Introduction

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Indigenous Australian studies, also called Aboriginal and Torres Strait Islander studies, is an expanding discipline in universities across Australia (Nakata, 2004). As a discipline in its own right, Indigenous Australian studies plays an important role in teaching students about Australia's colonial history and benefits both non-Indigenous and Indigenous students by teaching them about Australia's rich and shared cultural heritage (Craven, 1999, pp. 23–25). Such teaching and learning seeks to actively discuss and deconstruct historical and contemporary entanglements between Indigenous and non-Indigenous Australians and, in doing so, help build better working relationships between Indigenous and non-Indigenous Australians. As educators in this discipline, it is important for us to find pedagogical approaches which make space for these topics to be accessed, understood, discussed and engaged with in meaningful ways.

This Special Issue of *The Australian Journal of Indigenous Education* (*AJIE*) presents the outcomes of a 2-year Australian Learning and Teaching Council (ALTC)-funded curriculum renewal project that set out to broadly explore current teaching and learning practice in Indigenous Australian studies. More specifically, the project entitled 'Exploring Problem-Based Learning pedagogy as transformative education in Indigenous Australian studies' sought to understand the ways in which teaching and learning in Indigenous Australian studies can transform tertiary education as a pathway to social justice and empowerment for Indigenous peoples. The study took place in five key centres: The University of Queensland, Monash University, University of Technology, Sydney, Charles Darwin University, and University of Newcastle. The original aim of the project was to evaluate the effectiveness of 'Problem-Based Learning' (PBL) as transformative education in Indigenous Australian studies at tertiary level, as this method is used in many Indigenous Australian studies classrooms in preference to other approaches. However, despite the possibilities it holds for transformative

teaching and learning, only a small amount of work has been done to research the application of PBL in this discipline (Mackinlay, Thatcher, & Seldon, 2004) or indeed the Arts and Humanities as a whole (Hutchings & O'Rourke, 2002; Morkuneine, 2005). What we do now from the research by Hutchings and O'Rourke, Mackinlay et al. and Morkuneine, however, is that when applied to contemporary real-world social issues, PBL can provide an educational experience that is socially transforming, emancipatory, and provides students with the skills to 'view the world as a place where their actions might make a difference' (Ross & Hurlbert, 2004, p. 82). Thus, the project aims were to:

- evaluate the effectiveness of PBL as transformative education in Indigenous Australian studies at tertiary level
- explore the relationship between Indigenous pedagogies and PBL
- understand the ways in which PBL in Indigenous Australian studies works as transformative education
- explore how it can transform tertiary education as a pathway to social justice and empowerment for Aboriginal and Torres Strait Islander peoples
- provide a forum for discussion with other universities that engage in teaching Indigenous studies on an ongoing basis.

As these questions reveal, the driving agenda behind our research was to explore the possibilities PBL holds for opening up an engaged, dialogic, reflective and critical classroom. Framed in this way, the goals of PBL and transformative education are not dissimilar — both intend to

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engage rather than educate, democratise rather than dictate knowledge, critically question and reflect upon rather than control and censor what we can know, and actively transform instead of passively inform. In this project we aimed to explore PBL as an alternative pedagogical approach that can work against the limitations of a classroom to create, as hooks puts it, a 'location of possibility' (1994, p. 207).

Positioning Ourselves and the Team

Prior to beginning this project, Liz (Elizabeth Mackinlay) had been using PBL processes in her Indigenous Australian studies classrooms at The University of Queensland since 1997, and this became the inspiration behind our research — that is, to explore whether or not PBL is as transformative as we think it is in the context of Aboriginal and Torres Strait Islander studies. Liz is a non-Indigenous woman who grew up on Watharung country in Western Victoria. She began her academic career in ethnomusicology in 1994 working with Yanyuwa, Garrwa, Mara and Kudanji people in the remote town of Burrulula in the southwest Gulf of Carpentaria in the Northern Territory. She is married to a Yanyuwa man and is mother to their two children. Over time, her research focus has turned to her positioning as a non-Indigenous woman and the rights, roles, and responsibilities she has in relation to respect and representation of Indigenous knowledges. Liz's work has increasingly focused on issues of social justice and education for Aboriginal and Torres Strait Islander people (e.g., Mackinlay, in press) and in recent years she has become passionate about the power and privilege that non-Indigenous educators have to enact pedagogy that is ultimately about empowerment and self-determination for Indigenous Australians. Liz's role in this project was to provide overarching leadership on the project and write and prepare the final report and develop practical resources for the website with Project Manager Katelyn Barney.

