

Coloniality, Education and Indigenous Nation Building

Author

Meston, Troy A

Published

2022-10-06

Thesis Type

Thesis (PhD Doctorate)

School

School of Hum, Lang & Soc Sc

DOI

<https://doi.org/10.25904/1912/4684>

Copyright Statement

The author owns the copyright in this thesis, unless stated otherwise.

Downloaded from

<http://hdl.handle.net/10072/419474>

Griffith Research Online

<https://research-repository.griffith.edu.au>

Coloniality, Education and Indigenous Nation Building

Troy Meston (Bachelor of Education, Master of Education)

School of Humanities, Languages and Social Science

Arts, Education and Law

Griffith University

Submitted in fulfilment of the requirements of the degree of Doctor of Philosophy

December 2021

Abstract

This dissertation, “Coloniality, Education and Indigenous Nation Building”, is a post-qualitative meta-analysis that examines the continuing inability of the Australian schooling system to adequately service the needs of Indigenous learners.

The concepts of coloniality, education and Indigenous nation-building are used to establish the distinct parameters of my research locale. These tropes outline diffuse subtleties orchestrated to constrain Indigenous self-determination. Coloniality signifies the shift of Australia toward a modern nation, with its continuing strength contingent upon the “large-scale economic, political, spatial and ecological marginalisation of First Peoples” (Middleton, 2015, p. 564). While Indigenous nation-building denotes the “political, legal, spiritual, educational, and economic processes through which Indigenous peoples engage in order to build local capacity” (Castagno et al., 2016, p. 242), I align these tropes to deconstruct the current Australian school system.

My analysis is guided by the question, Why are Indigenous learners continuing to underachieve in Australian schools?, and three correlational research problems: (1) Schooling and its effect upon Indigenous learners; (2) Ineffectual Indigenous-themed education research; and (3) Australian education (coloniality) versus Indigenous nation--building (decolonisation). I interlink my research question with problems, so as to better disentangle subtle complexities I see associated with Indigenous learning in a constraining educational milieu.

The question of continuing Indigenous underachievement anchors this work, as above all, despite inter-governmental investment and monitoring, and an ever--increasing corpus of educational research, large-scale Indigenous success fails to translate. Given the persistent failures of recent investments, monitoring and research, I argue that Indigenous researchers require new methodological tools to understand the persistence of failure. I argue that despite advancing access for Indigenous Peoples to the academy, we have, in a very short timeframe, shifted from objects of research to participants, and now increasingly, producers of research. Given the rapid shift across a diaspora of exclusion to inclusion and leadership, I advocate for more reflection, critique, and discussion to better understand if, and where, agency can be found within our institutional participation, and academic proximity. Primarily, this dissertation functions to resolve a range of methodological tensions associated with Indigenous learners and the relationship they share with school and educational research.

Facilitating my examination of Indigenous learning is the development and application of Critical Indigenous Cartography, a multiple method innovation, that purposefully intertwines researcher within the world and the spaces of this research. I employ Critical Indigenous Cartography methodically, through staged, systematic processes, to chart intersections between Closing the Gap, the

Australian Curriculum, the National Program: Literacy and Numeracy, and the Australian Professional Standards for Teachers.

“Coloniality, Education and Indigenous Nation Building” concludes with a ‘map’ of Indigenous underachievement, revealing how schools operate to deliberately acculturate and stratify the Indigenous body politic. Emerging from this study⁷ is a reaffirmation for Indigenous communities and our allies, to view schools as apparatuses of power and deceit; as such, they should be viewed with appropriate respect and caution.

Statement of Originality

This work has not previously been submitted for a degree or diploma in any university. To the best of my knowledge and belief, the thesis contains no material previously published or written by another person except where due reference is made in the thesis itself.

16.12.2021

Signed

Date

Table of Contents

Abstract.....	i
Statement of Originality.....	iii
List of Figures.....	Error! Bookmark not defined.
List of Abbreviations	ix
Glossary	x
Acknowledgement of Country.....	xii
Acknowledgements.....	xiii
Preface: Reflexivity & Positionality	xiv
Chapter 1: Research Question, Problems, Design & Structure	1
1.1 Introduction.....	1
1.2 Structure and Design.....	5
1.3 Discourse of Authenticity and Deficit (DOAD)	11
1.4 Problem 1: Schooling and Its Effect upon Indigenous Learners.....	14
1.5 Problem 2: Ineffectual Indigenous-Themed Education Research (ITER)	20
1.6 Problem 3: Australian Education (Coloniality) versus Indigenous Nation Building (Decolonisation).....	27
1.7 Summary	33
Part 1 – Assembling Critical Indigenous Cartography	35
Chapter 2: Surveying & Mapping my Research Locale	36
2.1 Introduction.....	36
2.2 The Complexity of Sight and Agency: Centralising Method.....	36
2.3 The Research Locale.....	41
2.4 Philosophical Parameters	43
2.4.1 Qualifying Foucault	43
2.4.2 Mapping the Dispositif	46
2.5 Disassembling My Research Locale	51
2.5.1 Time.....	52
2.5.2 Place.....	56
2.5.3 Being.....	57
2.6 Summary	58
Engineering My Survey Tools: Piecing Together the Indigenous Model of Australian Coloniality.....	60
Chapter 3: The Heterodoxy of a Multiple Method Theoretical Framework (MMTF)	61
3.1 Introduction.....	61
3.2 Tensions of Success, Failure, Capital and Field	61
3.3 Singlemindedness in the Pursuit of Innovation.....	66

3.4 Epistemological Incompatibility	67
3.5 Ontological Unawareness	69
3.6 Signposts to Guide Multiple Methodological Assembly	70
3.7 Summary	73
Chapter 4: Assembling the Indigenous Model of Australian Coloniality.....	74
4.1 Introduction.....	74
4.2 Indigenous Bricolage (IB).....	76
4.2.1 Bricolage.....	76
4.2.2 Applying IB	78
4.3 Introducing an Ecological Systems View	78
4.4 Adapting the Bronfenbrenner Model	82
4.5 The Indigenous Core.....	85
4.6 Grounding Place through Indigenist Research and the Cultural Interface.....	87
4.7 My External Western Space: Assembling Foucault.....	90
4.8 Layering Foucault	94
4.9 Summary	101
Chapter 5: Surveying & Mapping the Academy - Post-Indigenism (Repositioning Indigenous Standpoint).....	104
5.1 Introduction.....	104
5.2 Moving from the West Using the West?.....	105
5.2.1 Four Phases of the Indigenous Renaissance.....	106
5.3 The Complexity of Indigenous Culturalisms as Sources of Agency in Scholarship.....	109
5.4 Producing Indigenised Western Science.....	114
5.5 Turning Toward Innovation	118
5.6 Unmasking the Monster.....	121
5.6.1 Seeing Self.....	125
5.6.2 Fragmenting Self.....	129
5.6.3 Reweaving Self.....	131
5.7 Summary	132
Part 2: Case Study of the Present – Surveying & Mapping the Ecology of Indigenous Underachievement	134
Chapter 6: Surveying & Mapping Policy.....	135
6.1 Introduction.....	135
6.2 Reviewing the State of Indigenous Underachievement	136
6.3 The 15-Year Window: Closing the Gap	142
6.3.1 Criticism of CTG	144
6.3.2 The Educational Targets of CTG	146
6.3.3 CTG through CIC	148

6.4 The 15-Year Window: The ‘New Reforms’ (NRs).....	151
6.5 Policy & Power: Making Sense of Closing the Gap and the ‘New Reforms’	154
6.6 Summary	157
Chapter 7: Surveying & Mapping Standardised Assessment	160
7.1 Introduction.....	160
7.2 Standardised Assessment and the Internationalisation of Australian Schooling	160
7.3 NAPLAN in Focus.....	166
7.3.1 NAPLAN: Low-Achieving, Vulnerable Learners	169
7.3.2 The Indigenous Context of NAPLAN.....	172
7.4 NAPLAN and the Power Over Life.....	176
7.5 Summary	178
Chapter 8: Surveying & Mapping the Ecology of Teaching	180
8.1 Introduction.....	180
8.2 Coloniality’s Teaching Workforce.....	180
8.3 Internationalisation of Australian Teaching Standards and Entry into the Teacher Workforce.....	185
8.4 Servicing the Needs of Indigenous Learners: ACARA & APST.....	190
8.5 More Indigenous Teachers?	197
8.6 Summary	204
Chapter 9: The Ecological Map of Indigenous Underachievement: Concluding Statements, Findings and Contributions.....	206
9.1 Recapping My Research Question and Associated Research Problems	206
9.2 Key Strategy of Agency and Discourse (1): The Ecological Map of Indigenous Underachievement	211
9.3 Key Strategy of Agency and Discourse (2): The Viability of Intellectual Guerrilla Campaigns and Reinscribing the Discourses of War.....	214
9.4 Scope, Limitations and Future Research.....	216
9.5 Final Thoughts upon IEJ	218
References.....	221

List of Figures

Figure 1. Stage 1: Disparate Threads.....	Error! Bookmark not defined.
Figure 2. Stage 2: Braiding the threads.....	Error! Bookmark not defined.
Figure 3. Stage 3: Forming the knot.	Error! Bookmark not defined.
Figure 4. Bricolage of theories.....	Error! Bookmark not defined.
Figure 5. Indigenous education logic stem.	Error! Bookmark not defined.
Figure 6. Interconnection between research question and research problems.....	Error! Bookmark not defined.
Figure 7 Methodological function of CIC.	Error! Bookmark not defined.
Figure 8. Five principalities of order in the discourse of Indigenous education.....	Error! Bookmark not defined.
Figure 9. The three primary interventions invoked within Indigenous education.	Error! Bookmark not defined.
Figure 10. Primary components of an Indigenous educational jurisdiction.	Error! Bookmark not defined.
Figure 11. The symbolism of excavating layers of discursive sediment.	Error! Bookmark not defined.
Figure 12. Model of my research locale.	Error! Bookmark not defined.
Figure 13. The circularity of Indigenous time vs a linear idea of time...Error!	Error! Bookmark not defined.
Figure 14 The flow of time and its effect upon the critical examination.....	Error! Bookmark not defined.
Figure 15 Indigenous Model of Australian Coloniality (IMAC).....	Error! Bookmark not defined.
Figure 16. Adapting Bronfenbrenner's (1992) Ecological Systems Theory to locate Australian coloniality.....	Error! Bookmark not defined.
Figure 17. Indigenous internal core.	Error! Bookmark not defined.
Figure 18. Yunkaporta & McGinty's (2009, p. 57) adapted cultural interface.	Error! Bookmark not defined.
Figure 19. Locating the adjacency of Foucauldian power theory to my internal Indigenous core within the Bronfenbrenner housing.....	Error! Bookmark not defined.
Figure 20. Image of the self as fragments.....	Error! Bookmark not defined.
Figure 21. Reweaving the self: Indigenism to post-Indigenism.	Error! Bookmark not defined.
Figure 22. The analytical entry points of Indigenous underachievement.....	Error! Bookmark not defined.
Figure 23. The macrosystem layer of Australian schooling. ...	Error! Bookmark not defined.
Figure 24. Coloniality's network of essential institutions, where each node is interlinked, but contains its own internal, unique ecology.....	Error! Bookmark not defined.
Figure 25. Distance, safety and power coupling.....	Error! Bookmark not defined.
Figure 26 Extended view upon more pressing Indigenous targets.	Error! Bookmark not defined.
Figure 27. The new reforms.....	Error! Bookmark not defined.
Figure 28. Summary of Australian performance in reading, maths and science (2000–18) (Source: Duffy and Wiley, 2019).....	Error! Bookmark not defined.

Figure 29. Snapshot of performance in reading, maths & science.**Error! Bookmark not defined.**

Figure 30. Indigenous achievement scaled beside non-Indigenous achievement across Years 3, 5, 7, & 9 of the 5 NAPLAN measurement domains (Source: AHMAC, 2017). **Error! Bookmark not defined.**

Figure 31. Indigenous and non-Indigenous achievement data from 2008–2018 (Source: AHMAC, 2017). **Error! Bookmark not defined.**

Figure 32. Annual growth rate in student enrolments by state and territory, 2019–20 (ABS, 2021). **Error! Bookmark not defined.**

Figure 33 Student enrolment counts by state and territory and school affiliation, 2020 (ABS, 2020). **Error! Bookmark not defined.**

Figure 34 Proportion of full-time equivalent teaching staff by gender and school level, 2020 (ABS, 2021). **Error! Bookmark not defined.**

Figure 35. Median total yearly personal income of full-time workers holding a bachelor’s degree, by field of study (source: Grattan Institute, 2019, p. 27).**Error! Bookmark not defined.**

Figure 36. The three domains and seven standards of the APST (Source: AITSL, 2018).
..... **Error! Bookmark not defined.**

Figure 37. The Australian Curriculum’s (P-10) eight learning areas, seven general capabilities and three cross-curriculum priorities (Source: ACARA, 2008).**Error! Bookmark not defined.**

Figure 38. Indigenous and non-Indigenous population, as at 30 June 2016 (Source: ABS, 2021). **Error! Bookmark not defined.**

Figure 39. Student apparent retention and attainment rates, Year 7/8 to Year 12, by sex, as at 2018 (Source: AIHW, 2020). **Error! Bookmark not defined.**

Figure 40. The ecological map of Indigenous underachievement.**Error! Bookmark not defined.**

List of Abbreviations

ABS	Australian Bureau of Statistics
ACARA	Australian Curriculum Assessment and Reporting Agency
ACE: IESIG	Australian College of Educators: Indigenous Education Special Interest Group
AITSL	Australian Institute for Teaching and School Leadership
APST	Australian Professional Standards for Teachers
ATAR	Australian Tertiary Admission Rank
CIC	Critical Indigenous cartography
CRP	Culturally responsive pedagogy
CTG	Closing the Gap
DOAD	Discourse of authenticity and deficit
IB	Indigenous bricolage
IEJ	Indigenous educational jurisdictions
IK	Indigenous knowledge
IMAC	Indigenous model of Australian coloniality
INB	Indigenous nation building
ITER	Indigenous-themed education research
MMTF	Multiple-method theoretical framework
NAPLAN	National Assessment Program: Literacy and Numeracy
NR	New reforms
OECD	Organisation for Economic Co-operation and Development
PI	Post-Indigenism
PISA	Program for International Assessment
SES	Socio-economic status
SSLC	Stronger Smarter Learning Communities
TIMSS	Trends in International Mathematics and Science Study

Glossary

Bourdieuian Capital: Pierre Bourdieu (1986) extended the notion of capital from being purely monetary based and extended it to a social form of wealth. Reay (2004, p. 57) argues,

cultural capital is Bourdieu's best known concept. It is primarily a relational concept and exists in conjunction with other forms of capital. Therefore, it cannot be understood in isolation from the other forms of capital—economic, symbolic and social capital—that together constitute advantage and disadvantage in society. Social capital is generated through social processes between the family and wider society and is made up of social networks. Economic capital is wealth either inherited or generated from interactions between the individual and the economy, while symbolic capital is manifested in individual prestige and personal qualities, such as authority and charisma (Bourdieu, 1985). In addition to the interconnection of the types of capital, Bourdieu envisages a process in which one form of capital can be transformed into another (Bourdieu, 1986).

Coloniality: A concept that relates to the manner in which colonialism sustains itself despite the so-called freedoms that were gained by the previously oppressed or colonised populace (Mthembu, 2021).

Conditional Australian: This term speaks to the partial access Indigenous peoples have to Australia and its 21st century privileges, while at the same time being denied the ability to live as Indigenous peoples on and from Country, speaking and practising vibrant languages and cultures.

Culturalisms: The act of inserting Indigenous Knowledge (IK), logic, languages, and standpoint, as techniques of scholarly resistance within academy writing and research. I am sceptical of the advocacy eschewed by scholarship which claims newfound agency born from the use of IK within Indigenous research practice. Within Australian schools, culturalisms have come to also include community engagement; embedding of IK, languages, voices, and histories into curriculum; culturally aligned or responsive pedagogies; the use of Indigenous teachers, administrators & policy actors; and culturally attuned non-Indigenous teachers, administrators and policy actors. While I do not discount the advocacy ingrained within these culturally inclined tools, I maintain that if scholarship and agency is unaware of the prevailing conditions of coloniality, then 'culturalisms' can be used to dilute Indigenous nation building (INB) aspirations.

Decoloniality: The logic, metaphysics, ontology and matrix of power created by the massive processes and aftermath of colonisation and settler-colonialism. More plainly, decoloniality is a way to re-learn the knowledge that has been pushed aside, forgotten, buried or discredited by the forces of modernity, settler-colonialism, and racial capitalism (William & Mary, 2021).

Dispositif (Apparatus): Michel Foucault generally uses this term to indicate the various institutional, physical and administrative mechanisms and knowledge structures, which enhance and maintain the exercise of power within the social body. The original French term *dispositive* is rendered variously as 'dispositif', 'apparatus' and 'deployment' in English translations of Foucault's work (O'Farrell, 2021).

Indigenous: A term used to refer to the many individuals Aboriginal and Torres Strait Islander peoples found across the land masses and islands of this new country of Australia. When I use ‘Indigenous’, I mean First Peoples, implying a continuity of occupation on Country, deeply diverse languages, experiences, families and so on. I am not reclaiming the word, as this has been already actioned around the Indigenous world. The term Indigenous is used for the sake of brevity only, as it is my preference to utilise the terms of Murri, Koori and Goorie; however, to elicit continuity across the Indigenous world and to lend itself to readability throughout academy discourse, I use the word Indigenous.

Indigenous Knowledge (IK): Local or traditional knowledge that Indigenous people have brought down with them from earlier times via the oral tradition. IK is, broadly speaking, the knowledge used by local people to make a living in a particular environment. IK can also be defined as “A body of knowledge built up by a group of people through generations of living in close contact with nature. Generally speaking, such knowledge evolves in the local environment, so that it is specifically adapted to the requirements of local people and conditions. It is also creative and experimental, constantly incorporating outside influences and inside innovations to meet new conditions. It is usually a mistake to think of IK as ‘old fashioned,’ ‘backwards,’ ‘static’ or ‘unchanging’” (Mkapa, 1998, p. 4).

Indigenous Nation Building (INB): Refers to “the political, legal, spiritual, educational, and economic processes through which Indigenous peoples engage in order to build local capacity” (Castagno, Garcia & Blalock, 2016, p. 242).

Indigenous Bricolage (IB): A term that extends from Claude Levi-Strauss’s concept of bricolage—the process of repurposing “whatever is at hand [...] to create something new” (Mambrol, 2016). The prefix of “Indigenous”, while semantic, is also vital, as it adds an additional layer of nuance that is place based to the Australian landscape, which at its heart contains an orientation for survival and ongoing resistance against the tensions of coloniality. Benterrak et al. (2014) denote IB to be “flexible, economical and unstable. IB does not seek continuity or harmony in a world of discontinuity and inequality. It is functional rather than idealistic; it uses the wrong object for a useful purpose, but can change according to necessity. It suffers no illusions. [e.g.,] It allows a goat to make her home in an abandoned car” (in Gelder, 2015, p. 18).

Sous Rature: Usually translated as “under erasure”, it involves the crossing out of a word within a text, but allows it to remain legible and in place. Used extensively by Jacques Derrida, it signifies that a word is “inadequate yet necessary”—a particular signifier that is not wholly suitable for the concept it represents, but must be used as the constraints of our language offer nothing better (Sarup, 1988, p. 33).

Schooling: In this dissertation I use the word “schooling” to refer to the Western model of school and the form it takes here in Australia. While going to school colloquially enjoins gaining an education, I extend this meaning to involve the strategic processes of social engineering and cultural assimilation inscribed with the function of attending school and becoming “educated” for Indigenous learners.

Acknowledgement of Country¹

As a Goorie (an Aboriginal person) from the Gamilleroi nation and the author of this thesis, I acknowledge the Yagarabul, Yuggera, Jagera, Turrbal, Yugambeh and Kombumerri peoples, who are the Traditional Owners of the lands where I work, study and live. I pay my respect to Elders past, and present, as well as the Elders of the New Australians, as they are leaders of their communities.

I acknowledge it is our First Peoples, across all the nations of this great southern land, who maintain the connection to the heart and soul of this new, one Country Australia. It is our people who are the keepers of the Dreaming; it is our people who maintain the unbroken connections to Country, Law, language and kin. In this trust, our First Peoples remain as sovereign custodians of our Countries.

I acknowledge there exist several different preferences from various Aboriginal and/or Indigenous Nations across Australia and the Torres Straits in how they would like to be referred to. While I acknowledge the interchangeable use of terms such as First Nations people, Sovereign First Nations, First Nations, Indigenous, Traditional Owners and Aboriginal, I will limit my use to Indigenous for the sake of brevity throughout this dissertation.

A cultural warning to Aboriginal and Torres Strait people that this thesis contains names of Elders who have passed away.

¹ In this section, I adapt Dr Dale Kerwin's Acknowledgement of Country from his PhD "Southward movement of water: The water ways" (2020, p. 4). In personal communication with Uncle, he gifted me this opening while reviewing a final draft of this dissertation. In our communication he affirmed the right of Goorie respect and sharing, and the necessity for appropriate recognition which is inbuilt into this opening.

