

Background paper for the Futures of Education initiative

# Indigenous knowledges and ways of knowing for a sustainable living

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## Abstract

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Indigenous peoples are Guardians of the Earth and their traditionally sustainable and biocentric approaches to being, living, learning, relating and engaging with others support communities to grow towards futures that are joyful, happy and inclusive. In this paper, we imagine futures that support Indigenous knowledge systems, ways of knowing, sharing, learning and growing. Indeed, this paper demonstrates how Indigenous knowledges and approaches can secure sustainable, inclusive and equitable futures. It features five case studies that model successful educational programmes where Indigenous knowledge systems and ways of knowing are enacted in policy and practise. It acknowledges the diversity of Indigenous knowledge systems but also explores commonalities amongst Indigenous thinking and custodial knowledges. It presents ways in which the world can reorient education, teaching and learning to become more holistic, relatable, resilient, and adaptive.

## Introduction

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This paper was written by two academics who believe in connected and creative futures. Writing in partnership, from lutruwita Tasmania to Glasgow with 17500 kilometres between us, we developed a futures framework of Indigenous capacity, strength and power. Our overarching objective was to demonstrate how Indigenous knowledges and approaches to learning, relating, collaborating and living can secure sustainable, inclusive and equitable futures. In these times of uncertainty, communities of practise that embrace, include, and engage Indigenous knowledge systems provide democratic and reformed spaces where Indigenous children, adults and communities can thrive. For centuries, Indigenous peoples have been stigmatised and fetishized and their knowledges and approaches that include story-based creative arts ontologies have been misrepresented, appropriated, and/or side-lined. Along with abuses of Indigenous rights and lack of autonomy and power, these processes have restricted the opportunities for Indigenous peoples to lead a sustainable life, exercise control over their development, and protect the environment. To avoid this, our futures framework incorporates Indigenous systems and approaches with leadership from Indigenous Elders, communities, artists, storytellers, musicians, agriculturalists, aqua culturalists and other stakeholders.

This paper draws on experiences with and in Indigenous communities across Asia, the Pacific, and beyond. We formulated futures frameworks that offer approaches to learning that are built on Indigenous cultural practises, standpoints and values. Indigenous knowledge systems are presented as diverse and organic ecosystems and frames for futures in which non-Indigenous peoples learn to engage with and relate to the world in more holistic and healthy ways. Our framework values Indigenous contribution to sustainable ways of knowing. In particular, the paper envisages futures where communities engage in and achieve practical, symbolic Reconciliation. Reconciliation is understood as focusing on 'recognition, rights and reform'. Burney elaborated on the meaning of Reconciliation in regards to Australia's First Nations as follows:

It is recognition of Aboriginal and Torres Strait Islander peoples as the original people of this land, and it is recognising the Aboriginal history of this land, both the long Aboriginal history before the invasion, and the shared history since. Reconciliation is recognising the rights that flow from being the first peoples, as well as our rights as Australian citizens in common with all other citizens. It is about reforming systems to address the disadvantages suffered by Aboriginal peoples and, as

already stated, it is about changing the frame of reference of all Australians to include Aboriginal Australia. (Burney, 2000: 66)

Understanding that Reconciliation is not a single narrative, this writing examines the diverse nature of Indigenous knowing and explores Reconciliation as a framework to hold healed futures. Our healing framework shares models that plan for futures of shared and lived inclusion, and where education is transformative. Informed by wisdom of the land, socially grounded and futures driven, our vision is underpinned by deep, embedded and lived Reconciliation dialogues. In this space Indigenous approaches, experiences, stories and narratives are regarded as relevant in the planning, conceptualising and storying of times ahead. The vision is hopeful and protective of the earth and the health of all living beings.

I write from nipaluna, Hobart in lutruwita Tasmania, Australia. I overlook timtumili minanya, River Derwent from a land as ancient as the skies. I tell stories that tap into futures informed by the oldest continuing and living cultures imaginable. My worlding draws on connection to place, space and time. The stories I tell conjure oral histories and told cultures whose murmurings hover in living memory. They shadow the written word and illuminate precious knowledge. I shine light on caves of understanding that are as old as the sun. I hurl my knowledge spears on and through and into 2050. I embrace past, present and future. My spears sense bright futures with high standards of caring for Country and ourselves. My spears sense hearts bursting with curiosity, cultural pride and deep joy. My spears sense reformed, connected communities. I launch in hope.