Like Liz, Katelyn Barney's background is in music and Indigenous studies, and she completed a PhD working with Indigenous women performing contemporary music in 2006. Since then her research has shifted to a collaborative framework and she has undertaken a number of research partnerships with Indigenous researchers and colleagues (e.g., Barney & Solomon, 2010; Barney & Proud, 2010). Kate has also worked on a number of teaching and learning projects as part of her role in the Aboriginal and Torres Strait Islander Studies Unit at The University of Queensland. This ALTC project has given her space to further collaborate with Indigenous colleagues. Kate's specific role was to work closely with the project team to collect and analyse data on each of their individual courses, manage and summarise the data for the project team, undertake overarching analysis of all data collected with Liz, organise Reference Group meetings, write and prepare the final report, and develop practical resources for the website with Liz.

While we recognise that there are multiple perspectives and opinions in relation to the issue of whether non-Indigenous people should engage in acts of representation about, with and for Indigenous Australian peoples, knowledges and cultures, the project team consists of both Indigenous and non-Indigenous members and represents in many ways the call from Aboriginal and Torres Strait Islander peoples for non-Indigenous people to enter into meaningful dialogues with one another so as to bring about a reconciled Australia. Heidi Norman is Senior Lecturer in Social and Political Change, University of Technology, Sydney. Her family descend from the Gamilaroi nation in north-western New South Wales. John Maynard is an Australian Research Council Indigenous Research Fellow at the University of Newcastle and his traditional roots lie with the Worimi people of Port Stephens. John Bradley is Reader in the Centre for Australian Indigenous Studies at Monash University, where he teaches Indigenous studies, anthropology and Australian identity. Greg Williams is acting Head of School of Australian Indigenous Knowledge Systems. Cat Kutay is a research engineer at the University of New South Wales, working in Indigenous Knowledge Management and Language Teaching resources. Sean Ulm is a lecturer in anthropology at James Cook University, and Ian Lilley is Professor in Aboriginal and Torres Strait Islander Studies at The University of Queensland.

Our reference group consisted of three Indigenous Australian scholars: Steve Larkin is Pro Vice-Chancellor, Indigenous Leadership, Charles Darwin University; Clair Anderson is Director of the Riawunna Centre at the University of Tasmania and has Yanyuwa clan connections in the Gulf country of Northern Australia; and Lynette Russell is Director of Centre for Australian Indigenous Studies, Monash University. Their role was to attend the three Reference Group meetings, participate in discussions and provide consultation and feedback to project team members. Carmen Robertson, from the University of Regina, was our external evaluator. She is a First Nations Canadian and has a strong commitment to Indigenous education in global contexts. Her role was to participate in online meetings and discussions and to attend the final Reference Group meeting and evaluate the outcomes of our project in December, 2011.