Acknowledgements

I dedicate this work to all those who went before me. For all the old ones who fought tirelessly to preserve the innate obligations and rights unique to us as custodians of Country, I humbly and sincerely honour you. Most importantly, I recognise those no longer with us, but whose imprint of memory and deed long outlasts the limits of this transitional space.

Special mention is reserved for Uncle Ross Watson, Aunty Lilla Watson Aunty Mary Graham and Uncle Dale Kerwin, whose wisdom and guidance, are centred at the heart of these ideas and speak deeply through the pages of this dissertation.

I acknowledge the valuable insights, care and perseverance of my supervision team, Associate Professor Kerrie Foxwell-Norton and Dr Harry Van Issum. I have no doubt without you both I would not be in the position I am today. We fought many battles, engaged in immeasurable dialogue, and as a result, I am forever changed and indebted for your wisdom and stewardship.

As a further dedication, this work is for my family: my mother, father, sister, wife and children—Sideeqah, Imaan and Muhumad. For all of my extended family and relations, each of you in your own way is responsible for the words on these pages.

I acknowledge also the efforts of Aunty Lyn Morrow, Dr Keith Robinson, Professor Susan Forde and Evie Franzidis, who all toiled to usher this work toward completion.

In a final recognition, these words are for all of those who never had the opportunity to voice these thoughts, despite being more capable than me. This work is for all of those who, with every breath, fought and resisted the continuing colonisation of our countries, the brutality of police, the inhumanity of corrections, the singlemindedness of bureaucracies and the deceit of politicians and big business.

Last but not least, I offer this work for all our children currently in Australian classrooms, and for all of those still to come. To acquit, in some small way, the responsibility we now have to continue our fight for peace and healing; *“I roll for you, I rhyme for you. It’s all for you”* (Tupac Shakur, 1997).

Preface: Reflexivity & Positionality

This doctoral dissertation analyses the continuing inability of the Australian schooling system to adequately service the needs of Indigenous learners. Within this analysis are contradictions which undermine my interrogation, as decisions I make regarding research design are circumscribed by pointed conflicts. The ultimate conflict I face as author of this work reduces to how can I reliably deconstruct tensions immersed within my research locale when I am enveloped by the same sets of conditions that are causal in maintaining these tensions?

Indigenous agency is beset by the complexity of sight, as Indigenous people are constrained by a political milieu that conditions Indigenous agency through unequal distributions of power. I demonstrate Australian school and academy research to be vital within this political milieu and assert Indigenous participation within these forums in search of agency is paradoxical. Subsequently, I mobilise research parameters designed to deconstruct this political constraint to better activate my agency as an Indigenous scholar, all the while immersed within—and being shaped by—these same measures of constraint. My first qualifying research parameter is positionality.

Dodgson (2019) indicates qualitative research implicitly connects the researcher to research output and hence there exists a fiduciary responsibility to make known the layers of intersectionality (see Crenshaw, 1990, 2017) that marry the researcher to the research. In defining the prescriptive qualities of positionality, Holmes (2020, p. 1) explained, “positionality both describes an individual’s world view and the position they adopt about a research task and its social and political context”. Positionality determines the choices researchers make, the topics chosen for research, the tools applied to conduct analysis, the time spent under examination, the breadth of the literature and so on (Rowe, 2014). Such choices in turn influence the conclusions drawn, generalisations made and limitations of the research scope (Grix, 2019). Accordingly, articulating a nuanced positionality statement is vital within my work for its constraint within Australia’s political milieu.

The second qualifying research parameter I use is reflexivity, which is defined by Barrett et al. (2020, p. 1) as a “continual process of engaging with and articulating the place of the researcher and the context of the research. Lian (2019, p. 1) expands on this, stating “Doing reflexivity entails the self-reflection of the researcher” in search of the “respective positions of

the researcher” and “how such positions and their relatedness affect the research processes”. Reflexivity is used as a central tool to disentangle myself from the paradox of my own agency.

For this purpose, I begin my dissertation with a reflexive positionality statement to make known the intersectionality (see Crenshaw, 1990) of my respective lenses and how these are brought to bear upon the choices, assumptions, and conclusions I make. Chiseri-Strater (1996) determines positionality to be inscribed by fixed as well as fluid markers. Foote and Bartell (2011) denote the biological markers of the researcher, such as ethnicity, height, and skin colour, to be fixed markers, while political views, religion, social status, gender, ability, and so on, are seen to be fluid and dynamic. Holmes (2020, p. 1) asserts scholarship is informed by a researcher’s view upon the world, and this view is shaped by:

- an individual’s beliefs about the nature of social reality and what is knowable about the world (ontology);
- an individual’s beliefs about the nature of knowledge (epistemology); and
- human nature and agency.

Notwithstanding the biological markers of my positionality, here I expand upon the fluid and dynamic markers I use to make choices within my work, such as how I make sense of the world, how I consider knowledge, and my view upon agency. In the following statement, I ground my positionality through critical-self-reflection:

I am a Goorie, connected to the Gamilleroi nation (south-west Queensland). I am writing this dissertation on Turrbal and Yuggera lands in Meanjin (Brisbane), one of the major cities on the east coast of Australia. I am a lecturer across the Arts, Education and Law group at Griffith University, and now have stable employment, part of a rising Aboriginal middle class, having lived most of my life on government support, unemployed or disengaged from Australian society. For those outside or new to Australia, I may be seen as Australian and fortunate to live here. I acknowledge I am fortunate to now have stable access to medical care, enjoy relative safety, access to food, water, and shelter unlike many others inside and outside of Australia. However, I feel anything but fortunate, as I have had to fight hard to attain the rights and prosperity that I have secured for myself and my family. By this, I mean I have had to repel systems designed to designate me as a certain class of Australian. In my journey toward becoming a conditional Australian, I have been denied common attributes associated with Australia, such as opportunity, safety, and equality, the stability of family, a quality education, parental nurturing and support, inter-generational wealth, liquidity, and property. While these

markers of Australia are enjoyed by most Australians as an endowed right of being an Australian, these markers of privilege are largely Western indicators and, as a Goorie, I have also been denied innate cultural markers. To articulate denial, I use Stanner's (1979, p. 80) observation of the 'Reluctant European' to locate the cultural particulars of denial and to accentuate my advance towards becoming a conditional Australian:

...the Aboriginal having long been denied the privilege of being himself is now to be given the greater privilege of becoming an Australian. It is from some such sequence that the modern Aboriginal emerges as the Reluctant European.

For me the complexity of a modern Aboriginality emerging as a result of Australia's history, combined with the privilege of becoming Australian greatly informs my work. As part of the denial of privilege afforded to my Aboriginality, I was not born on Country nor have I had opportunities to learn my traditional language, undergo initiation, or perform ceremony. Instead, I have contended with deliberate layers of process and life opportunity designed to distance me from my Aboriginality, yet at the same time shape me to become a conditional Australian. In this work I repurpose Stanner's advance toward the reluctant European for my becoming also as a 'reluctant academic'.

My journey towards becoming a reluctant academic began as the product of teenage pregnancy and a childhood raised mostly by my single mother and grandmother. Through my mother, I am connected to the Queensland Aboriginal Protector and enabler of the 1897 *Protection and Restriction of the Sale of Opium Act*, (Meston, 1896). His deliberate and self-serving 'Protectionism' fractured families and lives, displacing generations of my own Goorie people throughout the 19th and 20th centuries and unfortunately the reverberations of this Act will always be felt. In my early years, the personal ramifications of this legacy led my mother and I to move frequently around and through Queensland, NSW, Victoria, South Australia, Western Australia, and Tasmania. During these years, I suffered from chronic asthma and was frequently hospitalised. The moving and hospitalisations meant I missed a lot of school during my primary years.

At the age of 11, we settled in Meanjin (Brisbane) and my mother married and within a year my sister was born. Over the next five years, I experienced severe family dysfunction, exposure to continuing domestic violence, alcoholism, and drug abuse in my home, and by the age of 17, I was living independently. As late as Year 10, with the exception of Physical Education, I failed all my junior subjects, as I could not rationalise the disconnect between the fractures within my home and the school curriculum. During these years, I was increasingly

forced out of my home due to the violence directed toward me and I became involved in anti-social behaviours, violence, excessive alcoholism, and substance abuse. During this period, I was known to police, and was frequently subject to questioning and arrest. As I transitioned through the early postschool years, I drifted from menial employment to unemployment, knowing very little of how to create a stable and functional life for myself.

After a period of spiralling and loss of control, looking for purpose in my life, I began a Bachelor of Education. In my early years of university, I felt exposed, knowing very little about this world, struggling with the culture and the academic requirements of classes. I am under no illusion; education changed my life, without it I have no doubt I would be either dead or in jail, and these early experiences of alienation and dissonance have come to drive the core of my work today. I learnt from this period in my life the importance of culture, family and education, and how they function as anchors of stability in the lives of the young. I also learnt that the absence of these fundamental structures causes great distress, longingness and often irreversible damage. It is through the lens of this experience that the core of my insights in this dissertation arrive.

These early years left an indelible mark upon my life. The dysfunction, disengagement, as well as the grief tied to the loss of family and friends I experienced, made it apparent that I required stability, structure and a clearer purpose to fill the void in my life. After some years of questioning, reflecting, and learning, I became a Muslim at the age of 23. Rogers (2014) has written that for “Aboriginal Muslim converts, Islam represents a positive spiritual journey, and a counter-narrative to the colonial dispossession faced by Indigenous people across Australia”. The Indigenous connection with Islam is not new, as Stephenson (2010, p. 1) outlines:

Indigenous Australians are increasingly finding in Islam the possibility of reconnection with lost Indigenous traditions [...] But this is not a new story. From the Makassan trepang fisherman of Arnhem Land, the Malay pearl-divers of Broome, through the Afghan camel drivers of the interior, Muslims have lived and worked in Australia for over three centuries, and were among the earliest peoples to form connections with Indigenous Australians.

However, early inter-cultural dialogue is not the only way Indigenous people have been exposed to Islam. Rogers (2014) also explained a growing influence drawn from the life and activism of the 1960s’ African-American civil-rights advocate Malcom X. The intersection between political activism and community empowerment for Indigenous Muslims was shown in the following ways:

Historically, the Makassans, Malays and Afghans have been the main links between Aborigines and Islam, but a new wave of converts found inspiration via US civil rights activist Malcolm X. [...] Justin Agale, an Indigenous man who converted to Islam 15 years ago, said, ‘Malcolm's journey was unbelievable, here was a man who was interested in social justice and in furthering the cause of his people, but he was also interested in his own spiritual journey.

Despite the growing numbers of Indigenous Muslims, exposure within broader Australian as well as Aboriginal society is not well known. Stephenson (2009, p. 97) recognises the difficulties Indigenous acceptance of Islam faces in Australia, highlighting Indigenous Muslims face a double marginalisation, where identity recognition must cross borders. In extrapolating upon the complexity of double marginalisation and border crossing, she explains Aboriginal Islam:

involve[s] sophisticated negotiations across cultural and power differences, across gender and generations. It represents a mode of social behaviour that combines resilience and respect, an ability to secure social cohesion against the odds whilst allowing for the coexistence of incommensurable historical and human realities.

As a Goorie convert to Islam, my journey connects also with the legacies of Malcolm X's political activism and via praxis—“a recurring passage through a cyclical process of experiential learning” (Smith et al., 2010). Over the last 20 years, my observance of Islam² has been integrated alongside innate pillars of my own Aboriginality.³ Saidi (2008, n.p.) highlights how culture intersects with Islamic practice:

A [person's] religion influences their culture, and culture influences how they practice their religion. For many Muslims, as with people of other faiths, their cultures play a strong role in their lives. [...] Muslims from different parts of the world will have varying cultures even though they share the same religion.

I am acutely aware of the dissonance my Aboriginal Islamism causes for most Australians, Muslims, and my own Goorie people; therefore, I qualify my work, as well as the choices, assumptions, and recommendations I make with this reflexive positionality statement. In doing so, I recognise I function both as an insider and outsider within my research locale. My insider status stems from my Aboriginality, connection to Country and family, Aboriginal logic and knowledge as well as care for all human and non-human relations. Unfortunately, I am an insider also for my experiences of disengagement, poor school education, loss, unemployment, and exposure to the criminal justice system, while my outsider status stems from my Islamism,

² Including performance of salah, prayer five times a day, sawm, fasting the month of Ramadan, zakat, annual charity and hajj, pilgrimage to Mecca.

³ Such as connections to Country and family, Aboriginal logic and knowledge, cultural care toward all living entities, as well as men's, women's and community business.

my university education, continuing employment, urban living and consumerism, access to good food, healthcare, town water and relative safety, and so on. In claiming both insider and outsider status, my work cannot be taken as a pan-statement upon Indigeneity, but instead as a personal and individual one.

In this work, I privilege the voices and experiences of Indigenous learners, people, community, and scholars and as a result I have an open bias in the way I make sense of and report upon the tensions which encircle my research locale. However, recounting my positionality and openly stating my bias does not absolve me from bias, limitation, or narrowness. Instead, my statement forms one part of a progressive set of qualifications I employ to remain vigilant, reflexive and able to limit the constraining political context I am located within and shaped by.

Further, anchoring my analysis will be the ‘perception’ of an irreconcilable theoretical incongruence stemming from the pairing of theory and scholars from competing or diametrically opposed Western thought traditions. For example, Foucault, a post-structuralist, is a foundational theorist within this work for his contributions to critical sociology. However, Foucault's ideas are used in parallel with, among others, Descartes (rationalist), Magritte (surrealist), Derrida (post-structuralist), and Bourdieu and Bronfenbrenner (structuralists). I acknowledge that, if only viewed as intrinsic pieces of compartmentalised schools of thought within the mosaic of Western thought, such coalitions might disqualify one from another, render my analysis contradictory, and even undermine the conclusions I make upon Indigenous education within Australia.

As already acknowledged, my work stems from a personal bias born from dialectically assimilating the discord of life experiences as an Aboriginal Muslim man in this new, one-country Australia. While simply foregrounding acute cultural, spiritual and gender-based dissonance does not absolve me from deliberate scholarly qualification, suffice it to say, I view theoretical incongruence more broadly. For me, narrow incongruity born from conflicts which stem from ‘privileged, dead white men’ (Pett, 2015) competing within the theatre of a dominant Western knowledge tradition, crudely undermines more pressing tensions which are nascent to traversing the knowledge interfaces of the West, Indigeneity and the East, within my work and, more broadly, my worldview. As such, I posit that surface tensions of theoretical incongruence appear only as irreconcilable conflicts, when viewed mono-culturally, that is, from orthodox biases which stem from singular locatedness within the discursive spaces of a ‘dominant’

Western knowledge tradition. As Lather and Pierre (2013, p. 629-630) extend when writing upon the new frontiers within qualitative research,

If we cease to privilege knowing over being; if we refuse positivist and phenomenological assumptions about the nature of lived experience and the world; if we give up representational and binary logics; if we see language, the human, and the material not as separate entities mixed together but as completely imbricated “on the surface” – if we do all that and the “more” it will open up...

Put simply, such conflicts of epistemology, when entertained through a positivist lens within this work, reduce to discursive praxis akin to the adage of, ‘when in Rome’. For me, while impossible, this work aspires to distance itself from the reductionistic squabbles of ‘privileged dead white men’, instead leaning toward what Spivak (1999, p. 68) calls, ‘the new new’, or the movement toward the Indigenous dominant. In this work, such a path is hewn by the privileging of a ‘messy’ ontology over a ‘neat’ epistemology (Lather, 2018) that orders within the ‘categories we have invented to structure and organise’ (Lather & St Pierre, 2013, p. 630).

While I am able to identify internal Western theoretical conflicts as an Aboriginal Muslim scholar, and indeed such recognition and attendance are requisite requirements for participation within the field of Western, scholarly production, such conflicts are inferior, or of less concern, when considered adjacent to this study’s innate, discursive ‘hierarchy of needs’ (see Maslow in Fallatah & Syed, 2017). More pressing is the ability to deconstruct the complexity of Indigenous education within Australia, with the best available tools to do so, regardless of where I might find such tools or the conflicts which may arrive relationally. Nevertheless, I am deliberately measured with my selection of tools and how I put them to use in relationship with each other.

As part of the deliberate qualifications I invoke within my work, I apply a dialectical Indigenous bricolage of theories which subtlety assimilates, spatially, within the *between* (Bhabha, 2012), or *non-space* (Deleuze & Guattari, 2004), of Western, Indigenous and Eastern thought. Bricolage⁴ is defined by Levi-Strauss (1966) as the process of repurposing “whatever is at hand [...] to create something new” (pp. 16-17). I use Benterrak et al.’s (2014) method of Indigenous bricolage to ‘collect and assemble’ theoretical tools from Western, Indigenous and

⁴ Bricolage research, as conceptualized by Denzin and Lincoln (1999) and further theorized by Kincheloe (2001, 2004a, 2004b, 2004c, 2004d, 2005a) and Berry (2004a, 2004b, 2006, 2011), can be considered a critical, multi-perspectival, multi-theoretical and multi-methodological approach to inquiry. However, the theories that underlie bricolage make it far more complex than a simple eclectic approach (in Rogers, 2012, p. 2).

Eastern knowledge traditions. The prefix of ‘Indigenous’ to ‘bricolage’, while semantic, is also vital, as it adds an additional layer of nuance which is place based and orientated toward survival and ongoing resistance against the tensions of colonality. Indigenous bricolage allows me to decouple my fragments from the ontological, epistemological, and axiological systems/structures of ‘truth’; collect them, transport them, and transplant them in my newly created space; and, in doing so, to repurpose them to suit the nuanced, specific needs of this research.

In work upon rationalising the disjuncture between holistic and analytical thought parameters, Nisbett (2019) argued that a fundamental gulf exists between Western and Eastern thought. Similarly, many Indigenous scholars also argue upon the existence of a like chasm between the West and Indigeneity. Like the East, Indigenous knowledge privileges what Martin (2008) ascribes as relationality, that is, the premise that all is connected, dependent upon but and also independent of the whole. Similarly, holistic thinking in the East is described by Chang and Holt (1991, p. 253) as the phenomenon of, “everything in the universe related to everything else in some way [...] which simultaneously considers a multitude of interconnected factors and their complex interactions”. In contrast, for the West, Choi and Nisbett (2000, p. 890) describe:

Westerns believe in constancy of the world, and believe it is possible to decontextualize propositions, understanding them just in relation to one another rather than attending also to a larger field of facts and theories in which they are embedded (e. g., Cromer, 1993; Logan, 1986). Contradictory propositions are unacceptable by the laws of formal logic which have been part of the Western tradition since Aristotle, and Westerners respond to propositions that have the appearance of contradiction by differentiation—deciding which of two propositions is correct.

Complexity, then, is a fundamental aspect of holistic logic systems, as it is within the natural world; change, and the constant cycle of change, allow for fixed conflicts and emergent contradictions to be accommodated within a broad, holistic web of ontological reasoning.

To perform my meta-analysis, I build upon these ideas of complexity and holism to employ a bricolage of theories, which openly acknowledges the disparate threads of thought I employ in this work (see Figure 1).

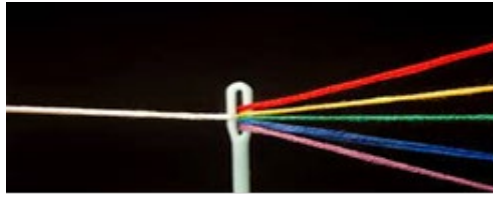


Figure 1. Stage 1: Disparate threads.

Next, I categorise my primary knowledge traditions using generalisations, that is, Western, Indigenous and the East, as a qualification to override theoretical dissonance and conflict. I call this process, ‘Braiding the Threads’ (see Figure 2).



Figure 2. Stage 2: Braiding the threads.

I then select, qualify, and place in relationship, disparate theories and theorists from across the staggered crags and cannons existing across the ontological and epistemological border spaces of the Western, Indigenous, and Eastern knowledge traditions. I label this process as ‘Forming the Knot’ (see Figure 3).



Figure 3. Stage 3: Forming the knot.

By embracing ‘messy’ theoretical coagulations, I am able to accommodate methodological complexity, and move beyond the ‘formal laws of Western logic’, to instead conjoin dissonant thought parameters within a broader plain that shares relationality through utility to the decolonisation of Indigenous learning. To further clarify my handling of

reconciling dissonance through a bricolage of theories, Table 1 and Figure 4 offer another view of my assimilation process.

