

Peer Review Article

Our Fire Stories:

Emergence Through the Circle Work-Process at the Indigenous Knowledge Systems Lab

Dr. John Davis — Cobble Cobble

IKSL — Deakin University
john.davis@riteways.net.au

Dr. Rhonda Coopes — palawa

Stronger Smarter Institute
rhonda.coopes@strongersmarter.com.au

Abstract

The directional learning path our Indigenous Knowledge (IK) reveals, is happening and emerging in a way that is based in our lore and systems. What I refer to here in Australia is over 60, 000 years of continuous cultural knowledge connected around 60,000 years' worth of campfires.

The pattern which we gather and sit around these campfires is in circle. And the circle pattern we have gathered around these times creates a distinct flow of energy and knowledge transfer. The distinct pattern of IK transfer at Deakin's Indigenous Knowledge System Lab (IKSL) now, can be understood in four ways, IK in Production; Transmission; Application and Regeneration.

We see emergence through the patterns and stories that are brought through following the whisps of smoke from the fire – the unseen made known through the form of smoke - dgumge. To pay homage to our beginnings in shares and development of knowledge's we write together as part of the 'IK pattern' of

yarning (Yunkaporta, 2019), we use in Labs – us/only, us/twos and us/all ways of communicating.

This paper is a way for us/two, Dr. Rhonda Coopes – palawa and Dr. John Davis – Cobble Cobble, as fellow countrywomen and men, camped around these IKSL fires, to give some markers, lay some tracks, make sense of the paths we take through the ever-emerging patterns of IKSL yarns, actions, and project activities.

Keywords

Indigenous Knowledges, patterns, systems thinking, emergence

The Indigenous Knowledge Systems Lab (IKS Lab), NIKERI, Deakin University, Australia, integrates Indigenous philosophy and custodial governance to establish as its basis organizational systems, processes, and methods of inquiry that are grounded in Indigenous protocols. This integration is a key component of the energy produced in and for research at the Lab. The vehicle for “bringing to life” in knowledge creation, production, and transmission is deep-time storytelling, yarning, and narrative capture. This is the integrated ontology and epistemology that informs and is integral to Indigenous Knowledges (IKs). In our Lab we refer to this research energy and integration as the flow and weaves, *mimburi ngin wanjaus*, which we extrapolate throughout this article.¹

Forged now, in the fires that have grown from the resilience of our people, the application and directional learning path our IK reveals is happening and emerging in a way that is based in our lore and systems. What I refer to here in Australia is over 65, 000 years of continuous cultural knowledge connected (Clarkson et al., 2017), collected, and “kinected” (connected through people and place) around 65,000 years of campfires. The pattern in which we gather and sit around these campfires as Indigenous researchers is a circle. And the circle pattern creates a distinct flow of energy, time, and knowledge transfer. Time and energy is what IKS Lab invests in, focuses on. The distinct pattern of IK transfer at our Lab now can be understood through four processes: production; transmission; application; and regeneration. This pattern, and the contribution of the IKS Lab, will be elaborated on further as we share our narratives.

We come together in circle and form and embrace new fire paths to apply our IK thinking to the “wicked problems of the world.” Our role in this contemporary fire circle is to stoke, make space, and place more metaphoric wood (ideas) on the fires to increase knowing and relationships in addressing the wicked problems we all (us/all) are facing. For us, resource scarcity, bio-security, land tenure and

¹ *Mimburi ngin wanjaus* are the Kabi and Barrungam words for “flow” and the Barrungam words for “crossovers / exchanges.”

security, and new so-called space discovery are real-time challenges for us/all as collective beings on our planet. Dr. Tyson Yunkaporta's seminal book *Sand Talk* provides the stepping-off point for IKS Lab to set our circles, focus our collective thinking, actions, and energies. The challenge, as Yunkaporta frames it, is that "We rarely see global sustainability issues addressed using Indigenous perspectives and thought processes" (Yunkaporta, 2019, p. 19). Now through IKS Lab, operating as a collective of IK researchers, we're able to set more formalized, regular, ongoing circle work by enacting projects and processes that enable us to apply Indigenous systems thinking to the wicked problems of our world.

All of our projects and processes are part of our open-translation research (shared on our web space (Indigenous Knowledge Systems Lab, n.d). It is referred to as "open translation" because each Lab researcher is tasked with the web and weave of their own interpersonal, cross-country relationships and has an "open front," accessible web, and research article "shares" to build collective agency with and alongside our people. We translate our way, *wanjau*, as "embassy" in English; in my language *wanjau* refers to relationships of exchange, reciprocation, and responsibility—personal, familial, and tribal. *Wanjau* applies to us/all as IKS Lab researchers.

Examples of specific project and process works include the newly formed Indigenous relational network being created by the Australian Indigenous Mentoring Experience (AIME), led by the founder, JMB. The relational network has been described recently as the "ultimate anti-algorithm" (personal communication, AIME Imagination Factory launch, October 2022). The relational network is based on AIME's leading mentor/mentee experience for Indigenous Australian accessibility to higher learning (university pathways). It has expanded and is set to form and focus on "all education equality" through the development of a new and rich online learning resource. It is based on and will test the "coming together" of diverse, yet equal young people and transgenerational mentors, using and testing the 'Unlikely Connections 5' or UNC/5 model. Our Lab is the lead research agency in setting the pattern and directional path of the network.

As we write, our Lab is also working on a tool for "Cultural Indicator Species Symbiosis." This tool has been requested by Ethic, an international financial impact agency, whose remit is to maximize social impact. This is specific research project and processes will help co-create a "Nature-based" fund. Our idea is simple: to create a Nature fund using Indigenous system thinking and have our relational research, based in Australia, lead the planning and development of the tool.

Relating to the way social field research can be seen through third, second- and first-person narrative, in this article we describe a way of seeing the research at IKS Labs from a broader macro perspective to a narrower relational micro perspective. Lab-ers set individuated circles from all parts of kin and country around Australia. The diagrams that follow (Figures 1 and 2) provide a

translation of our way, placing our work as we weave within the world of co-design and collaboration and “claim our space” as Indigenous researchers. We apply Aboriginal English to the third space perspective; we set circles, figuratively and literally, as “kolabbers” (see Figure 1). We do the introduction and contextualisation first, to position and make a “safe space” for the us/two yarns to flow. We start below with the micro perspective and follow with the macro perspective.

IKS Lab Micro

Our drivers, our ways to the fire at IKS Lab, are focused on IK production, transmission, application, and regeneration of research. IK production refers to research practions² (Steffensen, 2020), which move humans to our ecological custodianship. IK transmission relates to information flows—our function to translate and make meaning of our IK in a 21st-century context. In all our flows we build affordances: we aim to increase positive human interaction as well as learnings with and through non-human entities—what we call IK application. In translating research, we also aim to utilize learning through our ways, such as Aboriginal memorisation techniques (Pappas, 2021) and “big story” (Yunkaporta, 2019) learnings to apply what we frame as IK regeneration (Marshall & Twill, 2022).

Metaphysical Metaphors

At the Lab, the bringing together of us as Indigenous research fellows (see Figure 1), our collective and kinneted knowledges, methods, and methodologies, has been designed around the metaphor and imagery of fire, specifically familial and base or home campfires. We’ve spoken on this. We have sat and yarned collectively as Indigenous thinkers and research fellows at the center of the Lab. We have designed protocols based on the guiding principles of care and increase. The importance of fire has come and been shaped by and is connected to earlier Lab work and processes nested at our base camp—NIKERI, Geelong, Wadawurrung country (see first paragraph).