Sarah Jane Moore, July 2020

A desire for equity and social justice for future Indigenous peoples drives us to imagine futures that shift away from deficit models of teaching, languaging and thinking and imagine a future where curricula includes the lived experiences of Elders as teachers, Indigenous peoples as story tellers, and Indigenous community leaders as experts. For too long Indigenous land-based knowledge systems have been marginalised and languaged through deficit thinking which represents Indigenous knowledges as backward and irrelevant. Through this thinking, Indigenous peoples are regarded as helpless and in constant need of aid, and their academic achievements are conceptualised as stemming from culturally disadvantaged backgrounds and identities. Indeed, systemic and structural devaluation and stigmatisation of Indigeneity (Taddei, 2013) does not value *community cultural wealth* (Yosso, 2005), and fails to acknowledge the special value, unique perspectives that Indigenous peoples bring to a classroom, community and culture. If futures that embrace Indigenous cultural capacity are supported, then barriers to Indigenous learner success can be removed. Indeed, if a future is imagined where educational institutions are decentralised, community-based and made up of local teachers, language speakers and cultural custodians, then perhaps the cultural deficit theory can be a thing of the past. We also imagine futures where education is delivered in Indigenous languages which, apart from verbal and written means of communication, includes images and other visual forms of representation from Indigenous traditions (Risku and Harding, 2013; Morcom, 2017). Futures that celebrate diverse multiliteracies will ensure futures that are culturally safe and secured.

Whilst this paper imagines futures where new and old ways, stories and metaphors (Moore and Birrell, 2011) are valued, Healthy Country is valued too as a part of this positive futures framework. Indeed, this writing stories the ways in which informal community learnings can build various types of partnerships between Indigenous and non-Indigenous groups experientially. Indeed, we imagine futures that have recognised Indigenous peoples as custodial owners of lands and this in turn develops futures that are sustainable.

## Indigenous identities and knowledges

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Indigenous knowledges are viewed as ‘the understandings, skills and philosophies developed by societies with long histories of interaction with their natural surroundings’ (UNESCO, n.d.). There are approximately 370 million Indigenous people across the world. Amongst traditional names in custodial languages, Indigenous populations are known as First Nations or Aboriginal and Torres Strait Islanders peoples in Australia, Maori in Aotearoa New Zealand, Inuit, First Nations, and Metis in Canada and Native Americans in the United States. These populations belong to over 5,000 different groups and speak over 7,000 languages. Despite such diversity, commonalities abound. Revitalisation and the centering of Indigenous knowledges and ways of knowing and reimagining mainstream education in line with those will support Reconciliation, Indigenous development, and sustainable development.

Moore writes from an Australian context where ‘an Aboriginal or Torres Strait Islander is a person of Aboriginal or Torres Strait Islander descent who identifies as an Aboriginal or Torres Strait Islander and is accepted as such by the community in which he (she) lives’ (Department of Aboriginal Affairs, 1981, cited in Gardiner-Garden, 2000). Indeed, the word Indigenous is commonly used to describe Aboriginal and Torres Strait Islander peoples but in a show of respect to the *palawa* community on whose lands on which she lives and works, the term Aboriginal is used when describing Tasmanian Aboriginal contexts. Aboriginal and Torres Strait Islander peoples in Australia see themselves as part of creation and believe that they were created from the land by the Creator Spirit who provided for them gifts of nature from the Earth, or the mother, and each person has a responsibility to care for the Earth. Both traditional and contemporary Aboriginal and Torres Strait Islander cultures have a responsibility to care for the Earth and consider the impact of human beings. Footprint or tracing and tracking is inbuilt into Aboriginal wisdoms. Aboriginal children are taught what we do in the environment has an impact. Aboriginal spiritual links with land ensures that everyone is a conservationist.

Similarly, Indigenous knowledges across the world are built on the idea of harmonious relationships with others, on understanding that the Earth has limitations, and on long and enduring histories of adaptive practices that can help to overcome crises (Harvey, 2009). A consistent theme across Indigenous cultures is that Indigenous knowledges and ways of knowing are place-specific and should be protected through contextually embedded and land-based education and learning (Muehlebach, 2001). The land is a significant entity and is teacher and classroom, and, as such, should be safeguarded to ensure spiritual, physical, emotional, and personal health (Villebrun, 2006). The local is honoured, and Healthy Country becomes an overarching theme. Indigenous ways of knowing, being, and futuring focus on land management, interrelativity and regarding relationships with human and non-human as essential entities that require fostering, mentoring and acknowledging in everyday life.