Table 1. *General Knowledge Paradigms of Selected Theorists*

Indigenous	Western	Eastern
Tuhiwai-Smith	Foucault	Said
Irrabinna-Rigney	Levi-Strauss	Rahman
Martin	Bronfenbrenner	Saidi
Moreton-Robinson	Chomsky	Sayed
Kerwin	Harding	Stephenson
Mthembu	Von Clausewitz	Tzu
Foley	Derrida	Fallatah
Graham	Durkheim	Syed
Nakata	Marx	Chang
Anderson	Althusser	Choi
Hokowhitu	Bourdieu	
Archibald	Freire	
Battiste	Crenshaw	
Chilisa	Connell	

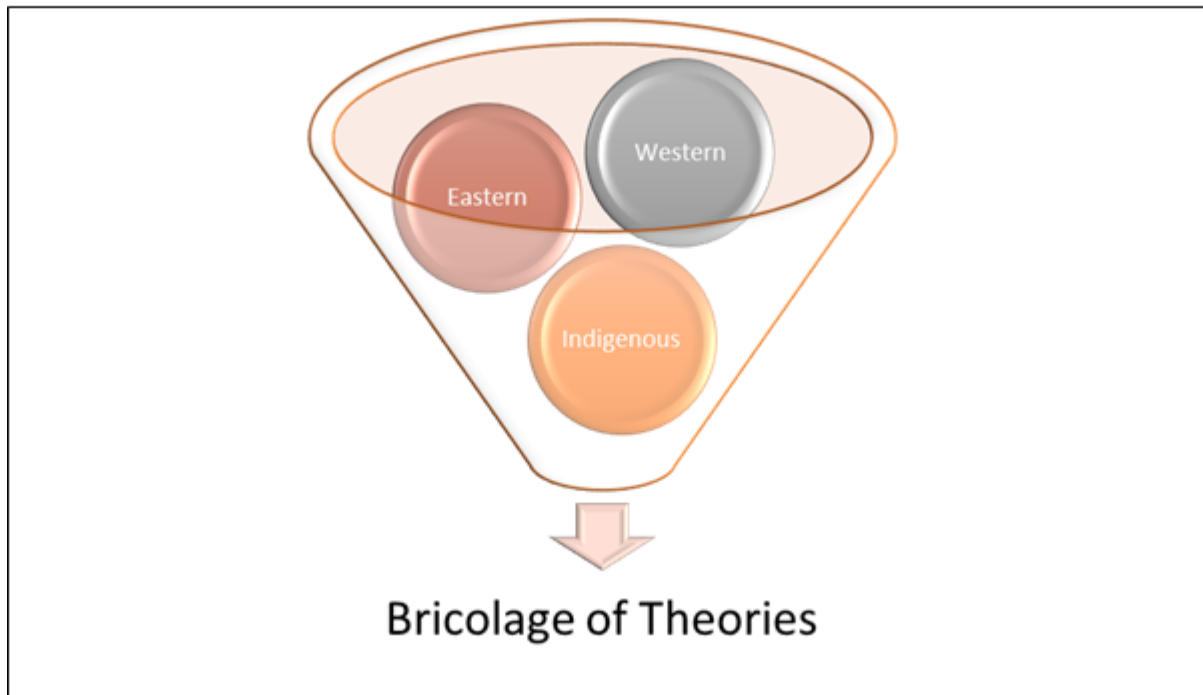


Figure 4. Bricolage of theories.

Throughout this work, I employ this ‘bricolage of theories’ so to engage the tensions of using Western tools, the English language and the illogic of advocacy through the medium of academy scholarship to engage the complexity of Indigenous education in Australia. I also implement a number of additional measures over the proceeding chapters to resolve, as best as this discourse will allow, this tension of theoretical incongruence. In Chapter 2, I unravel the contention implicit in the Indigenous use of theorists from the Western paradigm as part of the limitations and challenges Indigenous scholars face working within these spaces. I qualify my use of Foucault as a key theorist through Moreton-Robinson's (2006) invitation to explore the utility of Foucault in the pursuit of Indigenous sovereignty. Furthermore, I invoke the qualification of Baker and Heying's (2012) ‘my Foucault’ as license to depart from Foucauldian orthodoxy. In addition, I outline the utility of Derrida's *sous rature*, ‘under erasure’, to underscore that, while I use Western tools, I view them as inadequate but necessary at this point in the Indigenous relationship with the academy and its research. I further qualify my use of Western theorists in Chapter 4, where I employ the specificity of ‘Indigenous bricolage’ (Benterrak et al., 2014) to repurpose theorists synonymous with the Western paradigm for the purposes of self-determination and sovereignty. In sum, this dissertation braids the dissonant theoretical landscape, to develop strategic post-qualitative research measures, for example, the authenticity of a post-Indigenous voice and a multiple method surveying tool, to engage my research questions and subsidiary research problems from a position not readily available through orthodox educational scholarship.

Chapter 1: Research Question, Problems, Design & Structure

1.1 Introduction

In this study I engage the political constraint set against Indigenous peoples that denies them opportunities to live as communities anchored to ancestral Country, languages and knowledge systems, yet provides them selective systemic avenues to shape them into conditional Australians. My research question and associated research problems centre upon understanding how this political constraint shapes young Indigenous learners through the Australian schooling system. As I show, schooling is innately connected to the strategic paternalisation of the Indigenous polity, reasoning that the political context is purposefully managed to limit the ability of Indigenous peoples to establish sovereign Indigenous jurisdictions and to self-organise.

The idea of sovereignty-led Indigenous jurisdictions is the antithesis to the current system, which is designed for the ease of government via the widespread, voluntary adoption of Australianism. For Indigenous peoples to self-govern as a recognised branch of power within the federalism model, the Commonwealth Government of Australia must first be persuaded to share power, which up until this time it has demonstrated a sustained unwillingness to do so. Alternatively, for co-existence under the federalism model, Indigenous peoples must be first persuaded to give over innate rights of sovereignty in exchange for Australianism, which up until this time, they have also demonstrated a strategic unwillingness to do so. Given this impasse, the current political context deliberately manages Indigenous underachievement in Australian schools to limit the ability of a self-determining Indigenous sovereignty. Therefore, the continuing climate of Indigenous underachievement—alongside other longstanding issues confounding the Indigenous polity—can be reduced to the unwillingness of Australian governments to share power.

Interestingly, constitutional mechanisms already exist which could establish a self-organising Indigenous sovereignty model. Breen (2020, p. 2), in writing upon the scope of the Australian constitution, explains: “The parliament of Australia is empowered under the constitution to admit or establish a new state, subject to terms of conditions made at the time of admission or establishment” (Section 121). He writes further that Australia “may also form a new state by the separation of territory from an existing state” (Section 124). Sections 121 and 124 have been enacted with the creation of the NT, Australian Capital Territory (ACT) and

Norfolk Island as self-governing territories (Pritchard & Dodson, 1998). While there exists constitutional scope and precedent to share power with an Indigenous jurisdiction, the minority status of the Indigenous population is often cited as a limitation (Smith, 2002). Considering the current Indigenous population represents approximately 4% of the total Australian population (ABS, 2021) and is non-centralised—dispersed asymmetrically across all states and territories—population density has been offered as a justification for the continuing paternalisation of Indigenous affairs (Breen, 2020). However, exclusion upon the grounds of population density alone can be challenged.

As an alternative to the devolution of power models used in the NT, ACT and Norfolk Island, Devilliers (2014), Smith (2002) and Breen (2020) considered non-territorial federalism, which could confer power to Indigenous peoples as a ‘special’ group across a national context. Through a non-territorial model, geographically dispersed Indigenous peoples could attain a form of ‘corporate autonomy’, which would endow the following powers to elected representatives:

- power to establish its internal and external decision rules (*potestas legislatoria*);
- freedom to act according to its own rules (*potestas executoria*); and
- power to sanction non-conformist behaviour in its sphere of influence (*potestas judiciaria*) as guaranteed by national and international law. (Asslander & Roloff, 2010, p. 265)

Naturally, a power-sharing structure would be a fundamental stepping stone toward the co-existence of Indigenous peoples and the Australian government. A sovereignty-led Indigenous jurisdictional authority would not only ensure the safety and security of Indigenous peoples but would also enable a strong voice in the control of broader Australia (Breen, 2020). Models of Indigenous jurisdictional authority based upon non-territorial federalism and corporate autonomy demonstrate very real and viable opportunities for Australia to invest in Indigenous sovereignty and nation building. These approaches toward equal co-existence evidence the power and infrastructure already exist that initiate a path toward devolving power to Indigenous communities.

On a smaller scale, if Australia remains reluctant to withdraw completely from the paternalisation of Indigenous affairs, then as a concessionary midpoint, Australia could begin to devolve control of educational affairs to Indigenous peoples. In establishing an Indigenous educational jurisdiction (IEJ), non-territorial corporate autonomy could be used to assume

decision-making capabilities, the scope to build infrastructure, and to develop Indigenous-centric curriculum, pedagogy and assessment practices necessary to meet the urgent needs of Indigenous learners in the 21st century. However, an obvious question still lingers after 233 years of continuing colonisation: Why do Australian governments maintain an inability to share power with Indigenous peoples?

Considering that Australian governments remain intent upon continuing the scope of paternalisation within Indigenous affairs, how do Indigenous peoples advance toward sovereignty-led Indigenous jurisdictional authority? In the quest for Indigenous sovereignty to self-organise, Indigenous peoples must first be endowed with the ability to overcome the deliberate political constraint of the Indigenous polity. However, negating the political constraint is a fundamental obstacle, considering Australia is a domestically fortified and internationally recognised state, with wealth, technology and standing armies. Therefore, any ability to self-govern is first confounded by continuing Indigenous marginalisation, which has alienated families from ancestral Country and has also denied people the right to speak traditional languages and to raise children upon Country in accordance with traditional Law and knowledge. Further compounding Indigenous ability are high rates of mortality and morbidity, incarceration, suicide and self-harm, alcoholism and substance abuse, and lack of education, all of which complicates a progressive advance.

For sovereignty-led Indigenous jurisdictional models to progress, Indigenous peoples must either develop the same capabilities as other modern industrial nations (e.g., the economic ascension of Germany and Japan after World War Two, or Israel after the Balfour Declaration of 1917), or we must, in some way, persuade Australia to share power. Considering Australia remains set upon paternalisation of Indigenous affairs in the present, there lays opportunities for Indigenous peoples through digital economies, made possible via the disruption of technology. However, Indigenous learners must first have access to technology, then acquire the acumen necessary for its use and for innovation in this area (Rigney, 2020). Therefore, the education of Indigenous learners needs to be focused deliberately toward advancing sovereignty-led Indigenous jurisdictional authority, so that the continuing tales of underachievement, deficit and disengagement offered via the continuing paternalisation of the Indigenous polity are dismissed. Accordingly, my dissertation deconstructs what it means for Indigenous people to be educated in Australia in order to extend the terms of reference of Indigenous education into the future.

By centring upon continuing underachievement and the inability of Australian governments to share power with Indigenous peoples, I am questioning the goodwill and capability of the Australian education system to invest in, apply and nurture the Indigenous-centric skills that would enable an advancement toward sovereignty-led Indigenous jurisdictional models. Indigenous people should, as a concessionary step toward large-scale jurisdictional authority, first focus upon the establishment of IEJ. Indigenous peoples should build now from the knowledge and skills that can be gained from the current Australian model and then recalibrate engagement and exposure with Australian schooling moving forward. I outline my thinking in the logic stem illustrated in Figure 5:

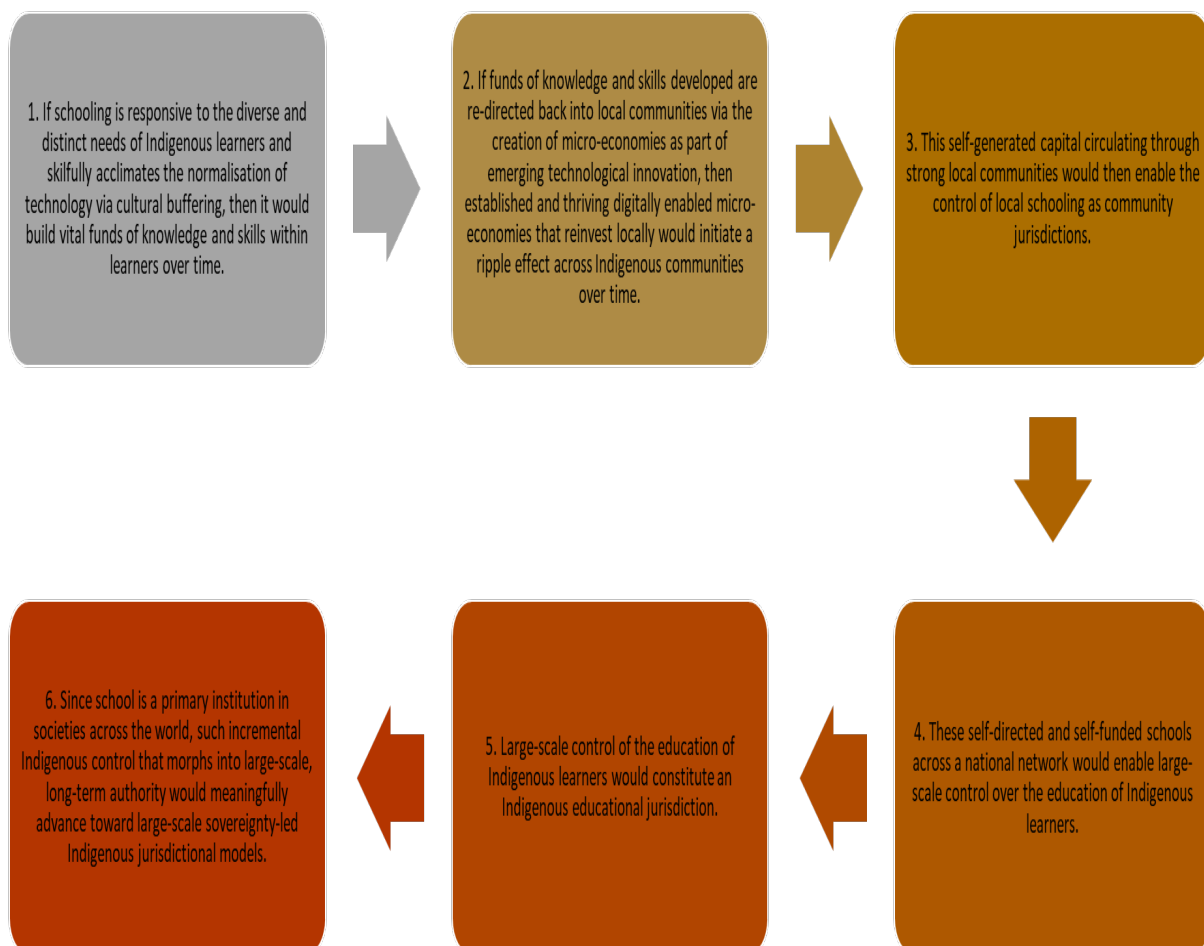


Figure 5. Indigenous education logic stem.

While this logic stem is simple and idealistic, the need to gain control of the institution of schooling cannot be overstated. The importance of educational control is underscored by the centralisation of schooling in Australia's system of continuing paternalisation.⁵ Although I foreshadow the role of technology and the need for sovereignty-led Indigenous jurisdictions, particularly educational models, I only do so to highlight the illogic of persistent calls and interventions designed to ensure Indigenous learners remain in Australian schools and achieve the same educational outcomes as other Australians.

I show within this dissertation that finding agency for Indigenous peoples and sovereignty-led agendas within the Australian system is complex and fraught with limitation. Later in this chapter, I further outline the tensions of continuing Indigenous underachievement and the scope of agency through a discussion of my three research problems; however, in the following section, I outline the structure and design of my dissertation.

1.2 Structure and Design

My work is influenced by a growing trend within higher degree research to move away from the legacies of science that have greatly influenced the academy in the past (Casanave, 2010). In tandem with this shift, there is also a growing movement within the humanities to diversify the capstone proto-monograph style dissertation. Smith (2015), in writing on this fluid landscape, suggests the change has been shaped by the disruption of technology and the new skills and tensions this brings. Elaborating upon this disruption, Smith (2015) outlines, 'born-digital dissertations' involve "conceptualising, mapping, composing, displaying, and offering metacommentary on a digitally envired scholarly project". While this study is not digital-centric, performative, literary or arts-based, my dissertation emerges from a 21st century deeply influenced by technology and its inter-relationship with everyday living, as encapsulated by the term 'mediatisation' (see Stromback, 2008). Consequently, I utilise the proponents of the 'born-digital' formula, offering a metacommentary upon the tensions that implicate me within a digitally envired research locale.

My dissertation is organised into two parts: the first part consists of methodological tensions and the second half applies these tools to my research problems so as to answer my research question. In Part 1, I use Smith's (2015) terms of conceptualising, mapping,

⁵ For example, its compulsory nature and role in current federal and state government policy, as evidenced by federal and state governments' Indigenous school attendance strategies and the educational targets of the 'Closing the Gap' Indigenous social-welfare policy.

composing, and displaying to develop a set of project-specific theoretical tools designed to deconstruct the political constraint of my agency. In Part 2, I apply my developed theoretical tools to offer a post-qualitative ‘meta-analysis upon Indigenous educational underachievement commentary’ as a case study of the present.

My study emerges as part of the growing momentum to redefine orthodox stylistic forms, particularly as they apply to Indigenous research within the academy. As part of this movement, I use post-qualitative methods (see Lather, 2018; Lather & St. Pierre, 2013) alongside philosophical inquiry methods as this allows me latitude to depart from science-based reporting styles which have come to dominate education and sociological research (Brodin, 2016). My research question, *Why are Indigenous learners continuing to underachieve in Australian schools?*, targets the governmental rhetoric associated with the general state of Indigenous achievement across Australian schools. This dissertation responds to this question through addressing the following three key research problems (see Figure 6):

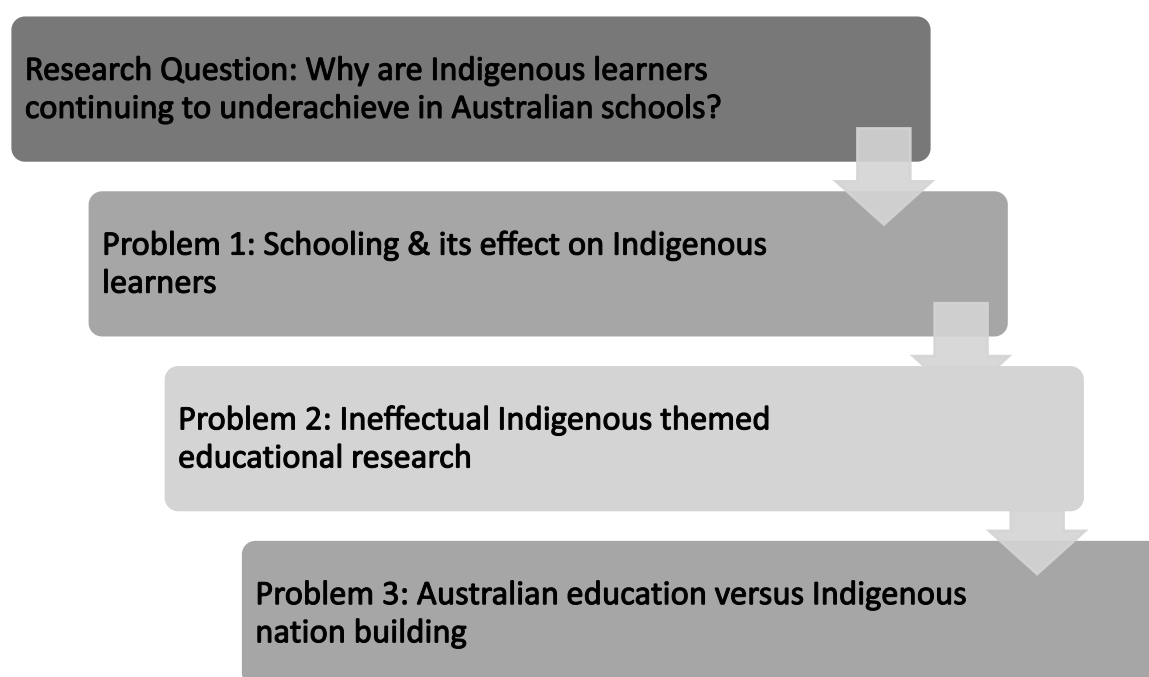


Figure 6. Interconnection between research question and research problems.

To analyse these three key problems, I utilise project-specific tools employed through what Kisak (2016) terms “systematic philosophy”. Systematic philosophy is a branch of inquiry where “philosophical methods and approaches attempt to provide a framework in reason that can explain questions and problems” (Kisak, 2016, p. i). In my systematic philosophy, I employ

the tools of logic, methodic doubt (a systematic process of being sceptical; see Kisak, 2016, p. i) and deconstruction to interrogate the ways Australia's political infrastructure uses schooling and the academy to marginalise Indigenous people. In essence, my work systematically deconstructs the perception of continuing Indigenous underachievement in order to reconstruct a new approach to Indigenous agency in the Australian system.

In conjunction with my systematic philosophical methods of logic, methodic doubt and deconstruction, I have also developed my own research methodology comprising a set of novel theoretical tools. My study is significant for the methodology and theoretical tools it has assembled and for the ways in which they have been applied, as they offer a more nuanced view of the tensions associated with continuing Indigenous underachievement in Australian schools.

