



Taking Control of Our Data

A Discussion Paper on Indigenous Data Governance for
Aboriginal and Torres Strait Islander People and Communities

January 2024



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WARNING: Aboriginal and Torres Strait Islander readers are advised that this discussion paper may contain images, names and voices of people who have passed.



Australia's National Institute for Aboriginal
and Torres Strait Islander Health Research



Maiaam nayri Wingara

Taking Control of Our Data

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Data Governance for Aboriginal and
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Maiaam nayri Wingara Indigenous Data Sovereignty Collective

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Acknowledgements

This discussion paper was prepared through a commissioned collaboration between Lowitja Institute and the Maiam nayri Wingara Indigenous Data Sovereignty Collective.

Use of language in relation to cultural identity

Indigenous Data Sovereignty is a global movement of First Peoples advancing self-determination and decolonisation in matters of data. Accordingly, this Discussion Paper uses the term 'Indigenous people/s' to refer to the First Peoples of all colonised lands across the world. 'Our peoples', 'our data' and similar terms are used in the same way.

When referring to the First Peoples of the lands and waters currently known as Australia, this Discussion Paper uses a mix of the terms 'Aboriginal and Torres Strait Islander people/s' and 'Indigenous people/s', depending on the specificity of the context to Australia (unless referring exclusively to Aboriginal peoples or Torres Strait Islander peoples). Where appropriate, specific nation names may also be used.

The term 'non-Indigenous people' is used for people who are not the First Peoples of the lands on which they reside. In Australia, this refers to people who are not Aboriginal, Torres Strait Islander, or Aboriginal and Torres Strait Islander.

When authors are being quoted, the terms in the quote will be those used by the author/s.

About Lowitja Institute

Lowitja Institute is Australia's national institute for Aboriginal and Torres Strait Islander health research, named in honour of its Patron, Dr Lowitja O'Donoghue AC CBE DSG. It is an Aboriginal and Torres Strait Islander community controlled organisation working for the health and wellbeing of Australia's First Peoples through high-impact quality research, knowledge exchange, and by supporting a new generation of Aboriginal and Torres Strait Islander health researchers.

The cultures and knowledges of Aboriginal and Torres Strait Islander peoples are central to our endeavours. We recognise and respect the significance of Country, culture, and spiritual and social wellbeing to all aspects of Aboriginal and Torres Strait Islander peoples' health.

Our national office is on the land of the Wurundjeri people of the Kulin Nation, and we pay our respect to their Elders, past and present. We also acknowledge the more than 250 nations of sovereign Aboriginal and Torres Strait Islander peoples who lived across this broad continent and islands for hundreds of generations prior to colonisation and who remain here, and we pay our respect to their Elders, past and present.

About the Maiam nayri Wingara Indigenous Data Sovereignty Collective

The Maiam nayri Wingara Indigenous Data Sovereignty Collective (Maiam nayri Wingara) is a collective of Aboriginal and Torres Strait Islander academics who advocate for the rights of Aboriginal and Torres Strait Islander peoples and nations in relation to data, informed by the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP).

The idea for Maiam nayri Wingara emerged from a meeting of researchers and practitioners at a workshop hosted by the Academy of the Social Sciences in Australia on Data Sovereignty for Indigenous Peoples in July 2015. The workshop considered the implications of UNDRIP for the collection, ownership and application of data pertaining to First Nations peoples and what these might mean for First Nations peoples' sovereignty.

On 20 June 2018, the Maiam nayri Wingara convened the inaugural National Indigenous Data Sovereignty Summit in Canberra. The aim of the Summit was to progress Indigenous Data Sovereignty and Indigenous Data Governance through developing shared understandings and initiating an Australian set of Indigenous Data Governance protocols. Key definitions were agreed and ID-SOV principles relevant to Aboriginal and Torres Strait Islander people were developed and endorsed.

Maiam nayri Wingara lives and works across the homelands of many Aboriginal and Torres Strait Islander peoples. We pay our respect to their Elders, past and present, and acknowledge their continuing connection to their lands, waters, culture and heritage. Always was, always will be.

Glossary of key terms

Term	Source	Definition
Administrative data	Australian Bureau of Statistics (ABS)	Information (including personal information) collected by agencies for the administration of prOgrams, policies or services.
Aggregated data	Australian Bureau of Statistics (ABS)	Any process where data are gathered and expressed in a summary. For example, when voter turnout by state or electorate is reported, individual records are not presented – only the total votes by candidates for the specific region.
BADDR data	Walter (2018)	Defined by Walter (2018) to describe the dominant deficit discourses within data about Aboriginal and Torres Strait Islander peoples: <ul style="list-style-type: none"> • Blaming data • Aggregate data • Decontextualised data • Deficit, government priority data • Restricted Access data.
CANZUS	Kukutai & Taylor (2016)	Canada, Australia, New Zealand, and the United States: a group of Anglo-colonised countries with a similar experience of colonisation.
Data agreement	Maiam nayri Wingara	A data agreement outlines details including access and use arrangements for data, data ownership, accountability mechanisms, individuals and organisations that are a party to the agreement, individuals and organisations and their role in the governance structure.
Data custodian	Australian Bureau of Statistics (ABS)	An organisation or agency responsible for the collection, management and release of data; including ethical and legal obligations to keep confidential the information they are entrusted with.
Data ecosystem	Stobierski (2011)	The programming languages, packages, algorithms, cloud-computing services and general infrastructure an organisation uses to manage data – for example, how data are collected, stored, analysed and destroyed (including physical [servers] and non-physical [coding] components).

Term	Source	Definition
Data for Governance	Maiam nayri Wingara	Data for governance raises the question, ‘what data do Indigenous nations need to govern effectively?’. This is about having the right data for nation groups to inform their decision making, strategic planning and nation (re)building.
Data lifecycle	Maiam nayri Wingara	The data lifecycle involves the creation, collection, access, analysis, interpretation, management, dissemination and reuse of Indigenous data.
Data sharing	United Nations	Exchange of data and/or metadata in a situation involving the use of open, freely available data formats and where process patterns are known and standard.
De-identification	Office of the Australian Information Commissioner (OAIC)	A process which involves the removal or alteration of information that identifies a person or is reasonably likely to identify them, as well as the application of any additional protections required to prevent identification (see also Identified data below).
Disaggregated data	Derived from Australian Public Service (APS) Data Capability Framework	Data are separated into smaller units.
Governance of Data	Maiam nayri Wingara	Governance of data is about the processes and rights to decide how data are governed and accessed. The governance of data means Indigenous people decide what rules and processes apply to Indigenous data throughout the data lifecycle.
Indigenous Data Governance (ID-GOV)	Maiam nayri Wingara (2018)	The right of Indigenous peoples to autonomously decide what, how and why Indigenous data are collected, accessed and used. It ensures that data on or about Indigenous peoples reflects [their] priorities, values, cultures, worldviews and diversity.
Indigenous Data Sovereignty (ID-SOV)	Maiam nayri Wingara (2018)	The right of Indigenous people to exercise ownership over Indigenous data. Ownership of data can be expressed through the creation, collection, access, analysis, interpretation, management, dissemination and reuse of Indigenous data.

Term	Source	Definition
Indigenous Data Sovereignty Principles	Maiaam nayri Wingara (2018)	In Australia, Indigenous peoples have the right to exert, in relation to their data, that: <ul style="list-style-type: none"> i. Indigenous peoples should exercise control of the data ecosystem, including creation, development, stewardship, analysis, dissemination and infrastructure; ii. data should be contextual and disaggregated (available and accessible at individual, community and First Nations levels); iii. data should be relevant and empower sustainable self-determination and effective self-governance; iv. data structures should be accountable to Indigenous peoples and First Nations; and v. data should be protective and respect our individual and collective interests.
Identified data	Australian Bureau of Statistics (ABS)	Data that includes information referring directly to an individual or organisation, such as name or address, ABN, Medicare number, and/or Indigenous status.
Metadata	Australian Bureau of Statistics (ABS)	The information that defines and describes data by providing data users with information about the purpose, processes and methods involved in the data collection.
Open data principles	Open Data Charter	<ol style="list-style-type: none"> 1. Open by default 2. Timely and comprehensive 3. Comparable and interoperable 4. For improved government and citizen engagement 5. For inclusive development and innovation.
Strengths-based approach	Maiaam nayri Wingara (2018)	<ol style="list-style-type: none"> 1. Every individual, group, family, and community has strengths. 2. Trauma, abuse, illness, and struggle may be injurious, but they may also be sources of challenge and opportunity. 3. Assume that you do not know the upper limits of the capacity to grow and change, and take individual, group, and community aspirations seriously. 4. We best serve people by collaborating with them. 5. Every environment is full of resources. 6. Caring, caretaking, and context.
UNDRIP	United Nations	United Nations Declaration on the Rights of Indigenous Peoples.

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Introduction

The History of the Indigenous Data Sovereignty Movement

The global Indigenous Data Sovereignty (ID-SOV) movement is Indigenous-led and focused on the rights of Indigenous people to govern the creation, collection, ownership, and application of their data (Maiam nayri Wingara, 2018). The United Nations Declaration on the Rights of Indigenous People (UNDRIP) details throughout its 46 Articles the rights Indigenous people have concerning Indigenous data (Davis, 2016; United Nations, 2007). The term Indigenous data refers

to all information or knowledge, in any format or medium, which is about and may affect Indigenous peoples both individually and collectively (First Nations Information Governance Center, 2016). Indigenous data includes collecting and producing any Indigenous information (for example, data on health, tax, education, or archival information), cultural expressions, practices, and knowledges (Lovett et al., 2019; Prehn et al., forthcoming; Prehn and Walter, 2023; Walter, 2016).

Figure 1: 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.