Now we utilize this space or imagery as a connector, a way of bringing us and new Lab members together around our “fire story” protocols (Indigenous Knowledge Systems Lab, 2021a). The original art design of painter Deanne Gilson (Gilson, 2020) is used by NIKERI as a safe space reference and logo. It is utilized by us in the Lab to think on, make, share, and create knowledges around

² *Practions* is an Aboriginal English and IK word used by Steffenson in his fire country work with his Elders. Praction refers to action in practice.

our strongest point—our hearths, our fires. Our live website shows the image of our Lab through a wisp of smoke coming from a fire.

As palawa, Dr. Rhonda Coopes uses the voices of Australian Indigenous thought leaders to describe her thinking and being within our Indigenous knowledge systems connected to education. I use, as a member of the Cobble Cobble (carpet snake) clan of the western Bunya Mountains plains, the language and imagery of our people through smoke words, actions, and visuals:

BIUN BIUN...

Dgumge yonung, dgumge yonyung,

Bianga bianga...

Look & can't see

Hear & no noise

Taste & no flavour

Smell & can't breathe

Stop, bianga

Feel – tingling, slow time;

Smoke

Eyes like nyal (eagle)

Binna like gooraman (kangaroo)

Mouth like yuggera (goanna)

Nose like barrunga (rat kangaroo ~bandicoot)

Gujumba

Dgumge yonyung

Biun Biun in Barrungam means dreams.³ *Dgumge* in Barrungam lingo means smoke. This poem and my reflections to come relate to our storying from country through dreams, which can be understood through the pattern and seeing of smoke. For myself, making a kinnection to what we do in IKS Lab, I share *wanjau*, writings/reflections of country, from country.⁴

³ Barrungam is the language of western downs, west of Bunyas. This is the lingo of my Cobble Cobble people.

⁴ *Kinnection* is a connection between people and place (J. Davis, 2018)—one's kin and kith. *Wanjau* translates as crossover or exchange.

As part of knowledge exchanges, transmissions, and applications, I and we work hard at tracking, recording, reinterpreting our land, our country, post-contact. We do this because “we are here,” as palawa yadgie shares: “We are resilient people.” The poem above is one such reflection from country that is part of the Cobble Cobble historiography, resilience, and survivancy (Yunkaporta, 2021) of the area. This is not a non-Indigenous historian’s take and make of space and time but our reflection, connection, voice. Further knowledge and insight on Cobble Cobble thinking and knowing kinconnected to country can be found through the IKS Lab podcast series, and reshapes of and on our “think tank”⁵ yarns through the “Other, Others” podcast (Yunkaporta, 2021) as well as the “Process & Protocols” section of our website (Indigenous Knowledge Systems Lab, n.d.). Further insights can be found in Cobble Cobble texts (J. Davis, 2016, 2018; M. Davis & Williams, 2021).

IKS Lab Macro

There is one certainty in the Labs, and that is uncertainty. Although individualistically we are “lead thinkers,” knowers, and do-ers in our collective disciplines and spaces, we aim for and work to be humble enough to acknowledge what we don’t know. Coming from a field of discipline, education, the need to problematize and “solve” our people’s education struggles (Western struggles, that is), it is liberating to set circle with phenomenal minds who come from far points in the field, such as marine biology, complexity thinking, and design thinking. Core to the research translation is an Indigenous think tank team (see Figure 1), led by founder Dr. Tyson Yunkaporta and the director of NIKERI, Professor Gabby Fletcher, supported by two research fellows (Dr. Chels Marshall and me). This core has been supported by Indigenous fellows like Dr. Rhonda in the past, and regular yarners and do-ers in the Lab—Josh Waters, an associate fellow; JMB, an adjunct fellow; and brother Wayne Williams and sister Fi Bobongie.

Figure 1 aims to show what the internal Indigenous think tank and bases look like within the Lab and across the Deakin University diaspora. The inner circle, the heartbeat—the hearth of the fire—is IKSL (IKS Lab). Around this fire are our Indigenous fellows and associates. The core projects our teams work on come through our weekly think tank yarns. Next in the circle flow or pattern are our kolabbers. These are our non-Indigenous Deakin University colleagues, deans of education, professors and directors who support and enable the work of the Lab to grow. Their role is as an enabling and supportive structure. From these parts and points of pivot, joint and broader projects like “Landlessness” and UNC/5 grow as “kollaborations.” When these foci develop, there is always a

⁵ To match the Figure 1 explanation of IKSL that follows, we use full capitalization, THINK TANKS, from here on.

thread, warp, weft, and weave back to the original campfires, our IKS Lab inner circle.

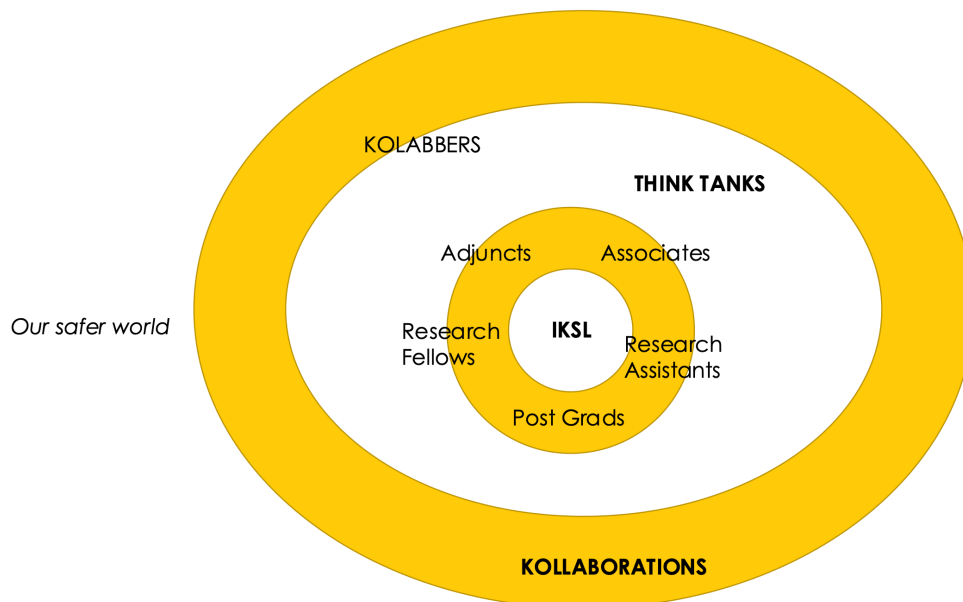


Figure 1: IKS Lab circle process.

Since the last version of this “Fire story” article, additional female Lab-ers are following Rhonda’s earlier paths. Younger generations, including Rhi Miller, a CEO of AIME, and Steph Beck, a vice chancellor of AIME, are bringing new energy and nuance. The position our broad Indigenous meshwork holds, both outside and from points within the process of regular yarning circles, challenges the very Western and very human notion of “being the one,” being the expert, being the lead. We constantly work on the pattern of our relationships to ensure at least two voices, then a group, and aim for more voices together—working on our female and male balance.

The subject of the next figure is IKS Lab research “pathways.” With the two figures overlaid, this map of pathways (Figure 2) fits or sits within the IKS Lab “center circle” (of Figure 1). The Figure 2 design provides a big-picture map of the scope of work projects that IKS Lab looks at and applies IK to. The thinking and application work is interdisciplinary and intersects with several schools of thought and research activities.