My theoretical tools consist of deconstructing my research locale and assembling a multiple-method framework and project-specific standpoint. In developing my tools, I adapt Bronfenbrenner's ecological systems theory (1992) to facilitate a view of the Australian political system as an interconnected, balanced and fragile eco-system, composed of macro and micro layers. I also extend the use of standpoint theory (Harding, 2004; Nakata, 1998, 2007b; Foley, 2003) by shifting the Indigenous voice toward the post-Indigenous paradigm. In my dissertation, I draw upon Brendan Hokowhitu's (2009) paper "Indigenous Existentialism and the Immediacy of the Indigenous Body" to mobilise a shift toward the presentness of the Indigenous voice rather than a common trope observed within Indigenous research which selectively looks back toward an idealised purity of pre-colonial Indigeneity. As I foregrounded in my reflexive positionality statement, my insights, claims and assumptions are bound by a border-crossing, double-marginalised, Aboriginal-Islam perspective, and I critically interrogate the layers of my individual identification as part of a continually evolving examination. Incorporating systematic philosophy alongside elements of theoretical and applied research methodology is an innovation in the field of Indigenous research that I label as critical Indigenous cartography (CIC). CIC is defined as:

the process of drawing upon the spiritual and cultural connection Indigenous peoples share with mapping, navigation, travel, and trade, creating homologies between the theoretical act of research to engage problems, seek solutions and share our findings. CIC explores in ways concomitant with border spaces which ethically straddle Indigenous and Western knowledge domains.

Using CIC to define the act of research within this project, my work signifies a research journey to chart a known territory (e.g., schooling and research) using new mapping techniques for the purpose of constructing a revised map for others to use once this work is complete. My assembly of CIC is a response to Moreton-Robinson's (2006) call for Indigenous scholars to consider using tools from the social sciences to rethink an engagement with Indigenous sovereignty, and CIC continues as a step toward a new Indigenous research agenda.

CIC is designed to reveal and lay bare political constraint as a problem of Australian education; narrow and limited educational scholarship; the lack of Indigenous sovereignty and nation building. Much like Foucault's archaeology or genealogy, CIC operates as a process-driven theoretical tool, using multiple theoretical models integrated in parallel and overlaid to form the necessary internal and external structural housing to enable an iterative functionality, that is, progressive in its shift toward processes of staking out, surveying and mapping, discursive border spaces (see Figure 7).



Figure 7. Methodological function of CIC.

I reason that to map Australia's system of power, Indigenous scholars must have a theoretical model available that is able to penetrate multiple layers of coordinated influence (e.g., political, judicial, education, social, economic and the individual) across Australia. Further, this model must also be able to reveal the effects upon individuals across differing local contexts. Accordingly, CIC is designed with multiple layers that are integrated and aligned to endow a shifting gaze, able to scale its view in and out of selected layers, networks, or structures located within Australia's administrative mechanisms and knowledge structures of power. Therefore, CIC is a methodological process applied when Indigenous researchers require a nuanced and methodical view of the present (see Garland, 2014). In constructing a view of the present, I am asking what impact history has had upon the institution of the Indigenous body, its places of the mind, material body and metaphysics of spirit.

Said's (1978, p. 3) statement "Our role is to widen the field of discussion, not to set limits in accord with the prevailing authority" has informed my assembly of CIC. This statement draws attention to the danger of orthodoxy and populist methods inadvertently functioning as tools which reify the 'authority' of dominant power. Considering Indigenous peoples are shown within this work to be encircled by a constraining political context intent upon a continuation of paternalising Indigenous affairs, methods that reify the orthodoxy of these conditions are naturally disingenuous. In addition, to guide my assembly, I use Foucault's (2004, p. 25) perspective in the following statement:

I could say they were like an outline for something. It's up to you to go on with them or to go off on a tangent; and it's up to me to pursue them or give them a different configuration. And then, we—you or I—could see what could be done with these fragments.

Foucault's writing is used as a conduit to denote a prescriptive latitude for myself and other researchers to later use, extend or abandon CIC entirely. From Foucault, I gain the ability to view CIC in a perpetual state of becoming. I assemble this framework for a specific, time-determined purpose; as such, this approach will require a rigorous critique to determine fit and utility within the broader pursuit of sovereignty-led Indigenous agendas into the future. I extend that an uncritical return to the use of CIC beyond this project, even if efficient or convenient, may in fact weaken the potency of Indigenous agency and stifle the Indigenous ability to disrupt and resist within the Australian system.

As already outlined, I perceive a distinction between attending school and advancing sovereignty-led Indigenous agendas. I further argue this tension has not garnered substantial research attention and consequently is not the orthodox entry point for scholarship within Australian education. Instead, there is a plethora of Indigenous-themed research targeting, in some way, the ‘problems and gaps’ in and around the Closing the Gap (CTG) Indigenous social welfare policy. My study, however, does not directly address the policy-driven ‘problems and gaps’ of Indigenous learners. Rather, I focus on the disconnect between the outcome of gaining an Australian education and sovereignty-led Indigenous agendas.

Given that this research approaches ITER through an unconventional entry point, it makes sense that an unorthodox approach to methodology might also be necessary. If I were to target the educational gaps and timescales of CTG, it may be that an orthodox method or single method in isolation (e.g., postcolonial theory or critical race theory) would be effective for diagnosing issues of causality within the policy paradigm dilemma. However, my study goes beyond policy, schooling, and research to examine the political ecology of Australian paternalisation, to ascertain how its administrative mechanisms and knowledge structures of power manipulates the tools of policy, schooling, and research to further its own agendas of maintaining the political status quo which constrains the Indigenous polity.

A number of the issues that Indigenous populist strategies face stem from ineffective methodological foundations. These issues of methodology are viewed to be critical limitations, since ineffective or narrow methodological fields fail to make accurate sense of the enduring contexts that diminish the strategies Indigenous scholars employ as practical interventions (Ma Rhea & Russell, 2012). I view the outcome of these ineffective or narrow fields to have a detrimental effect upon sovereignty-led Indigenous agendas. Since populist or misapplied methodologies can inadvertently reify the orthodoxy of the established order, rather than diminishing Australia’s administrative mechanisms and knowledge structures of power.

My research question and three research problems guide the design and assembly of my multi-layered model, laying bare the source of its power, its circuitry, its essential architecture, its ethical foundations, and points of amplification and weakness. By assembling CIC, I demonstrate how an orthodox, single methodological model is ineffective for sustaining a multi-layered view of a political ecology. This is due to the following reasons:

- Australia’s administrative mechanisms and knowledge structures of power are historical and continuing;

- They operate across multilateral global jurisdictions as well as within and across multilateral domestic and local contexts;
- They do not only oppress through physical and psychological force or economic stratification alone, but also create regimes of truth, producing macro systems which work upon and through the body as micro-systems of influence;
- They are complex, in that they employ a top-down hierarchy that is diffuse, shifting, contextual, and individualised; and
- They use disinformation to openly call toward freedom and equality, yet strategically limit and maintain unfair and strategic influence upon selected minorities within the country's borders.

In addition, CIC must remain anchored to an ethically driven sovereignty-led Indigenous agenda. This objective makes an unconventional methodological approach necessary, identifying singular methods often only fulfil one of these objectives and for the most part not well. To account for the issues of orthodox, singular approaches, I designed my framework in such a way that its form and function accounts for these limitations. Development of CIC to interrogate continuing Indigenous underachievement makes contributions to the fields of Indigenous sociology, the sociology of education, and critical Indigenous research.

I now expand on my research question through a discussion of three key research problems adversely affecting Indigenous learners in Australian classrooms. In the following section, I introduce the discourse of authenticity and deficit (DOAD) as a lead into my first key research problem: schooling and its effect upon Indigenous learners.

1.3 Discourse of Authenticity and Deficit (DOAD)

The basis of my metacommentary stems from the contemporary state of Indigenous learning in the Australian schooling system. According to most metrics of achievement, Indigenous learners continue to remain behind other Australians and have done so for over a decade (Department of the Prime Minister and Cabinet, 2020). This is perplexing, given the ongoing investment, research, and monitoring this phenomenon has garnered. It is also perplexing from an Indigenous standpoint, as scholars and advocates regularly cite colonisation, assimilation, racism, and unequal opportunity to be causal factors of underachievement. Yet, beyond generalisations and mythology, a complete and contemporary view eludes critical discussion. In my work, I undertake a thorough analysis of this politically

informed state of limitations to offer an alternative view of continuing Indigenous underachievement.

Informing this alternative view is the recognition of the government's use of an Indigenous-centric discourse of deficit to justify the paternalisation of the Indigenous polity and to influence participation in Australian schooling. Central to this deficit discourse is a de-historicisation process which ignores the dispossession of Indigenous peoples and instead focuses on fostering a myopic "discourse of authenticity" (Murphy, 2000). Through the parameters of legislation and governance, the state holds the ultimate power of definition, where the Australian neo-colonial value system creates a binary of authenticity. On one side of the binary is the absolutism of the Australian state, which holds the ultimate power to define and determine markers of inclusion and exclusion. These arbitrarily designed markers are then used to authenticate or dismiss Indigenous access to the privileges of the system. Through this power, the Australian state has the agency to invalidate those who fail to comply with the subjectively determined values. Therefore, the fundamental limitation of authenticity translates as the power to dismiss Indigenous knowledge (IK), rights to Country, traditional education and language, and most importantly, the right to self-determine and self-govern. As the specificity of these Indigenous-centric markers are deemed to be 'inauthentic' and invalid when placed alongside the legitimacy of Australia's right to govern. However, if these Indigenous-centric markers can be made to legitimise Australia's sovereignty and are mobilised to further entrench systems of administration, then such markers are granted authenticity.

In a de-historicised discourse of authenticity, the Australian state creates terms of reference that either validate or void Indigenous agency within the strictures of legislation and governance. Central to this access and agency are the commonly espoused Australian neo-colonial values anchored to the right to govern, and these are used as yardsticks to measure normality, compliance and progress. Importantly, it is by way of these Australian neo-colonial values that those who possess different lifestyles, socio-cultural practices or value systems are deemed to be problems, or innately problematic. Therefore, if one's mode of cultural, social or political being is a threat due to marked distances from the authenticity of Australian values, then through the strictures of legislation and governance, the Australian state has the power to both diagnose problems and the means by which diagnosed problems are politicised and managed.

Gravely, the DOAD is cunning; as Rose (1996, p. 6) observes, “it is difficult to concede of a more cruel and elegant expression of cultural domination”. The deceit of this discourse stems from its functional necessity to openly channel segments of the Indigenous population to participate in furthering the legitimacy of Australian sovereignty, while systematically excluding the vast majority as they fail to meet the narrow parameters of inclusion. Consequently, legislation and governance are premised upon the involvement of certain groups of Indigenous peoples, and via participation, the authenticity of Australian values, governance and sovereignty are reified and validated as authentic. The cunning irony of this discursive space is Indigenous participation can only ever occur in accordance with the authenticity of Australian sovereignty, as the system is premised upon the delegitimisation of Indigenous sovereignty. Consequently, having determined an illegitimate and unequal set of governing values, the validity of the ‘discourse of authenticity’ is sustained by a complicit media, academic scholarship, governmental policies and agencies, an educational apparatus, judiciary, medical system and everyday discourse at the individual level.

To contextualise the DOAD to my research question, within this discourse, Indigenous learners are deemed to be problems due to a continuing inability to reach mainstream Australian achievement standards. However, Indigenous learners are not viewed as being Indigenous; instead, they are enshrouded within a mythology which is perpetuated through all levels of the system. A DOAD creates a mythology which is used to strategically situate Indigenous learners without a past; without a country or home; without a language; without financial surety; without adequate health care; and, most importantly, without the ability to live beyond the paternalism of Australian institutions. In this mythology, Indigenous learners are unfairly compared to mainstream Australian achievement standards without due mention of the prevailing social welfare limitations many disenfranchised Indigenous learners continue to face as a result of the perpetuation of Australian sovereignty. Within this mythology also, little recognition is given to the culturally sanitised curriculum, pedagogical models or systems of assessment and reporting Indigenous learners are forced to endure.

Given the prevailing basis of the discourse and its essential function within the Indigenous policy and schooling sector, I question how Indigenous sovereignty agendas can advance from within the parameters of this closed system. A DOAD is the starting position used by policy actors, most teachers, and administrators to engage Indigenous learners in Australian schools. The justification for my view is accumulating through an ever-expanding discursive mass of empirical research and commentary. Yet, despite this ever-expanding

discursive mass, disenfranchised Indigenous learners remain relegated legacies of underachievement when viewed through the lens of the DOAD. This observation calls into question the masses of discursive output and scores of passionate and supportive advocates all working within the system for the betterment of Indigenous learning outcomes. It follows then that identification of the DOAD is vital to my alternative view of continuing Indigenous underachievement in the Australian schooling system.

1.4 Problem 1: Schooling and Its Effect upon Indigenous Learners

I begin by introducing schooling and its effect upon Indigenous learners to reposition the prevailing underachievement narrative toward the continuing inability of the Australian schooling system to adequately service the needs of Indigenous learners. Informing part of this discussion are my own experiences with the Australian schooling system: first as a student; then as a teacher; and now as a parent and researcher. Throughout these diverse experiences, there remains a conspicuous lack of choice or ability to negotiate aspects of schooling, such as modes of attendance and times of learning, as well as the learning-centric dimensions of curriculum, pedagogy, and assessment. These limitations are compounded by the lack of representation of our people in permanent roles as teachers, heads of departments, principals, or at the executive level in policy-shaping roles. In stating these limitations, however, I recognise there has been an increasing shift over the last 40 years, which has accelerated in the past two decades to acknowledge First Peoples and accommodate us within the Australian system (Kerwin & Van Issum, 2013). However, the extent and meter of change requires examination, as in this era of cultural inclusion, Indigenous achievement has not openly improved.

Despite a federally led agenda to include and appreciate Indigenous people, histories, knowledge, and culture in the Australian schooling system, a long tale of underachievement remains (Masters, 2016). Indigenous learners, particularly those in regional and remote contexts, continue to remain behind general Australian standards through most age groupings (Department of the Prime Minister and Cabinet, 2020). Logically, the question presents, why do Indigenous learners in urban, regional, and remote contexts continue to find themselves behind general Australian achievement standards despite notable shifts in schooling's infrastructure (e.g., the introduction of recent policy, interventions designed to increase retention within schools and complete education milestones) and the softening of the system to the inclusion of Indigenous peoples, histories, and knowledges? The ability to penetrate the

underachievement predicament is vital. By better understanding the flaws within the system, disenfranchised Indigenous learners, parents and community, as well as educational and policy allies, will be better primed to embrace pathways toward meaningful change.

ITER highlights internalised factors such as better access to quality human and material resources as well as increased stability and continuity of teaching staff in metropolitan, regional and remote centres (Jorgenson, 2018, 2020; Jorgenson & Lowrie, 2018). Such research also identifies processes of alienation that learners experience when immersed in Australian classrooms, which is shown to increase the closer learners are positioned to strong and vibrant languages, communities, and culture (Perso & Haywood, 2015; Jackson-Barrett & Lee-Hammond, 2018). A decade of educational measurement within Australian school reveals a telling metric—that is, the scale of achievement increases the closer a learner is situated to metropolitan centres, where access to Country, language and culture may be in varying states of alienation. The inference I make here is that Indigenous learners, when learning in closer proximity to ancestral Countries, languages, cultures, and knowledge, continue to struggle with the requirements of standard Australian schooling. Conversely, learners who themselves may be learning away from Country and to varying degrees might be alienated from traditional languages and cultural practices comparatively seem better able to meet general Australian achievement standards (Department of the Prime Minister and Cabinet, 2020). This metric of achievement vis-à-vis cultural alienation is an important tool in my analysis of the continuing state of underachievement.

To better grasp the nuances of continuing underachievement in the present, I deliberately shift away from many of the tensions explored within ITER to instead centre my analysis upon dynamic of achievement vis-à-vis cultural alienation, exploring how schooling functions to shape Indigenous learners. Moreover, to better grasp the perplexity of the underachievement predicament, I view Australian schooling to be strategically subversive. To support this claim, I use the following statement from Foucault as an orientation point for my analysis: “schools serve the same social function of prisons and mental institutions, to define, classify, control and regulate people” (Foucault, M. (4.9.2021). Michel Foucault - Quotes. Good Reads. https://www.goodreads.com/author/quotes/1260.Michel_Foucault). Foucault links techniques of discipline such as surveillance, punishment, uniforms, structured timetables, and physical space to be efficient mechanisms of control over captured populations. For the purpose of my discussion, I view Indigenous learners to be a captured population. I have already established the geo-specific political constraint of Indigenous people despite the

affluence of modern Australia and this general constraint is layered by the compulsory nature of school attendance, which is enforced with punitive measures (e.g., welfare quarantining through the basics card; see Cobb-Clark et al., 2018; Altman & Johns, 2018) in some Indigenous communities and low socio-economic contexts. I use these markers to reposition my view of the learning-centric dimensions of schooling. That is, instead of viewing curriculum, pedagogy, assessment, and human resources as operating through benign arcs of function, I recognise that curriculum is designed to silence and tame through techniques of assimilation and processes of ‘dumbing down’ (Postman & Easton, 1999). Pedagogy is used as a tool to discipline (Grant, 1997) and assessment is used as a tool for surveillance to ensure regulation and compliance (Shore & Roberts, 1993), while teachers, administrators, and policy actors are rewarded with pay and promotion for their complicity in maintaining the cycle (Bourke et al., 2015).

Repositioning my view from the pursuit of learning-based solutions to the puzzle of continuing Indigenous underachievement—toward logic tied to the subversive nature of schooling—allows my analysis to offer an alternative view of this predicament. The continuing underachievement agenda has proven to be perplexing, for, despite the language of policy, the weight of financial investment, and the role of well-intentioned human actors, the underlying purpose of schooling to function as social engineering is mostly unspoken of within the field of education. I believe that recognising the social engineering inherent in schooling, those who are committed to ethics through education will have a better vantage point from which to base their interventions.

Durkheim’s (2013, 2014) estimation of schools as social engineering is vital to my alternative view. By using Durkheim’s (2013, 2014) lens, I can decipher the strategic functions that schools serve within Australian society. The first function is that schools operate as preparation for labour or, as Weber (Brown, 2001) labels, credentialism. In this function, the schooling model serves as a preparation platform, where learners work to gain a senior Certificate of Education (e.g., Queensland Certificate of Education, Victorian Certificate of Education, High School Certificate) and Australian Tertiary Admission Rank (ATAR). The second function is connected to the first, and is a school’s function to acculturate or social engineer relative to the curriculum. This means that by simply attending school and matriculating through its scaffolded levels, learners are moulded into functional tools of utility designed to maintain the political status quo within the Australian social and economic system. Social moulding here can be for the preparation of docile workers, or it can be to culturally

indoctrinate minority learners into the cultural values of the Australian system. The third feature is the mechanism of surveillance. In this function, schools operate as monitoring sites, where, through assessment and reporting, attendees are measured relative to the effectiveness of the social engineering program. Importantly, the multi-layered purpose of schooling calls into question the ethics of the system, because for minorities learning inside Australian classrooms, these features are often rendered invisible by enduring poverty and the need to gain a formal qualification, or further, through the guise of policy, rhetoric, or indoctrination into shared values.

Although I examine schooling's relativity to Indigenous learners as a contemporary phenomenon, I acknowledge schooling to be historically contingent, as is the discourse founded upon this phenomenon to report upon and probe the extent of its limits (Shay & Lampert, 2020; McKinley & Smith, 2019; Price & Rogers, 2019; Rudolph, 2019; Williams et al., 2018; Craven et al., 2013; Lonsdale, 2013; Hughes & Hughes, 2012; Herbert, 2012; Nakata, 2011; Rigney, 2010; Gray & Beresford, 2008; Harrison, 2008; Craven, 2005; Rose, 2004; Hunter & Schwab, 2003; Tripconny, 2002; Duncan, 1994; Welch, 1988; Walker, 1973). In writing upon the early origins of Indigenous schooling, Kerwin (2020, p. 182) outlined,

Western constructs about the First Nations began to be entrenched in the educational curriculum when the first schools were opened. Further, the intention was for these Aboriginal children to be civilised, and educated in the Christian beliefs and lose their language, their belief systems, heritage and way of life.

In addition, Kerwin (2020, p. 182) noted,

We know today that this thinking began to be inculcated 208 years ago with the first schools, a 'Charity School' in Australia, which was instituted by the London Missionary Society at Parramatta, New South Wales and the first Principal was John Eyre in 1810 (Gunson, date accessed 08/05/2020). The Church of England (Anglican) ran a school system in all of the Australian Colonies (Logue et al. 1970, p. 454). We also know that in 1816 Governor Lachlan Macquarie opened a school at Parramatta for Aboriginal children who were removed from their families and forced to assimilate (Logue et al. 1964).

My view, therefore, of the subversive quality of Australian schooling builds from a historically informed foundation that acculturation into the English language, Christianity, and the value systems of early colonial and now modern Australia has not been benign or without purpose. While past Indigenous experimentation with Western education was piecemeal (Kerwin & Van Issum, 2013), aspects of social engineering have always been present.

Identification of the continuing layers of social engineering intertwined within the schooling journey is a key tool in unravelling the continuing Indigenous underachievement predicament.