Source: Informed by British Columbia First Nations Data Governance Initiative, 2018 – <https://www.bcfndgi.com/>

Reference: Maiam nayri Wingara Indigenous Data Sovereignty Collective, 2023

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Most data about Indigenous peoples are in the numeric form, better known as statistics or quantitative data (Walter and Andersen, 2013). Many other forms of Indigenous data throughout the Australian data landscape are known, and these can include information from archives, museums, and universities (Walter and Suina, 2019). Those using Indigenous statistics often present them in a way that portrays Indigenous people as deficient by comparing them to non-Indigenous people. This simplistic binary reporting is particularly common in the CANZUS countries – Canada, Australia, Aotearoa (New Zealand), and the United

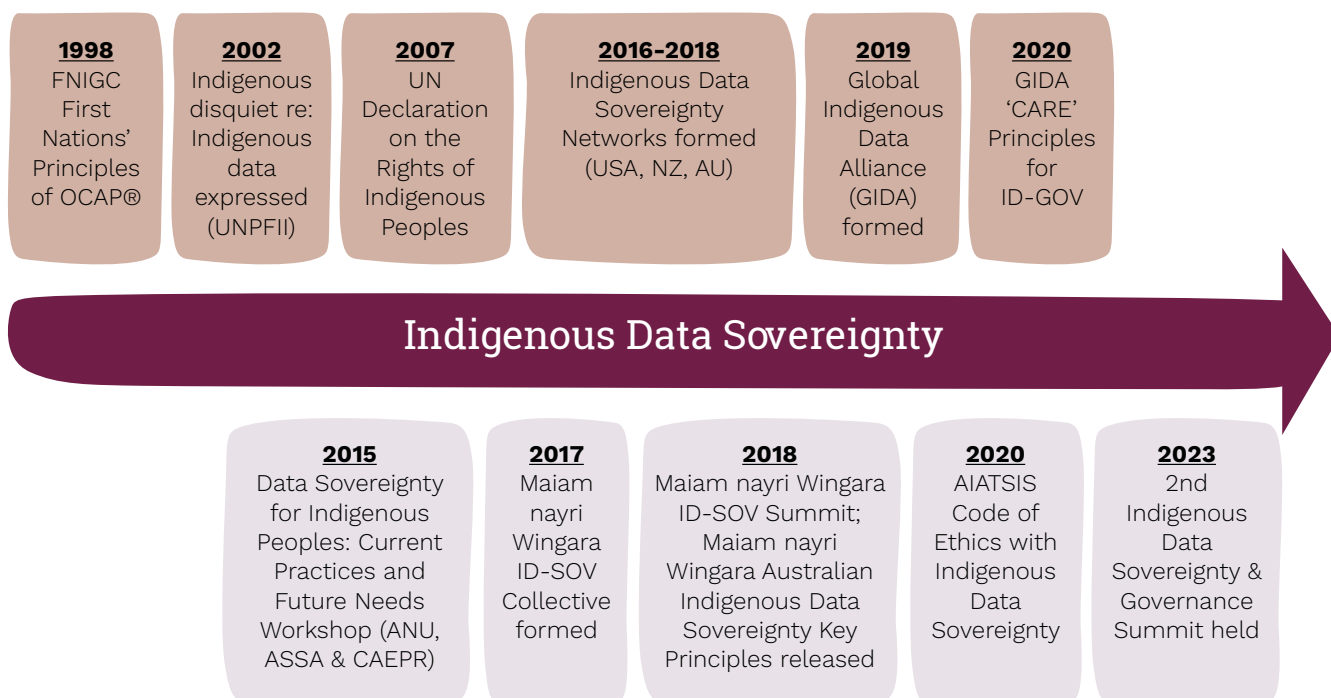
States, a group of Anglo-colonised nation states with a shared history and ongoing structure of colonisation (Kukutai and Taylor, 2016; Walter et al., 2020). Historically and through to contemporary times, non-Indigenous data holders have used Indigenous data as a weapon against Indigenous peoples, to create unfair and inaccurate data stories portraying Indigenous people in narratives that Palawa sociologist Professor Maggie Walter (Walter, 2018) calls the 5Ds of Indigenous data: difference, disparity, disadvantage, deficits, and dysfunction (Walter, 2016).

Globally, the historical and ongoing impacts of colonisation have disrupted the ability of many Indigenous peoples to put sovereignty into practice over their data (Lovett et al., 2020). For Indigenous peoples and their nation groups, ID-SOV is a necessary requirement to survive and thrive (Paine et al., 2020; Rainie et al., 2019).

The contemporary ID-SOV movement started in Canada in 1998, with the First Nations Information Governance Centre (FNIGC) and their development of the OCAP® principles (Ownership, Control, Access and Possession). The OCAP® principles assert that First Nations have control over data

collection processes and that they own and control how this information can be used (Schnarch, 2004). The FNIGC, through Indigenous Data Governance (ID-GOV) mechanisms, developed a health survey for First Nations people to address a decision from the Canadian Federal Government to exclude First Nations people living on reserves from three major population surveys (Rowe et al., 2020). The OCAP® principles inform and guide how these data are governed, accessed, and used. The following timeline displays the genealogy of the ID-SOV movement across the CANZUS countries. Box 1 provides information on each of the global ID-SOV networks.

Figure 2: ID-SOV Genealogy



Reference: *Maiam nayri Wingara Indigenous Data Sovereignty Collective, 2023*

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First Nations Information Governance Center (FNIGC):

- Comprised of five member groups: Federation of Sovereign Indigenous Nations; Union of Nova Scotia Mi'kmaq; First Nations Education Initiative Incorporated; Assemblée des Premières Québec-Labrador and First Nations Health and Social Secretariat of Manitoba (Nanaandawewigamig).
- FNIGC became an independent, incorporated non-profit entity on 22 April 2010. But its history can be traced back to 1996 when the Assembly of First Nations formed a National Steering Committee to design a new national First Nations health survey in response to a decision from the Federal Government to exclude First Nations people living on-reserve from three major population surveys.

Te Mana Raraunga – Māori Data Sovereignty Network:

- Formed in 2016.
- The purpose of Te Mana Raraunga is to enable Māori Data Sovereignty and to advance Māori aspirations for collective and individual wellbeing through the following principles:
 - Asserting Māori rights and interests in relation to data.
 - Ensuring data for and about Māori can be safeguarded and protected.
 - Requiring the quality and integrity of Māori data and its collection.
 - Advocating for Māori involvement in the governance of data repositories; supporting the development of Māori data infrastructure and security systems; supporting the development of sustainable Māori digital businesses and innovations.

US Indigenous Data Sovereignty Network (USIDSN):

- Emerged in 2016 to ensure that data for and about Indigenous peoples and nations in the US are used to the benefit of Indigenous peoples, toward collective and individual wellbeing.
- The USIDSN provides research and policy advocacy to advance Indigenous peoples' and nations' rights and interest in their data, asserting:
 - Data for sovereignty; data collection and access; data storage and security; data as intellectual property.

Maia nanyi Wingara Indigenous Data Sovereignty Collective:

- Formed in 2017 by Maggie Walter, Vanessa Lee, Ray Lovett and Gawaian Bodkin-Andrews.
- Has led, and continues to lead, ID-SOV and ID-GOV advocacy and leadership in Australia.
- Contributes to the scholarship of ID-SOV and ID-GOV in Australia and internationally.
- Works in partnership with organisations to operationalise ID-SOV principles and build ID-SOV and ID-GOV capability.

Global Indigenous Data Alliance (GIDA):

- Formed in 2019 at a workshop in Onati, Spain, which brought together multiple Indigenous nations and tribes from six nation-states, with representation from Australia, Aotearoa, United States, Sweden, Mexico, and the Basque Region.
- Works to support Indigenous Data Sovereignty.
- Work is continuing to expand the Alliance to work with other nation-states.



Part One: Indigenous Data Sovereignty in Australia

Maiam nayri Wingara

In 2017, the Maiam nayri Wingara Indigenous Data Sovereignty Collective (Maiam nayri Wingara) was formed by Aboriginal and Torres Strait Islander academics. Maiam nayri Wingara initially focused on developing ID-SOV principles for the Australian context. Much of the ID-SOV agenda had been informed by our international counterparts, particularly our Māori neighbours in Aotearoa (New Zealand). In 2016, the first Indigenous Data Sovereignty book was published by Māori scholar Tahu Kukutai and Anglo-Australian academic John Taylor (2016), titled *Indigenous Data Sovereignty: Towards An Agenda*.

In 2018, the Maiam nayri Wingara collective, in partnership with the Australian Indigenous Governance Institute (AIGI), hosted the first Aboriginal and Torres Strait Islander ID-SOV Summit in Canberra (Maiam nayri Wingara, 2018; Prehn et al., forthcoming). Over 40 Indigenous delegates attended the Summit, including representatives from peak bodies, the public service, academia and Indigenous community leaders. Delegates came from every Australian state and territory and were joined by four representatives of Te Mana Raraunga, the Māori Data Sovereignty Network, and the Data Iwi (Tribal) Leaders Group. The Summit aimed to develop ID-SOV principles to guide practice in Australia and to ensure that these principles reflected Aboriginal and Torres Strait Islander worldviews. The five Maiam nayri Wingara ID-SOV principles developed and endorsed at the Summit were:

- Indigenous people should exercise control of the data ecosystem, including creation, development, stewardship, analysis, dissemination and infrastructure.

- data should be contextual and disaggregated (available and accessible at individual, community and First Nations levels).
- data should be relevant and empower sustainable self-determination and effective self-governance.
- data structures should be accountable to Indigenous peoples and First Nations.
- data should be protective and respect our individual and collective interests.

The Maiam nayri Wingara ID-SOV principles are enacted through the Indigenous Data Governance (ID-GOV) mechanism. ID-GOV focuses on decision-making and places Indigenous people in a position of power to self-determine all characteristics of their data. This decision-making power contributes to re-shaping the various elements of the Indigenous data ecosystem, including creation, development, collection, stewardship, analysis, dissemination, and infrastructure. The term ID-GOV is defined by Walter and colleagues (Maiam nayri Wingara, 2018, p. 3) as:

...the right of Indigenous peoples to autonomously decide what, how, and why Indigenous Data are collected, accessed, and used. It ensures that data on or about Indigenous peoples reflects our priorities, values, cultures, worldviews, and diversity.

What is not ID-GOV?

Government agencies or other non-Indigenous organisations do not realise ID-GOV through:

- appointing an Indigenous data advisory group, panel or other such body,
- consulting Indigenous people, communities or organisations about Indigenous data matters,
- inviting Indigenous people to attend – or even present at – a workshop/discussion around Indigenous data, OR
- opportunities for Indigenous people, communities or organisations to provide submissions on Indigenous data issues.

