a maternal ancestor's life-story as an anthropological subject of a 1939 Harvard University expedition. She shrewdly applies *Decolonizing Methodologies* to Black female writing in response to the Harvard expeditioners and highlights Black agency and gaze over scientific collection processes, surprising us with whose narrative, in the end, will become more powerful over time.

Our fourth Part, "De/colonizing Minds", opens with Lori Campbell's exhilarating essay on the purpose and distortion of Indigenization of higher education. *Decolonizing Methodologies* has a dedicated chapter on the supposed superiority of Western knowledge systems and its institutions that continue to harm us through control and discipline as the Other. The seventh essay, then, is a stark appraisal and antidote in recognizing how colonizing structures are still implemented in higher education against Indigenous Peoples and expands out to avoiding the pitfalls of becoming another colonized mind. The freedom to think outside of Othering is a liberating experience, when we have Linda's and Lori's decolonizing tools working in tandem.

What does it feel and look like to have a colonized mind? The eighth essay is *tebrakunna* country and Emma Lee's contribution and delves into the personal journey of how research has brought to the fore an awareness of possessing a colonized mind. To engage with the theory of *Decolonizing Methodologies* is firstly to understand how each of us has been subjected to colonizing structures and, for Emma, it has been learning to write in the first person, Black female voice that has shifted her scholarship into richer terrain.

We close our volume with the fifth Part, "Seeing Ourselves". Linda's work stresses the definition of insider research as a space that collectively belongs to us for Indigenous-led research and practice – we are best placed to know ourselves and our remedies for decolonizing our lives, histories and cultures. Yet we cannot avoid seeing and knowing ourselves as the Other within public spaces. The hold of the Imperial project is almost cast-iron in the arts and collecting institutions and our ninth essay from Lauren Booker concludes that they are ripe spaces for seismic change. Lauren shows us another way: Indigenous artists and collection workers are leading and shifting the dialog around national, and contested, narratives of belonging.

In our final essay, Pauliina Feodoroff bears witness to the impacts of dispossession, exile and bullets upon Black female bodies within her own family

and community. Her essay unfolds as a journey that mimics the process of colonization – signposts are absent to grasp the encounter. It is not the responsibility of any Black female to nullify the disorientating effects that others may experience in reading our stories. If you stop for a moment to take in Pauliina's essay, inescapable proofs arise of what colonization is and does through research and practice. What she does is flip the desensitizing effect of being overwhelmed by the injury and trauma to millions of Indigenous Peoples to nurture the individual connection to her story and really see ourselves. What does it mean to be us, as Indigenous women, in the face of loss and longing, recovery and repair? What is the purpose of our decolonizing work and restoring our governance, our ways of knowing and sense of self? While Pauliina struggles with the answers, and regardless of whether they are there or to be found in our decolonizing journeys, she has given us a certainty that we survive and thrive as strong and powerful women.

In curating these essays, we cherish Professor Linda Tuhiwai Smith as a female warrior and founding Elder of Indigenous research. In our celebration of her lifetime corpus, and especially *Decolonizing Methodologies*, we wanted to show Linda that her decades of unstinting service to us has succeeded. In this volume, here is the next generation of Indigenous academics and practitioners that have been deeply influenced by the power and truth of her work. We are humbled and privileged by her thoughtful, careful and uncompromising theories of Indigenous research and methodologies, decolonizing practices and centering the strongest and most beautiful of voices – ours.