For Indigenous learners and other minority cultures, social engineering is connected to cultural assimilation and has been a continuing thread in Australia's schooling system. Cultural assimilation is defined as "the process in which a minority group or culture comes to resemble a dominant group or assume the values, behaviours, and beliefs of another group" (Speilberger, 2004, p. 615). Jackson-Barrett and Lee-Hammond (2019) outline how schooling served as a preparation for indentured labour in the early stages of colonialism, with the primary purpose, as Welch (1988) explains, inclined upon cultural assimilation to better serve labour purposes. In writing upon the use of education as an assimilation tool in Africa, Chilisa (2012) outlines that "through the education system, learners are taught in languages of the colonisers to reject their heritage and embrace Euro-Western worldviews and lifestyles as the human norm". Similarly, Tuhiwai-Smith (2012, p. 12) reveals how the contemporary schooling model in Aotearoa, New Zealand, uses techniques to culturally sanitise and limit Indigenous learners:

...my academic background is in education, and in my field, there is a very rich history of research attempts to legitimate views about Indigenous peoples which have been antagonistic and dehumanising. Discussions around the concept of intelligence, on discipline, or on factors that contribute to achievement depend heavily on the notions about the Other. The organisation of school knowledge, the hidden curriculum, and the representation of difference in texts and school practices all contain discourse which have serious implications for Indigenous students as well as for other minority ethnic groups.

Further, Aunty Lilla Watson⁶ (in Meston, 2012, p. 122), in speaking upon the limitations of schooling for Indigenous learners here in Australia, outlines:

Education's overall aim is for assimilation, it always has been. The relationship that education gives to Aboriginal people is assimilation. The way things are taught, what is taught and by whom is opposite to Aboriginal Terms of Reference. Historically we were not allowed to speak our languages or celebrate our cultural difference, we were only asked to do those things that were liked by the government. The things that made you like [similar to] them and took you away from your culture.

Importantly, the themes of cultural assimilation shown through the previous statements can be further summarised by Alatas's (2004) construct of the captive mind, alongside Fanon's

⁶ Aunty Lilla Watson is my affinal Aunty; however, in a cultural sense, Aunty is also a respected Elder. As a result, I call her my Aunty as a term of endearment and out of respect for her contributions to our family and local Queensland community.

theorisation on the colonised mind (Kebede, 2001). In both examples, the mind states capture a notion of entanglement which occurs through processes of strategic indoctrination, whereby the oppressed are forced to imitate the oppressor (Kebede, 2001) or are subjugated through process, so they are deliberately distanced from their own epistemologies (Alatas, 2004).

I recognise that the subversive qualities of schooling here in Australia have slowly transitioned from being openly oppressive to enacting a ‘silent’ suffocation of Indigenous culture. The presence of cultural assimilation within the contemporary context of unrestricted access to schooling and recognition of Indigenous culture begins as education that Indigenous children initially receive informally through exposure to Western culture and media (Robinson, 2020) and later through formal forms of early-childhood education and schooling (Sayed, 2019; Lonsdale, 2010; Norris, 2010). From this view, I perceive Australian schools to function as ontological, epistemological, and axiological forums of violence. I use cultural assimilation as an entry point to better understand how schooling shapes Indigenous learners as they matriculate from early childhood through to Year 12 graduation. A key component in repurposing education for sovereignty-led Indigenous agendas is revealing how these acculturating dimensions are intelligently designed to erode minority cultures.

The social engineering effect of schooling is not a new phenomenon, nor is it debated within scholarly forums. In fact, works from key educational philosophers have detailed the role that school plays in inscribing values, such as civics of the state, humanism and revolution (e.g., Dewey, 1903; Freire, 1996; Postman & Easton, 1999). The tension here again relates to issues of social engineering, and the complexity of in some way mitigating the effect of this education upon Indigenous learners. This is because, regardless of the platform in which Indigenous learners receive their education, be it state-based or in the private sector, schooling still functions as social engineering. These are shared concerns by Indigenous peoples in the United States, as Castagno et al. (2016, p. 248) describe:

When the schooling options available to Indigenous youth remain always and only dictated by state and federal governments, private entities, and religious organisations, “school choice” is still a form of colonised and colonising education. Under this model, “choice” is more illusory than genuine because the options are still determined and defined for tribal nations and Indigenous youth and families. Viewed through the lens of control and sovereignty, schooling options carry enormous significance depending on who developed them and how they are implemented and held accountable. Only when tribal governments and Indigenous communities control the availability and range

of schooling options in Indian Country can “school choice” be said to be truly a matter of choice.

While the private schooling system is recognised for high standards of personal deportment and quality education, these acknowledged qualities are only of merit if the learning model is mutually agreeable and is built around shared cultural values and worldviews. Where the learner and family buy in galvanises the learning community and further advances the inscribed outcomes and values. The tension that Indigenous people face in Australia is tied to the ongoing state of paternalisation, which unfortunately permeates the basis of all interactions between communities and Australian governments, including education. This fracture is identified as being instigated and exacerbated by the annexation of traditional lands, continuing colonisation, and deliberate policies to acculturate and as a result diminish connections to Country, diverse languages and cultures. This fracture is toxic and continues due to the consistent inability of Australian administrations to satisfactorily recognise or reconcile with Indigenous people, made obvious through the absence of treaties or reparations.

Establishing the disconnect between standard Australian education and sovereignty-led Indigenous agendas is timely, as the populist currents within ITER privilege discourse and interventions designed to shape the Australian schooling system to better accommodate the Indigenous learner, such as culturally responsive schooling models (Perso, 2009; Krakouer, 2015), cultural competency in Australian teachers (AITSL, 2020a), and the embedding of Indigenous content within the Australian curriculum (ACARA, 2008). However, as I demonstrate within this dissertation, while advocates and allies toil away to shape the Australian system, the Australian system is simultaneously strategically shaping behaviour, values and beliefs also. Therefore, the shaping effect of Australian education is contingent upon the continuing state of Indigenous underachievement.

In the following section, I introduce my second key research problem—ineffectual ITER—to demonstrate how this is also connected to the continuing state of Indigenous underachievement.

1.5 Problem 2: Ineffectual Indigenous-Themed Education Research (ITER)

Problem 2 links the continuing state of Indigenous underachievement to the academy and ineffectual ITER. As foregrounded in my articulation of the DOAD, I implicated academy

scholarship within broad, multi-level actions aimed to perpetuate a mythology that strategically situates Indigenous learning as a problem within the Australian schooling system. In building upon this introduction, I perceive contemporary Indigenous education scholarship to be narrow in its conceptualisation of the Indigenous learner. In this narrowness, scholarship commences from an ontological position which casts Indigenous learners as by-products of colonisation. As an ontological by-product, Indigenous learners are cast as different. In this difference, learner ability vis-à-vis disability is only recognisable proportionally to the receptiveness of the system, such as actors, tools (e.g., curriculum, pedagogies, and assessments) and spaces to engage this difference. Subsequently, narrow conceptualisations of Indigenous learners have grave implications for the mobilisation of interventions and agency of advocates and allies within the system.

Further exacerbating the ontological flaw of Indigenous education scholarship is its increasing tendency to be narrow, which I have observed since 2008. Indigenous education now circumnavigates five general principalities of order within the discourse, which I summarise in Figure 8:

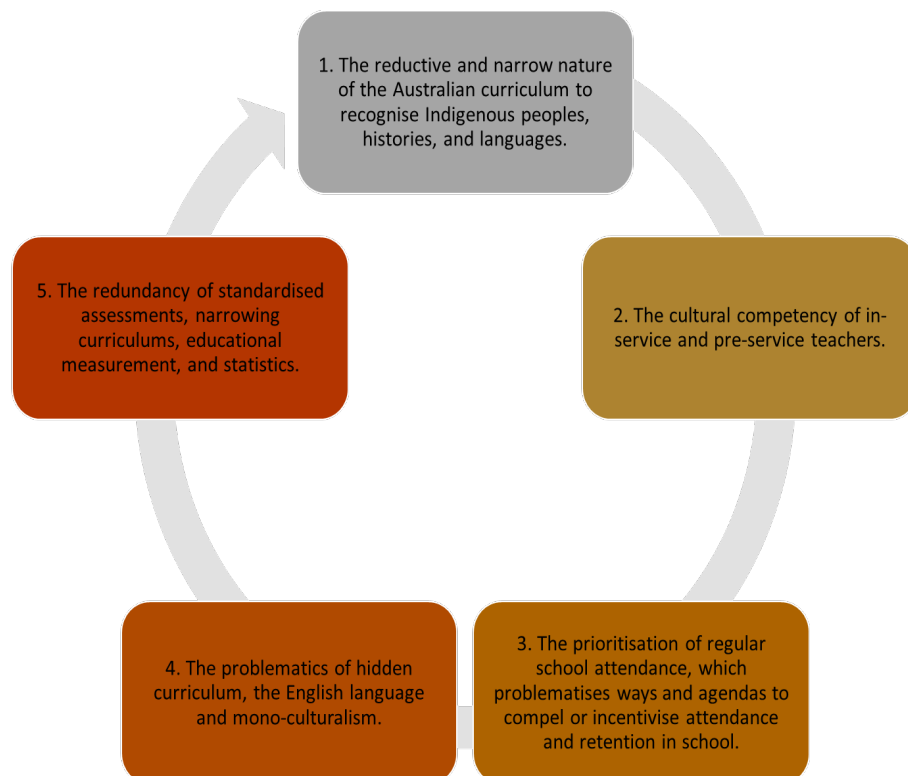


Figure 8. Five principalities of order in the discourse of Indigenous education.

In addition, I view scholarship to primarily centralise the following three key interventions to target these principalities of order (see Figure 9):

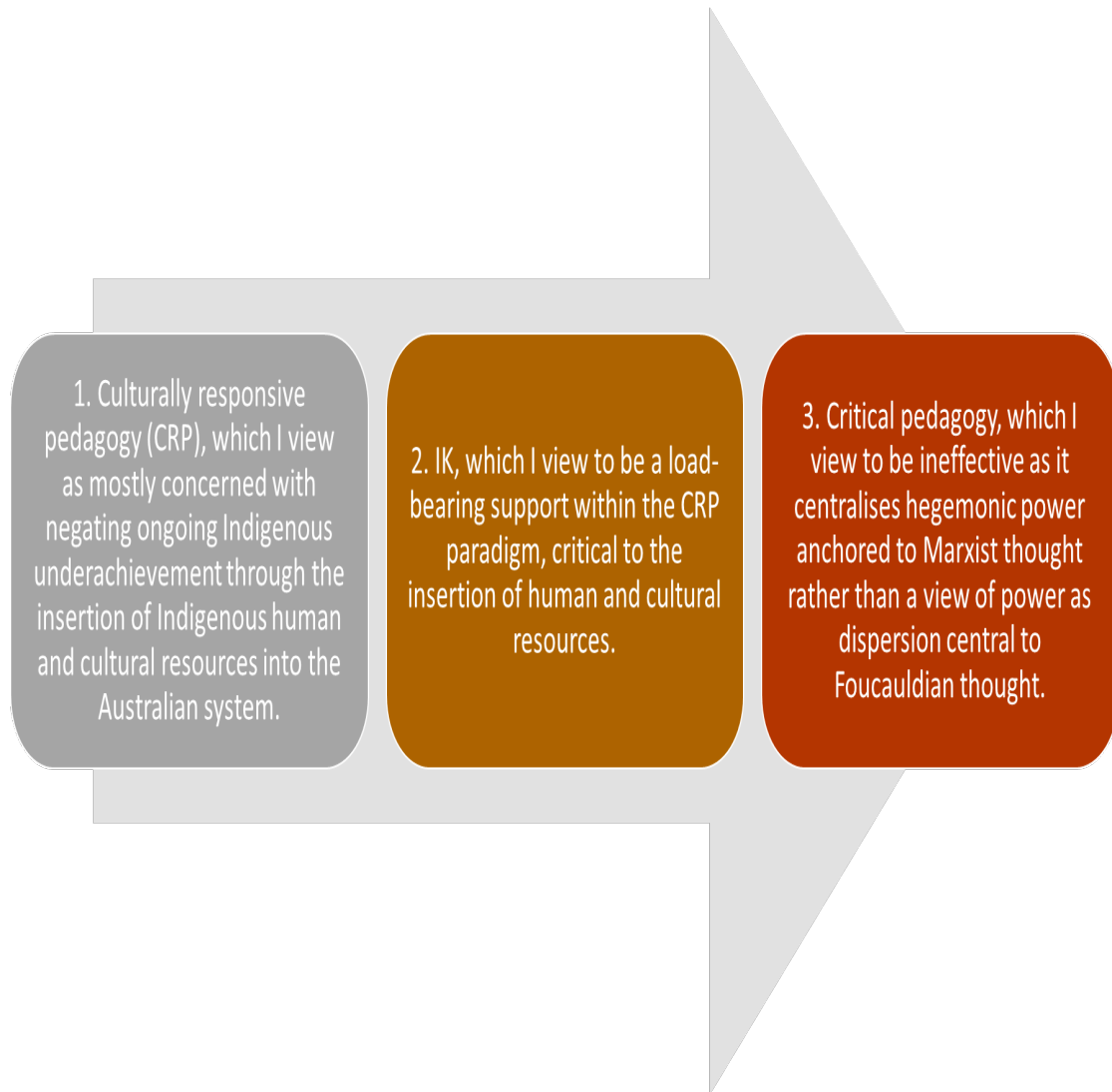


Figure 9. The three primary interventions invoked within Indigenous education.

While the five principalities of order and their three main interventions centre upon school, its tools, resources, and stakeholders, I will show this to be ineffective as the school model is still only one axis point in a complex and intricate web of Australia's administrative machine and knowledge systems of power. While I reason ITER to be meaningful within the principalities from which it speaks, it gravely misrepresents its own agency and is partly to blame for the continuing status quo. In this dissertation, I will show the school and the academy

to be essential to maintaining the political order. Therefore, it must be remembered that amassing ITER is borne on the back of Indigenous powerlessness and is complicit in some way for maintaining the conditions of Indigenous paternalisation. To compound the limitation, this output advances at the expense of missing ‘real’ opportunities to challenge and dilute the constraint of Indigenous paternalisation. While I would not discount this output entirely, I assert a re-examination of the Indigenous approach toward agency through the academy is necessary.

Due to a perceived narrowness and an ontological tether casting Indigenous learners as by-products of colonisation, I reason there to be serious limitations within current ITER that fundamentally weakens its scope, potency, and centredness. I assert that this scholarship fails to recognise the bio-nature of circulating power throughout the Australian system. This scholarship is unaware of the relationship between schooling and scholarship in maintaining the Australian system. It also misinterprets how schooling and scholarship might be repurposed to modify Australian paternalisation of the Indigenous polity. If ITER is silent upon the connectivity it shares with and between schooling and coloniality—for example, its structural matrix, morphology, tools, techniques, semiotics, and languages—then such output will further embed Australia’s administrative machine and knowledge systems of power, while diluting sovereignty-led Indigenous agendas.

As an example of this complexity, ITER must first have established the nuance of the sector parallel to its capacity to be responsive to Indigenous learners. To state this as a preliminary step might seem redundant, due to the weight of scholarly consensus and output that affirms the prevailing issues of cultural cleansing hidden within teaching, curriculum, assessment, and reporting, and the yet-to-be-reconciled long tale of underachievement of Indigenous learners within the system.

On the surface, these dimensions should render the school site as a problematic forum of agency for Indigenous advocacy. However, this has not dissuaded policy actors, scholars, teachers, or communities from seeking out how to better shape the system to service the needs of Indigenous learners. Approaches which aim to shape the system have not up until this point been able to solve the perplexity of continuing Indigenous underachievement. Therefore, I depart from the orthodox approach of shaping the Australian system, as I view this line of logic to over-simplify or misread the minutiae of agency within the Australian system. My points of contention with shaping scholarship rest upon schools being viewed as sites of simple fix,

where the inclusion of culture, either as a material or human resource, can solve the long-standing issues of Indigenous learning, as well as a misinterpretation of the power dynamic that circulates throughout Australia's administrative machine and knowledge systems of power. The reasoning is that through the inclusion of culture, the system can, in some way, be removed, overturned, or replaced, and then agency, freedom, and emancipation would naturally follow. These serious limitations have grave implications for Indigenous learners in Australian classrooms, which are essentially limitations of methodology. These issues arise largely from the use of unexamined orthodox methods or single methodologies that narrow and limit the ability of scholars to properly grasp the nuanced layers of conflict and tension within Indigenous educational contexts. Logically, the narrow problematisation of any tension could only ever engender narrow solutions. Considering this dissertation is as much a critique of contemporary Indigenous approaches to sovereignty-led Indigenous agendas via schooling and the academy as it is a road map toward an alternative approach, there is a need for a broader view of Indigenous underachievement to better empower ITER.

However, while the issue of narrow methodological frameworks can be found in both non-Indigenous and Indigenous research output, there are also a set of Indigenous-centric tensions that further constrain the ability of Indigenous scholars to engage the continuing state of Indigenous underachievement via research in the academy. The pursuit of Indigenous educational achievement through the academy is paradoxical given the school and the academy strategically function to maintain the paternalisation of the Indigenous polity. Like the historicity which informs Indigenous schooling in the present, the impact of oppressive and limiting research practice still reverberates throughout the Indigenous world. Smith (1999, p. 1), in writing of this stain, explains:

The word itself, 'research', is probably one of the dirtiest words in the indigenous world's vocabulary. When mentioned in many indigenous contexts, it stirs up silence, it conjures up bad memories, it raises a smile that is knowing and distrustful.

This unfortunate and enduring legacy is tied to the devastation of invasions and occupations enacted against Indigenous peoples. These were driven by racist ideology, scientific revolution, research, and publication, all synonymous with the Western academy model. Historically, this legacy has been led by non-Indigenous researchers, whose interactions with Indigenous people have been predicated upon imbalanced power relations. Research practice in this vein led to communities being robbed of family, land, water, material resources and knowledge. In addition, research led to the development of oppressive policy designed to

enslave and dehumanise people (e.g., Meston's 1896 *Report on the Aboriginals of Queensland*, which led to Queensland initiating the *Aboriginals Protection and Restriction of the Sale of Opium Act* 1897). For me, this legacy cannot be mitigated simply by Indigenous participation in the academy and the ability to produce research. Instead, I perceive layers of complexity and nuance which underwrite Indigenous agency within this space.

Trudgett (2009, 2011, 2014) and others (Page et al, 2019; Trudgett et al., 2016) have already identified basic structural limitations that Indigenous researchers face. In summarising key points from their work, I acknowledge the complexity of access to the university and acceptance into research programs; attainment of the necessary skills and training to complete a study; issues of supervision and cultural competency; and a lack of culturally appropriate epistemological tools available to meet the requirements of an Indigenous study. For me, this intricacy forms as surface level tensions, which I will show becomes far more complex than simply gaining access to the academy and completing research. The minutiae of this complication is further layered; Chilisa (2012) highlights that at a very basic level, incompatibility for Indigenous researchers begins first with the production of research using tools from the Western paradigm (e.g., forums, knowledge, language, traditions, values, and mores). A paradigm is defined by Khun (1974) in his history of science as the approaches to knowledge production which implicate the values, ideology, traditions, mores, hierarchies, societies, community, systems of economics and complex forms of spirituality and religion. In a paradigmatic system, the function of society, with all its idiosyncrasies, defines and determines the nature of interconnection between knowledge and the knower. Consequently, all of this is brought to bear upon how knowledge is gathered, tested, held, and transmitted. In each system, there are elaborate reasons for the gathering and testing of knowledge and in the case where systems are isolated from each other, sovereign, paradigmatic systems are freer to function without distortion.

As history attests, when the divergent systems of the Indigenous and Western models were brought in contact with each other, the meeting point has always been unequal, imbalanced foundations of power. Chilisa (2012) aptly points out that paradigmatic incompatibility stems from these production-related tensions being 'Indigenous' to Western ideological, social, and geographical contexts. Incompatibility is further concentrated due to the physical and meta-physical dimensions of place for Indigenous researchers. This limitation of incompatible starting position is a central thesis of Connell's (2020) work where she highlights the illogic of Northern-based knowledge frameworks (e.g., knowledge derived from

Western Europe and north-America) functioning with authority, or as logical solutions to complex issues within Australian or within Indigenous contexts. This complex of incompatibility for Indigenous researchers functioning within Western research frameworks, however, are not simple problems of paradigmatic incompatibility or geographical space alone.

Chilisa (2012) identifies another layer of complexity as being the functional inability of Western forums to recognise or counter imperialism, colonisation or globalisation. This functional limitation enables the continuance of self-determining dominance, binary othering, exclusion, and privilege to be inimically intertwined within the sinew of the academy. The danger here for Indigenous scholars is that the underlying values and assumptions are at times covert or opaque, operating as subterranean influences out of view or below surface layers of presentation (Ashcroft et al., 2013). Further, this strategic intelligibility, continuance and normalisation are fractious and corrosive to the ethics and agendas of Indigenous research (Weber-Pillwax, 2001). All of this fundamentally lessens opportunities for research to have influence beyond the intentional and semantic layers of agency.

Within this space of complexity are also a raft of other less acknowledged tensions, which I consider greatly constrain the targeting of Indigenous underachievement. The dilemma for me is born from the disjuncture of participation, where coloniality requires participation for credentialism (Brown, 2001). For Indigenous researchers, participation is driven by an ethical orientation to ‘make a difference’ within Indigenous communities (Weber-Pillwax, 2001; Martin, 2020). Credentialism then for Indigenous scholars has a different meaning, in that we (un)willingly compromise portions of our cultural values to enter Australia’s administrative machine and knowledge systems of power, where we work to support our families and extended families as a gateway toward broader community enrichment. However, underlying the participation dilemma here is an unreconciled conflict of needs, where coloniality’s needs are pitted against the needs of Indigenous communities.