Another aspect of Indigenous knowledges is related to health. Indigenous peoples do not see health as separate from social, political, environmental, and economic matters. For them, health is a ‘delicate balance of one’s physical, cultural, ecological, emotional and spiritual well-being’ (Muehlebach, 2001, p. 430). When this balance is shattered as during colonisation, social suffering occurs (Kleinman, 1995) leading to the suffering of the whole community. When a community suffers from ill-health, the environment gets destroyed (Villebrun, 2006). These unique knowledge systems are thus integral to Indigenous cultures, languages, social interactions, spirituality, decision-making processes, day-to-day lives, and locally appropriate sustainable development.

Indigenous peoples are thus believed to have a moral perspective on Earth that prescribes them to act non-destructively toward everything (Harvey, 2009; Muehlebach, 2001). This moral imperative is opposed to the

ideology of aggressive domination of people over nature and other human beings, which has led to the current unsustainable condition (Braidlid, 2013; Pattberg, 2007). A global Indigenous eco-political framework looks at land as culture, interconnection, belonging, morality, mythology, sacredness, and lived experiences. This eco-political framework rejects the notion that humans are not part of nature and suggests that humans are subjects that build a certain kind of relationship with a meaningful entity; nature (Muehlebach, 2001). Land is thus not conceptualised as a biological entity but a social one that forms the basis of cultural survival (Parajuli, 1996). Indeed, displacement from lands leads to the ecological destruction of territories and the loss of Indigenous cultures and knowledge systems that can only be transmitted through the land and surroundings (Muehlebach, 2001).

## Indigenous ways of knowing

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Indigenous peoples are Guardians of the Earth, and their knowledges and ways of knowing can provide answers in how to engage with and protect the Earth and all living things. Indigenous peoples cared for specific areas of land, and knowledge of how to care for these areas was passed down aurally and orally through Elders teachings, storying and mentoring. Indigenous peoples can share ways in which they have enacted resilience and built strength when faced with crises and threats, and we imagine futures where educators foster learning models and sharing that reinforce a sense of relatedness and community. But Indigenous ways of knowing cannot exist without Indigenous autonomy, protection of cultural rights, and strengthening of Indigenous identities and responsibilities. Indeed, rights and responsibilities for caring for Country are integral to Indigenous approaches where intergenerational knowledge systems have successfully managed and protected rivers, creeks, waterholes, mountains, valleys and streams for centuries. First Nations Australians, for example, see themselves as part of the environment, and healthy futures mean Healthy Countries.

There are many, many Countries within Australia, many peoples, many languages, many Aboriginal nations. To talk of Country means not just land, but also the waters, the peoples, the winds, animals, plants, stories, songs and feelings, everything that becomes together to make up place. Country is alive for us, it cares for us, communicates with us, and we are part of it (Gay'wu Group of Women', 2019: x).

The notion of caring for Country, and contributions to a healthier environment, is a responsibility of each Indigenous person. As oral cultures, Indigenous knowledges are held by cultural experts (such as Elders) and taught through stories, narratives, demonstrations, and learning by doing in ceremonies, traditional practices, and other spaces of 'the *real* and *applied* world' (Hogue, 2013). Sustainability themes in education are thus not written into curricular but *enacted* through lived experiences, shared meaning and knowledge-making, and the deep spiritual relationship developed with the land. Indigenous learning modes approach knowledges as collectively owned and this resistance to siloeing information leads to securing futures where shared approaches nurture and honour and not compete. Indigenous knowledges share a common understanding of transgenerational links between people (Benham and Cooper, 2000; Muehlebach, 2001), and interconnection through time from the past to the future is preserved and developed by living close to sacred lands where ancestors are buried and transmitting the knowledge passed by them to the next generation. Language transmits culture and gives speakers 'physical, spiritual, and emotional sustenance' (Silva, 2000: 73) and so futures where Indigenous languages are spoken and flourish are futures rich with health and well-being both for land and peoples. Whilst we imagine futures that are healthy and connected where Indigenous languages survive and thrive, we also imagine futures that are respectfully linked to the past.

