



The Australian Journal of **INDIGENOUS EDUCATION**

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INTRODUCTION

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The 2008 Indigenous Studies and Indigenous Knowledge Conference was held in Hobart, 2-4 July. Hosted by the Riawunna Centre and the School of Sociology and Social Work at the University of Tasmania, the event drew more than a hundred participants. The focus of the conference was the place of Indigenous knowledges within the "Education Revolution" and how to include Indigenous content, perspectives and knowledges within degree programs. Our four keynote speakers Martin Nakata from the University of Technology Sydney, Aileen Moreton-Robinson from the Queensland University of Technology, Ian Anderson from University of Melbourne and Karen Martin from Southern Cross University all addressed a different aspect of this theme. Together, with our dinner speaker the Aboriginal and Torres Strait Islander Social Justice Commissioner and acting Race Discrimination Commissioner Tom Calma, these Indigenous scholars set the context for our engagement.

As in previous Indigenous Studies and Indigenous Knowledge Conferences in 2006 and 2007, the quality of the work presented in 2008 was outstanding and this special supplementary edition of *The Australian Journal of Indigenous Education* extends the forum provided by the conference to a wider audience. These seven papers provide examples of the depth of contemporary Indigenous scholarship with a connecting thematic of the authors' approach to Indigenous studies and Indigenous knowledge via projects, research or case studies. This similarity is mediated by the range and scope of scholarship undertaken. In the first article Patsy Cameron and Linn Miller develop their Indigenous historical research methodology. *Carne Neemerranner*, literally "telling ground", is embodied, relational and place-based in that it is receptive to existential dimensions of spatial symmetry, the locatedness of participants as experiencing subjects and historical circumstance as the interpreted object. The authors' practice of *Carne Neemerranner* is manifested in a retracing of the journey to the meeting of George Augustus Robinson and Tasmanian leader, Mannalargenna. In the next article Bronwyn Fredericks exposes the epistemic violence lurking within academic spaces and its use to marginalise, denigrate and exploit Indigenous people. Using her own experiences as a case study she renders explicit how an overt agenda of "Indigenous inclusion" can operate physically and epistemically to institutionally entrench white race privilege and racialised subjectivity. Greg Blyton's article also

engages with contemporary race relations through his challenge to the hegemonic but unproven discourse of European introduced disease as responsible for the rapid Aboriginal depopulation in south-eastern New South Wales post-colonisation. Rather than an historical accuracy, Blyton argues that the narrative of disease as causative operates as a Eurocentric historical perspective to neutralise explorations of the large number of Aboriginal people killed in the process of colonisation. In Daphne Nash's paper the contingent, contextual and culturally defined changing nature of Indigenous knowledge is explored. Using examples of Koori art from the south coast of New South Wales, Nash extrapolates how these reflect a changing of Indigenous cultural knowledge that is resilient as well as transformative. She concludes that these Koori people are actively reconstructing and representing their knowledge of the relationship between people and place.

The next three articles encapsulate different aspects of the "doing" of Indigenous studies within higher education. In Robyn Ober's paper the theoretical development and empirical base of the philosophy and practice of both-ways education are demonstrated. Built on an overview of the historical journey of both-ways within the Northern Territory Indigenous tertiary education sector, Ober overlays this context with the learnings gained via her research project on both-ways learning, explaining the three core principles of her model: shared learning, student-centred learning and strengthening Indigenous identity. Clair Andersen's work also highlights the Indigenous presence within our universities in her successful model to develop cultural competence for non-Indigenous practitioners in health related courses. Citing the "Indigenous Footprints on Health Science Knowledges" project at the University of Tasmania Andersen demonstrates how the four structured stages: awareness, foundations, integration, and consolidation operationalise the core cultural competencies of cultural awareness, cultural safety, cultural security and cultural respect for students. In the final paper, Vivian Hauser, Catherine Howlett and Chris Matthews focus on the topical subject of Indigenising the curriculum within tertiary education. Drawing on their research into how the tertiary science curriculum has been indigenised within Canada the authors conclude that an Indigenous curricular can increase Indigenous student representation, but tensions around ontological pluralism and imposed financial and time constraints by the host university can blunt their impact.

In this special supplementary edition we also want to take the opportunity to thank Jaime Cave for her excellent work in organising the conference, tirelessly attending to delegates needs during the event and the subsequent administration involved in progressing the submission review process for this special edition. We would also like to thank

The Australian Journal of Indigenous Education for publishing this special supplement. Finally, we encourage your participation in the 2009 Indigenous Studies and Indigenous Knowledge Conference to be held in Perth, 30 November – 1 December, hosted by the School of Indigenous Studies at the University of Western Australia and the University of Notre Dame.

■ About the authors

Clair Anderson, guest co-editor for this supplementary edition, has Yanyuwa and Gunggalida clan connections in the Gulf country of Northern Australia. She began her education in the Northern Territory before continuing schooling in Tasmania, where she completed high school and a Bachelor of Education at the University of Tasmania. Currently, Clair is Director of the Riawunna Centre at the University of Tasmania and her research interests are in improving education and training pathways for Aboriginal and Torres Strait Islander students, and the development of appropriate learning resources.

Maggie Walter (PhD), guest co-editor for this supplementary edition, is a palawa woman from northern Tasmania. She is a Senior Lecturer with the School of Sociology and Social Work at the University of Tasmania and was previously the academic director at Riawunna, the University's Indigenous Education Centre. Her teaching and research interests centre on social and policy issues relating to Indigenous peoples, inequality and families and she publishes across these areas.