The academy-based Indigenous research practice is made to draw upon and is shaped by the education, values, languages, methods, structures, and process of the academy. The academy, like the school, is an institution within Australia’s administrative machine and knowledge systems of power, which is contingent upon the continuing large-scale marginalisation of Indigenous peoples. The result is our Indigenous credentialism, and participation within Australian institutions is a contradiction of intent versus actual agency. To me, this contradiction fundamentally erodes the capacity of our research output to translate into

actual community benefit in one dimension and, in another, it culturally assimilates us, distancing us from broad and wholesome relationships of community through pervasive and saturating social engineering. This significant tension underpins the construction of my dissertation. I remain self-aware of this conflict to ascertain the degree of agency available to Indigenous researchers when working within and applying tools from the system to negate the system itself.

Consequently, ineffectual ITER contributes to the continuing state of Indigenous underachievement in two ways. The first is via ineffective methodological foundations which engender a narrow view of the limitations surrounding Indigenous learners within schools. The key limitation of methodology is that most of the scholarship engages Indigenous underachievement as a school-based problem alone, in the search for school-based solutions contingent upon shaping the system to solve the learning dilemma. However, I will show that Indigenous underachievement must be viewed via a sociological lens, where schooling functions as one aspect of a connected and interdependent political ecology. The second limitation concerns the Indigenous-centric paradox of pursuing agency for Indigenous learners through the academy given that both the school and the academy function to further constrain the Indigenous polity. Via both limitations, scholars miss opportunities to vehemently critique the function of the school and the academy and to spark further dialogue and innovation that would see Indigenous learners move away from paternalising contexts of deficit and limitation.

In the following section, I introduce my third key research problem—Australian education versus INB—to demonstrate how this is also connected to the continuing state of Indigenous underachievement.

1.6 Problem 3: Australian Education (Coloniality) versus Indigenous Nation Building (Decolonisation)

I have already argued that the tensions of Indigenous underachievement are located within a political milieu constrained by the inability of Australian governments to outline a road map for sharing power. This sustained unwillingness to share power underwrites my examination of the continuing state of Indigenous underachievement. However, I move away from the dehistoricised DOAD to ground my work from positions anchored by Indigenous desires to pursue decolonisation in all facets of contemporary life (Tuhiwai-Smith, 2012). I introduce the tensions of decolonisation, coloniality, the Fourth World and INB as tools to reposition how I engage Indigenous underachievement from a position of strength.

I use sovereignty, self-determination and Indigenous jurisdictions as key markers to reposition my scholarship away from school-centric interventions to instead centre my discussion upon education as part of sovereignty-led Indigenous agendas. Sovereignty, self-determination and Indigenous jurisdictions are used as symbolic astronavigation points within CIC to guide my journey toward articulation of educational reform (Fuller et al., 2014) and to locate this work as an Indigenous-led decolonial project.

Sovereignty is an astronavigation point within CIC, as it is acknowledged to be an orienting agenda which continues uncanceled despite the constraint of Australia's continuing paternalisation of the Indigenous polity (Moreton-Robinson, 2015). Notwithstanding the historically contingent issues Indigenous peoples continue to face, Rigney (2001, p. 10) reminds us that "to strive for sovereignty is to strive for the possibility of a non neo-colonial future". Consequently, the themes of a non-colonial future underpin the intent and spirit of this work. Sovereignty is central to Indigenous agendas as it is acknowledged to circulate through distinct yet interlinked dimensions. These dimensions constitute a political lifeforce which circulates through the cultural-spatial, metaphysical-sacred, politico-economic, intellectual-linguistic, and neo-technical dimensions of Indigenous peoples' agency and activism. Importantly, sovereignty is used to guide this work, and in turn, this discourse interlinks as part of the healing and revitalisation process across Indigenous spaces.

Self-determination is used also as an astronavigation point in CIC for its connectivity to sovereignty and for the role it has played within the political discourse of Aboriginal affairs. In sociology, law and political theory, there exist broad definitions of sovereignty and self-determination (Ryan & Deci, 2000; McWhinney, 2007; Beitz, 1979). For Indigenous peoples, the meaning of self-determination today takes on a political motive and usually implicates legislation, systems and agendas which centralise the political and judicial right to self-government (Breen, 2020). Self-determination and Indigenous jurisdictions emerge from the border spaces of sovereignty and are foregrounded within this work for the vital and connected role they play together. In the 21st century, when seen through the lens of current governmental policies of the centralisation of services, the prioritisation of Indigenous self-determination no longer enjoys the political lustre of the 1970s to 1990s. However, self-determination is synonymous with Indigenous yearning for sovereignty and Indigenous intent, through the push of activism and agency, to secure control of Indigenous affairs. It is within this perpetual motion that self-determination remains current in the political vernacular of Indigenous peoples.

Indigenous jurisdictions are used as further astronavigation points within CIC as they are theorised to be tangible housings, where sovereignty is re-established as a functioning institution in the modern political arena. Defining the scope of a jurisdiction, Smith (2002, p. 3) observes that jurisdictions are “broad” and “multi-layered”, composed of differing power modes, “sometimes divided, sometimes overlapping and concurrent”. Indigenous jurisdictions are viewed as the border spaces where the motive to self-determine materialises into an organisational system capable of re-establishing control, in a modern political sense, of our Countries through our own systems of knowledge, governance, and hybrid economics. An IEJ draws upon this foundation and is theorised to be an institution within a broader, multi-site sovereign Indigenous jurisdiction. An educational jurisdiction would function through such a site and be composed of physical, material, spiritual and ethical border spaces over which Indigenous legal authority extends. Smith’s outline of the varied levels of power circulating within a jurisdiction is adopted (see Figure 10) to further conceptualise IEJ as those that are:

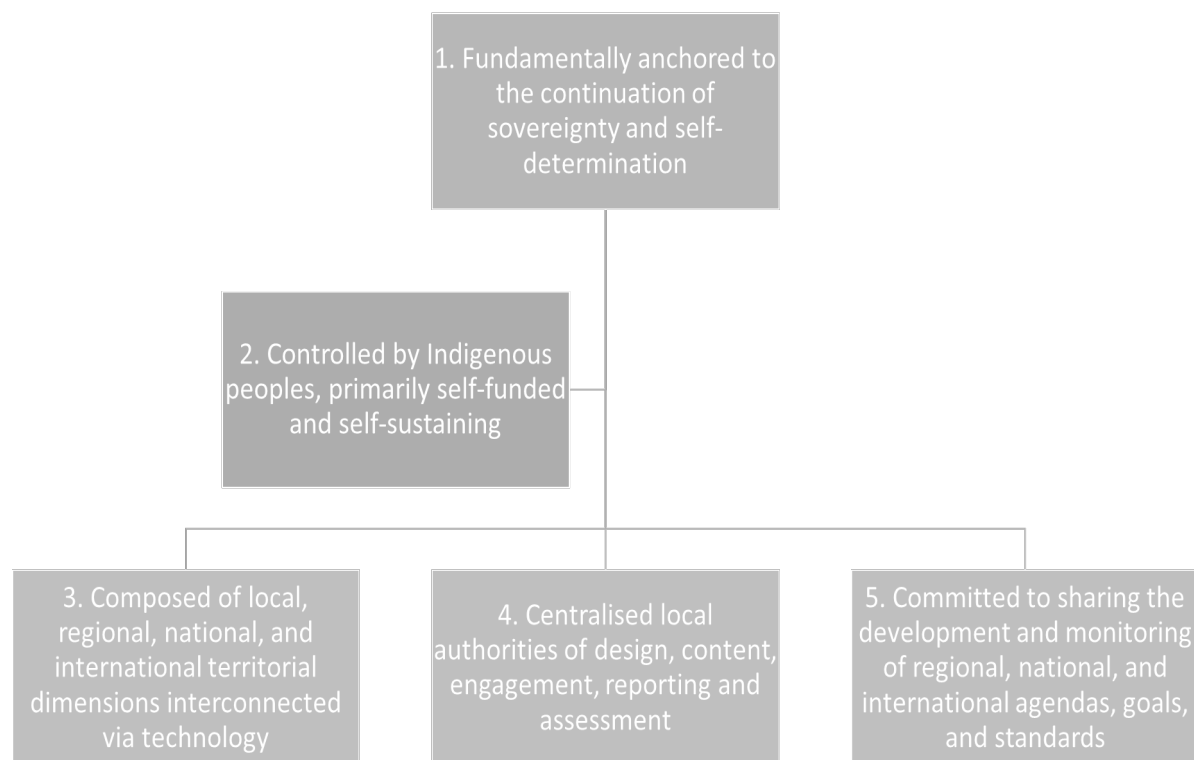


Figure 10. Primary components of an Indigenous educational jurisdiction.

As demonstrated in the opening to this section, my work follows a logic stem which centralises IEJ to be necessary to leverage education to fulfil the needs of an INB agenda. This would in turn produce incremental gains capable of redistributing funds of skills and knowledge back into communities. The funnelling of nation building back into community would, over time, grow local hybrid economies that would in turn facilitate an exponential cycle of movement closer toward decolonial Indigenous nations. While the establishment of an IEJ is the idealised outcome of my study, the nuances of composition, structure, and function are given only as preliminary thoughts in the concluding chapter. Instead, the critical examination primarily interrogates the extent of goodwill and innate capacity of schooling to nurture INB, rather than a detailed theorisation upon the scope and composition of a future Indigenous educational utopia.

These ‘guiding stars’ that connect my work to place, as Graham (2009) explains, work as an ontological compass for Indigenous peoples, and connection to place is the beginning stage in aligning with the ethics of an Indigenous research paradigm and scholarly positionality (Middleton, 2015). I use these ‘guiding stars’ as symbolic markers in CIC to articulate a road map toward nation building and, together, they are used to interlink this work with the rich traditions of through country travel, cultural invigoration, and exchange via trade (Kerwin, 2010). Travel, Kerwin (2010) writes, is a nourishing and culturally revitalising journey, despite the unknown possibilities and obstacles which might lie in wait along the road. Similarly, travel is used as a metaphor to illustrate both the tension and reward intertwined within pursuing a road toward the seeming impossibility of establishing our own IEJ and the desire to negate Australia’s administrative mechanisms and knowledge structures of power using the tools of education.

I locate these astronavigation markers within the processes of decolonisation. Decolonisation is vital for Indigenous people and has been shown to be an evolving journey, which seeks to disrupt and overturn colonialism—for example, see Frantz Fanon’s works *Black Skin, White Masks* (2008), *A Dying Colonialism* (1994) and *The Wretched of the Earth* (2007), and Rabaka’s *Forms of Fanonism: Frantz Fanon's Critical Theory and the Dialectics of Decolonization* (2010). Colonialism is the unethical and historically embedded system intent upon maintaining the political, economic, social, and cultural status quo within formerly established colonial territories (Middleton, 2015). The discursive currency of decolonisation as a research domain (Tuhiwai-Smith, 2012) implies that colonialism has a fundamental hold upon systems of language, thought and knowledge production. This is an important realisation,

as my work emerges from an Australian university to critique the schooling system, and this tension has critical implications which undermine the impact and agency of this work.

The concepts of coloniality and the Fourth World are used to establish the parameters of this research locale, as, together, they acutely outline diffuse tensions known to both encircle and constrain Indigenous peoples. Coloniality is defined by Middleton (2015, p. 564) to be the contemporary incarnation of colonialism, a phenomenon, as she explains, that is “maintained through hierarchies established during colonisation”. Coloniality signifies the shift of Australia toward a modern nation, with its affluence contingent upon the “large-scale economic, political, spatial and ecological marginalisation of First Peoples” (Middleton, 2015, p. 564; Foley, 2011, 2012). I ground coloniality within this work as an efficient term to capture the function and intent of Australia’s administrative mechanisms and knowledge structures of power. The term ‘Fourth World’ is used to link the currency of coloniality with the continuing paternalisation of Indigenous peoples. The Fourth World label has become synonymous with “stateless, poor, and marginal nations” (Liberto, 2020, n.p.); as Liberto (2020, n.p.) continues, “the Fourth world define the relationships between ancient, tribal, and non-industrial nations and modern political nation-states”. This geo-specific constraint, within the borders of an internationally recognised, affluent modern nation state, racially classifies and socially determines Indigenous peoples inside the Fourth World (Seton, 1999).

Appropriately, I pursue decolonisation through an educational lens, investigating how sovereignty-led Indigenous agendas might advance from becoming educated within the Australian schooling system. For efficiency, I foreground Castagno et al.’s (2016, p. 242) notion of INB to better capture the nuances of meaning within sovereignty-led Indigenous agendas, as they recognise INB to consist of “the political, legal, spiritual, educational, and economic processes through which Indigenous peoples engage in order to build local capacity”. INB is a primary desire for Indigenous peoples, and I call attention for these skills, attributes, and aspirations (‘capital’) to be strengthened as a direct outcome of education. While Western schools of thought would use Bourdieu’s terms (1986) social, economic, and cultural capital, I instead adopt Castagno et al.’s (2016) more culturally nuanced explication of capital oriented toward the Indigenous connotations of the political, legal, spiritual, educational and economic. Locating nation building as an educational issue adds a third dimension to the often-repeated call for education to allow our children to ‘walk tall in both worlds’. The two populist dimensions of Indigenous education involve gaining the knowledge and proficiency of both the values and culture of Indigenous peoples as the first dimension and gaining those of the

West as the second (Phillips & Luke, 2017; Pearson, 2006; Fitzgerald, 2006). Together, the three dimensions are interwoven within this work to underscore the necessity for ‘capital’, vital for functioning in the Indigenous and Western worlds, to be acquired alongside INB through education.

I link education with an INB agenda so as to deconstruct, layer by layer, the tensions and opportunities for Indigenous learners within the current Australian schooling system. The placement of education adjacent to nation building is vital, as schools and the education they impart are identified in my work to be essential systems of social engineering (see Durkheim, 2013, 2014). Structural functionalism outlines how, despite citizenry divergence through the categories of race, gender, religion, and class, society is shaped to be cohesive due to the sharing of common values. Vital in this cohesion is the role of schooling, as it has been shown to perform a primary function in socialising—or normalising—the embrace of shared values across society. As forums of social engineering, schools have been both lauded and reviled for their role in shaping behaviour and building skills necessary for the stability, growth, or limitations of large populations across society (Durkheim, 2013, 2014; Dewey, 1903; Freire, 1996; Chomsky, 2000, 2003; Illich, 1970a and b). In their striving to control the discourse of authenticity, Australian governments ensure Indigenous values are diminished or fully ignored. Importantly, the inability of Australian governments to properly acknowledge or share power with Indigenous peoples renders the socialising of shared values through schooling to be disingenuous.

I locate education as a “between space” (Bhabha, 2012), distancing coloniality from INB, as I view it to be a system that is porous and reactive. Taking its shape from a political, cultural, and social milieu which is so restricted, its hypervigilance refuses to allow new ideas to enter if they do not fit with the agendas of social engineering. By contrast, an Indigenous ethos naturally embraces the idea of ‘anotherness’, meaning, all ways are valid and have something to offer. However, when the new idea or concept is introduced into the dominant domain, a Western ethos, as shown by Said’s (1978) “otherness”, derides, diminishes or violently agitates for its removal. Via this logic, I view education to be endowed with the capacity to either strengthen coloniality and weaken nation building, or vice versa. The primary determinant within this equation is the ability to meaningfully infuse learning systems with local languages, cultures, and IK. However, despite the strength of Indigenous peoples’ ‘culturalisms’ defining the content, method and purpose of the education given, the caveat for

inclusion and derivative agency is to, in some way, limit coloniality's influence and constraint upon the Fourth World.

Accordingly, the tensions of coloniality, education and INB guide my analysis. Via these three markers, I can shift away from school-based solutions to the continuing state of Indigenous underachievement to instead progress toward alternative, innovative solutions which see Indigenous learners repositioned relative to nation building agendas rather than continuing paternalisation. Via these three markers, I recapture the narrative and shift away from the pervading DOAD to instead allow my discourse to function as part of a healing and strengths-based narrative. Therefore, it is upon the foundations of INB that my work offers insightful perspectives upon the continuing state of Indigenous underachievement.

1.7 Summary

This chapter has introduced my dissertation and has demonstrated how my research is constrained by a political context intent upon a continuing paternalisation of the Indigenous polity and a deliberate inability to share power with Indigenous peoples. I revealed the underlying motive of my work as the intent to utilise Indigenous education as a seeding process whereby Indigenous communities can develop strategic skills and, over time, redirect these into the creation of local micro-economies. This turning toward the local forms the beginning stages of reclaiming education at a community level, where Indigenous communities could increasingly gain control of Indigenous learning. I showed this to be a vital step in the creation of sovereignty-led Indigenous jurisdictional authority.

Chapter 1 also introduced the structure and design of my dissertation. It outlined how Part 1 will develop my project-specific methodology and Part 2 will apply this methodology to the academy and research, as well as government policy, standardised assessment, and Australian teachers. It introduced my dissertation as a systematic study, employing the philosophical tools of logic, methodic doubt, and deconstruction as part of a born-digital formula. This chapter also introduced my research question, *Why are Indigenous learners continuing to underachieve in Australian schools?*, alongside three connected research problems: (1) *Schooling and its effect upon Indigenous learners*; (2) *Ineffectual ITER*; and (3) *Australian education (coloniality) versus Indigenous nation building (decolonisation)*. In addition, I outlined my intention to develop a project-specific methodology I call critical Indigenous cartography (CIC). The assembly of CIC stems from a need to understand the

function of Australia's administrative machine and knowledge systems of power so as to negate the continuing paternalisation of the Indigenous polity at the point of education and scholarship. CIC was shown to consist of a detailed explication of my research locale, the assembly of a multiple-method theoretical framework, and the creation of a project-specific Indigenous standpoint.

I concluded Chapter 1 by discussing my three research problems, so as to demonstrate how these problems are interconnected to my research question. In Problem 1, I communicated my interpretation of Australian schooling as a form of social engineering, designed to prepare learners for labour and to culturally assimilate minority learners. In Problem 2, I showed academy research designed to engage continuing Indigenous underachievement is methodologically narrow, inferring narrow problematisation of underachievement could only ever produce narrow solutions. The primary tension of narrow scholarship is that despite an ever-expanding critical mass, the school is still only one axis point in a complex and intricate web of Australia's administrative machine and knowledge systems of power. Therefore, I reasoned that Indigenous underachievement must be viewed via a sociological lens, where schooling functions as one aspect of a connected and interdependent political ecology. I also made known an Indigenous-centric paradox of pursuing solutions to Indigenous underachievement through the academy, given the academy and school are central stations within Australia's administrative machine and knowledge systems of power. In Problem 3, I articulated how I repositioned underachievement away from a continuing DOAD toward a strengths-based position inclined toward decolonisation and INB, implicating my research as part of a movement toward sovereignty-led Indigenous jurisdictional authority. I showed it was upon the foundations of INB and strengths-based narratives that my work offers insightful perspectives upon the continuing state of Indigenous underachievement.

I now use this foundation to inform Chapter 2, where I begin to outline my project-specific methodology, CIC. Chapter 2 will address Problem 2 and the narrowness of ITER by detailing the philosophical and applied foundations of my research locale.

Part 1 – Assembling Critical Indigenous Cartography

Chapter 2: Surveying & Mapping my Research Locale

2.1 Introduction

This chapter begins Part 1 of my dissertation. Over the next four chapters (Chapters 2 to 5 inclusive), I assemble my project-specific methodology, CIC. Having established my research question and three research problems as well as introducing the structure and design of my dissertation in the previous chapter, I now turn towards a nuanced revealing of the philosophical and applied foundations of my research locale. Specifying the border spaces of my research locale is imperative, as I view contemporary ITER to be methodologically narrow and therefore limited in its ability to properly engage the continuing state of Indigenous underachievement in Australian schools. Because the complexity of underachievement stems from a constraining political context intent upon paternalising the Indigenous polity, scholarship needs to view the tensions of underachievement outside the teaching and learning paradigm. I begin this chapter by locating method as the focal point of my dissertation and discuss the complexity of sight and agency within Indigenous research. My focus then turns to describing the contents of my research locale to demonstrate the flow of my critical examination as it shifts layer by layer. I then undertake to further illuminate my research locale by outlining key philosophical parameters I use to guide my research. In this section, I qualify my use of Michel Foucault's terms 'mapping' and 'dispositif' and Derrida's (Verges, 1992) term *sous rature*. I use these philosophical parameters to further deconstruct my research locale by discussing the inter-relationships between the elements of decolonisation, coloniality, education, the Fourth World, time, place and being.

2.2 The Complexity of Sight and Agency: Centralising Method

Considering my metacommentary is constrained by a political context intent upon the paternalisation of the Indigenous polity and a deliberate inability to share power, it is necessary to grasp the nuanced layers of constraint and how it applies to learners in school and researchers in the academy. I have reasoned that current scholarship is narrow in its conceptualisation of Indigenous underachievement, and I propose CIC as a solution to this tension. In this section, I undertake the task of broadening our view of underachievement with a detailed revealing of the influences complicit within my research locale and the centring of my methodology as the focal point of this dissertation.