Gamilaroi research associate Josh Waters provided the framing and scoping of our Labs’ research or disciplinary pathways. The framing came from a need to translate the rich think tank process into a visual map or reference point for IK projects of regeneration curriculums based in compulsory schooling during the preparatory years (age 5) up to high school (to age 18). The diagram was created to capture the intersectionality and interdisciplinary approach that IKS Lab

centers our work from and is especially aimed at systems research and the behavioral sciences.

At our Lab we speak on the emergence of things, the development of processes, and guide of country, on country, off country. Guiding refers to the response and pattern ‘in the land’, no matter where we are. We see this emergence through the bringing together, setting circles at our hearths, sitting around our campfires. Whatever the school of thought or discipline, we work together to pull threads and make connections to what is known and can be applied through our IKS thinking. The think tanks incorporate a very real, very timely rhythm and help us make sense of us and for us as researchers to test ideas, work through possibilities, and decide what should be the focus of the research through our ways of being and doing.

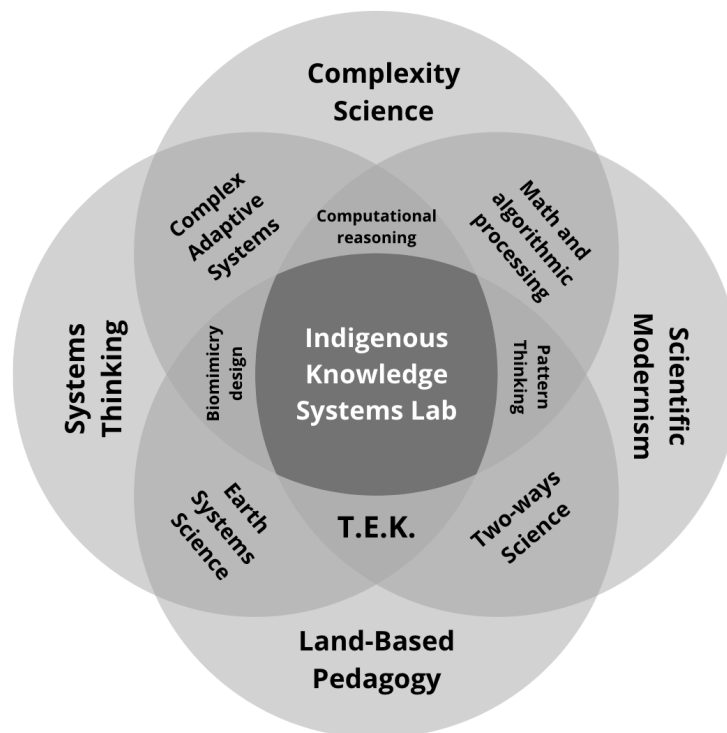


Figure 2: Indigenous Knowledge Systems Lab research pathways.

We see emergence through the patterns and stories that are brought by following the wisps of smoke from the fire—the unseen made known in the form of smoke—*dgumge*. To pay homage to our beginnings in shares and in the development of knowledges, we write together as part of the “IK pattern” of yarning described by Yunkaporta (2019); in Labs we use *us/only*, *us/twos*, and *us/all* ways of communicating.

This article is a way for us/two as fellow countrywomen and -men, camped around these fires, to offer some markers, lay some tracks, make sense of the paths we take through the ever-emerging patterns of IKS Lab yarns, actions, and

project activities. Although both of us are Indigenous Australian researchers, our experiences of and learning through IK are different. Here, Dr. Rhonda shares stories of strength and resilience as part of her palawa story and kinnection; Dr. John shares more “on country” experiences and references through his Cobble Cobble perspective of re/learning languages and reconnection through country and “of country” cognition. What is his point of difference is learning through Cobble Cobble Indigenous Knowledges, a part of burning right fires on country, singing country and sharing country (J. Davis, 2018; Yunkaporta & J. Davis, 2021).

Dr. Rhonda started yarns with us/all at the Labs, as IKS Lab was forming. Dr. John remains at the fire, provoking and stoking the fires still. Both now take us down a pathway of discovery and thinking connected to “land-based pedagogy and systems thinking (see Figure 2).

Dr. Rhonda:

We resist what Jim Everett describes as the intention of successive governments to remove “traditional-historical Aboriginal identity from any further acknowledgement.”⁶ Everett asserts that the introduction of the term “Indigenous Australians” masks “a covert intention that eventually all ‘Australian citizens,’ black and white, who are born in Australia, will be acknowledged as ‘Indigenous.’” (Everett, 2014, p. 29).

Quandamooka academic Aileen Moreton-Robinson concurs with the substance of what Jim Everett says:

White Australians voted in overwhelming numbers to endorse the 1967 Referendum. . . . Within the white imaginary, citizenship represented equality and it was assumed that this status would enable Indigenous people to overcome their poverty and become the same as other Australians [emphasis added]. (Moreton-Robinson, 2009, p. 62)

We are a resilient people, and that is a key attribute we can share: “‘adapt don’t assimilate.’ They want us to assimilate. It is not going to happen” (Australian Human Rights Commission, 2020, p. 71). Resilience and new knowledge production, adaptability in a 21st-century context, is our provocation at IKSL. Through deepening adoption of Indigenous knowledges and following our ways, we further strengthen and tighten our collective, focused energy. Applying IK can produce or create more affordances, further resilience, resistance. Augmentation of IK applications can be achieved by following the

⁶ The word *Aboriginal* without further reference to Torres Strait islander people is used when it is a direct quotation.

patterns of IK weaves and applying them to the new “wicked problems” of the world.

I am Dr. Rhonda Coopes, a palawac⁷ woman. Growing up in Tasmania, I was faced with the paradox of being taught in social studies that the Tasmanian Aborigines became extinct with the death of Truganini.⁸ What we were taught conflicted with family oral history. My maternal lineage traces back to a woman named Dolly Dalrymple Briggs, who was the daughter of a Tasmanian woman and a British sealer. Knowledge of this lineage was a simple fact of life for my extended family.

Our palawa experience is summed up in the words of a family member:

What is it like to be extinct? We can tell you this: it is to be touched intimately by death. The nuclei of each of our cells, with their sacred links to the world’s most ancient continuing Indigenous culture, are caressed by the passing of the Old Ones. These are the people whose names are mentioned daily to give us strength and to remind us of the obligations of being who we are. The Old Ones who have passed away have imbued each one of us with a spirit that radiates from the past. (Lehman, 1996, p. 55)

We can marry change in education to the big ecological and social questions that need to be addressed with a sense of urgency.

The cores of indigenous education are the traditional knowledges which explain ecological food-chains and the protocols of respect that have existed between human and non-human entities of the Earth’s eco-systems since the long periods of time indigenous peoples call the Beginning. These cores go back beyond the living memories and recorded histories of non-indigenous societies. Nevertheless, they have been carried throughout the ages by indigenous peoples through stories, myths and legends; they provide understandings of how the practices of historically traditional indigenous lifestyles logically protect and sustain a continuum of mutual respect between human and non-human entities. (Everett, 1997, p. 11)

The mutual respect that Jim Everett raises is the pathway to education for all that sustains our ecology and nurtures social cohesion. It is not a huge stretch of the imagination to see these two practices as answering many of the issues of contemporary global societies. Our young ones can see this:

⁷ Lack of capitalization is deliberate. That is the way we spell our mob’s name.

⁸ Historically in history and education, Truganini and her kin were referred by non-Indigenous historians as the ‘last Tasmanian Aborigines.’