## Case studies for Indigenised Futures

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Our futures framework draws on five case studies. These successful educational programmes, projects and activities draw on Indigenous systems, approaches and understandings and pave the way for sustainable futures.

Example one emerges from Canada's Blackfoot peoples' project 'Building Bridges with Indigenous Learners' that was implemented to support high school and university Indigenous students' learning of chemistry using performative inquiry (Hogue, 2013). Performative inquiry was used as it aligned with Indigenous journeys to knowing, doing, being, creating, and understanding. Indigenous community became the centre of the learning activity and the performance took the students home community (The Blood Reserve situated on the prairie). The Indigenous youth involved were engaged as actors of the play and as assistants, mentors, and role models. A well-known creative artist skilled in theatre acted as a mentor and the students themselves chose the story 'Napi and the Rock' that they wished to showcase and tell. The Indigenous young people wrote the script by blending different versions of the story that was passed down to them. To interrogate Western chemistry and address the issue of different paradigm views, the story became an educational conversation between an Indigenous Elder and a Western scientist who came to understand the ways each other sees science. When encountering the scientist on the Aboriginal land 'doing chemistry', the Elder was asked by the scientist to explain how Western approach destroys Mother Earth. The Elder invited the scientist to watch and learn and the drama unfolded. Through their conversation, Indigenous approaches were described. As the narrative continues, six basic chemistry reactions were told through Indigenous ways of knowing, seeing and being, and connections between the two worldviews were made. Through this theatre making process, the Indigenous youth shared knowledges of the parts of chemistry that had been passed down to them through custodial knowledges and gained confidence in 'doing' science. Indeed, 'being out there', on traditional lands of knowing, the Indigenous learners gained self-esteem because they were regarded as knowledgeable, expert and skilled. The uniquely Indigenised story sharing, play building and the performative processes made futures where Indigenous science is visible and respected a reality.

Example two comes from Taiwan's Bunun Indigenous group who developed a community-based programme called 'Facing the Mountain Education' to support the revitalisation of culture, lifestyle, and traditional ways of relating to and protecting the natural environment (Nesterova and Jackson, 2019). The programme embraced a biocentric approach linking Indigenous people to 'the mountain' that signalled the nourishing land they came from. It also signified that they themselves *were* 'the mountain' and it was by going back to 'the mountain', to nature, and facing it, that they could face their past and fears, strengthen identities, and prepare for the future.

The programme developed a mutual understanding through dialogue with others and with nature and built relationships that emphasised obligations to the world. Combining inter-generational learning at home and in nature, it allowed participants to collectively discuss and reconstruct the knowledge from Elders and ancestors. Knowledge sharing was enacted through the narrating of diverse experiences. Collaborative meaning making ensured that decision making was organic and collective. All of the stakeholders worked together to protect the land and learners began by discussing their local landscape, focusing on local plants and how they were used in traditional medicine and cooking. Experiences were recalled and stories shared by Elders and family members. As the concepts of 'land', 'living', and 'ancestors' were introduced, the discussion led to discussing Indigenous connection to ancestral Land and learning from and through this connection.

The programme strengthened and connected individual socio-cultural and environmental identities and established a strong obligation to individual social, cultural, and environmental worlds. For this, along with group

activities, the participants were guided to converse with the environment on their own and to face themselves ('face the mountain'), their identity, past, and fears, and reflect on their relationships and connection between themselves and the Earth. This way, learners developed a moral responsibility to protect, respect, and relate to the world. As the programme demonstrated, sustainable life can be achieved through developing a comprehensive awareness of oneself, one's roots and one's past, present, and future.

