

ABSTRACT

Intergenerational knowledge as a form of peer review

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Keywords: Indigenous Practices, decolonising method, epistemology and ontology, knowledge dimensions, intergenerational knowledge

Part of my PhD project *Diffracting Indigenous Practices, Quantum Theory, Electronic Art and the Anthropocene* involves bringing Indigenous Practices into dialogue with Western Science. It turns out that this remains problematic, as the knowledge types are heavily weighted in favour of Western knowledge sources. Smith has pointed out that “research is inextricably linked to European imperialism and colonialism” in the process of decolonising method (2021, p.1). However, in order to be published in international mainstream academic publications, the very process of peer review currently recolonises method. Indigenous researchers have presented strategies for “encouraging a new era of scholarship founded within the principle of “for Mā’ohi, by Mā’ohi” as opposed to research *on* Mā’ohi¹ (Reynolds & Wheeler, 2022). Chang recognised the internalisation of colonial boundaries (2019, p.95) promoting a method based in Mo’oku’auhau (whakapapa or genealogy). Escaping the immense gravitas of the words ‘epistemology’ and ‘ontology’ when discussing knowledge is problematic, as these concepts also contain embedded Western notions around how knowledge is accumulated and sorted into categories. Indigenous systems recognise interconnected energy flows rather than proposing bounded categories. Here I will argue that the movement that needs to occur in terms of knowledge recognition – also needs to occur inside Western academic structures. I propose four knowledge dimensions as keys to unlocking Indigenous forms of knowledge so that Western academic structures such as peer review can acknowledge these accordingly. Recently I incorporated into an art work the words ‘the history of knowledge has been colonised just like Moana islands and their peoples.’ From the context of knowledge dimensions I am able to provide an argument for intergenerational Moana knowledge to be seen as a form of peer review, opening the Western academic system to accepting such knowledge. This is crucial to combating the Anthropocene.

Note

1. Mā’ohi is Tahitian for Māori.

References

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