Writing upon the tensions of ineffective approaches to research design in the social sciences, I earlier foregrounded the post-qualitative work of Lather (2018) and Lather and St. Pierre (2013). Extending these ideas, Smagorinsky (2008) argues that because most qualitative research is less concerned with methodology, methodological foundations often lack detail and in turn produce unreliable data, vague outcomes, or misinterpreted recommendations. He argues (2008, p. 389) that researchers need to explicitly categorise a project's research tensions, and systematically demonstrate how these are dealt with over the course of the study, such as through "data reduction, analysis, and codes", and how these outputs are positioned parallel to the "author's framing theory". As a solution to the limitations of continuity across the dimensions of a research project, Smagorinsky (2008, p. 389) advises that the method section of the study should become the "epicentre" of the project. For this reason, the assembly of CIC over the following four chapters is designed to centre methodology as the focal point of my dissertation.

Law (2004, p. i) indicates that method functions two ways in the social sciences. The first function is as a lens to "describe social realities", and the second is as a "tool to shape reality". Under these circumstances, method is not only prescriptive in its ability to translate the social, but also imbued with the ability to shape reality as a change agent. Law (2004, p. i) argues as that a lens for translating the social, method functions as a fundamental tool in making sense of the complexity of the world. As he explains:

...if much of reality is ephemeral and elusive, then we cannot expect single answers. If the world is complex and messy, then at least some of the time we're going to have to give up on simplicities. But one thing is sure: if we want to think about the messes of reality at all then we're going to have to teach ourselves to think, to practise, to relate, and to know in new ways. We will need to teach ourselves to know some of the realities of the world using methods unusual to or unknown in social science. (Law, 2004, p. i)

Alongside Smagorinsky's (2008) insistence that method be grounded as the focal point within social science research projects, Law's (2004) insights into the messiness and complexity of the social and the need to evolve toward "unusual or unknown" methods anchor my approach toward CIC. In addition, the second function of method as a tool to shape reality leads Law (2004, p. i) to consider "what kind of social realities we want to create". Again, this idea and its adjoining question are focal points in my assembly of CIC. While Smagorinsky is concerned with the technical aspects of research and the prescriptive inadequacies of social science scholarship, Law extends the scope of method to become an ethical compass, with a meta-awareness of research's link with the social, unlike the objective distance known in science-

based research. I use these procedures to extend the role of method within ITER, so as to reposition my research output to function as a political change agent. In doing so, this work resonates with Moreton-Robinson's (2006) contemplation of a new critical Indigenous research agenda emerging from the social sciences.

My rationale is the tension of narrowness ties to Law's (2004) two functions of method in social science research—that is, as a prescriptive lens to translate and shape the social. By implication then, ITER's use of methodological lenses that are unable to properly translate the social is akin to an inability to see within the context of research. I tackle the complexity of sight as part of the process of broadening my analytical lens within this study. To do so, below I will weave together three statements from Surrealist artist René Magritte, philosopher René Descartes, and author and consultant Anthony D. Williams to centralise the role of method within my dissertation. Thematically, each statement deals with the complexity of sight, outlining conditions which either lead from or to something that is hidden. Together, the statements tell of the search to make known hidden depths obscured in some way by ourselves or by external barriers which cover over a clear view of what it is we seek. The statements also point to the presence of the hidden to be within reach, implying that what we seek is waiting for us to uncover. I have woven these ideas together as the beginning phase of a road map for CIC, arranging them to become a guide for assembly.

First, within Magritte's (2016, p. 34) statement, "Everything we see hides another thing; we always want to see what is hidden by what we see", one can identify a tension between appearance and reality, and a suspicion that our visual representation is only part of a complete and truer picture. Within Magritte's statement there is also an implication of an inner quest, a motivation of sorts, or inclination to seek or reveal a complete picture. Magritte's vision becomes the beginning of my road map for method, in that I am made aware there is a problem entangled within sight through the act of seeing itself. However, underlying the tension also is an inclination to reconcile or disentangle the complexity of sight as part of a self-reflexive process.

Second, Descartes's (1999, p. 25) statement, "There is nothing so far removed from us to be beyond our reach, or so far hidden that we cannot discover it", draws attention toward the pursuit of demystifying obscurity. For Descartes, present complexities are only temporary, as he reasons that which is seemingly out of reach is not so far that it cannot be found. I use this notion to accentuate the underlying inclination of Magritte, where

Descartes's statement becomes tangible inertia which draws from the unrest of Magritte's inclination to disentangle. Together, the tensions of obscurity and critical work are intertwined as guiding themes in my centralisation of method. Descartes is used to supplement the narrowness and naivete of this study's logic stem—i.e., if Indigenous communities can control the education of Indigenous learners, then the necessary capital for INB will be nurtured—through reassurance that what may be read as naivete at this moment may only be naivete due to the incomprehensibility of a complete view of what it is we seek and the ways and means to do so. As directional points for the centralisation of method, the statements from Magritte and Descartes orient my critical work to pursue what is hidden by my seeing, but is not beyond my reach.

Third, Williams's (2008, p. 14) statement, "Hidden paths cannot be walked without moving obstacles", highlights the barriers to be overcome prior to gaining the ability to pursue the hidden paths I wish to walk upon. While Magritte and Descartes define critical work necessary within the self, Williams's statement could be taken to mean work both within and outside of the self. Through the lens of this work, Williams's obstacles can be personal and environmental, and his vision functions as a conduit which emerges from the self, transitioning out into the world around our self. Williams becomes the final layer in a rudimentary road map for the centralisation of method and, for me, become those actions necessary to begin my journey toward revealing what it is I suspect is hidden behind our seeing (i.e., Indigenous underachievement devoid of a sociological lens).

If Magritte's words draw attention to the personal complexity of sight and Descartes's words to the personal belief to reach out beyond our sight, then Williams represents the personal pragmatics of targeted action to demystify the hidden. Together, they provide the logics of methodological intent, which centralises method within my work to be a summation built from tangible need and action tied synergistically to anger, confusion, suspicion, doubt, questioning, critique, analysis, creativity, innovation and application. The threads of this methodological intent intertwine to centre upon Kerwin's (2010) vistas of culturally nourishing semiotics embedded within Dreaming pathways, song lines and travel. Kerwin (2010) identifies that to travel is to learn, and movement is used as a culturally nourishing and invigorating tool to infuse my analysis with the possibility of establishing self-directed Indigenous educational infrastructure; despite the seeming impossibility of the task due to a systematic lack of resources and cycling socio-political conditions in the Fourth World.

In addition to the logics of methodological intent, the weaving of Magritte, Descartes and Williams are also used to refine the three research problems. Each of the leading statements can be re-purposed to grapple with essential problems I perceive to limit Indigenous agency within Australian schooling and the academy. In unison, I can reposition the dilemma of sight to become an obstacle associated with coloniality and the conditions of the Fourth World. The assumption I make here is our current vantage point and its view upon the institutions of schooling and the academy, although hard fought, hide and mystify our perception of agency within these systems. The scope of agency Indigenous people receive from becoming educated and applying this education within coloniality's systems is overstated, misinterpreted or misguided. This assumption is elaborated further below as three connected problems of agency within coloniality:

1. Epistemological problems tied to the insertion of culture as knowledge-based activism from either a) within the school and classrooms, which assumes culture as tools of knowledge can buffer the effect of schooling, or b) outside the school as Indigenous people apply culture alongside Australian education within coloniality's systems as columns of strategic activism.
2. Axiological problems associated with a presumption of the essential goodness of Australian education, where schooling and the academy can be made to benefit Indigenous peoples through the insertion of culture and the participation of Indigenous peoples, alongside a culturally invested non-Indigenous labour force.
3. Ontological problems that present layers of conflict centred upon marked juxtapositions distancing Indigenous worldviews and value systems from those embedded within the institutions of Australian education. Ontological conflict silently inhibits the degree that Indigenous peoples (as human resources) or distinct cultures (as a material resource) can leverage agency from participation in schools or the academy.

These tensions ultimately stem from the complexity of sight or, more to the point, an unawareness of what lies behind our seeing. I view these three problems to originate from scholarship's inability to make sense of education, schooling, and the academy's role in coloniality's systems. 'Sense' here is intimately connected with 'sight', since the ability to 'see' within the forums of school and the academy is actually covered over by our seeing, refracted as it is through the lens' of coloniality. The tensions of sight within this complication reduce to become pragmatic problems of agency. As a consequence, I view agency within coloniality's systems, by proxy of our positionality as Indigenous peoples, or by the invocation of our distinct cultures alone, to be misinterpreted features of Indigenous resistance.

Sight and agency are key components in the centralisation of method within my dissertation. Logically, if Indigenous people's ability to view the complexity of agency with acuity is obscured in some way, then interventions based upon this view would be ineffective. Without an intimate knowledge of coloniality's administrative mechanisms and knowledge structures of power, then at best an engagement with coloniality can be inefficient and ineffective. In the worst examples, engagement can be appropriated as supporting columns which reinforce coloniality's continuing paternalisation, while at the same time dilutes our nation building agendas. Naturally, the advance of agendas that weaken nation building would be unintended. However, engagement with the system without an intimate, nuanced, and evolving rationalisation of coloniality's systems is analogous to seeking a role in a large-scale, technologically advanced war while lacking the necessary disposition or tools for warfare itself. I use this chapter to mark out the philosophical and applied border spaces of my research locale as the first stage in a systematic process of revealing, to uncover layers of tension that encircle my 'seeing' within the production of my research.

2.3 The Research Locale

I turn now to demarcate the exterior, perimeter, and interior dimensions of my research locale. A research locale "discusses the place or setting of the study. It describes in brief the place where the study is conducted [and] only important features which have the bearing on the present study are included" (De La Salle University, 2013). My research locale is revealed to consist of nuanced layers that either influence or constrict the conditions of my research project, my ability to know, voice and produce impactful scholarship. As this work is a decolonial mapping project, I seek to clearly detail where in coloniality this research takes place and what it is I intend to examine. This is imperative as I view ITER to be methodologically narrow. Given the complexity of sight and agency intertwined within coloniality's administrative mechanisms and knowledge structures of power, it is vital for me to decipher the nuanced layers of influence within this space.

Articulation of my research locale establishes the border spaces of my critical examination and this is frequently a missed step within ITER. In other words, it is either ignored, rushed, glossed over, or omitted entirely. For research inclined toward social justice, this is a luxury ill-afforded to be missed. I reason that a nuanced and deconstructed research locale is concomitant to a penetrating analysis intentional for revealing what lies behind our seeing. I arrange my research question and three research problems to become surface layer

tensions I use to orient deeper analysis within my critical examination of coloniality's administrative mechanisms and knowledge structures of power. Through engagement with my research question, my analysis excavates layers revealed to constrict or influence my ability to properly view the political constraint influencing my research locale. This notion of revealing defines the practical elements of my penetrating critical examination, which aims to shift from theme to theme, to remove impediments that have obscured my research problems and to engage my research question (see Figure 11).

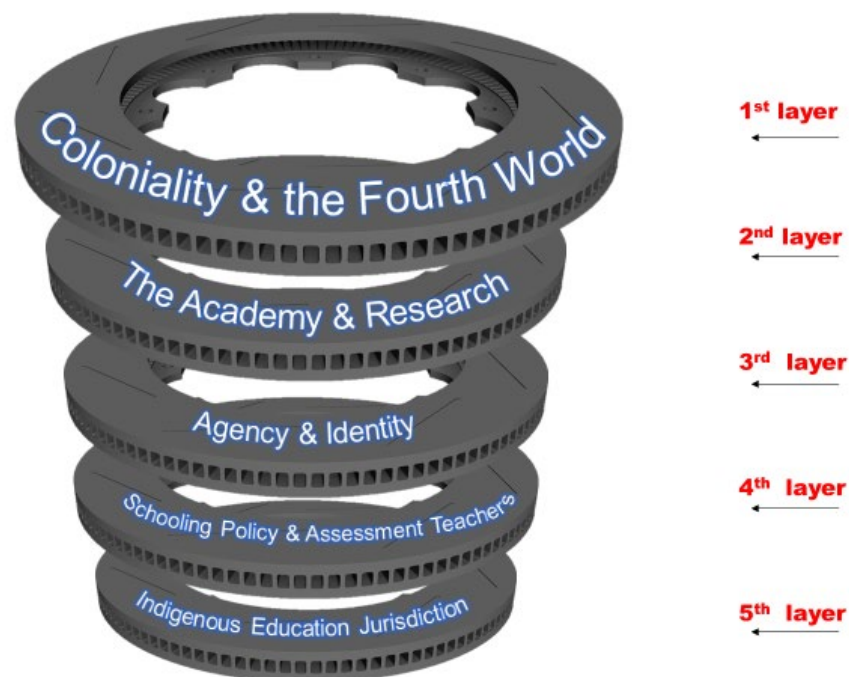


Figure 11. The symbolism of excavating layers of discursive sediment.

To demonstrate the direction of my critical examination, coloniality and the Fourth World are shown to be surface layers that I use to chart their boundaries, revealing the necessary conditions for INB. Beneath the surface layers of coloniality and the Fourth World, my examination deconstructs the academy, research, and its effect upon Indigenous scholarship. Beneath this layer are the tensions of voice and identity and their effect upon Indigenous scholarship. This layer then leads to the tensions of schooling, policy, assessment, and teachers, examining their effect upon Indigenous learners. Beneath schooling and learners is the layer of the problematisation of IEJ and its association with INB. Completion of this layer facilitates my analysis to shift back to readdress the surface tensions of coloniality and

INB, so as to provide summative statements as the conclusion of this work. Although not strictly circular, I define my critical deconstruction to flow similar to a dialectical corkscrew. Where IEJ increasingly advances vertically throughout this discourse, and progressively absorbs each discursive layer in turn.

As is the case in an archaeologist's 'dig site', all layers of this research are recorded and catalogued as vital components within the process. As the specialised aspect of this work is not so much the final statements and conclusions to emerge cleaned and polished ready for examination. Rather, the tools, processes, and methodical steps taken to arrive at these conclusions are equally important. This function of layered critical discursive interrogation is the method of CIC, and it is applied in this research to locate, identify and chart the tensions that exacerbate and perpetuate Indigenous underachievement within Australian schools. CIC, therefore, as a methodological process is mobilised and guided by the intersections of Magritte's, Descartes's, and Williams's motivation to reveal 'something' hidden behind our 'seeing'.

In the following section, I introduce philosophical parameters I use to further enhance my ability to see within my research locale.

2.4 Philosophical Parameters

2.4.1 Qualifying Foucault

To better allow me to grapple with the complexity of sight and agency across my dissertation, I turn now to explore ideas from Foucault. These ideas are central, as his work on power within modern political systems has informed the development of CIC. I am drawing on the ideas of Foucault as part of Aboriginal scholar Moreton-Robinson's (2006) push to develop a new research agenda in critical Indigenous scholarship. Moreton-Robinson (2006), herself a pioneer in critical Indigenous research, suggests in Foucault's work on power, Indigenous researchers may uncover new ways to engage with the tensions of Indigenous sovereignty. Moreton-Robinson proposes Foucault's utility is the novelty of applying tools from the social sciences to examine the tensions of Indigenous sovereignty outside the Western judicial paradigm of law and rights. Likewise, this study draws upon the ideas of Foucault to examine Indigenous sovereignty through the lens of education and schooling.

Moreton-Robinson (2006) began her application of Foucault by invoking C. Wright Mills's (1959) latitude of the sociological imagination. As Crossman (2019, n.p.) explains, the

sociological imagination is “the ability to see things socially and how they interact and influence each other”. Cavaletto and Silver (2014) write that this tool denotes a researcher’s ability to distance themselves from research problems and to strive to see tensions in varied ways and from alternative viewpoints. The use of Foucault by proxy of the sociological imagination is affirmed by the acumen of Moreton-Robinson’s ideas as an Aboriginal scholar, and her platform is used within this work to further advance CIC. The use of Foucauldian power theory in ITER to assemble and apply CIC is a valuable contribution to the field of Indigenous scholarship.

Prior to articulating the use of Foucault’s ideas within my work, I must first qualify his ideas relative to the agenda of INB. Across many disciplines, the name Foucault is value-laden, contentious, divisive and has come to mean at times very different things (Rorty, 1991). Despite the conflict and tension surrounding this theorist, application of his ideas and methods have in the 40 years since his death been extensive across multiple disciplines. Within education, Foucault’s application is an expanding field (Ball, 2013); however, more measured still is Foucault’s inclusion within Australian Indigenous-themed scholarship (e.g., see Moreton-Robinson, 2006; Kidd, 1997; Nakata, 1998; Vass, 2012).

While in his lifetime, many scholars battled with Foucault’s ideas, indirect language and shifting theoretical stances (most notably Sartre and Habermas; see Kwiek, 1996, 1998), since his death, there has arisen two poles of neo-Foucauldians buoyed by a perceived value of his ideas and methods. First are the purists, those scholars who directly apply Foucault within the terms of reference ascribed by him, and a small minority within this category seek to privilege orthodoxy by drawing from the source material in the original French language. Second are the adapters, those scholars whose work deviates, either subtly or obtusely from the original language, format, logic, experiences, and context which gave birth to the ideas. Among these camps is a continuing discourse which either claims or counter-claims an inherent right to the use of Foucault. Unfortunately, these tensions also confound the use of Foucault in an Indigenous research dissertation.

In writing upon the use and abuse of Foucault within education, Baker and Heyning (2004) indicate that in Foucault’s work are a set of tools which have been adapted, extended, or misinterpreted. Baker and Heyning (2004) suggest scholars should embrace divergent lines of inquiry, indicating freedom to ‘bastardise’ Foucauldian ideas through what they call, methodological departure through appropriation. To deviate, they explain, scholars need only

qualify their departure by the prefix ‘my Foucault’. Using ‘my Foucault’ indicates departures, extensions or bastardisations in ways that are personal, project specific or beyond the reach of Foucault’s ideas before his death. To accommodate Foucault’s ideas to support my argument, I leverage Baker and Heyning’s (2004) methodological departure by appropriation. Through this qualification, my approach toward and application of Foucault’s ideas are both, derivative, and deviations—i.e., as quasi-Foucauldian—due to the tensions of a continuing coloniality contingent upon the paternalisation of Indigenous peoples. ‘My Foucault’ then allows me the scope necessary to use and repurpose Foucault so as to further enhance my capacity to see within my research locale. I will continue to draw forth the tension of sight over the course of the ensuing chapters; however, I rationalise I still require additional methodological qualifications in place to negate innate tensions implicit within the application of Foucault to Australia’s administrative machine and knowledge systems of power, so as to disentangle and release the agency of my work.

As my second qualification of Foucault, I use the phrase *sous rature* (literally ‘under erasure’), which is drawn from the work of Jacques Derrida (Verges, 1992). *Sous rature* refers to the instance of words, sentences, paragraphs, or passages being necessary within a text, but inadequate in conveying purity or the nuances of meaning (Callin, 2001). There is a personal connection here to my own Indigenous Islam, where elements of my family’s Indigenous languages, as well as the Arabic basis of the Quran, all lose essential meanings when translated into English. To reflect the act of under erasure within written text, designated text is crossed out, but is left legible so as to visually represent the tension of inadequacy (Derrida, 1978; Ronai, 1995). The implication of *sous rature* within this work is that Foucauldian power theory, like other Western tools—however noteworthy or vital they are—are at this moment within Indigenous research inadequate but necessary. *Sous rature* poignantly captures the conflict Indigenous researchers face when using the tools, languages, methods, and resources of coloniality to negate coloniality itself. The necessity and inadequacy of Western-isms will be discussed further in Chapters 3 and 4, where I introduce a layered multiple-methodological theoretical framework designed specifically to de-couple the values-based power dimensions of Western theoretical ‘isms’ for use in an Indigenous research model. ‘*Sous rature*’ and ‘my Foucault’ are the beginning phases of methodological qualification, as ITER largely ignores complex tensions of methodological consideration in the selection and application of research tools to examine Indigenous underachievement.

Having qualified my use of Foucault, I now utilise two Foucauldian tools to enhance my ability to see within my research locale. In the coming section, I introduce the concepts of mapping and *dispositif* to position CIC within my research locale.

2.4.2 Mapping the *Dispositif*

The term ‘mapping’ is drawn from Foucault to summarise his insistence for counter-surveillance, vigilance, and constancy in efforts to assess the function, purpose and effects of power within modern political states (Wood, 2016). I have already introduced this idea in Chapter 1 by asserting this dissertation to be a decolonial mapping project and labelling CIC as a cartographical process within research. I deem mapping to be necessary to deploy efficient disruptions or subversions, as strategic columns of resistance that negate coloniality’s continuing paternalisation of Indigenous peoples.

In general, maps shed light upon the locations under analysis, removing the mystery and shroud of unknowingness and allowing for ease of access and navigation. Historically, maps in both the Eastern and Western worlds consisted of “a symbolic representation of selected characteristics of a place, usually drawn on a flat surface” (Rutledge et al., 2016). Mapping remains today as an essential tool for navigation; however, maps are mostly now digital, mobile, and connected to a Global Positioning System. To contextualise the concept of mapping within this Indigenous research project, I interlink this research with the traditional connection to Indigenous travel. Again, I return to Kerwin’s (2010) work upon Indigenous trading ways and his cataloguing of the material devices of travel such as wayfaring devices and the intricate forms Indigenous mapping encompassed (see Chapter 4). Turnbull (2016, p. 2685), in writing upon the Indigenous use of maps as wayfaring devices, acknowledges:

One of the most common forms of representation in Australian Aboriginal culture is the map. Bark paintings are often maps, as are sand sculptures, body painting, and rock art. Spear throwers and log coffins may [also] be decorated with maps [and] message sticks [...] may incorporate geographical information.