The Case Studies

In this project five case studies were undertaken as part of the research approach to explore teaching and learning practices in Indigenous Australian studies (see Figure 1 for a visual summary). Each university partner represented one of the case studies and research sites and various forms of qualitative data were collected which included: student free-writes (pre- and post-responses); student
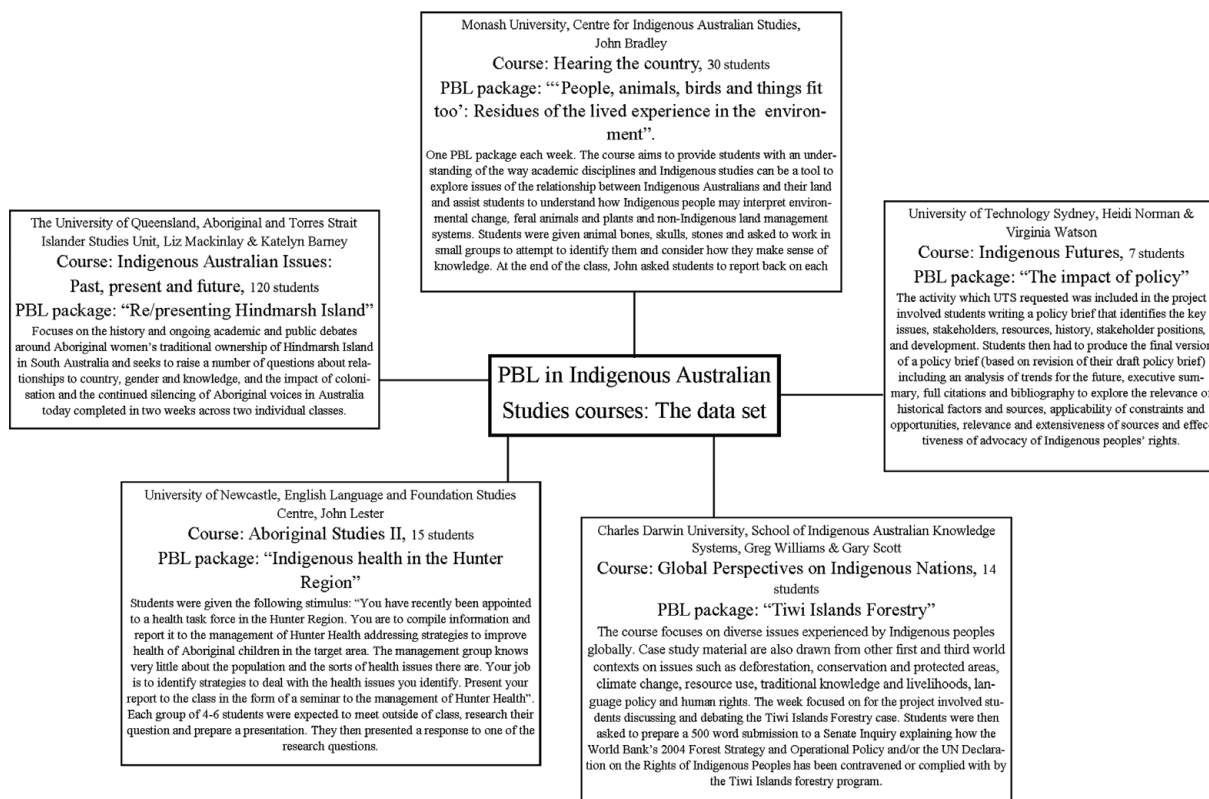
The University of Queensland, Aboriginal and Torres Strait Islander Studies Unit, Liz Mackinlay & Katelyn Barney
Course: Indigenous Australian Issues: Past, present and future, 120 students
PBL package: "Re/presenting Hindmarsh Island"
Focuses on the history and ongoing academic and public debates around Aboriginal women's traditional ownership of Hindmarsh Island in South Australia and seeks to raise a number of questions about relationships to country, gender and knowledge, and the impact of colonisation and the continued silencing of Aboriginal voices in Australia today completed in two weeks across two individual classes.

Monash University, Centre for Indigenous Australian Studies, John Bradley
Course: Hearing the country, 30 students
PBL package: "'People, animals, birds and things fit too': Residues of the lived experience in the environment".
One PBL package each week. The course aims to provide students with an understanding of the way academic disciplines and Indigenous studies can be a tool to explore issues of the relationship between Indigenous Australians and their land and assist students to understand how Indigenous people may interpret environmental change, feral animals and plants and non-Indigenous land management systems. Students were given animal bones, skulls, stones and asked to work in small groups to attempt to identify them and consider how they make sense of knowledge. At the end of the class, John asked students to report back on each

University of Technology Sydney, Heidi Norman & Virginia Watson
Course: Indigenous Futures, 7 students
PBL package: "The impact of policy"
The activity which UTS requested was included in the project involved students writing a policy brief that identifies the key issues, stakeholders, resources, history, stakeholder positions, and development. Students then had to produce the final version of a policy brief (based on revision of their draft policy brief) including an analysis of trends for the future, executive summary, full citations and bibliography to explore the relevance of historical factors and sources, applicability of constraints and opportunities, relevance and extensiveness of sources and effectiveness of advocacy of Indigenous peoples' rights.