These activities may appear to be helpful, but in practice they result in Indigenous people exerting our time, intellect and efforts with very little ability to be the decision-makers in these processes. ID-GOV is Indigenous-led governance that empowers Aboriginal and Torres Strait Islander people throughout decision-making for the benefit of their organisations, collective nation groups, mobs, or communities.

Shifting Paradigms: From BADDR Data to Indigenous Data Sovereignty

Data are a cultural, strategic, and economic asset, and Aboriginal and Torres Strait Islander people have always been active in the data landscape (Maiam nayri Wingara, 2018). However, barriers relating to the language, control, access, and production of data at community, state, territory, and national levels have restricted our ability to obtain the data needed (Lovett et al., 2020; Walter et al., 2020). Due to these barriers, data-driven Indigenous decision-making to achieve our individual, community and nation (re)building agenda is difficult to attain. The concept of nation (re)building has been described as ‘how Aboriginal and Torres Strait Islander people can pull together the tools (such as the governance structure, processes, and accountabilities) they need to build the futures that they want’ (AIGI, 2023). In addition to this, the data that currently exist and the data infrastructure available does not recognise or centre Indigenous knowledges, practices, and worldviews. Indigenous people must be in control of and self-determine their data needs and aspirations at the individual, community, and First Nations levels (Yap and Yu, 2016). Data needs

are not being met, nor are Indigenous worldviews and knowledges being incorporated across the data lifecycle.

In Australia the emergence of the ID-SOV movement has been in response to harmful data practices led by non-Indigenous people. Professor Maggie Walter has defined these concerning data practices as BADDR Data: Blaming, Aggregate, Decontextualised, Deficit, and Restricted (Prehn and Walter, 2023; Walter, 2018). Often BADDR data are collected by government departments and agencies with the intent of informing policy and decisions about Indigenous peoples, rather than gathering the types of data Indigenous people need. These poor data practices are embedded throughout the data ecosystem, meaning that non-Indigenous peoples decide how data are generally conceptualised, collected, analysed, interpreted, disseminated, stored, managed, and reused. Reshaping the Indigenous data landscape through ID-GOV to meet Indigenous peoples’ data needs is critical to achieving ID-SOV.

Table 1: Dominant BADDR data compared to Indigenous data needs

Dominant BADDR data	Indigenous data needs
Blaming data	Lifeworld data
Too much data contrasts Indigenous/non-Indigenous data, rating the problematic Indigene against the normed Australian as the ubiquitous pejorative standard	We need data to inform a comprehensive, nuanced narrative of who we are as people, of our culture, our communities, our resilience, our goals and our successes
Aggregated data	Disaggregated data
Too much data are aggregated at the national and/or state level implying Indigenous cultural and geographic homogeneity	We need data that recognises our cultural and geographical diversity to provide evidence for community-level planning and service delivery
Decontextualised data	Contextualised data
Too many data are simplistic and decontextualised focusing on individuals and families outside of their social/cultural context	We need data inclusive of the wider social structural context/complexities in which Indigenous disadvantage occurs
The deficit, government priority data	Indigenous priority data
Too much data reprises deficit-linked concepts that service the priorities of governments	We need data that measures beyond problems and addresses our priorities and agendas
Restricted access data	Available amenable data
Too much data are barricaded away by official statistical agencies and institutions	We need data that are both accessible and amenable to our requirements

Reference: Walter, 2018



Definitions Matter

In recent years throughout Australia, the concept of ID-SOV has become increasingly used by Indigenous and non-Indigenous people, Indigenous communities, government, non-government organisations, and other entities. The term has been broadly used in the context of Indigenous data, Indigenous rights, Indigenous ownership of data, self-determination through data, data for decision-making, and community-led data collection for nation (re)building and decision-making. ID-SOV has been defined as:

...the right of Indigenous peoples to exercise ownership over Indigenous Data. Ownership of data can be expressed through the creation, collection, access, analysis, interpretation, management, dissemination, and reuse of Indigenous Data.

(Kukutai and Taylor, 2016; Snipp, 2016)

Figure 3: An ID-SOV Paradigm...

Changing to an Indigenous Data Sovereignty Paradigm

Indigenous Data Sovereignty refers to the right of Indigenous peoples to exercise ownership over Indigenous data. Ownership of data can be expressed through the creation, collection, access, analysis, interpretation, management, dissemination and reuse of Indigenous data.

(Kukutai & Taylor 2016; Snipp 2016)

**This definition is set and internationally agreed.
It cannot be changed (even when summarising/paraphrasing)!**

- Names, words and terms are not random
- They represent a particular concept
- Concepts have specific meanings
- They're used for specific purposes, in specific circumstances

For example:

- Indigenous Data Sovereignty ≠ data sovereignty
- Indigenous Data Governance ≠ data governance
- Data governance ≠ data management

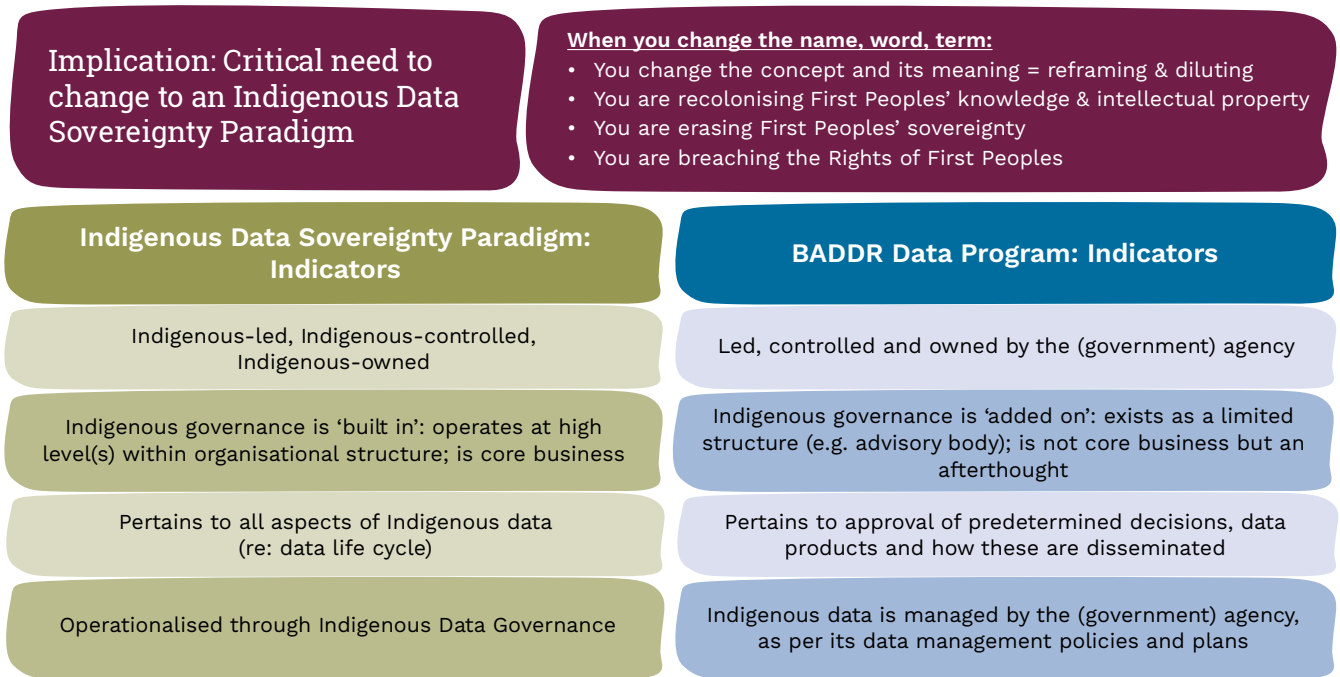
Reference: *Maiam nayri Wingara Indigenous Data Sovereignty Collective, 2023*

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The definitions used in this discussion paper have been developed by Indigenous peoples domestically and globally. The purpose and intent are to ensure that ID-SOV remains an Indigenous-led movement because, as sovereignty suggests, nothing is sovereign about non-Indigenous people co-opting or recreating the concepts and terms.

Non-Indigenous people trying to control the ID-SOV movement has become a concern, mainly with government organisations and other institutions, who have co-opted different words to maintain control over Indigenous people and their data (Walter and Carroll, 2020).

Figure 4: ...and why this paradigm is needed



Reference: *Maiam nayri Wingara Indigenous Data Sovereignty Collective, 2023*
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At this point, more work has been theorising what the ID-SOV movement and operationalising ID-GOV means for Aboriginal and Torres Strait Islander people and their communities. There has been far less effort put into them being operationalised across the Indigenous data ecosystem.