With 60,000 years of genius and imagination in our hearts and minds, we can be one of the groups of people that transform the future of life on earth, for the good of us all. (The Imagination Declaration, 2019)

I have made this, my yarn, a broader yarn by incorporating quotes from several authors. The fact that they are predominantly from Australian First Nations people and with a bias toward bringing fellow palawa into the yarn is a deliberate choice. The voice of the United Nations is included because acknowledging the value of IK and Indigenous Knowledge Systems (IKS) is a global concern.

Aboriginal and Torres Strait Islander knowledge holds immense value and worth to all Indigenous and non-Indigenous peoples. Its application across the sciences, health and welfare and education can provide new and deep insights and much needed innovations now and far into the future. (Australian Human Rights Commission, 2020, p. 61)

Colonization has been experienced differently by our mob in different parts of the country (and globally), and some of us have had parts of our traditional knowledges stolen, for a variety of reasons. One thing we have in common across all First Nations is that we have survived. We have adapted to the significant changes to our landscapes, our ways of life, and fought for our rightful place in the emerging post-colonial policy of Australia. “Our heritage is in the Country, our lands with stories of our history, rules of respect, and our families who sustain us with food and shelter” (Everett, 1997, p. 38).

As the global community emerges from the pandemic, this world will change and can change for the better through the embrace of IK and IKS Labs.

There is a groundswell of support for social change, as evidenced by the emergence of the Black Lives Matter movement that spread around the globe despite the overriding concerns of people about the transmission of the coronavirus (Covid) and in Australia in the aftermath of a horrendous bushfire and flood season. The bushfires of 2019–2020 added impetus to the developing interest in First Nations’ cultural burning practices (Steffenson, 2020). Australia’s recent flood events have led to a sharper IKSL focus on “ways to live more seasonally,” something we/all are calling “landlessness” (Yunkaporta et al., 2022; Marshall & Twill, 2022). IK is the way to effectively manage our natural environment to avoid catastrophes.

There is a strong focus on dealing with climate change, not just at the level of the recent United Nations conference in Glasgow (United Nations, 2021), but in the global populace, as demonstrated by the youth demonstrations around the world inspired by Swedish teenager Greta Thunberg. The United Nations University states that “international discourse has often failed to consider the valuable insights on direct and indirect impacts, as well as mitigation and

adaptation approaches, held by indigenous peoples worldwide” (Raygorodetsky, 2011, p. 3).

As long ago as the 1830s, an observer in Tasmania noted that “the [palawa] people’s abilities to read the signs correctly to forecast approaching weather conditions... [w]ere acknowledged and relied upon by white men, who would seek consultation on weather matters that were found to be usually correct” (Plomley, 1966, p. 300, as cited in Cameron, 2008, p. 12).

Henrietta Marrie, a Yidinji woman with a notable career, from school in Yarrabah to several roles with the United Nations and positions in Queensland universities, sums up our traditional knowledges succinctly:

Indigenous peoples have evolved complex relationships based on systems of eco-kinship with the elements of the world that surround them... These systems are supported by highly complex and integrated bodies of knowledge of the natural world—often referred to as traditional ecological knowledge, or TEK. (Marrie, 2020, pp. 48–49)

The university world provided a deepening of learning of “self” and the “story” of palawa for me. During my undergraduate studies at the University of Tasmania in the mid-1970s, one of my lecturers was engaged in research involving the genealogies of palawa people. In conversations with him I became aware of more aspects of Tasmanian history than had been part of family tradition. These combined factors led me to personal research into the history of my home state and resulted in a wider understanding of issues faced by Aboriginal and Torres Strait Islander people. Nothing was in the schoolbooks; in the “imperial chronicles,” as John Pilger refers to them in the documentary based on his book *A Secret Country* (1989), there was nothing about the history of the palawa people since the death of Truganini. This information and much more was available in primary sources but ignored by the authors of school texts. It was not until the 1970s that First Nations activism resulted in the recognition that there were many people in Tasmania and on the Bass Strait Islands who identified as Tasmanian Aboriginal.

The world we live in vibrates with the energy of political struggle and revitalisation. The clarity of our vision and the depth of our understanding of the world today is made possible through our intimacy with death. (Lehman, 1996, p. 55)

Acknowledgment of the palawa community, however, had little immediate impact on social justice issues in education. When studying for my 1978 Diploma of Education, I still learned nothing about appropriate pedagogy for First Nations students. In three years of teaching before leaving Tasmania, I was not made aware of any developments in policy related to social justice. The landmark 1973 Karmel Report and its implications for the Disadvantaged Schools Program were not even brought to my attention through any form of in-service training or dissemination of information to staff in the somewhat rarefied climate of the

matriculation college in which I was teaching. (And as a very young teacher I had not yet developed the rigor to personally pursue information on new thinking and new developments.)

In 1983, after leaving Tasmania, I began teaching in an Ipswich high school in Queensland. I was at this school till late 1984. Ipswich is the traditional land of the Jagera and Yuggera people, and the long-time home of the late (Senator) Neville Bonner. I shared a staff room with Neville's stepdaughter. We had significant numbers of First Nations students from adjacent housing estates, and from further afield because of the school's rugby program. Despite the demographics of the school, nothing specific was happening to improve the educational experience of First Nations students.

In 1987, in an outer Brisbane school, I encountered English as a Second Language (ESL) issues and English Language Development Across the Curriculum (ELDAC) pedagogy methods through in-service training provided by the Queensland Department of Education. The emphasis in my school was on support for students from immigrant non-English-speaking backgrounds (NESB).

The concept of Australia as a multicultural nation introduced in 1978 had officially replaced the view of Australia as a monocultural, monolingual outpost of Britain. However, much of the emphasis was on the culture of migrant groups, with only passing mention of Australia's original cultures. The impact for the teacher at the "coalface" in urban areas was at the language teaching level for NESB students, and at the superficial level of celebrating different cultures through food, music, and dance. I still had not encountered any systemic initiatives addressing issues for First Nations students.

A transfer in the second term of 1988 placed me for the next four and a half years in a school in a satellite suburb almost exclusively made up of public housing. The enrolments averaged approximately 20 percent Aboriginal students and about 20 percent NESB students. The school faced a range of issues created by the archaic practice of building huge clusters of public housing that concentrated residents experiencing socioeconomic disadvantage.

With the introduction of the National Aboriginal Education Policy (NAEP) in 1989, increased funding became available to schools for specific First Nations programs. However, despite emerging systemic changes, racist comments were still common in staff rooms. My identity was questioned or denied by other staff on the basis of skin color, and for spurious reasons such as not having skinny ankles. Discussions of individual students often included equally ignorant or uninformed comments.

An example of educators' lack of knowledge was a discussion I had with a teacher I had worked with in the early 1980s; he had later become head of the school's department for Social Science. Systemic social justice priorities came up in our conversation about what we had both been doing in the previous decade. The information I shared seemed largely unfamiliar to him, and his resistance to hearing about the issues raised bordered on outright hostility. He described

policy makers in the central office as out of touch with the realities of the classroom, and teachers as too overworked to have time to read the documents that emanated from the head office. I believe there is an ongoing need to involve teachers, to expose them to IK, to our ways and strengths.