PBL in Indigenous Australian Studies courses: The data set

University of Newcastle, English Language and Foundation Studies Centre, John Lester
Course: Aboriginal Studies II, 15 students
PBL package: "Indigenous health in the Hunter Region"
Students were given the following stimulus: "You have recently been appointed to a health task force in the Hunter Region. You are to compile information and report it to the management of Hunter Health addressing strategies to improve health of Aboriginal children in the target area. The management group knows very little about the population and the sorts of health issues there are. Your job is to identify strategies to deal with the health issues you identify. Present your report to the class in the form of a seminar to the management of Hunter Health". Each group of 4-6 students were expected to meet outside of class, research their question and prepare a presentation. They then presented a response to one of the research questions.

Charles Darwin University, School of Indigenous Australian Knowledge Systems, Greg Williams & Gary Scott
Course: Global Perspectives on Indigenous Nations, 14 students
PBL package: "Tiwi Islands Forestry"
The course focuses on diverse issues experienced by Indigenous peoples globally. Case study material are also drawn from other first and third world contexts on issues such as deforestation, conservation and protected areas, climate change, resource use, traditional knowledge and livelihoods, language policy and human rights. The week focused on for the project involved students discussing and debating the Tiwi Islands Forestry case. Students were asked to prepare a 500 word submission to a Senate Inquiry explaining how the World Bank's 2004 Forest Strategy and Operational Policy and/or the UN Declaration on the Rights of Indigenous Peoples has been contravened or complied with by the Tiwi Islands forestry program.

FIGURE 1

A visual summary of the five case studies.

focus group discussions; lecturer reflections; and classroom observations. We now describe each of the case studies and research sites in more detail.

Case Study 1: The University of Queensland. The course focused on in the pilot study at The University of Queensland, called 'Indigenous Australian Issues: Past, Present, Future'. It is a multidisciplinary course drawing extensively upon Indigenous Australian history and culture to provide insight into contemporary Australian issues. As well as providing a series of lectures from an academic viewpoint, the course is supported by Problem-Based Learning (PBL) packages and draws upon the experiences of Aboriginal and Torres Strait Islander people from a diverse range of backgrounds. The course had an enrolment number of 120 first-year students (including three Indigenous Australian students) drawn from a wide variety of disciplines, including arts, education, journalism and engineering, and it is a popular course with incoming international exchange students.

The PBL package used was titled 'Re/presenting Hindmarsh Island: Aboriginal women's business'. The PBL package focused on the history and ongoing academic and public debates around Aboriginal women's traditional ownership of Hindmarsh Island in South Australia and seeks to raise a number of questions about relationships to country, gender and knowledge, and the impact

of colonisation and the continued silencing of Aboriginal voices in Australia today. It is completed in 2 weeks across two individual classes. In the first class the students were given an introduction to the learning material in the form of a handout about the historical background to the Hindmarsh Island case. The main stimulus material which followed was a short video excerpt from the *60 Minutes* story titled 'Funny business' (Tarnished Images, 1994) where well-known reporter Richard Carlton reported on the 'facts' of the case and questioned the legitimacy of Aboriginal women's claims to ownership. Working in groups, students formulated inquiry questions which they then took away and researched between classes. The following week, the results of each group's research were shared with the entire cohort and bigger picture questions were asked about gender, race, politics, power and knowledge in relation to ownership of land by Indigenous Australian peoples.

Case Study 2: Monash University. The course focused on at Monash University was titled 'Hearing the Country', and is coordinated by John Bradley through the Centre for Australian Indigenous Studies. The course involves different PBL packages each week, facilitated by John. The content of these packages are negotiated on a yearly basis with Yanyuwa people at Borroloola with whom John has strong, long-term relationships. Students come from