We recognise that some Indigenous communities are already exercising their sovereign rights and doing ID-SOV through ID-GOV (Yap and Yu, 2016). In some settings, existing governance structures assist in the progression of ID-SOV. These governance structures assert Aboriginal and Torres Strait Islander leadership and decision-making for nation (re)building and planning for the future. Critical aspects of governance have been captured in this description:

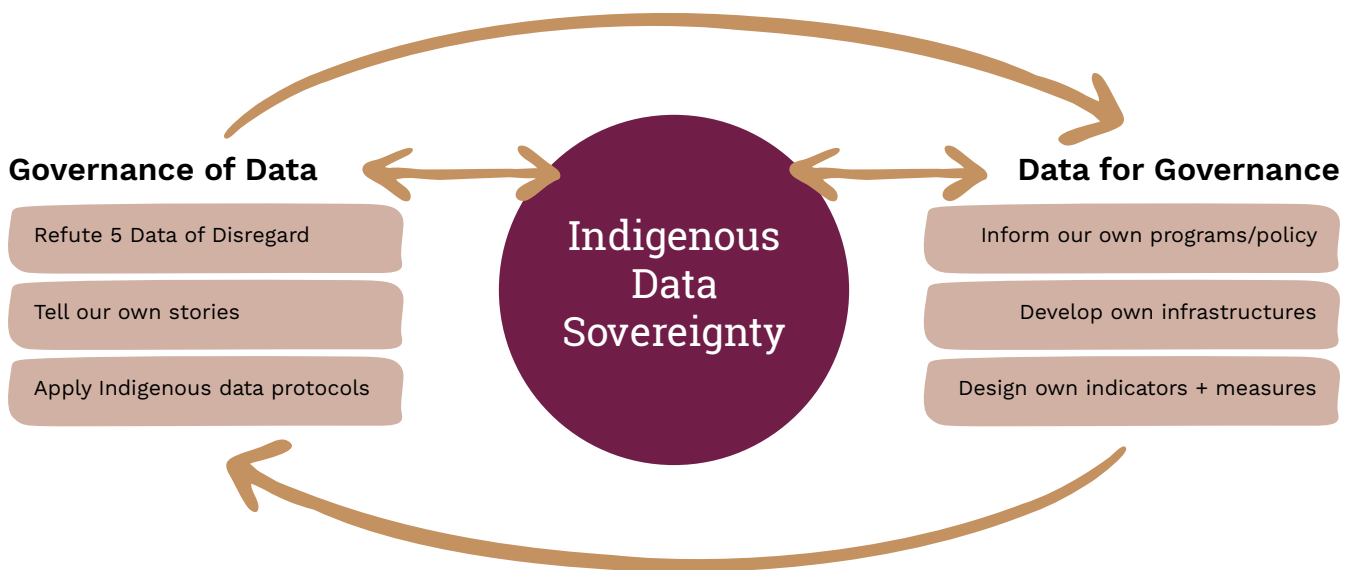
It is useful to think of governance as being about how people choose to collectively organise themselves to manage their affairs, share power and responsibilities, decide for themselves what kind of society they want for their future, and implement those decisions.
 (Australian Indigenous Governance Institute, 2023)

Governance provides communities, nations, and organisations with ways to achieve their aspirations, inform strategic direction, and plan to achieve their priorities. Communities across Australia are looking for practical ways of embedding the principles of ID-SOV through ID-GOV mechanisms to get access to information about themselves, inform data development (new collections of data) where there are gaps in accessible datasets to tell the relevant information against priorities, and access data that are useful (community level data) to inform their futures.

Without Indigenous leadership, it cannot be ID-SOV. ID-SOV is put into practice (operationalised) by ID-GOV and becomes the vehicle to ensure that there is both Aboriginal and Torres Strait Islander leadership and decision-making in the data agenda (Carroll et al., 2019; Hudson et al., 2017; Walter and Carroll, 2020). Two specific mechanisms, which have a reciprocal relationship with each other, inform ID-GOV:

1. Data for Governance
2. Governance of Data.

Figure 5: Mechanisms of ID-GOV



Reference: *Maiam nayri Wingara Indigenous Data Sovereignty Collective, 2023*
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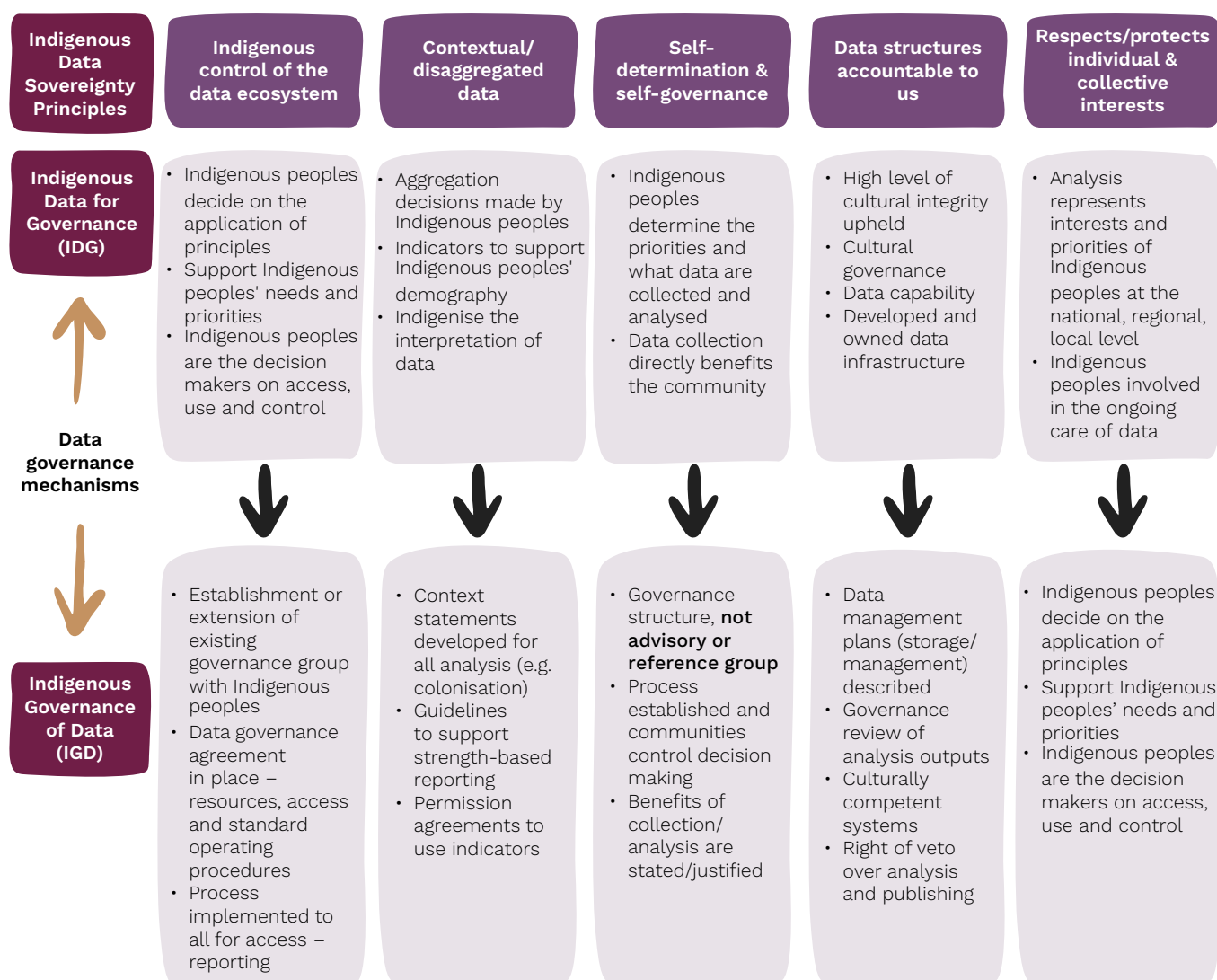
Governance of Data and Data for Governance work in parallel with one another and intersect. They are not separate functions.

Governance of Data: refers to decision-making about honouring, caring for, protecting and managing community and organisational data. The governance of data means Indigenous people decide what rules and processes apply to Indigenous data throughout the data lifecycle. This means Indigenous people are the decision-makers for the access, control and use of Indigenous data, particularly relating to data that are held by non-Indigenous organisations (for example, the Australian Bureau of Statistics

and Australian Institute of Health and Welfare; Departments of Education and other government agencies; non-government organisations). These are the data that communities and organisations need to address Data for Governance.

Data for Governance: refers to Indigenous people having the required data for accurate, relevant, and timely decision-making. These data inform elements of good governance within Indigenous communities and First Nations and include components like service delivery, allocation of resources, policy development, strategic decision-making, and so on.

Figure 6: A model for operationalising Indigenous Data Sovereignty



Reference: Price, Prehn & Lovett, forthcoming.

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In Australia, we are seeing data practices being reconfigured to support Aboriginal and Torres Strait Islander communities and nations in accessing and sharing data at the regional level. Governments are supporting this through Priority Reform Four of the *National Agreement on Closing the Gap*, which calls for 'shared access to data and information at a regional level' (Commonwealth of Australia and Department of Prime Minister and Cabinet, n.d.). Through these strategies we are seeing an increase of positions emerging in ID-SOV related roles and data custodians within government agencies. This reflects community desires to have data returned for governance and decision-making. Caution is required to ensure that these positions focus on data return for communities, rather than a way of governments acquiring more Indigenous data.

Further, the Australian Public Service (APS), led by the National Indigenous Australians Agency (NIAA) and a co-design model with Aboriginal and Torres Strait Islander people, is developing an Indigenous Governance of Data Framework. This framework will be put into action in each Australian Government agency. The framework will begin to change the culture and structures within the Australian Government concerning all components of the governance of Indigenous data at present and into the future.

With these movements within governments it is becoming increasingly important that Aboriginal and Torres Strait Islander people, communities, and organisations are on the front foot to set an Indigenous-led data agenda that embeds ID-SOV principles through ID-GOV structures and mechanisms. Accordingly, this discussion paper has been written by Aboriginal academics (see author biographies for further details) as a tool for an Aboriginal and Torres Strait Islander community context.







Part Two:

Indigenous Data for Governance

Key considerations for a guide

This part of the discussion paper aims to provide Aboriginal and Torres Strait Islander people and communities with an overview of key considerations in developing an ID-GOV guide, as workshopped at the Maïam nayri Wingara 2nd National Indigenous Data Governance Summit. A practical tool follows, drawing on Data for Governance functions against each Maïam nayri Wingara principle (including questions to answer and actions to complete). Case studies are also presented (inclusive of real-world examples) to guide organisations, communities, mobs, and First Nations.

Discussions on developing a guide for ID-GOV

The Maïam nayri Wingara ID-SOV Collective and the Australian Indigenous Governance Institute hosted the 2nd National Indigenous Data Governance Summit on Gimuy-Walubara Yidinji and Yirrganydji lands on 13 June 2023. One of the aims from the Summit was to develop key considerations for an ID-GOV guide, focused on what Aboriginal and Torres Strait Islander people and communities would need within a guide. Over 140 Indigenous peoples participated.

Summit participants discussed the following questions regarding a guide to Indigenous Data Governance:

1. Who is it for?
2. How should it be organised?
3. What will it say?
4. How will it be accessible?
5. How will it reflect our ways of being, knowing and doing?

1. Who is the Indigenous Data Governance Guide for?

The primary audience for the guide is Aboriginal and Torres Strait Islander individuals and community organisations within their local context. Summit participants also thought that the guide could be used by others – including NGOs, governments, ethics committees, and academic institutions – to guide their ID-GOV journey.