In summarizing a history of First Nations education policies and programs, Kaye Price (2012) observes:

To date, the majority of programs . . . have been directed at Aboriginal and Torres Strait Islander students, parents and caregivers. Very few of them are directed at or involve principals and teachers working in mainstream schools... The programs that have involved teachers and principals, are the ones that have developed real outcomes. Teachers are the key: teachers... who value Aboriginal and Torres Strait islander lives. (pp. 16–17)

Emerging change through the 1990s and 2000s was driven from the top down. After new funding was provided to expand the Aboriginal and Torres Strait Islander Education unit of Education Queensland, I was approached to join the unit. During my time there the education department had designated the social justice strategy as a system priority. This strategy included an inclusive curriculum and supportive school environment initiatives. I was involved in the development of documents related to system priorities. I left the unit in 1994 for personal reasons and undertook some contract teaching in schools on the Sunshine Coast. Most of these positions were in special-needs units. As a result, I interacted with many staff because the students needed support across a range of subjects. Most of the staff I talked with in these schools had not heard anything about the departmental social justice policies and related documents developed by the central office. The exception always was the principal, and in some cases the deputies. Until the locus of power and control shifts substantially within the systemic bounds of educational jurisdictions, the “unknowing” and sometimes outright hostility will continue to prevail in the schooling sectors of Australia.

Teaching largely in the university sector for the next decades, I then was involved extensively in one of the largest Indigenous education longitudinal studies in the country. The study tracked the impact of the so-called Stronger Smarter training (Sarra, 2011; Stronger Smarter Institute, 2017), which had won substantial federal government grants and supports in the 2000s (Luke et al., 2013).

The Stronger Smarter Leadership Programme was (and remains) a successful teacher education training program aimed at moving the “mindsets” of teachers—most of whom are non-Indigenous—to enact a more culturally relevant curriculum and pedagogies (Sarra et al., 2020; Stronger Smarter Institute, 2017). The programming was based on the highly successful transition of Cherbourg as a learning community—which was predominantly Indigenous, embracing the philosophy, curriculum, and pedagogies of Strong & Smart (Sarra, 2011). “Strong” means being centered and based in the strength of one’s

Indigenous identity. “Smart” means being able to succeed and outperform others in any educational context from preparatory age (5 years old) to high school (18 years of age), the age range of compulsory Australian schooling.

In 2013, I worked as chief investigator on a university team tasked with analysing Stronger Smarter’s impacts on education across the national educational landscape. The study was called *A Summative Evaluation of the Stronger Smarter Learning Communities Project* (Luke et al., 2013). This research experience would require another article to describe in full. Briefly, though, what was apparent from the longitudinal study was the inherent institutional racism and structural bias that exists within tertiary systems—university worlds. Over time (since the study was completed), Stronger Smarter has moved away from the university confines that controlled its place in Australian education. This was the space in which I saw Stronger Smarter. Since the longitudinal study of 2013, it has grown and developed into something else—even more than what the longitudinal research recommended in 2013.

Having provided professional training for over 4,000 active school staff, the Stronger Smarter Institute has grown exponentially from its locus within the university (Stronger Smarter Institute, 2017). Since the 2010s, Stronger Smarter has designed and established a Research & Impact division: “research of, from, and for.” And now I choose to sit within Stronger Smarter’s locus of power and control, the Research & Impact division as a senior researcher. It is one of the largest Indigenous education training providers in the country, owned, led, and operated by a majority Indigenous board as part of the Australian not-for-profit sector. Stronger Smarter remains a cutting-edge and field-informed professional development and teacher training body. My role in it now is to impart further wisdom and advice on how we move Stronger Smarter impact translations further, past the earlier hostility to previous social justice policies and implementations (from my earlier career experiences), toward an emancipatory and more resilient and focused path, what the institute calls “strengths based” (Stronger Smarter Institute, 2017; Stronger Smarter Institute, 2020). Learning from the locus of power disseminated through longitudinal studies (Luke et al., 2013) as well as grounding from lived teacher experience, Stronger Smarter works hard at placing new thinking, new ways—our ways now, our stories, our IKs—at the forefront (Stronger Smarter Institute, 2017). The newly forming IKS Lab relationship is a great example of that enactment.

Dr. John:

*Yau gamba gamba, ngai gamba gamba! Gamba ngindus Budin
Yadgie!*

– Dr. Rhonda

Always a part of our pattern, as a part of the Indigenous education diaspora in Australia, is the need for more collective and mutually beneficial partnerships. Through sheer elements of conquest and colonisation, we as a collective polity constitute 3 percent of the total population in Australia. That is a fact of our

social dynamics now, in 2022. To deliver on the opportunity and potential of “learning Stronger Smarter ways,” I need, and we as fellow training organizations and entities need to lead the way on how and why we partner equitably with IK thought leaders like IKS Lab. IKS Lab has shaped and shifted as a key partner of IK thinking, knowing, being, and doing. Writing and being a part of this rhythm ensures that work like Stronger Smarter’s praxis is judged, analyzed, and shared within a broader map or broader ecology of Indigenous Knowledge and systems thinking. Too often, programs of and on Indigenous social justice in Australia are co-opted or designed through an individualistic and very corporate model of learning (Shay et al., 2020; J. Davis, 2012, 2018).

Hearing the yarns, seeing the words unfold on pages, provides reinforcement to the space of not knowing. And being settled in not knowing, as Rhonda has shared so strongly, “One thing we have in common . . . [in not knowing] is that we have survived.” A goal Rhonda and I share collectively is the advocacy and delivery of a better “voice” in education through Stronger Smarter leadership training and development. Rhonda was evaluating programs as part of longitudinal studies; I was presenting and facilitating (Stronger Smarter Institute, 2017; J. Davis & Woods, 2019). Stronger Smarter in fact gifted me my “place” in higher degree research. I started my master’s journey with the institute in 2010 and completed my PhD with Stronger Smarter support in 2018. An age-old saying among Indigenous and other people of color is, “You can’t be what you can’t see.” As an early-career teacher with a moderate degree of success in complex learning environments, being nested within an institute since its inception in 2006, I saw other “same faces” and people of color who had experienced similar struggles. I saw them lead the institute, succeed and become doctors and earn master’s degrees in philosophy and a range of disciplines. They made me believe and want to achieve further success and deepen my learning through a higher degree pathway.

In this part of our yarns, I share my understandings, respectfully to palawa (and us/all) about IKS. I use the pattern of smoke as a way of translating what is happening in our space of emergence, now. The smoke pattern at IKS Lab is an important reference not because it dates to our contact struggle, which Rhonda has shared so well above, but because it ties us to an age-old process of setting circles around hearths, growing strength together. This is what the young ones in 2019 spoke of as “60,000 years of genius and imagination” (AIME, 2019). We are present and active participants in a process that has existed for millennia in Australia, connects us across the seas, from where we write this journal article that links us to others all around the world.

In IKS Lab circles there is no one voice, no one cultural authority. By design, we aim for the agency and leadership of deep knowledge exchange and practices that have sustained this country for millennia (Bunya Mountains Elders Council, 2010; Mowaljarlai & Malnic, 1993; Steele, 1984; Sveiby & Skuthorpe, 2006; Pascoe, 2018; Yunkaporta, 2019). And when it comes to resetting our circle interests within a Western institutional structure there is tension—in the kolab

pace there is pushback, there is “a need for order and control” by that system—still. Even with the broad-ranging success and expert “lead thinking” that exists within the Lab, there is a structural need to overlay university caveats and reference to power. A more regenerative and future-focused way of following the fires that were started is for future systems enactments and abilities to let the fires burn, to sit back and watch the smoke form, to follow the patterns that the relationships and exchanges of earthly elements intersecting with our spirit worlds bring.

Within the IKS Lab we remain fiercely interdependent of and with each other. The way I see us/all from my fledgling knowledges is as elemental parts of the fire. The cleared earth—*djah*. The hearth, the circle—*boul*; surrounded by rock—*dael*. We are the branches of trees or of the brigalow bush—*murambi*; and when we light fire sticks—*gulum*—with good kindling we first make smoke to show there is movement, there is flow—*dgumge yonyung*.