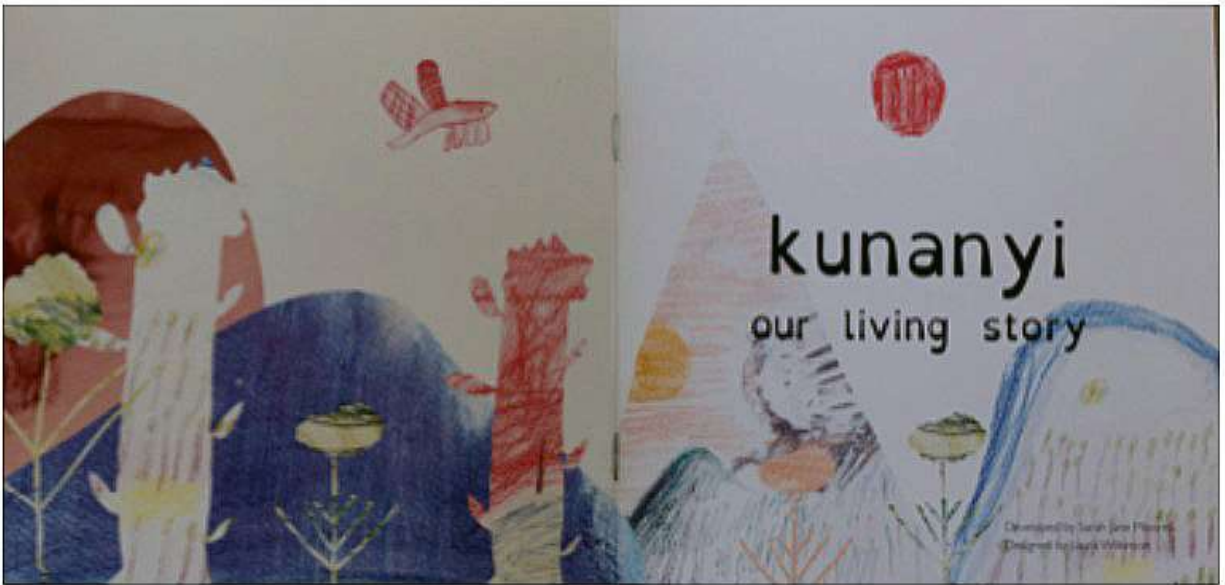
Example three describes an innovative and creative experiential orientation programme that was developed as a crucial element of a faith-based American study abroad activity in Australia where a group of American students embarked on a journey of Reconciliation through the 'Acknowledging Country' programme. The programme was developed and facilitated by Sarah Jane Moore and Director of the Australia Studies Program at Council for Christian Colleges & Universities Michigan based academic Don DeGraaf. It encouraged students to reach out to Aboriginal lands, peoples, artistic practices and stories, to develop empathy and understanding, and to deepen the experience of time. The project introduced students to Aboriginal histories and cultures whilst working to foster cultural empathy, humility, and intercultural and cross-cultural understandings. The students were asked to immerse themselves in digitised aural, oral, aural and visual material produced by Aboriginal and Torres Strait Islander peoples. With a focus on truth telling, the students viewed digitised enactments of historical moments from an Aboriginal perspective and all material that the students engaged with was created, written, conceptualised and narrated by an Aboriginal person. After that, the students viewed a collection of contemporary and traditional Aboriginal art, encountered Country on a guided walk, created visual artwork in an art studio and engaged in a session of yarn sharing, poetry reading and drama. The programme incorporated the principles of experiential education and included the use of metaphors, story and place making to help students' cross cultures and build skills needed to thrive in dynamic futures. The programme assisted students to upskill towards their futures with capacities that included empathy, intercultural competence, and cultural humility. Indeed, it empowered student connection to Country and encouraged the youth to re-examine the ways in which they engaged with Indigenous cultures in their home country.

Example 4 describes the importance of Indigenous story mapping, sharing and telling in schools through the discussion of a children's book 'kunanyi Our Living Story'. The book was developed by Sarah Jane Moore as a home reader. Moore conceptualised the book because she encountered a lack of local story, Indigenous identity and Aboriginal perspective in the reading material in her son's first three years at school. She wrote the book for future generations of students so that they would encounter rich and storied examples of Aboriginal land, self and cultural identity as they encountered school.

kunanyi looks over our school

One day we were invited to listen and learn about the mountain.

(excerpt from kunanyi our living story by Sarah Jane Moore)



*Front and back cover of the kunanyi our living story book. Source: Moore, 2017.*

Moore wrote it for non-Aboriginal students and their families to develop understandings of the traditional naming of kunanyi and how sacred the mountain was for Aboriginal peoples and their families. Indeed, the book emerged from place-based story work that responded to deep, creative and imaginative connections and listening from, with and to children.