Within the context of who the ID-GOV guide is for, participants also described roles that the guide should speak to. This includes data owners, holders, users, collectors, and custodians.

Figure 7: ID-GOV Guide Stakeholders



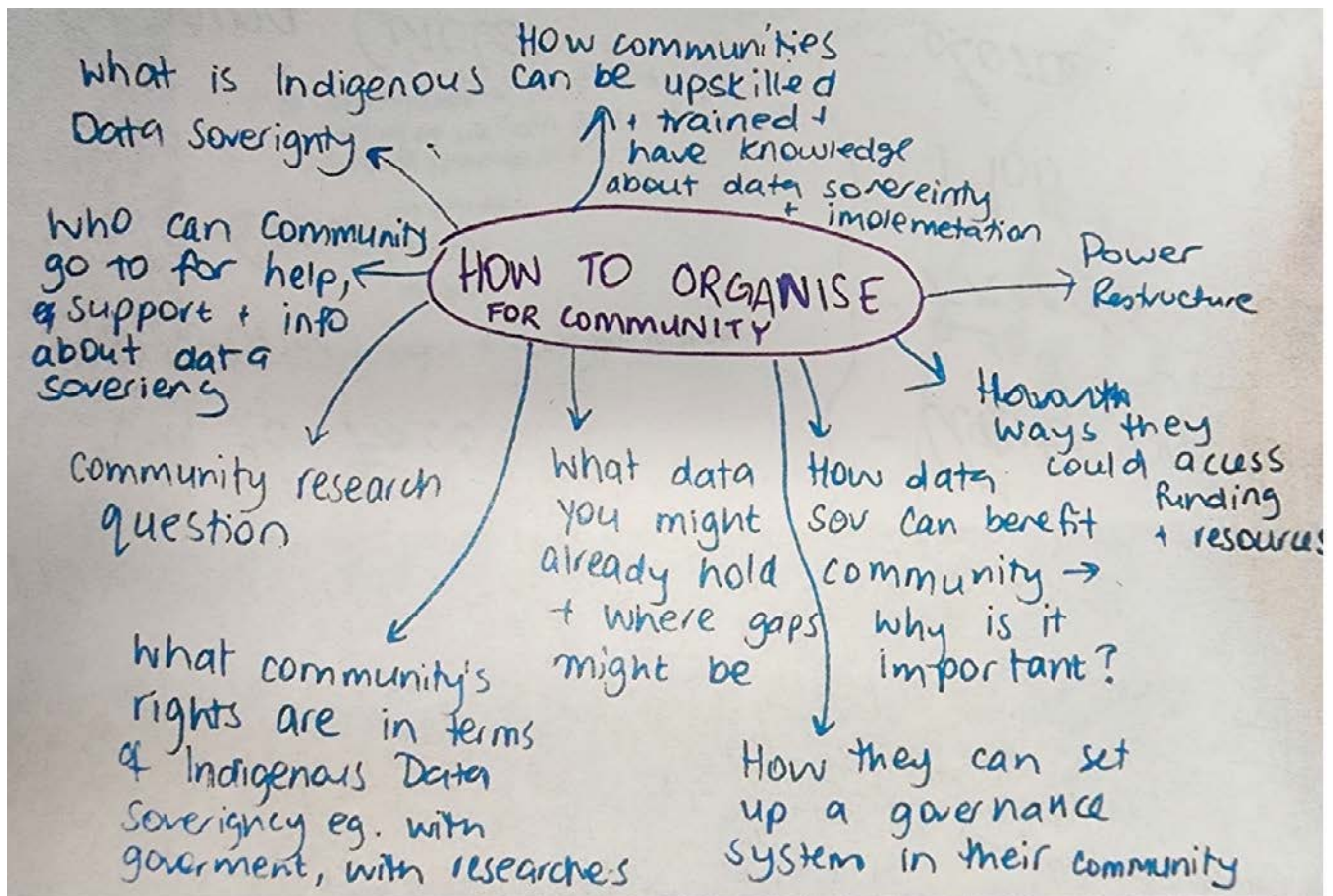
Reference: Group brainstorming activity, Maïam nayri Wingara Indigenous Data Governance Summit, 13 June 2023

2. How should it be organised?

Participants identified the ID-GOV guide would need to be a living and evolving guide that could be structured with a checklist, expressed within a rights-based framework, and could use case studies. The guide would need to include common definitions and common language. Participants also identified that the guide would need to be

owned by mob; be published in multiple formats; include templates for communities and their organisations to use; and be well-socialised to ensure it was known within communities and their organisations.

Figure 8: Key elements in organising an ID-GOV Guide



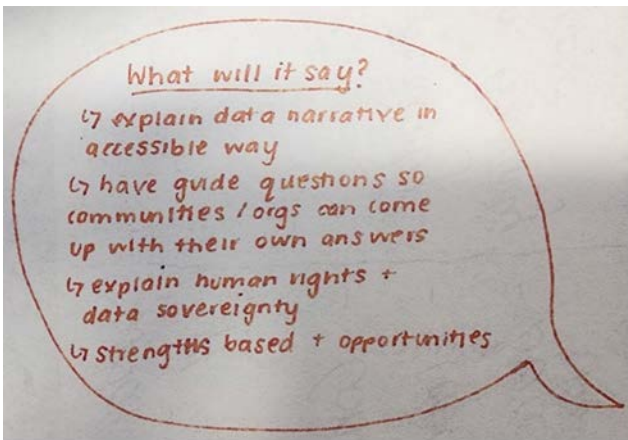
Reference: Group brainstorming activity, Maïam nayri Wingara Indigenous Data Governance Summit, 13 June 2023

3. What will it say?

The guide should be purpose-driven (that is, not focused on data collection/compilation for the sake of data collection/compilation). The basis of the guide is to embed the Maiam nayri Wingara ID-SOV principles, to which communities voluntarily consent in an ongoing and informed way when they determine community data priorities.

The guide would need to have enough detail to help communities plan their approach to ID-GOV, but must not be too prescriptive to cater to local contexts. The guide also needs to inform communities about how to design their data governance structure and how to determine priorities. Guidance is also needed on how to ensure data capability in community. This would include sharing of practice (between communities) and technical training for individuals and organisations.

Figure 9: Key content in an ID-GOV Guide



Reference: Group brainstorming activity, Maiam nayri Wingara Indigenous Data Governance Summit, 13 June 2023

4. How will it be accessible?

Participants indicated that the guide would need to be free, and provided as hard copy, downloadable and digital formats that are written in plain language. The use of visual diagrams, artwork and videos should also be considered to explain concepts and processes. The guide also needs to be culturally centred in Indigenous worldviews, so that Indigenous people are able to see themselves in it. Resourcing is required to develop and socialise the guide in communities and organisations.

5. How will it reflect our ways of knowing, being and doing?

Participants expressed that the guide needs to reflect collectivist approaches, in governance and leadership and be driven by community aspirations. It should embed cultural protocols and consider Elders and ancestors. The guide should be about freedom and empowerment and reflect on lived experience and our stories.

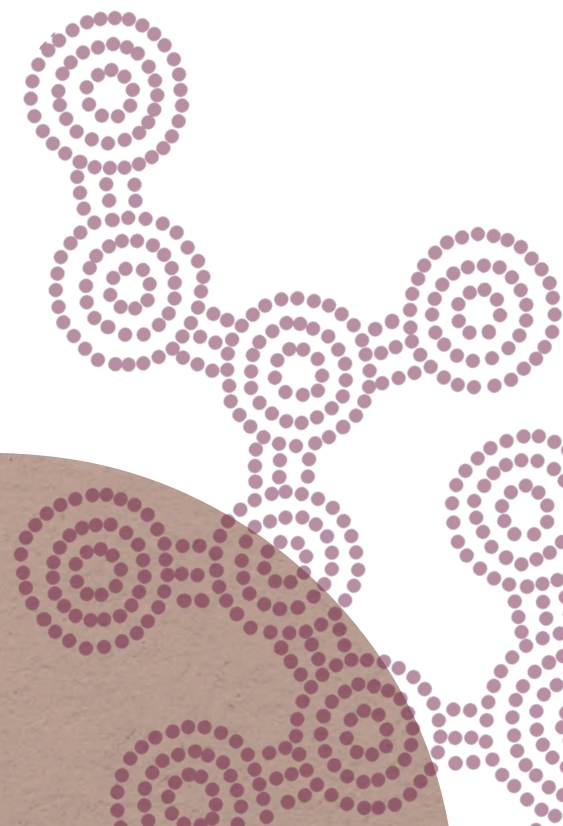


Practical Tool – to guide setting up local data projects and embedding Data for Governance

This section details implementation of the Maianayri Wingara ID-SOV Collective's ID-GOV principles in an Indigenous community and/or organisational context. Aboriginal and Torres Strait Islander people, communities and organisations should use this outline to aid them in their ID-GOV journey. In this framework we focus primarily on mechanisms for **Data for Governance**, while also recognising that elements of Governance of Data (Figure 6: Operationalising Indigenous Data Sovereignty model) are required to achieve this.

Following this guide, we present case studies aligned with the concepts of ID-SOV and ID-GOV to assist Aboriginal and Torres Strait Islander people to put these concepts into action in their organisation and/or community.

Please note that the following principles do not follow a number hierarchy. The principles are designed to be used according to the priorities of your ID-GOV structure and your data project.

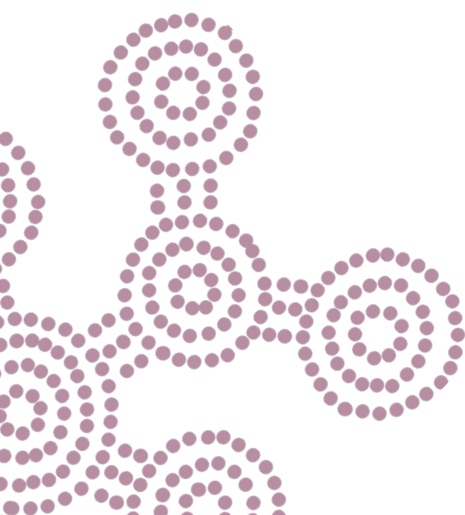


Principle: Exercise control of the data ecosystem including creation, collection, stewardship, analysis dissemination and infrastructure

This Principle is about **having control over** all aspects of the data ecosystem that involves Indigenous data.