Authority isn’t superimposed or earned through transactional leadership—apply, assign, represent. Authority is humility, a humbleness to know because “we don’t know all.” Dr. Chels Marshall of Gambingirr,⁹ shared a great reflection on that in one of our regular Think Tanks in 2021. She reflected on and we spoke about the open shares and source of knowledge—the intellectual property (IP) position. To paraphrase our yarns, “Our knowledges as a systems point of view weren’t laden by the individualistic. No one person was the great song man or woman, storyteller or artefact maker. We had a number of specialists you had to go to and learn from and with” (Indigenous Knowledge Systems Lab, 2021b). We were speaking about how the Western concept developed or morphed through our countrymen and -women’s experiences in recent Australian Native Title¹⁰ settings and deliberations across families and countries always seed and create an image of “the one.” That is the antithesis of the circle as a pattern. For complexity, dealing with the ever-changing and adaptive style of learning in country, our country, one of the harshest climates in the world, adaptive and interpretive knowledge systems and knowledge practitioners were and are key. *Practitioners* is plural, and plurality for our IKS Lab purposes requires “embassy” (as defined earlier) (Indigenous Knowledge Systems Lab, 2021a).

Using our us/all *think tank* methods of setting yarns, I will, as palawa yadgie has done, apply some context and deeper thought as to why and how I see, and why we need to reflect the pattern of the smoke from our fires. My strength from country is the ability to yarn and weave many people together through different contextualizations and points of reference. My country, *djanganbarras*, Warra Warra, is a place steeped in a long line of exchange culture and broad meshwork developments. The perspectives I share are deep, freshwater knowledge

⁹ Gambangirr: traditional lands of the central and mid-coastal areas of New South Wales.

¹⁰ Native Title refers to the national legislation that recognises First Nation rights to land.

exchanges kinneted to the Bunya Bunya (Bunya Mountains Elders, 2010; W. Davis, 2007; J. Davis, 2018). I feel great love and respect for my knowledge, our knowledge, and for our people. So, when I write to share (*wanjau*) knowledge, it is to place my learning, which is largely open (allowed to be shared), in context—to give context and seek meaning. The Bunya Bunya provided regular nourishment for our people and then in the bumper season of bunya cone production, every three years, multiple tribes were invited to share in the overabundance in our summer—the hot seasons (Bunya Mountains Elders, 2010; Steele, 1984). This triennial ceremony would go for as long as the banyas bore fruit, from December till March. And when completed, multiple tribes would reassert boundary lines, make further connections through marriages, settle disputes. Most important, to share and exchange (*wanjau*), the bunya gatherings provided an access point for Traditional Owners in colder months, May till July. They gave permission for Bunya hosts to visit saltwater country and share in the bountiful fish runs.

During all these big affordance times, fire, cooking, burning for hunting, and clearing the earth were (and remain) essential elements of caring for and looking after country. When we burn our woods and place our leaves on top to create more smoke, it is to cleanse or clear, bathe or heal. The antithesis of smoke is water. Not knowing all parts of *dgumge* story from country is a part of making story work. For our people, Murries of the southeast, we are reminded of this by the pattern of our lingo and language when it is recorded. A large group of our people are known as “no-people.” That is, we refer to ourselves through the way we say “no.” *Waka. Kabi. Yugam. Yugar*. All these words mean “no” and are part of the tribal recognition of our language speakers of the southeast—Waka Waka, Kabi Kai, Yugambeh, and Yuggera. To know is to also say “no,” as our old people made and referred to themselves/ourselves still do today. When I write from my campfire knowledge, when I use *wanjau* knowledges, I share—and we as a general praction share—knowledges that are “open.” To be open and share and exchange, as well as cross over knowledges, IKS Lab practices a time-honored tradition of knowing and allowing what should be seen and closing off what should not (Indigenous Knowledge Systems Lab, 2021a).

I don’t speak for all our knowledge as a Cobble Cobble clansman, from the Barrungam speakers, west of the Bunyas. I can speak for the places, spaces, rituals, and traditions I am related to and able to share. For us/two and then us/all, I deepen understandings and develop solutions for wicked problems by sense-making ways to gather, with embassy, and create new ways of yarning and doing. Through my and IKS Lab ways I sense-make to create. I can *wanjau*—cross over and exchange common ideas. Part of my bridging work, to weave and apply IK, is to create more “safe spaces” for our Indigenous fellows to gather, set circle, and yarn. This work or weave continues a pattern of relational flows that have been passed on to me. IKS Lab makes space for me to reflect and refract, turn up and contribute through a sense-making I was gifted in the 1970s (passed on many fires ago): the ability to relate, elicit, and kinnect through yarns.

We are better in, more fitting in, more represented in the circle of and on collective knowledges that work, are working, and that we have connected to country of and from that country (Chilisa, 2012; J. Davis, 2018; Martin, 2006; Steffenson, 2020; Yunkaporta, 2019). The safe space that is created for me by IKS Lab is through the *think tanks* and Lab structures (shown in Figure 1). At all points of delivery and enactment of IK we look at what IKs show us, reveal, seek to apply—and then when understood and enacted by us as Indigenous researcher leads, can be expanded out to our non-Indigenous colleagues (kolabbers).

Earlier research experiences have shaped and informed the practions that grow around the hearth of IKS Lab. In making sense of the world, our worlds as Indigenous researchers now, our individuated systems of land-based pedagogies, our heuristics, inform and direct our research. The fires of Durithunga, my PhD research base, were already burning strong in the local community of Logan (J. Davis, 2012; J. Davis & Woods, 2019)—Yugambeh and Yuggera country. The bigger kinnect and insight I see, and that we make in Labs, is the development of the IK “research bridge.” Understanding the collaborative Indigenous leadership circle of Durithunga was good and needed. This is the “what” that the PhD research was for. The bridge or further translation for wider application is “how” the research was conducted. By studying the university value of and on our collective community voices, I and we were able to praction, reflect, and respond to the research context, not through methods of inquiry of and on qualitative Western tradition and analysis but by diving deeper, working at reflecting this corpus of knowledge translation closest to the IK root it is kinnected and related to (J. Davis, 2018).

The Tumba Tjina research frame and Bunya Bunya research method (J. Davis, 2018; Yunkaporta & J. Davis, 2021) were and are specific research translations which at the time I used (and we use regularly through individual applications of our IKs in research) to *goomeri*¹¹ (shield) myself, contextualize, and develop voice from the deepest parts of knowledge connection. Regular supervisor and then “marker” feedback through my PhD writing process was that the IK methodologies developed are a “significant part of IK research original production.” To me, though, it was a written translation of a tangible and visceral energy, a live and living process of knowledge exchange and transmission: “don’t forget to roll your tongue boy. . . . To honour and remember the deep learning gifted to us as a people” (Blair in J. Davis, 2018, p. 192). The PhD research translations, methods, and methodologies to develop and create safe spaces was the nearest and closest reflection of the truths and voices of my and our Indigenous education collective.