We listened. We danced. We learned.  
We shared the living stories of our mountain.  
(excerpt from kunanyi our living story by Sarah Jane Moore)

The book evolved from Connecting to Country family workshops held on the sacred mountain of kunanyi in lutruwita Tasmania. The family fun days on kunanyi were led by a traditional custodian who shared culture, song, dance and story with parents, care givers, children and teachers who travelled together to the mountain kunanyi to play, listen, learn, dance and story. The Aboriginal children enrolled at the primary school chose non-Aboriginal learning partners to join them on their excursion. The illustrations were collected, scanned and re-interpreted digitally by Tasmanian based designer Laura Wilkinson in workshops held at the school the year following the Connecting to Country mountain experiences and in this way the book was cumulative, organic and fluid in its generation and evolution. Students who participated in the on Country learning days with their families made drawings on paper with charcoal, ochre, chinks, crayons and pencils and exhibited their drawings in the school whilst senior students made a digital short film about their experiences on the mountain days of learning. This short film was shown to the school community and entered into a local children's short film festival where family, friends and community members were able to view and enjoy it in online and off line iterations.

The book was an important investment in the futures of children across the island state and 500 books printed and given away to principals to embed in school libraries and reading programmes. The book was launched in the school where it was created with a drop everything and read event (DEAR) to celebrate Indigenous Literacy Day in 2016. The book continues to be read in schools and homes across lutruwita Tasmania and is a case study that demonstrates the importance of the recognition of Aboriginal cultures as dynamic, living cultures, visible, visceral and powerful.



The final example was hosted by the University of Guam in 2017 and facilitated by Moore. The digitised (online) and face to face artistic residency placed Moore as a lecturer, workshop facilitator and artistic practitioner. The students began their journey with the facilitator through the digital interface. Moore wrote each student a letter, shared her poetry, asked them questions about themselves and asked them to begin drawing, journaling and writing about themselves, their cultures, customs and local traditions. The visual art making, theatre and performance provocations delivered by Moore began in the digital realm, through the sharing of poetry, images and stories and followed by live performance, story-telling and yarnning circles. The workshops democratised the learning space through offering local students creative voice. Creativities were explored as an agent for change, a voice for Reconciliation, and a mode of and power for islanders living in Guam and attending the University. Students were encouraged to reflect on and view their own creativities and life stories as rich teaching tools. The local was presented as an abundant and authentic source of learning to inform teaching practise and pedagogy. Creativity was recognised as a vital literacy to be fostered and honoured, and living stories were enacted through the sharing of food, the witnessing of story and the sharing of a hunger for change.

The sessions were facilitated by Moore and supported and informed by Guam-based American born musician and educator Dr Dean Olah. The pedagogical approach conceptualised by the two creative artists and educators marked a change from traditional Anglo Western educational delivery formats and explored themes of belonging through oral and aural story sharing, collaborating and performing. Moore and Olah planned the residency via email and skype after meeting at a conference where Moore shared her kunanyi our living story presentation through song, story, poetry, image which inspired Olah.

Moore also worked and shared with Chamorro revitalisation Elder Joey Franquez who subsequently tutored Moore online in the singing of the Chamorro song Si Sirena when she returned to Tasmania. Moore rehearsed offline, shared online and Joey listened live and digitally to her singing of the wondrous mermaid story from the deep Oceanic traditions of the storying of love and loss. This experience also led to more collaboration between Moore and Olah: from sharing their futures-based modelling of Reconciliation pedagogy (e.g., reflexive practice) with Oceanic colleagues in New Caledonia to a workshop in Aotearoa New Zealand where Olah story shared and embedded his findings and learnings in the weaving and story circle and Moore sang her song Sir Sirena live and in online versions and social media platforms. Australian born Moore and American born Olah and Guam born Joey Franquez emerge from this residency as connectors and connections of relativity, relationship and relatedness. They are collaborators and friends who vision futures of inclusion, voice and equity for their ancestors, students, families, children and grandchildren.

## Lessons for futures; policy and practice

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Whilst conceptualising futures frameworks, we have asked each other the following question:

What can formal and non-formal education systems learn from Indigenous knowledge systems, ways of knowing, being and practices?