The actions for this Principle require Indigenous people to be in charge at each step of the data ecosystem (from the idea stage to sharing what the data says – see Figure 6). This Principle is focused on creating a data power shift for Aboriginal and Torres Strait Islander people. To do this, Maïam nayri Wingara has developed this guide (Price, Prehn & Lovett, forthcoming).

Actions	Who will do it?	Timeframe
<p>Question 1: What does a community or organisation data governance structure look like in your community or organisation?</p>		
<ul style="list-style-type: none"> i. Set up a community or organisation meeting to seek advice on who (people or organisations) could be part of a data governance process. This could be a new or existing structure that can be modified or adapted (reflected in Case Study 3). ii. The governance group is the decision maker on how ID-SOV principles are applied and how data are used (reflected in Case Study 2). iii. Develop the governance group’s Terms of Reference (ToR) and standard operating procedures (SOPs). Think about the skills needed, the role of the group, how long a term will be, rules in meetings, regular meetings, and secretariat processes (reflected in Case Study 1). iv. Establish data governance group secretariat support (administration and data capacity). v. Undertake training to build data capability including data literacy, data analysis, and fundamentals of ID-SOV training. 		



Principle: Data that is contextual and disaggregated (available and accessible at individual, community and First Nations levels)

This Principle is about having the correct data for Aboriginal and Torres Strait people in the proper context. It seeks to create a process to ensure Indigenous data is available at the level needed to make informed decisions (e.g., for policies and programs) while being accessible for Aboriginal and Torres Strait peoples to address their priority needs and aspirations (Price, Prehn & Lovett, forthcoming).

Actions	Who will do it?	Timeframe
Question 1: Definition – Who is your community?		
<ul style="list-style-type: none"> i. Speak with people (Elders, community leaders, and organisations in your area) and ask: ‘who is our community or organisation?’ (This could be people, a geographic boundary, kinship, population, clan, or tribal groups.) (reflected in Case Study 3). ii. Share a list (with all participants) of what people and/or organisations have identified, to see what they think about what people have said in the community and/or organisation (reflected in Case Study 1). 	<p><i>(For example: you, your community or other Indigenous entity)</i></p>	
Question 2: How do I prepare my organisation or community for conversations about data?		
<ul style="list-style-type: none"> i. Create a way of communicating why data are essential for your organisation or community. A campaign using an example related to your context may assist in this process (reflected in Case Study 3). ii. Plan and conduct community awareness-raising events at set times and locations/in spaces and places that local people identify as good places to come together, to include individuals, ACCOs, government organisations, local councils, and non-government organisations (reflected in Case Study 3). iii. Create resources to: <ul style="list-style-type: none"> • define what data are • explain concepts, including data ecosystems • demonstrate the power of data • define and identify data custodians • define Indigenous data assets (datasets) • define types of data analysis • explain data management • discuss what the opportunity is to use data, e.g. community and/or nation building • describe how data can be used to make government and local organisations accountable. 		



Actions	Who will do it?	Timeframe
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iv. Run a community data literacy workshop to socialise the language of data.

Question 3: How can you get data for your community organisations (e.g. police, education, health) at a level that meets community or organisational priorities?

Some data may already be publicly available at the level you want (e.g., at the community or regional level).

For publicly available data, you will need to negotiate a data agreement with the services and agencies identified as holding data for your priorities. The development of a data agreement needs to ensure that ID-SOV principles are adhered to, and that the role of an ID-GOV mechanism for decision making is included. This ensures that the power and control sits with Indigenous people, not with the agencies who are holding the data. The data agreement can outline details such as access and use arrangements for data, data ownership, accountability mechanisms, any partnership arrangements with other organisations or agencies and the role of the ID-GOV structure as the decision-making mechanism for the agreement.

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Principle: Data that are relevant and empower sustainable self-determination and effective self-governance

This Principle is about empowerment in setting our data agendas and gathering ‘good data’. The good data comes from the priorities your community or organisation has identified (Price, Prehn & Lovett, forthcoming).

Actions	Who will do it?	Timeframe
Question 1: What are community and/or organisation priorities (existing and new)?		
<p>Find out what is important for your community or organisation (reflected in Case Study 1). You can do this by:</p> <ul style="list-style-type: none"> i. First looking for existing community development or strategic plans and what they say are the priorities. ii. If community development or strategic plans do not exist, hold some community meetings or workshops and ask: <ul style="list-style-type: none"> a. What is needed for the community and/or organisation? b. What is already happening in the community and/or organisation? c. What are the key priorities that are SMART (Specific, Measurable, Achievable, Realistic, Time-bound)? 		
Question 2: What data does your community and/or organisation need?		
<ul style="list-style-type: none"> i. Look at your priorities and ask: ‘what data do we need to see how we are going?’ (reflected in Case Study 1 and Case Study 3). ii. Find out what information might be collected about your priorities from relevant organisations (e.g. health, education, Country). 		
Question 3: Do the priorities match what is being done in the community and /or organisation?		
<ul style="list-style-type: none"> i. Match up the priorities with what is being done. See what areas do not match up (reflected in Case Study 2). <p>These are the gaps or the gap analysis (reflected in Case Study 1).</p>		
Question 4: Do you need to develop your own data collection for any gaps in the data or use existing surveys to collect new data relevant to your priorities?		
<ul style="list-style-type: none"> i. Develop data and a way of collecting, analysing, storing and caring for it if you don’t have the data for your priorities (reflected in Case Study 1). 		

Principle: Data structures that are accountable to Indigenous peoples and First Nations

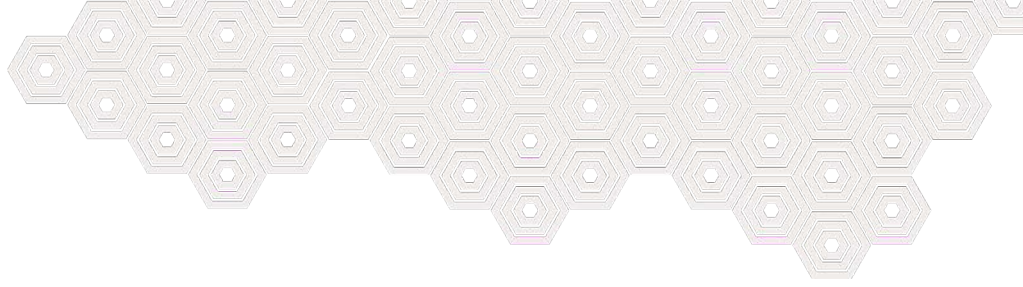
This Principle and Data for Governance are about creating accountability mechanisms in data structures beyond your community or organisation. Essentially this is about making other organisations answerable to Aboriginal and Torres Strait Islander people (Price, Prehn & Lovett, forthcoming).

Actions	Who will do it?	Timeframe
Question 1: How does your community or organisation become aware of external data systems and processes?		
i. Undertake a data asset audit (reflected in Case Study 1).		
Question 2: Are external holders of Indigenous data aware of their obligations under Priority Reform Four in the <i>National Agreement on Closing the Gap</i>?		
i. Write to external organisations identified in the priority-setting exercise and make them aware of their responsibilities and commitment to sharing Indigenous data at the regional level.		
Question 3: What barriers are there to accessing external data structures relevant to your organisation or community priorities?		
i. Speak to external organisations identified in the data mapping process to gather the correct information on what data they hold (reflected in Case Study 2).		
Question 4: How can you make external parties/organisations accountable to your community and/or organisation?		
i. Establish what the access rights are to the data (reflected in Case Study 1).		
Question 5: Are you aware of what data are available and the processes for getting it?		
i. Set up meetings with the relevant data custodians, data stewards, and data champions (whatever applies to the data you need).		
Question 6: How do you get the data?		
i. Your community and/or organisation will need to negotiate and develop a data agreement with external services and agencies (government organisations, local councils, etc.) that have been identified as holding data for your priorities (reflected in Case Study 1).		

Principle: Data that are protective and respect our individual and collective interests

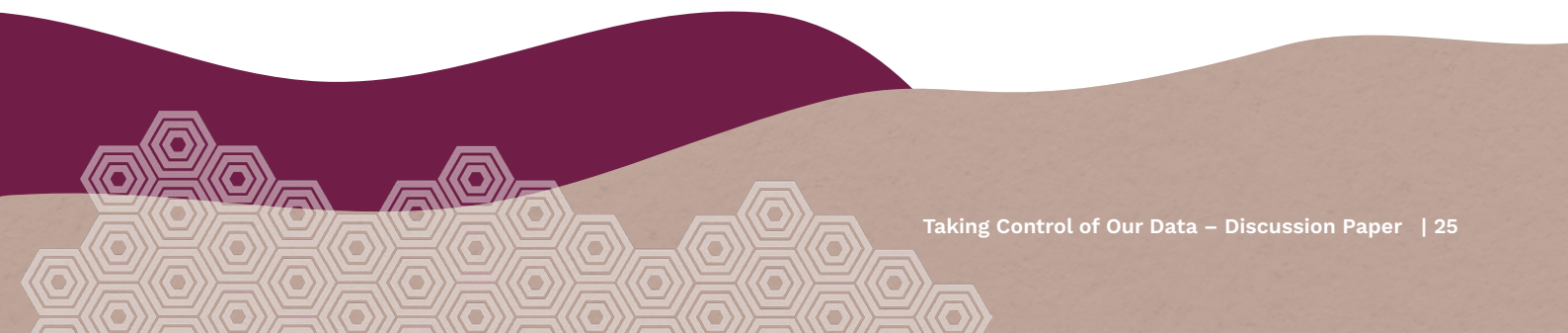
This Principle is about ethical data that are representative of Indigenous people and are beneficial to individuals and community needs and includes how the data will be protected, stored, analysed, and disseminated (Price, Prehn & Lovett, forthcoming).