I wove Tumba Tjina and the Bunya Bunya method into a specific research translation for the Stronger Smarter alumni and created a masterclass for

¹¹ *Goomeri* means “shield” in Wakka Wakka and Barrungam.

educators to take a deeper dive through IK (www.strongersmarter.com.au). Tyson Yunkaporta from IKS Lab came to the first Melbourne masterclass to sit, share, and observe, as well as allow our participants to “fan follow,” following the success of his book *Sand Talks* (something he never is comfortable with, which makes his position even more important). And with humility and respect I shared Tumba Tjina and the Bunya Bunya method with him and the masterclass, layering the knowledge as it has been layered to me and my families through spirit, story, and song. Our class was then blessed to have a sit-in speak and share with Yunkaporta as he provoked and prodded us about the thoughts we had just exchanged and provided more insight into *Sand Talks* (2019) and the need for Indigenous thinking to save the world.

And he and I, us/two continued that connection till now, a new/two sit around the hearth of IKS Lab campfires and share deeper yarns and reflections on the patterns and power smoke brings, as well as thinking about, and then applying, how our IK can create more safe space for our polity—First Nations Australians—to lead. In time, that triggers (and has triggered) the pattern of the “next two” to exchange and share. A connection and processes in place around the IKS Lab fires will ensure that a new two will work their ways, weave to create and make sense of the challenge of the “wicked problems of the world.” I share this yarn to place, to enable readers to contextualize, and hopefully to understand and see the esoteric pattern of relationship, turns, wisps, and swirls of the energy IKS Lab brings. “Look & can’t see. Hear & no noise. Taste & no flavour. Smell & can’t breathe. Stop, bianga. Feel—tingling, slow time; Smoke...” (Biun Biun). I translate like this because this is how I feel.

Being who I am and knowing the parts of story I know, IKS Lab provides a further, deeper, and hyper-connected way of research translating, meaning making, and providing more positive energy transferral and solutions to wicked problems of the world. Just as Community Durithunga fires guaranteed (and still create) a pattern of sustainable Indigenous education leadership and leaders, in the IKS Lab I see, we feel, the knowledge production and research translation growing a dense, thick smoke of our next-generation IK professors and expert field leaders, regeneratively into the future.

As we write, edit, and finalize this article for journal integration, the Lab has sparked and is sparking more fires on bigger projects of impact to “save our world.” In action now, IKS Lab has raised further research visibility through an ongoing podcast series (Yunkaporta, 2021). A new website presence, with academic papers and research translations in the four Lab knowledge areas, as well as space for blogs and communal feedback, now gives more spatial recognition of what the Lab focuses on. Our lead Indigenous design thinker, Dr. Chels Marshall, provides a core focus on national and international “regeneration” projects (Marshall & Twill, 2022). Examples of real-time research-in-action translations, as stated earlier, are AIME’s Imagination University (UNC/5) IK systems thinking and influence, and kolabs with Deakin University’s Astronaut XR projects, Cynefein and Complexability Australia.

Our partnering with Indigenous NGOs and NFPs like AIME as a lead partner, Stronger Smarter as a collaborator, and Deakin University as our anchor is our formula for further success and sustainability systemwide (see Figure 1). When we wrote this article, a new kolabber, the Centre of Excellence for the Digital Child, had engaged with us at IKS Lab for thought leadership to assist in the application and pathway flow of First Nations knowledge and perspectives on a national research collaborative on the digital interface impacting early years education. We at IKS Lab know we are “not the one.” And “for us/all” to see more circles grow around the campfires, to seek ways like the Labs, to focus energies on increasing relationships is an important power differential to play: sharing, weaving, and linking more collective energies to wicked challenges.

So, our woods have been restacked on the fire, around the hearth. From the sharing and reflection of and on our processes, it is clearer that protocols are an essential element of building respectful patterns to yarning. How we “come into’ circle,” how we “make more warmth” and space around the fire by “checking in” and “calling in” others, are important protocols to enact. Our lore governance, governing within circle, is determined by the laws of country. From the us/two yarns we have shared specifically what laws relate. We apply responses to “of country” questions like, Whose land are we on? What are our responsibilities while we are there? What are the contextual factors for how we speak, listen, and interact with one another—i.e., What season are we in? What language is spoken? Who has what knowledge? Who holds what status regarding a particular topic? What boundaries are in place and how are they maintained or respected? These are all examples of the kinds of protocol questions and directional paths our yarns may take.

And of country, the regularity, bringing the law and lore systems further upfront, creates an ongoing and needed tension to grow *gamba dgumges*. The rhythm and cadence of regular weekly *think tanks* yarns, setting circle for deeper space and times to yarn and kinnect, is the protective fabric enmeshed across all IK thinking and doing. Since time immemorial (65,000+ years ago) our people have made time, created time and space, to embrace the laws of country. Because of the impacts of colonizations, the sheer weight of numbers physically and economically, now it is essential to have more “safe space” times to think and yarn and just “be” as Indigenous researchers. The yarns in *tanks* are largely *duwur*¹² or closed knowledges. When we and they are ready we *balaun*,¹³ or open for broader sharing (which is translated for our podcast series). The ways we see forward, our ways to follow, are IK. The image isn’t fully clear through our initial fires, the first wisps of smoke and the pattern and way of the fire. But how the fire is made, what is laid to create strong fire, is. It is important for us/all to

¹² *Duwur* means closed circle.

¹³ *Balaun* refers to open plain or grassland balds (in Barrungam).

make time and space to have, think, and share these yarns, these messages and themes coming from the sit-down conversations. We're seeking to influence and burn into a broad reach of current academic thinking—our macro design shows that by focusing on complexity thinking, modern science, systems thinking, and land-based pedagogies. The beginnings of the fire—the hearth, the wood, the bracken and brigalow, paper bark and kindling, grass tree and gumbi gumbi leaves—ensure that we're going to make good smoke, *gamba dgumge*.

Can you see our smoke?

We smell it, breathe it, and feel it at IKS Lab, every day.

Gamba ngindus yau.¹⁴ Thank you for taking and making time around the fire.

References

- Australian Human Rights Commission (AHRC). (2020). *Wiyi Yani U Thangani (Women's Voices): Securing our rights, securing our future report* [Speech transcript]. Australian Human Rights Commission. <https://humanrights.gov.au/our-work/aboriginal-and-torres-strait-islander-social-justice/publications/wiyi-yanis-u-thangani>
- Australian Indigenous Mentoring Experience (AIME). (2019). *The Imagination Declaration of the youth forum read at Garma* [Speech transcript]. NITV. <https://www.sbs.com.au/nitv/nitv-news/article/2019/08/05/imagination-declaration-youth-forum-read-garma-2019>
- Bunya Mountains Elders Council (Eds.). (2010). *Bonye Buru – Boobagun Ngumminge – Bunya Mountains Aboriginal aspirations and caring for country plan*. Burnett Mary Regional Group.
- Cameron, P. (2008). *Grease and ochre: The blending of two cultures at the Tasmanian colonial sea frontier*. [Master's thesis, University of Tasmania]. University of Tasmania Open Access Repository. <https://eprints.utas.edu.au/15763/>
- Clarkson, C., Jacobs, Z., Marwick, B., Fullagar, R., Wallis, L., Smith, M., Roberts, R. G., Hayes, E., Lowe, K., Carah, X., Florin, S. A., McNeil, J., Cox, D., Arnold, L. J., Hua, Q., Huntley, J., Brand, H. E. A., Manne, T., Fairbairn, A., Shulmeister, J., Lyle, L., Salinas, M., Page, M., Connell, K., Park, G., Norman, K., Murphy, T., & Pardoe, C. (2017). Human occupation of northern Australia by 65,000 years ago. *Nature*, 547, 306–310. <https://doi.org/10.1038/nature22968>
- Chilisa, B. (2012) *Indigenous research methodologies*. Sage Publications.
- Davis, J. (2012). Community connections in education: Community Durithunga yarning in circle on Country, our way. In J. Phillips & J. Lampert (Eds.), *Introductory Indigenous Studies in Education* (pp. 164–177). Pearson Australia.
- Davis, J. (2016). *Binung Tjanga*. Unpublished Manuscript.
- Davis, J. (2018). *Durithunga: Growing, nurturing, challenging and supporting urban indigenous leadership in education*. [PHD thesis, Queensland University of Technology]. QUT ePrints. <https://eprints.qut.edu.au/115810/>

¹⁴ Meaning “thank you all” In Barrungam.