Indigenous Australian studies, anthropology, archaeology and increasingly from biological, geographical and environmental sciences. The course aims to provide students with an understanding of the way academic disciplines and Indigenous studies can be a tool to explore issues of the relationship between Indigenous Australians and their land and assist students to understand how Indigenous people may interpret environmental change, feral animals and plants and non-Indigenous land management systems. The course also discusses some of the key issues associated with Indigenous perceptions and knowledge of the environment and associated biota, and how Western scientific approaches to the environment can work with such understandings without causing offence or shutting out Indigenous knowledge. The Project Manager travelled to Monash during week 5 of the course, where students undertook a PBL titled '"People, animals, birds and things fit too": Residues of the lived experience in the environment'. There were 30 students in the class (all non-Indigenous students). Students were given animal bones, skulls, and stones and asked to work in small groups to attempt to identify them and consider how they make sense of knowledge. At the end of the class, John asked students to report back on each item and then gave a wrap up of the discussion.

Case Study 3: University of Newcastle. The course focused on at University of Newcastle was called 'Aboriginal Studies II' as part of English Language and Foundation Studies Centre, and coordinated by John Lester. The course description states that 'Students will examine contemporary Aboriginal and Torres Strait Islander Australia, examining issues such as poverty, political movements, families and changing lifestyles'. The course utilises a blend of traditional lectures with PBL exercises through group presentation tasks. Students work with the lecturer, John, as a resource towards solving set activities in group work on presentations regarding one of the three topics that also utilise resources such as the library, videos, the internet and many other resources to seek legitimate answers to problem scenarios given. In semester 2, 2010, there were 15 students (including 6 Indigenous students). One of the PBL activities focused on Indigenous health in the Hunter Region. Students were given the following stimulus:

> *You have recently been appointed to a health task force in the Hunter Region. You are to compile information and report it to the management of Hunter Health addressing strategies to improve health of Aboriginal children in the target area. The management group knows very little about the population and the sorts of health issues there are. Your job is to identify strategies to deal with the health issues you identify. Present you report to the class in the form of a seminar to the management of Hunter Health.*

Each group of four–six students were expected to meet outside of class, research their question and prepare a presentation. They then presented a response to one of the research questions. Each presentation took the following form:

- 5 minutes set-up; this may include handouts to audience or PowerPoint presentation
- 25–35 minute presentation
- 5-minute questions.

Case Study 4: Charles Darwin University. The course at Charles Darwin University was titled 'Global Perspectives on Indigenous Nations', and coordinated by Greg Williams and Gary Scott. In 2010, there were only four internal students and ten external (all non-Indigenous) students. The course focuses on diverse issues experienced by Indigenous peoples globally, including Japan, Scandinavia, Canada, the United States and New Zealand. Case study material are also drawn from other first and third world contexts on issues such as deforestation, conservation and protected areas, climate change, resource use, traditional knowledge and livelihoods, language policy and human rights. The week focused on for the project involved students discussing and debating the Tiwi Islands Forestry case. Students were then asked to prepare a 500-word submission to a Senate Inquiry explaining how the World Bank's 2004 Forest Strategy and Operational Policy and/or the UN Declaration on the Rights of Indigenous Peoples has been contravened or complied with by the Tiwi Islands forestry program.