Actions	Who will do it?	Timeframe
Question 1: How will your community and/or organisation keep data secure: data infrastructure?		
<ul style="list-style-type: none"> i. Find where the data should live and what servers exist (hardware). Find out if a system exists or if an existing system can be changed. Use International Standards Organisation (ISO) standards (reflected in Case Study 2). ii. Find software required to keep data safe and protected. Use ISO standards. 		
Question 2: How will data be analysed and communicated?		
<ul style="list-style-type: none"> i. Create a data analysis plan that describes how data will be treated (analysed) and reported (reflected in Case Study 2). ii. Have the data analysis plan approved by the data governance committee. iii. Supply the analysis to the data governance committee for checking and approval. iv. Design a way to promote the analysis results to the community and/or organisation (reflected in Case Study 1). 		
Question 3: How does the current data system engage with Indigenous data?		
<ul style="list-style-type: none"> i. Does the system have a policy on Indigenous data and the treatment of Indigenous data? 		



Actions	Who will do it?	Timeframe
Question 4: What would reflect a good data system?		
<ul style="list-style-type: none"> i. Establish the level of readiness for setting up an Indigenous Data Governances structure (reflected in Case Study 1). ii. Create structures for capability building and socialising ID-SOV and ID-GOV across the organisation. This includes resourcing training and upskilling new members and existing staff throughout the project, and adapting changes based on regular monitoring and reflection. iii. Develop a communication strategy that includes internal and external visibility of the data practices and systems being embedded within the organisation. Regular updates are also communicated across the organisation and with partners and stakeholders involved in the project. iv. Establish a monitoring system and/or structure to record the lessons learned on implementing new procedures such as data sharing agreements, data analysis plans, and data management plans. v. Evaluate whether the data project impacts data capability, health, education, and other outcomes? (Reflected in Case Study 1) vi. Determine whether the data project helps the community hold governments to account regarding policies, programs, or services (reflected in Case Study 1). 		

Three case study examples are presented below to better understand what we mean by embedding ID-GOV into community and/or organisational data practices.





Case Studies: Demonstrating Data for Governance

Case Study 1: Community-level Indigenous Data Governance

The first case study focuses on a large discrete Aboriginal community where a community development strategy was designed to measure and monitor community progress. The process of developing the community development strategy was driven by the leadership of several local Aboriginal-led community controlled organisations that collaborated, although informally at first, to put together a governance group to oversee the design of the strategy and be responsible for monitoring it into the future.

The governance group was developed as an unincorporated structure. Each member organisation contributed financial resources to employ a coordinator and a part-time administration office. The two staff were vital in pushing the development of the strategy.

The coordinator within the leadership group looked at local organisational plans and then facilitated a series of community workshops with youth, Elders, men's and women's groups, and other local organisations to identify which elements were essential for the community. The local plans and workshop information were then collated, and five priority areas were developed:

1. Safe community
2. Employed community
3. Smart community
4. Sustainable community
5. Healthy community.

A sixth priority was also developed to highlight the need for support to underpin the achieved five priority areas. This support included the employment of a coordinator and administration officer to assist and work on sharing services (including information technologies) and data.

The second stage of the strategy included mapping various indicators against each of the five priorities to monitor and measure change and/or progress against each priority area. This included identifying data items being collected and reported within each priority area. For example, the sustainable community priority had six indicators for development and monitoring:

1. Cultural wellbeing
2. Housing status (ownership/renting)
3. Animal management and health
4. Overcrowding
5. Health of housing
6. Population size (including tribal affiliation).

The project's third stage was to identify if existing data (within and outside the community) could be used for monitoring and reporting on each indicator. This process allowed the group to identify data gaps. When there was no data for one of the community indicators, the team looked for other ways to get the data.

Priority	Indicator	Potential data source	Data type and considerations	Action
Sustainable community	Cultural wellbeing	Mayi Kuwayu	Survey tool completed by an individual. It has existing IP but can be licensed	Partner with Mayi Kuwayu to run a household survey
	Housing status (ownership/renting)	Census (Australian Bureau of Statistics)	Some concerns about how reliable the data are and access might be an issue	Develop a Census module for the community and add it to the Mayi Kuwayu household survey
	Animal management and health	Animal Census (Animal Management in Rural and Remote Indigenous Communities (AMRRIC))	Household animal census run by AMRRIC	Consider a data agreement
	Overcrowding	Census	Some concerns about how reliable the data are and access might be an issue	Added a perceived crowding question to the Census module
	Health of housing	Local council	Use Council data on lot numbers to establish the number of houses for the household survey	Adapted Healthy Living Practice Indicators (Housing for Health Program)
	Population size (including tribal affiliation)	Census	Some concerns about how reliable the data are and the ability to include mob Create a population sampling frame	Mob/tribe affiliation added to Census module Work with local health service to create a sampling frame by 5-year age groups and gender

The fourth stage of the project was to plan and implement data collection for monitoring and reporting on each indicator while also seeking funds to run the data collection. This process included communicating the project and why it was happening, designing the data collection process, employing for required positions, training local community researchers, and compiling the data.

The fifth stage of the project was managing and caring for the data collection to ensure that the

data reporting reflected the priorities. This involved training local organisations on data literacy and practice so that local Indigenous people could report on the data and care for it. The governance group also decided that the data collection (and all associated processes) would continue every couple of years to monitor changes. Overall, this case study details a community-level ID-GOV process being put into action.

Case Study 2: Indigenous Organisation ID-GOV Committee

The second case study explores an Indigenous education foundation with a broader focus on interconnected Indigenous programs and pathways. The education foundation helps facilitate and support Indigenous students from high school through to university and the workplace as a way to redefine Indigenous education and employment success in Australia.

The foundation recently received money from a philanthropic donor to design and deliver a new educational program for Indigenous students in secondary schools. The organisation is collecting and analysing critical educational data for this new project. Acknowledging the importance of ID-SOV, the foundation aimed to develop an ID-GOV Committee to oversee the creation, collection, analysis, interpretation, and dissemination of data from the project. Upon coming together, the new Committee advised the foundation that there were several organisational barriers, such as existing policies, contractual agreements with funders, and legal responsibilities for safe, educational data storage that needed to be carefully examined to implement ID-GOV.

The organisation undertook processes to rearrange its organisational structure to support an ID-GOV Committee (having the Committee as an add-on

would not work). After a more extended period of working through these administrative barriers, including engaging the board and redesigning a strategic plan, the foundation created a more enabling space for the ID-GOV Committee to operate. The Committee has been working with the foundation to implement adequate mechanisms for controlling data and guiding and directing the project design and implementation. Because of this new data governance capability, the foundation has begun including the ID-GOV Committee in other funding agreements.

Practically, these new funding agreements include clauses that request data from funders, and donors must go through the ID-GOV Committee. The results have been mixed; some funding agencies do not want to include this, while others are happy to support the practical implementation of ID-SOV. The foundation has now become an organisational ambassador for ID-SOV, as demonstrated in all new agreements, and has decided as an organisation to not accept further funding agreements that do not agree to these terms. The original project continues to progress and is achieving positive outcomes and providing rich data sources. The ID-GOV Committee remains the steward of these data.



Case Study 3: Community Data Project (Place-based and Regional)

This community data project involves a collective of Aboriginal community controlled organisations (ACCOs) coming together to address the data needs of communities and organisations at the regional level. The project aligns with Priority Reform Four of the *National Agreement on Closing the Gap* (Shared Access to Data and Information at a Regional Level) for Indigenous communities and organisations (Commonwealth of Australia and Department of Prime Minister and Cabinet, n.d.). As part of the process and the beginning stages of the project, the Maiam nayri Wingara Collective was engaged to build awareness and education on ID-SOV. To date, this has included presentations on the Maiam nayri Wingara ID-SOV principles, ID-GOV mechanisms, and putting the principles into practice through an ID-GOV structure. The information exchange included ACCOs, community members, and government departments. A data priority workshop, and an activity to map the data currently collected in the region, were undertaken in order to better understand the data landscape. Following this, a project planning forum mapped the steps for project implementation.

Since the engagement workshops, the main focus has been establishing an Indigenous-led and community-identified governance structure to guide the project. As a first step, members highlighted that defining the Indigenous community for the region is essential to the project's progress. This includes bringing community members together and discussing the task clearly to explain what the Indigenous community means.

The current Indigenous region identifies three different boundaries within the area, noting that these boundaries are historical and have come about through the community. These boundaries are not physically marked out on a map; it is the organic way the community self-identifies and comes together as different collectives. Community campaigns have been identified as a strategy to build awareness of what is Indigenous data (including datasets, data custodians, and the data ecosystem), ID-SOV principles and putting ID-GOV into practice. The aim is to build education and capability at the community level. Information sessions are proposed and will occur in a neutral space for community members to unite. The aim is to socialise ID-SOV principles into the community, and across identified government agencies, the custodians of relevant data holdings to the community data project.

An existing ID-GOV structure has also been identified where several ACCOs come together to discuss data and data sharing. Some of these ACCOs may be part of the governance structure, noting that non-ACCOs may also be represented in the governance structure. Once a governance structure has been finalised, a series of data capability training sessions will be undertaken to build data literacy, data analysis, and data interpretation skills. The foundation modules developed by Maiam nayri Wingara on ID-SOV and ID-GOV will also be considered for completion by members to enhance the governance structure.



The governance structure will have a good level of data literacy and practice and will also have Standard Operating Procedures (SOPs), including Terms of Reference (ToRs), data-sharing agreements, and an assessment of Indigenous data projects against Maiam nayri Wingara ID-SOV principles. There will be an awareness of the Maiam nayri Wingara ID-SOV principles and how these key principles can guide access to, and use of, data for decision-making and strategic purposes for the community data project.

An exercise to map Indigenous data for the region will be undertaken by members, drawing on ACCOs and their datasets, and on government datasets through the help of government data connectors.

Community-based workshops will be rolled out to share the available data assets and their regional availability and to map community priorities against these data assets. These two components will be an opportunity to find data gaps against priorities and provide a basis to review existing surveys, or to develop new surveys to collect new data and create new datasets for the project. The mapping of data infrastructure will be a crucial component driven by the data governance structure. The intent is to establish existing digital data platforms and then modify or create a fit-for-purpose platform for the project to be successful.