Together, we posed the scenario where Indigenising, or developing education for a sustainable future does not involve adding selective pieces of Indigenous content to the existing curricular, textbooks, or extra-curricular activities. Rather, we propose a framework that calls for stepping back in order to reassess, rethink, and reimagine what education should and can be. We have done this in order to imagine a world that redresses injustices, integrates diversity of being and doing, and sustains the planet. Our framing relies on Indigenous

intergenerational and transgenerational processes. A range of stakeholders are welcomed to participate in developing futures. Indigenous stakeholders are listened to and their old and new knowledges shape, envision and plan for a sustainable life. Digitised iterations of custodial knowledges sit alongside oral, aural, and creative literacies in the future that we imagine; and our vision includes Elders, community members, youth and children, educators, artists, parents as stakeholders, transformers and agents for change. Another important lesson in ensuring effective engagement of diverse stakeholders is the acceptance of underlying Indigenous value systems where harmonious and just relationships and interrelationships are nurtured. This futures framework embodies a sense of relatedness. Community is a focus and vulnerable individuals are embraced and cared for in futures that are collective, cooperative and connected. Within these futures, we hope for learning that never ends, as community members of all ages are consistently and meaningfully involved in reflection, discovery, collaboration, dialogue, shared meaning and knowledge construction. Learning is from and with others and this drives futures where resources are shared and all lives are valued.

The next lesson is that the local should be honoured and seen as abundant so that stakeholders learn to understand the limitations of the available resources and their sustainable use, be mindful and reflective of their impact on the environment and other human beings. This framework has a strong sense of responsibility to care for the local/Healthy Country and calls for reliance on local knowledges, stories, values, and relationships. This leads to culturally-and contextually-sensitive, place-specific curricular and pedagogy. Another lesson that we believe will secure healthy, happy futures that honour Indigenous ways of thinking is that education should be holistic and seek to protect physical, cultural, emotional and spiritual dimensions of health. Strengthening learners' physical and emotional health, identities, self-confidence, self-respect, sense of belonging will secure healthy futures. Developing awareness of oneself, one's roots, and history will also lead to the strengthening of culture. Truth telling has a role here as does the passing down of the need to care for, protect, and secure the vitality, prosperity, and health of natural environments, communities, and homes.

The final lesson of our Reconciliation-informed futures framework is that Indigenised education is lived and not simply taught. Indigenous ways of learning, existing, and working with others must be experiential. Praxis that teaches learners to be adaptive, reflective and reflexive will nourish futures from within. Indeed, education that adopts imaginative and creative approaches will engage and connect body, mind, sense and emotion. This approach will heal and assist to acknowledge and move on from the deep hurt that colonisation has embodied. This approach is deeply healing from lands stolen, built upon and ignored. The framework includes stories, narratives, performative inquiry, singing, drawing, creative writing, dancing, and other arts-based methods that support learners' self-reflection and the development of empathy and humility. Education must work to become transdisciplinary and interdisciplinary. It must embrace the Indigenous practices of utilising the environment so that learners can relate to, work with and care for not only their own homes and classrooms but the natural environment, their communities, oceans, rivers, deserts and lands.

## Conclusion

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We advocate that Indigenous knowledge systems and ways of knowing will support sustainable lives and futures.

We dream of times where past, present and futures merge in hopeful and happy places where Indigenous knowledges protect, nurture, lead and sustain.

Moore, July 2020

In this paper, we imagined futures that have symbolically, publicly and practically acknowledged the deep hurt and sufferings inflicted by the colonisation process and education systems that have privileged some at the expense of others and have reformed the ways in which they operate. Indeed, we envisaged futures where the exclusion of Indigenous knowledges, approaches, and individuals are a thing of the past. Our worlding together envisaged futures that acknowledge and integrate Indigenous perspectives, histories, ways of knowing and being. Our writing imagined times to come where Indigenous cultural practice and thinking drives change and creates sustainable pathways for democratic participation in education. We write towards a future that is expansive, storied, rich and threaded with Country, ancient wisdoms and fresh approaches to the sharing of living and traditional knowledges.

You world  
I listen.  
You write  
I weave.  
You sleep  
I walk.  
You dream  
I gather.  
I lean on the ancient, breathe salt and chew seaweed.  
I sing to you.  
Out loud.

S.J. Moore as part of her Worlding with Oysters poetry series, July 2020.

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Sarah Jane and Yulia acknowledge Country together. Always was, always will be Aboriginal lands and sea Countries.

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