Case Study 5: University of Technology, Sydney. The course focused on at University of Technology, Sydney (UTS) was titled 'Indigenous Futures' and was coordinated by Virginia Watson. The course aims to discuss the issues involved in debates about Indigenous peoples' rights; analyse the legal, normative and empirical dimensions of various philosophical and policy approaches to Indigenous rights; evaluate approaches using comparative perspectives; and analyse cases and issues using evidence and argument and incorporate Indigenous peoples' perspectives and understandings of their rights and interests. Seminars involve students in a variety of activities, including PBL groups, nontraditional group presentations, as well as formal debates. The aim of each seminar is to provide students with the opportunity to articulate questions, ideas and arguments in relation to the contested nature of Indigenous rights and to develop the communication skills necessary for effective application of evidence and argument. There were seven students in the class, all of whom were non-Indigenous. The activity which UTS requested was included in the project, and involved students writing a policy brief that identifies the key issues, stakeholders, resources, history, stakeholder positions, and development. Students then had to produce the final version of a policy brief (based on revision of their draft policy brief), including an analysis of trends for the future, executive summary, full citations and bibliography to explore the
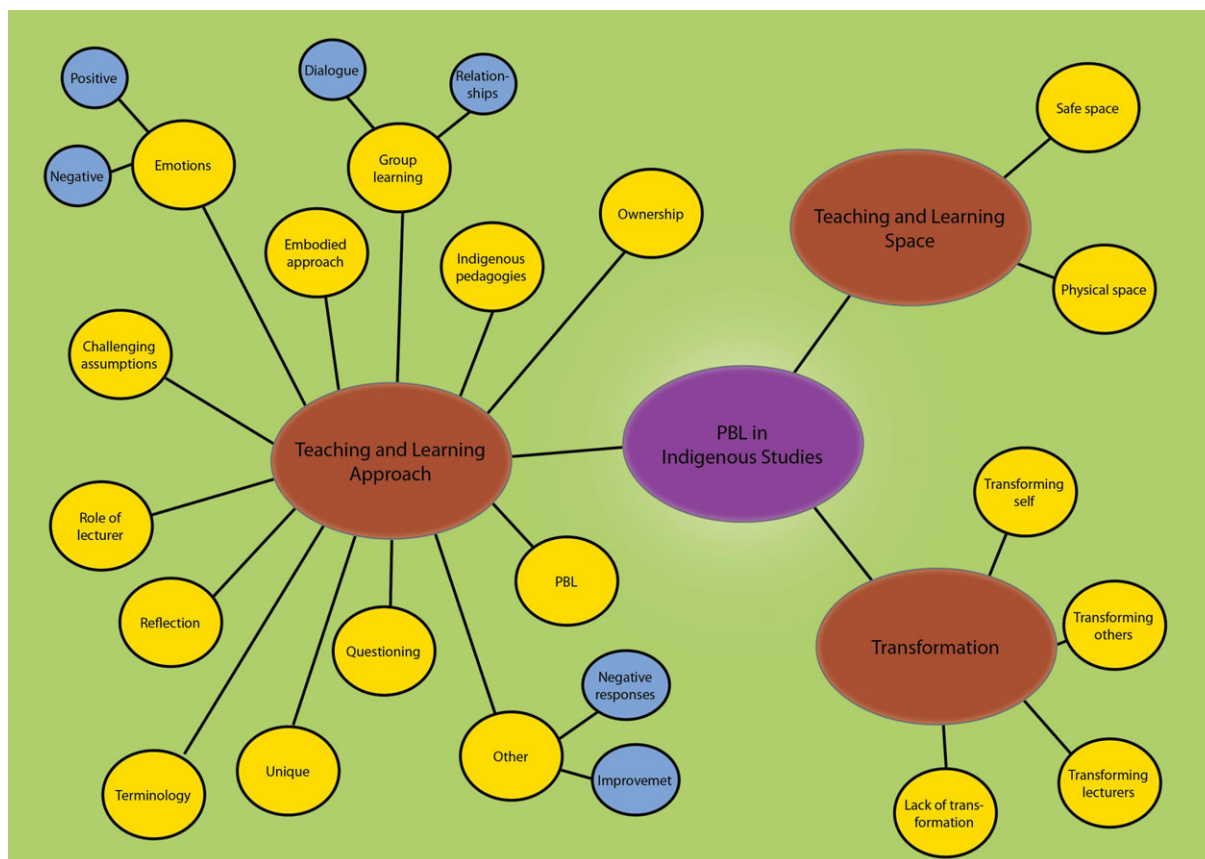
FIGURE 2
(Colour online) Themes in the data.

relevance of historical factors and sources, applicability of constraints and opportunities, relevance and extensiveness of sources and effectiveness of advocacy of Indigenous peoples' rights.

Themes in the Data

The data from focus group discussions with students, pre and post questionnaires from students, lecturer reflections and classroom observations were analysed using NVivo software. Three central themes emerged: PEARL as a teaching and learning approach; the teaching and learning space created by PEARL; and the links between PEARL, transformation and transformative education. Figure 2 illustrates the three central themes and their respective subthemes. These are taken up in various ways by the papers in this issue.