Conclusion

This discussion paper has explored the Aboriginal and Torres Strait Islander ID-SOV movement and how to operationalise ID-SOV through ID-GOV, particularly via Data for Governance in the community. We have focused on aiding Aboriginal and Torres Strait Islander people, their communities and organisations to use the concept of Data for Governance to put the elements of ID-GOV into practice, while acknowledging that this also includes aspects of Governance of Data. Data for Governance means having the types of data Indigenous people, their communities, and First Nations need for good governance to be achieved and also building community data capability.

To demonstrate Aboriginal and Torres Strait Islander Data for Governance, three distinctly Australian case studies have been provided for direction and guidance. These three case studies are (1) ID-GOV being put into action at a community level, (2) an Indigenous organisation's journey to establish an ID-GOV Committee, and (3) a place-based and regional Indigenous community data project.

The process of reclaiming and achieving ID-SOV through ID-GOV mechanisms is an ongoing journey, not a linear process. ID-SOV and ID-GOV are essential to the ongoing Aboriginal and Torres Strait Islander self-determination struggle. Without good data for governance, the ability of Aboriginal and Torres Strait Islander people to effectively self-govern is diminished; this is why we need to be striving for ID-SOV everywhere, all the time.

Through the 2nd National Indigenous Data Governance Summit, we now have advice from Aboriginal and Torres Strait Islander peoples on what a Data for Governance guide should consist of, how it should be organised, what it should say, how it should be accessible, and how the guide reflects our ways of knowing, being and doing.



Author Biographies

GAWAIAN BODKIN-ANDREWS

Gawaian Bodkin-Andrews, of the D'harawal nation, is a researcher and lecturer whose outputs are increasingly encapsulating and promoting Aboriginal Australian standpoints and perspectives across a diversity of disciplines (most notably education and psychology). Gawaian has managed and led numerous research grants investigating a diversity of topics including mental health, mentoring, identity, Traditional Knowledges, education, and racism.

His projects have seen Gawaian build a strong foundation in developing robust and diverse research designs, with an increasing dedication to Indigenous research methodologies. From this framework, he is continually developing his experience in applying quantitative and qualitative methods within his scholarly work.

His research has also attracted a number of national and international awards (including the Australian Association for Research in Education (AARE) Betty Watts Indigenous Researcher award), and he has produced the [Healing the Wounds of the Heart](#) documentary focusing on developing resiliency against racism for Aboriginal youth.

MAKAYLA-MAY BRINCKLEY

Makayla-May Brinckley is a Wiradjuri woman from Cootamundra. Makayla is a PhD student and research assistant in the National Centre for Aboriginal and Torres Strait Islander Wellbeing Research at the Australian National University.

Most of Makayla's work is based within Mayi Kuwayu: The National Study of Aboriginal and Torres Strait Islander wellbeing.

Makayla's PhD focuses on developing a knowledge translation method for use in the Mayi Kuwayu Study. She is passionate about holistic health and wellbeing for Aboriginal and Torres Strait Islander peoples.

RAY LOVETT

Professor Ray Lovett is an Aboriginal (Wongaibon/Ngiyampaa) man from western New South Wales. Ray is a social epidemiologist with extensive experience in health research, public health policy development and evaluation, and is the Mayi Kuwayu Study Director in the National Centre for Aboriginal and Torres Strait Islander Wellbeing Research at the Australian National University.

Prior to his research career, Ray was a health policy advisor in the Aboriginal health workforce. He has a clinical background as a registered nurse and Aboriginal health worker. Ray is recognised nationally for his work in Aboriginal and Torres Strait Islander primary healthcare research. His work includes integrating culture and Aboriginal and Torres Strait Islander research ethics. Ray is a founding member of the Indigenous Data Sovereignty collective in Australia (Maiam nayri Wingara) and an executive member of the Global Indigenous Data Alliance (GIDA).

PETA MACGILLIVRAY

Peta MacGillivray (BA/LLB; Grad. Dip Legal Prac; LLM; PhD Candidate) is a Kalkutungu and South Sea Islander lawyer and researcher based in the Faculty of Law and Justice at the University of New South Wales.

Peta has worked as a researcher on a range of criminology, legal services and community development projects in New South Wales and across Australia.

Peta was a Field Researcher and Project Manager on the ARC Linkage Project 'Indigenous Australians with Mental Health Disorders and Cognitive Disability in the Criminal Justice System'.

Peta's former area of legal practice and current research specialisation is the legal needs of children and young people, particularly those experiencing social and economic disadvantage. Peta is passionate about Indigenous children's and young people's participation in community development work. Peta is the current Chairperson of the Community Restorative Centre NSW (the lead provider of specialist throughcare, post-release, and reintegration programs for people transitioning from prison into the community in New South Wales) and a former company member and Director of the Aboriginal Legal Service NSW/ACT.

BOBBY MAHER

Bobby Maher is an Aboriginal woman (Yamatji), whose ancestral links are to the Kimberley, Pilbara and Noongar Nations. Bobby is a PhD candidate at the National Centre for Aboriginal and Torres Strait Islander Wellbeing Research at the Australian National University. Her research has a focus on collective capability in Indigenist evaluation practice in Australia.

Bobby has completed a Master of Philosophy in Applied Epidemiology at the Australian National University and a Bachelor of Applied Science (Indigenous Australian Research) (Honours) at Curtin University. She has experience in quantitative, qualitative and community-based participatory research, including evaluation. Bobby is also a member of the Global Indigenous Data Alliance (GIDA).

JACOB PREHN

Dr Jacob Prehn is a proud Worimi man born and raised on Palawa Country. He is the inaugural Associate Dean Indigenous for the College of Arts, Law, and Education (CALE) and a Senior Lecturer – Indigenous Fellow in Social Work at the University of Tasmania. He is an award-winning Early Career Researcher with over \$1.3 million in competitive research grants.

Jacob's research goal is to empower Aboriginal and Torres Strait Islander people to achieve their hopes, dreams, and aspirations. His publications include quantitative and qualitative data, and he explores a range of topics including Indigenous Data Sovereignty, health and wellbeing, education, critical sociology and social work, and strengths-based approaches.

CASSANDRA PRICE

Dr Cassandra Price is a proud Muruwari/Gangugari woman and is an Adjunct Research Fellow at the School of Social Sciences, University of Tasmania. Cassandra's research focuses on operationalising Indigenous Data Sovereignty and Indigenous Data Governance within organisations.

Cassandra has developed and implemented Indigenous Data Governance policies, structures, and processes to support Indigenous Data Sovereignty within government, non-government agency settings and with Traditional Owners.

Cassandra has worked across multiple disciplines, including climate ecology, natural resource management, Aboriginal and Torres Strait Islander health, and national Aboriginal and Torres Strait Islander data development. She has extensive experience in strategic research and policy development and has held executive and advisory roles across non-government and government agencies.

SAM PROVOST

Sam Provost is a PhD candidate in the Fenner School of Environment and Society at the Australian National University. Sam is a Yuin scholar with Irish and Scottish settler heritage. He has an academic background in Environmental Science, Geographic Information Systems and cartography. Sam is interested in the ways that spatial technologies can improve the management of the landscapes we belong to by holding Indigenous and settler understandings of space and place in conversation with one another.

SKYE TRUDGETT

Skye is a Mother and Gamilaroi woman who has contributed to numerous evaluations and research projects. She has experience in developmental evaluation with First Nations communities, organisations and collectives and in facilitating the co-creation of programs and data capture systems for First Nations young people.

Skye has a passion for Indigenous Data Sovereignty and Governance and grounds these principles within her work. Having completed her PhD in data sovereignty principles within research and evaluation practice, she has a wealth of experience in working alongside Community to consider protection of knowledge that informs locally led decision-making.

Prior to working in evaluation, Skye coordinated clinical trials in oncology, and decided to make the move from clinical research into evaluation after working within a grassroots collective impact initiative for a number of years. Skye brings a unique approach to evaluation which considers self-determination, sustainable governance and truth-telling as the foundations for informing change, defining progress and influencing decision makers. Skye is the CEO at Kowa, a member of Maianayri Wingara and a board member of RUOK First Nations, First Nations Futures and Ngimilko Kunta.

MAGGIE WALTER

Emeritus Professor Maggie Walter (PhD; FASSA) is Palawa, a member of the Briggs Aboriginal family in Lutruwita/Tasmania.

Maggie is a Distinguished Professor of Sociology Emerita at the University of Tasmania and was appointed a Commissioner with the Yoorrook Justice Commission in 2021.

Maggie is a founding member of the Indigenous Data Sovereignty collective in Australia (Maiam nayri Wingara) and an executive member of the Global Indigenous Data Alliance (GIDA).

BHIAMIE WILLIAMSON

Bhiamie Williamson is a Euahlayi man from north-west New South Wales. He holds a Bachelor of Arts (Hons) from the Australian National University, a Master's degree in Indigenous Governance from the University of Victoria, British Columbia, Canada, and Graduate Certificates from the University of Arizona (Indigenous Governance) and the University of Wollongong (Trauma and Recovery Practice).

Bhiamie is a PhD candidate at the Australian National University investigating Indigenous men and masculinities, and a Research Fellow at Monash University where he leads the National Indigenous Disaster Resilience Project.

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ABOUT LOWITJA INSTITUTE

Lowitja Institute is Australia's only national Aboriginal and Torres Strait Islander community controlled health research institute named in honour of its Patron, Dr Lowitja O'Donoghue AC CBE DSG. It is an Aboriginal and Torres Strait Islander organisation working for the health and wellbeing of Australia's First Peoples through high impact quality research, knowledge exchange and by supporting a new generation of Aboriginal and Torres Strait Islander health researchers.

Established in January 2010, Lowitja Institute operates on key principles of Aboriginal and Torres Strait Islander leadership, a broader understanding of health that incorporates wellbeing and the need for the work to have a clear and positive impact.

The history of Lowitja Institute dates back to 1997 when the first Cooperative Research Centre for Aboriginal and Tropical Health was established. Since then, Lowitja Institute and the CRC organisations have led a substantial reform agenda in Aboriginal and Torres Strait Islander health research by working with communities, researchers and policymakers, with Aboriginal and Torres Strait Islander people setting the agenda and driving the outcomes.

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