- Davis, J., & Woods, A. (2019). Durithunga boul: A pattern of respectful relationships, reciprocity and socially just literacy education in one urban school. In J. Rennie & H. Harper (Eds.), *Literacy education and Indigenous Australians: Theory, research and practice* (pp. 51–69). Springer.
- Davis, M., & Williams, G. (2021). *Everything you need to know about the Uluru Statement from the Heart*. UNSW Press.
- Davis, W. (2007). *Spear making* [Unpublished Master's thesis, University of Queensland].
- Everett, J. (1997). Aboriginal education and colonialism: Our Earthlinks under threat. *Australian Journal of Environmental Education*, 13, 11–16.
<https://doi.org/10.1017/S0814062600002779>
- Everett, J. (2014). Savage nation first nations' philosophy and sovereignty. *Southerly*, 74(2), 27–42. <https://search.informit.org/doi/10.3316/informit.792171956211319>
- Gilson, D. (2020). *Cultural tree of knowledge*. Deakin Blog.
<https://blogs.deakin.edu.au/deakinlife/2020/03/10/institute-of-koorie-education-changes-name-to-nikeri-institute/>
- Indigenous Knowledge Systems Lab (n.d). *Buggerang and Jagun*. Indigenous Knowledge Systems Lab. <https://ikslab.deakin.edu.au>
- Indigenous Knowledge Systems Lab, (2021a). *Fire protocols*. [Unpublished Manuscript]. Deakin University.
- Indigenous Knowledge Systems Labs, (2021b). *Think tanks*. IKSL, NIKERI. Deakin University.
- Luke, A., Cazden, C., Coopes, R., Klenowski, V., Ladwig, J., Lester, J., MacDonald, S., Phillips, J., Shield, P., Spina, N., Theroux, P., Tones, M., Villeges, M., & Woods, A. (2013). *A summative evaluation of the Stronger Smarter learning communities project: Vol 1 and vol 2*. University of Queensland. <https://eprints.qut.edu.au/59535>
- Lehman, G. (1996). Life's quiet companion. *Island*, 69, 54–61.
<https://search.informit.org/doi/10.3316/informit.539140318779903>
- Marrie, H. (2020). Indigenous sovereignty rights: International law and the protection of traditional ecological knowledge. In A. Moreton-Robinson (Ed.), *Sovereign subjects: Indigenous sovereignty matters* (pp. 47–62). Routledge.
- Marshall, C., & Twill, J. (2022). Using Indigenous knowledge in climate resistance strategies for future urban environments. In R. Roggema (Ed.), *Design for regenerative cities and landscapes: Rebalancing human impact and natural environment* (pp. 49–63). Springer Link. https://doi.org/10.1007/978-3-030-97023-9_3
- Martin, K. (2006). *Please knock before you enter: An investigation of how rainforest Aboriginal people regulate outsiders and the implications for western research and researchers*. [PHD thesis, James Cook University]. ResearchOnline@JCU.
<https://researchonline.jcu.edu.au/4745/>
- Moreton-Robinson, A, (2009). Imagining the good Indigenous citizen: Race, war and the pathology of patriarchal white sovereignty. *Critical Indigenous Theory* 15(2), 61–79.
<https://doi.org/10.5130/csr.v15i2.2038>
- Mowaljarlai, D., & Malnic, J. (1993). *Yorro Yorro*. Magabala Books.
- Pascoe, B. (2018). *Dark Emu*. Magabala Books.
- Plomley, N. J. B. (Ed.). (1966). *Friendly mission: The Tasmanian journals and papers of George Augustus Robinson, 1829-1834*. Queen Victoria Museum and Art Gallery

- Pappas, S. (2021, May 2008). *Aboriginal memory technique may work better than Sherlock's 'memory palace'*. Live Science. <https://www.livescience.com/aboriginal-memory-technique.html>
- Pilger, J. (1989). *A secret country*. Vintage.
- Price, K. (Ed.). (2012). *Aboriginal and Torres Strait Islander education: An introduction to the teaching profession*. Cambridge University Press.
- Raygorodetsky, G. (2011, Dez. 13). *Why traditional knowledge holds the key to climate change*. United Nations University. <https://unu.edu/publications/articles/why-traditional-knowledge-holds-the-key-to-climate-change.html>
- Sarra, C. (2011). *Strong and smart – Towards a pedagogy for emancipation: Education for first peoples*. Routledge.
- Sarra, C., Spillman, D., Jackson, C., Davis, J., & Bray, J. (2020). High expectation relationships – A foundation for enacting high expectations relationships in all Australian schools. *The Australian Journal of Indigenous Education*, 49(1), 32–45. <https://doi.org/10.1017/jie.2018.10>
- Shay, M., Masden, B., & Creagh, S. (2020, Oct. 13). *The budget has more money for school programs for Indigenous boys than girls*. The Conversation. <https://theconversation.com/the-budget-has-more-money-for-school-programs-for-indigenous-boys-than-girls-147746>
- Steele, J. G. (1984). *Aboriginal pathways in Southeast Queensland and the Richmond River*. University of Queensland Press
- Steffenson, V. (2020). *Fire country – How Indigenous fire management could help save Australia*. Hardie Grant Publishing.
- Stronger Smarter Institute (2017). *Implementing the Stronger Smarter approach*. Stronger Smarter Institute Position Paper. [PUB_Stronger-Smarter-Approach-2017_final-3.pdf](https://strongersmarter.com.au/PUB_Stronger-Smarter-Approach-2017_final-3.pdf) (strongersmarter.com.au)
- Stronger Smarter Institute (2020). *Stronger Smarter: A strength-based approach to Aboriginal and Torres Strait Islander education*. Stronger Smarter Institute Position Paper. https://strongersmarter.com.au/wp-content/uploads/2020/08/PUB_strength-based-approaches_final_2020.pdf
- Sveiby, K., & Skuthorpe, T. (2006). *Treading lightly*. Allen & Unwin.
- United Nations (2021). *What is the United Nations framework convention on climate change?* United Nations Climate Change. <https://unfccc.int/process-and-meetings/what-is-the-united-nations-framework-convention-on-climate-change>
- Yunkaporta, T. (2019). *Sand talk: How Indigenous thinking can save the world*. HarperOne
- Yunkaporta, T. (2021, June). *Building the ark*. e-flux. <https://www.e-flux.com/architecture/survivance/393916/building-the-ark/>
- Yunkaporta, T. (Host). (2021–present). *The other others* [Audio podcast]. Anchor. <https://anchor.fm/tyson-yunkaporta>
- Yunkaporta, T., Bancroft, E., & Moran, N. (Hosts). (2022, June 2). Aboriginal mutual aid. In *The other others* [Audio podcast]. Anchor. <https://anchor.fm/tyson-yunkaporta>
- Yunkaporta, T., & Davis, J. (Hosts). (2021, June 21). Research fellas. In *The other others* [Audio podcast]. Anchor. <https://anchor.fm/tyson-yunkaporta>