Key Outcomes

Pearls not Problems: A Change in Terminology. A key outcome of this project has been a change in terminology — PBL has become PEARL. While we started with the term 'PBL', it became clear as the project progressed that the terminology we were using was not politically or pedagogically appropriate. As we began to analyse the

data and discuss the implications of our findings, the research team became increasingly uncomfortable with the colonial underpinnings and associations of the term 'Problem-Based Learning' and began to explore the possibility of redefining what we do as something else entirely. The shift from PBL to PEARL was unexpected but has resulted in exciting possibilities for migrating and extending theories of teaching and learning in Indigenous Australian studies into critical pedagogy and critical race studies, a discussion taken up in detail by Mackinlay and Barney in their article titled 'Pearls not problems' in this issue.

Teaching4Change: A Website. A website (www.teaching4 change.edu.au) is one of the key outcomes of this project. Teaching4Change shares the results of this project and provides a forum for discussion with other universities that engage in teaching Indigenous studies on an ongoing basis. The name of the website 'Teaching4Change' represents four levels of education '— early childhood, primary, secondary and tertiary.

The website is themed around a painting entitled 'Spreading your Wings' by Brisbane-based Aboriginal artist Denise Proud (Figure 3). Set on a wattle green background, the painting features five circles, in blue, pur-

FIGURE 3
(Colour online) *Spreading your Wings,* Denise Proud (2011).

ple, green, pink and yellow, to represent the universities where the case studies were undertaken as part of the project.

The University of Queensland is represented by the blue circle as the lead university on the project and the collaborating universities — University of Technology, Sydney, Monash University, University of Newcastle and Charles Darwin University — are symbolised by the other circles. The circles also represent the cocoon or safe space where students can gain knowledge about Indigenous ways of knowing, peoples and histories. The black and white shapes around the circles signify the students, both Indigenous and non-Indigenous, who enrol in Indigenous Australian studies. The students sit in circles demonstrating the meeting, sharing, dialogue and relationships that occur through PEARL in Indigenous Australian studies. The red tracks between the universities demonstrate the flow of knowledge and the collaboration that is occurring between the universities. The butterflies signify the process of growth, maturity, change and transformation which we believe occurs in student's understandings about Indigenous Australian peoples, histories, and cultures through the process of PEARL pedagogy. The background of green and yellow depicts wattle coming into flower when the seasons change symbolising the importance of having the climate 'right' for this transformation in student's understandings to occur.

The website includes the following practical resources for educators in Indigenous Australian studies:

- teaching and learning exemplars and resources for tertiary educators in Indigenous Australian studies

- a facility for submitting example teaching and learning scenarios and uploading video examples of Indigenous Australian studies classrooms using PEARL

- a guide to successful PEARL delivery in Indigenous Australian studies

- project publications, bibliography and useful links on teaching and learning Indigenous Australian studies

- information about PEARL as a teaching and learning approach

- information about the project, the project team and transformative education.

These practical tools will also assist educators outside Indigenous Australian studies in renewing their curriculum and classroom practices and enacting the goals of transformative education and learning. The website also creates a forum to strengthen the collaboration between the universities involved in the project by sharing resources and course materials. Presenting the website and its practical resources to educational bodies in each State will be a flow-on, long-term practical outcome to further develop and enhance the teaching and learning of Indigenous studies curriculum at primary and secondary level. The results from this project hold great potential for the further implementation of PEARL into primary and secondary classrooms, specifically in relation to pedagogical practice in embedding Indigenous perspectives. As discussed by Ma Rhea and Russell in this issue, the imperative for teachers to effectively, appropriately and ethically engage with Aboriginal and Torres Strait Islander knowledges, cultures and peoples in the content of their programs and the ways that such programs are taught is urgent, particularly given that

Indigenous perspectives are mandated across the curriculum at all levels of schooling in the National Curriculum. Further, the outcomes of the project will be extended into the tertiary arena of Indigenous Australian Studies by the newly established Australian Indigenous Studies Teaching and Learning Network (funded by the ALTC and led by Katelyn Barney, Cindy Shannon and Martin Nakata).

The Papers in this Volume

This volume brings together responses to PEARL from national and international academics, scholars and theorists in Indigenous Australian studies. The first article by Mackinlay and Barney theorises the shift from PBL to PEARL and draws upon critical race theory, transformative learning and critical pedagogy to explore the possibilities for changing in educational practice to align more closely with social justice agendas. Ma Rhea and Russell take us back through history and provide a much needed review of the development of Australian Indigenous studies in higher education. Their article makes the case that teaching and learning processes such as PBL reworked as PEARL is a feature of many programs in this discipline and the success of PEARL pedagogy in these contexts. The article by Bradley brings the reader inside his PBL classroom and explores a variety of PEARL as PBL examples to show the potential of this teaching and learning approach for transformation. Norman's article then invites us to engage in a conversation with Experience-Based Learning (EBL) expert David Boud on the relationships between PBL, EBL and PEARL. We then shift our focus to local educational settings. Andersen's work explores the potential of the PEARL resources provided on the 'Teaching4Change' website for inclusion in the transferral process of the National Curriculum to the classroom. She specifically makes reference to preservice teacher programs at the University of Tasmania and where PEARL pedagogy might potentially fit. The article by Kutay et al. discusses online tools for teaching Indigenous knowledge and narratives and considers the potential of PEARL teaching and learning in this educational environment. Robertson explores the ways in which PEARL can be used in an Indigenous art history course in Canada as transformative learning, and Mackinlay's reflective piece closes the volume with a provocation of PEARL as decolonising work.

An important aspect of the articles in this volume relates to the use of terminology. There are terms which are used alongside and also interchangeably to express the same concepts, ideas or contexts. 'Australian Indigenous studies', 'Indigenous studies', and 'Indigenous Australian studies' are used by different authors to refer to the disciplinary knowledge constructed, performed and discussed in educational contexts by, about and with Aboriginal and Torres Strait Islander peoples. In many ways, the articles in this volume represent a teaching and learning context in the midst of change — all of us are 'betwixt' and 'between' reconceptualising and re/performing PBL in a new way. A consequence of this is that a variety of terms such as 'PBL' and 'Experience-Based Learning' are employed by authors to refer to what we conceive of as 'PEARL'.

Conclusion

The project is about curriculum renewal and we believe, like Kovach, that 'curriculum makes space like nothing else I know in education. It can be a mighty tool of social justice for the marginalised' (Kovach, 2008, p. 6). Students enrol in courses in Indigenous Australian studies with a view to taking up employment in Indigenous affairs or Indigenous communities. Such courses seek to actively deconstruct historical and contemporary entanglements between Indigenous and non-Indigenous Australians and, in doing so, help build better working relationships between Indigenous and non-Indigenous Australians. The dialogic nature of PEARL provides an opportunity for students and lecturers to air and talk through the kinds of emotional and intellectual discomforts they are experiencing, and via this discursive exchange create the possibility to replace old ways of knowing and being with something new (Boler, 2004, p. 129).

The more we know and experience of PEARL pedagogy, the more we are convinced that it does have the potential to transform, that is, 'to affect a significant shift in perspective, epistemology, or moral level of the type envisaged by Kegan, Mezirow, Kohlberg and others' (Palmer & Zajonc, 2010, p. 105). PEARL makes space for us as teachers and learners to not only ask the questions, but to have patience with those that remain unresolved and to 'live the questions now' through imagination and empathy and thereby change the way we make intellectual and moral meaning of the world. It's all about trying to bridge gaps, between subject and object, our intellect and our emotion, between ourselves and others, and, Indigenous and non-Indigenous realities and relationships. PEARL's insistence on dialogue, emotion and embodied learning becomes a decolonising project which reveals, blurs, problematises and makes messy the complexities of race. We ask students to engage their thinking hearts and to engage in passionate thinking whereby they are able to ask difficult questions about the legacy of colonisation, whiteness, power and privilege in Australia and thereby engage emotionally, personally, politically and critically to develop a sense of empathy and relationship with Indigenous Australian peoples. PEARL creates this space to live 'connected lives' (Palmer, 1998). It is this aspect of PEARL that we feel holds the key to a 'pedagogy of possibility' in Indigenous Australian studies — PEARL provides a teaching and learning tool that can be used by educators working within and beyond Indigenous studies to improve their classroom practices, connect the personal and the political, achieve social justice agendas and transform student's

beliefs, actions and help build a better future for Indigenous Australians.

Acknowledgments

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