From the work of Turnbull (2016) and Kerwin (2010), mapping can be seen as an Indigenous act that is well-known to Indigenous people. The importance of map making and map literacy can be seen as a skill interconnected with travel, navigation, and trade, and it follows that such a foundation is synonymous with the function of CIC, as a tool for charting coloniality’s administrative machine and knowledge systems of power. Remapping using CIC is an act similar to how colonisers appropriated Indigenous lands, erasing traditional regional

names via their two-dimensional maps. Through the application of CIC, I am overlaying and interpreting coloniality's spaces with a culturally informed map designed to return our spaces to the pre-colonial state.

The appropriateness of Indigenous mapping to CIC is further shown by Fuller (2016), when he elaborated upon the mapping abilities of Indigenous people, connecting trading highways and a rich history of Indigenous travel and navigation, to star maps and song lines—the journeys of ancestral spirits as they created the land, animals and law (Malcolm & Willis, 2016). Astronavigation points or star maps, as Fuller (2016) explains, are a

pattern of stars showing the “waypoints” on the route. These waypoints were usually waterholes or turning places on the landscape. These waypoints were used in a very similar way to navigating with a GPS [global positioning system], where waypoints are also used as stopping or turning points.

The idea of star maps has been used symbolically within the previous chapter, where I foregrounded sovereignty, self-determination, and Indigenous jurisdictions to be essential astronavigation points in my development of CIC. While I consider Foucault's penchant for mapping to be vital yet inadequate, I can tether the act of mapping instead to the vibrant and continuing connections Indigenous people share with traditions of mapping and travel to ground CIC's function to chart coloniality's administrative machine and knowledge systems of power to seek the unknown which hides behind my seeing.

Maps have been common articles within the material cultures of people occupying Australia—whether used in an Indigenous, colonial, or contemporary context—and are innately interwoven with power. As a colonial medium, mapping can be viewed to interlink with power through the predisposition to name or rename an unknown territory. Maps render territory as a known and demythologised possession of the map maker and map user. Knowing, therefore, is imbued with the power to travel, locate essential resources and the ability to transmit knowledge. Mapping then is inverted within CIC to become an empowering process. I use the foundational associations of the utility of maps within an Indigenous material sense and infuse it with the ability to know and reveal power within my research locale. To do so, I draw upon Foucauldian conceptualisations of power within systems and use this understanding to demarcate the border spaces of my research locale. I use Foucault's concept of ‘dispositif’ to disassemble my perspective of coloniality's administrative mechanisms and knowledge structures of power, reasoning that ‘to be seen is to be safe’, meaning if I can understand how the systems function, I am better placed to offer a plan of resistance.

When writing on power and subjectivity, Hancock (2018) identifies Foucault as using two unique conceptualisations of power. The first involves the creation of the subject by shaping relationships intimately interwoven with power, and the second involves the role of leveraging power for human agency (Hancock, 2018). To make sense of Hancock's application to my work, I use James's (2018, p. 31) article on the role of power within the law. I recount here his summary of ten essential features of Foucauldian power:

1. Power is not a bad thing;
2. Power cannot be abolished;
3. Power is not monopolised by the powerful;
4. Power is everywhere;
5. Power always provokes resistance;
6. Power shapes knowledge;
7. Power determines truth;
8. Law is a strategy of power;
9. Law is only one of the many strategies of power; and
10. Power and discourse are non-subjective. (James, 2018, p. 31)

I list these 10 points in full, as they underscore and decipher the contentions embedded within the production of ITER and the Indigenous pursuit of agency using the tools and systems of coloniality to do so. Together, Hancock and James outline the view I take upon Foucauldian power, which differs from hegemonic power commonly found within Marxist scholarship (see Jessop, 2007; Palermo, 2016; Poulantzas, 2000). From Hancock, I understand power creates human subjectivity through relationships and power excites agency. From James, I understand key characteristics of power to be different from hegemonic power, which interlinks power with oppression, classist stratification and force (Bidet, 2016). It becomes clear from both Hancock (2018) and James (2018) that if Indigenous peoples are to strive for a non-colonial future by engaging with the system, then the inner dynamics of the ways power circulates and functions becomes a vital exercise. This is particularly since Indigenous people remain as Fourth World peoples within a continuing system of coloniality (Middleton, 2015).

From the intersection of Hancock's and James's views, I gain a perspective of power within coloniality's administrative mechanisms and knowledge structures of power; however, I still require a granular and nuanced view of these mechanisms and structures in motion. To do so, I introduce Foucault's concept of *dispositif*, which refers to a domain or site where power

is shown to circulate. Callewaert (2017, p. 28) defines *dispositif* as “a condition of possibility, not a cause”, further explaining *dispositif* to be “a certain physical [...] discursive way of ordering (having ordered things in a certain domain), [it] makes a certain action/understanding in that domain possible”. This Foucauldian notion of discursive ordering and circulating power is expanded further by Hartmann (2003, p. 9) when he writes, “Foucault describes the nature of power as the modification of action by action; put somewhat differently, power is no longer conceived as the abstract relation of forces but as the structuring of the field of possible actions by means of action”. While Hartman’s retelling is dense, critical to my work is the Foucauldian view of power as sets of abstract or unrelated forces, unstructured and indeterminate as they move through a space. The central idea here is the extension that it is power itself which organises the space and determines the possibility for action to occur. The crux of this point has grand implications for Indigenous peoples’ pursuit of agency within coloniality’s administrative mechanisms and knowledge structures of power. I assert it is the nuances of this extension which is mostly hidden from view and as such undermines agency and discourse as it applies to Indigenous underachievement in Australian schools.

From here on, I use the term *dispositif* to efficiently locate the form and function of coloniality’s administrative mechanisms and knowledge structures of power. Via Foucault’s explication of *dispositif*, I can view coloniality as a discursive field of ordering which creates the possibility for action and understanding to occur. It is here, within his nuanced knowingness, Indigenous advocates must situate and stage counters to continuing paternalisation of the Indigenous polity. However, to counter this ordered discursive domain, it is vital to first know how ordered action within a field allows Indigenous peoples the agency to attend schools and the academy, to then produce research, to function as cultural allies to ‘shape’ the Australian system, and, to a greater extent, to allow Indigenous peoples to participate in the globalised Australia. This is one of the key challenges I faced within this work, as the ability to view, grasp and even know coloniality as *dispositif* is complex and elusive. Subsequently, the nature of power, as Hartman writes, to be the modification of action by action should be centred as a core concept within the Indigenous resistance against coloniality and the continuing paternalisation of the Indigenous polity at this time. Accordingly, modification of action by action can be re-deployed cognisant of James’s fifth essential feature of Foucauldian power—that is, “power always provokes resistance”. It follows then, knowing action in a space of possibilities is foundational to developing a mirroring field

of counter actions, to which education, schooling and scholarship are given a better opportunity to elicit agency for Indigenous peoples and INB.

It is imperative to reposition and differentiate how coloniality as a field of power does not overtly restrict or cause oppression (e.g., James's (2018, p. 31) points 1 and 3. i.e., Power is not a bad thing; and Power is not monopolised by the powerful). Rather, it should be seen as a space which establishes the context/s, relationships and conditions that engender the 'possibility' for actions that are agenda driven to occur. Callewaert (2017) outlines three points of interpretation that allow him to rationalise Foucault's view of *dispositif*. I rearrange his interpretation to suit the context of my research. In my rendering, I insert coloniality to be the ordering agenda which Indigenous peoples must counter in the field of possible actions. For me, coloniality and *dispositif* are interdependent.

1. Coloniality is "the network holding together the elements of the *dispositif*".
2. The marginalisation of Indigenous peoples is the "very nature of that network".
3. Coloniality orders *dispositif* as both a physical and "intellectual network assembling different thoughts together in a way making a certain understanding/action possible" (Callewaert, 2017, p. 29).

Foucault's revealing of *dispositif* as a physical and intellectual network organised to create the possibility of action is a novel way to examine the continuing state of Indigenous underachievement. The centralisation of coloniality, schooling, the academy and research within a field of possible actions is critical for the assembly of CIC in order to address the continuing state of Indigenous academic regress.

The necessity to first know action within a field of possibilities, established above, is used to emphasise how essential it is to have a clear and rigorous view of the inter-relationships between possibilities of action, action and re-action. The tensions of mapping and power outlined above are used to deconstruct my research locale. As stated above, researchers often gloss over an in-depth deconstruction of the shifting forces that encircle and penetrate their fields of research. The aforementioned philosophical parameters afford me the ability to survey the field of actions and possibilities known to conflict and excite this research output. Consequently, the layering of philosophical parameters within my research locale is a fundamental enabler inclined to further enhance sight within my research locale.

In the coming section, I use *dispositif* and the understanding of action modifying action to add additional layers of nuance to my research locale.

2.5 Disassembling My Research Locale

To further enable the act of seeing within my dissertation, I now draw attention to the layers operating through this space. In section 2.3, I demonstrated the process of my critical examination, beginning first with my research question and research problems, showing how my analysis is designed to shift layer by layer to arrive at summative positions upon the continuing state of Indigenous underachievement in Australian schools. While this section profiled my research themes, it primarily outlined the movement and direction of my critical examination and did not discuss those themes in contextual relationship with each other. In the current section, I discuss the inter-relationships of these elements by drawing attention to the multiple layers of influence penetrating my research locale. The function of this section is to bring a nearness to these layers of influence; much like binoculars enable acuity to objects in the distance, section 2.5 is designed to bring these elements into focus. This process of demarcating and disassembling my research locale is a necessary step to broaden my methodological foundation, which in turn will allow for a sociological view of Indigenous underachievement to materialise. I reason this is a vital process within Indigenous research so as to resist the discursive ordering of coloniality's *dispositif*.

I view my research locale to be subject to the influences and tensions of decolonisation, coloniality, education, the Fourth World, time, place, and being. Some of these elements can be controlled, while others are beyond the scope of a researcher's control. I am also aware there exist also additional elements within this space; however, I reason these to be subtle influencers. It follows then, to ensure this research remains manageable, that I focus primarily upon those that have a direct influence upon my research and its translational effect upon the Indigenous Australian context at this moment.

To further enable the disassembly of my research locale, I use the following model to convey this meaning. This model articulates a complex view of my research locale as an enclosed snapshot in time and space. Expressing the research locale as a model foregrounds how the tensions of the logic model are held suspended within my research locale, which itself is subject to the conditions of *dispositif* and time. I arrange the known elements of my research locale in the following way (see Figure 12). Decolonisation is the overarching research agenda

and occupies the apex position within my research locale (overriding aim). Coloniality, education and the Fourth World are the territorial border spaces, forming the perimeter areas of the base and sides of my research locale (dissertation content). The construct of time is conceived to be the external forces which work from outside my research locale (external condition). The conditions of place anchor my research locale (external condition). Being is located as the inner dimensions of the research locale and interlinks with scholarly positionality (personal condition).

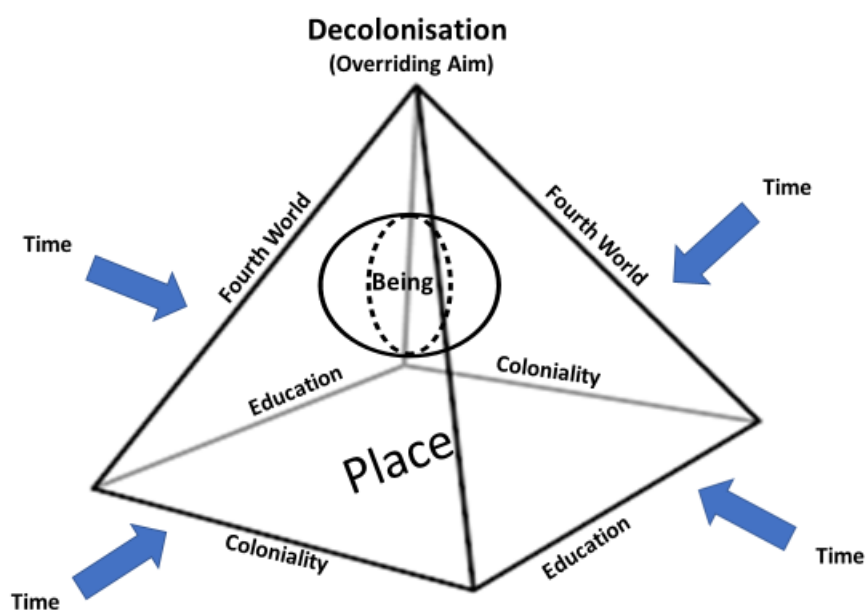


Figure 12. Model of my research locale.

In Chapter 1, decolonisation was established as the overarching research agenda of my dissertation. In this chapter, I further established the politically racialised tensions of coloniality, education and the Fourth World, and use that discussion to locate these tensions as the territorial border spaces of my research locale. The next influencer is the construct of time.

2.5.1 Time

Within this section of the research locale, I demonstrate how, beyond my research project, I see time as cyclic. However, to situate my research question—Indigenous underachievement in Australian schools—I use a linear approach. Figure 13 highlights the dissonance between cyclic notions of time as a counter to linear formats privileged within the

West. This section represents the dilemma I face when working within the academy using Western tools to solve Indigenous issues. More specifically, it highlights a deeper complexity associated with an inability to solely employ Indigenous methods when working within the dominant spaces of the Western knowledge tradition. My attempt to resolve this multi-faceted contention is my application of a parallel timeline in a linear format (see Figure 14). My use of time in this dissertation varies. In places, I use Western notions of linear—such as, linear recounts of colonisation in parallel to a Greco-Roman calendar, which notes shared history since 1788, or the life cycles of government policies.

In contrast to Western linear time, my work is informed by Indigenous notions of time. For example, strong underpinnings exist within my frames of reference which privilege notions of cyclic continuity. This theme has perplexed Western scholars, evidenced by Stanner's (1979) ruminations upon anthropological misinterpretation symbolised by anglicisation of the term Dreaming, or its reduction simply to a past, present and future (Nicholls, 2014). To avoid this contention and to safeguard the purity of IK process, I choose to align this depiction more toward the cyclic continuity seen upon Country in the circulation of life and the rotation of the seasons. In Figure 13, the cyclic continuity of time is shown in contrast to Western linear time.

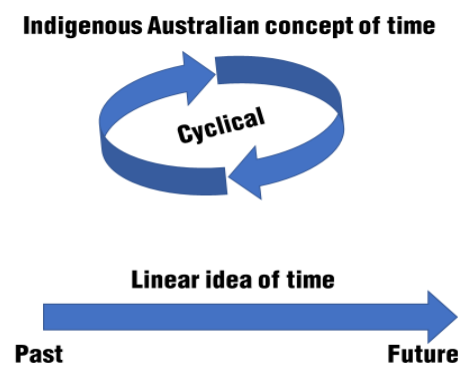


Figure 13. The circularity of Indigenous time vs a linear idea of time.

However, while I identify time to be fluid and shifting throughout the production of this research—both as a research output and as a meta self-reflexive process—within my research locale, I hold time as static, much like a ‘snapshot’. Freezing time within the space of my research locale has allowed me to conduct my critical examination, enabling a vantage point from which to assess the effects of periodisation upon elements within the research locale.

To further layer the nuance of time within my research locale, time as a quality of history intersects with another of Foucault's ideas: history of the present (Garland, 2014). As Garland (2014, p. 365) explains, a history of the present is unlike "conventional historiography", where the method of genealogical inquiry is used for the "uncovering of hidden conflicts and contexts as a means of re-valuing the value of contemporary phenomena". The methodological form of genealogy is drawn from Nietzsche's work on morals and was employed by Foucault as a defining move away from structuralism in his later works. Liz (2014, para. 2) outlines further:

Foucault sought to use history methodologically by beginning with a present-day problem or puzzle about the current arrangement of practices and discourse and asking the question, "how did we get here?" How did these particular systems of power, knowledge and subjectivisation emerge historically? Why did they emerge now within these specific historical conditions? How do these current configurations resemble former systems? As he emphasises [...] the goal is not to write "a history of the past in terms of the present" but rather that of "writing a history of the present".

"History of the present" is an efficient way to define the critical Indigenous cartographical intent of this work; however, orthodox Foucauldian use would involve an expansive historical excavation. A history of the present in a Foucauldian sense would usually span centuries, backward mapping to reveal conditions which now shape the present. By contrast, the historical analysis in this work is narrow and specific.

I use a relative notion of a parallel timeline to describe a timeframe circumscribed within the greater expanse of time. Within the research locale, a sociological approach to history is applied to locate the function of two timelines within a single study. This form of sociological analysis consists of using historical epochs to establish a central timescale. Within sociological analysis, modernity—the societal progress associated with economic and political revolutions and technological innovation (Mouzakitis, 2017) which grew out of Europe through the "Renaissance, Reformation and Scientific Revolution" (Bhabra, 2011, p. 653)—is typically used as the epochal moment within historical research. Centring modernity as the 'zero hour' within a timescale enables sociologists to categorise time in two ways—either before (as pre-modernity) or after (as post-modernity). The logic of using modernity as the zero hour within a historical timescale is for the latitude it affords, freeing theoreticians from the need for exhaustive and rigorous historical research. This freedom provides allowances for analysis, time and discussion to be directed to the immediate problems within the project-specific tensions.

I adapt the sociological historical method to the notion of a parallel timeline, where I use two zero hours across two timelines: a macro-timeline and a micro-timeline. My macro-timeline internalises the Indigenous interpretations of cyclic continuity alongside Western linear connotations which centralises the invasion of Australia as the zero hour, meaning 1788 is centred and backward mapped until the first sunrise—the interface between the meta-physical realm of the Dreaming and the physical world, when we became human—and after 1788, tracking forward until the present as coloniality. I can view this timeline via either lens and unconsciously I shift between the two conceptualisations to better make sense of the tensions I analyse. My micro-timeline operates within the macro to centralise 2007–2008 as the zero hour, for the significant changes to policy implemented within the Indigenous social-welfare sector (‘Closing the Gap’) and the Australian schooling system (the ‘New Reforms’). Discussion of these influencing policy reforms will form the critical examination in Part 2 (Chapters 6–9) of this dissertation. Within the micro-timeline, before 2007–2008 signifies prior to the current policy context, and after 2007–2008, the timescale tracks forward until the present, indicating time under the influence of these inter-meshed policy contexts. In Figure 15, the two timescales are arranged as parallel lines to symbolise how the critical examination is influenced by the overlaying of time within the research locale.

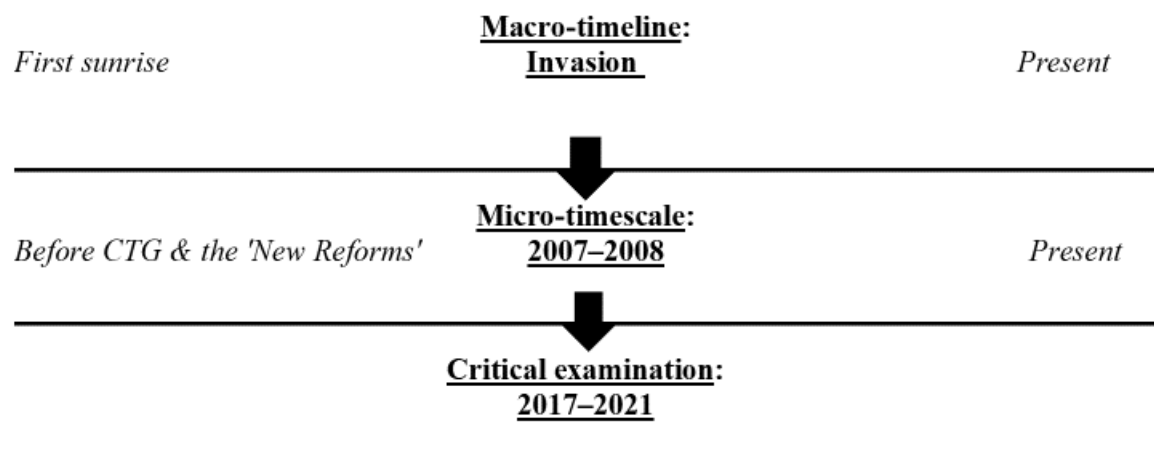


Figure 14. The flow of time and its effect upon the critical examination.

Together, the timelines are used to distil the tensions of each historical and current epoch into an efficient and serviceable format. The use of differing timelines allows the dissertation to make assumptions without the need to recover the granular details of the

historical context within these epochal periods. Similarly, like the freedom given to sociologists within historical research, the use of zero hours and defined timescales within this work provides latitude for analysis and discussion to isolate project-specific tensions within the inter-relationships of coloniality, education and INB.

My argument builds from the macro-timeline of invasion as the zero hour, which was introduced in first chapter through the themes of colonialism and coloniality. Schooling is centred as the primary tension within the coloniality and nation building equation, and begins from 2021 as the present, backward tracking through time until the 12-month period of 2007–2008. A 15-year micro-timeline does not, however, decentre the macro-timeline of colonialism and the contemporality of coloniality within the broader tensions of INB and Indigenous jurisdictions.

Backward mapping freezes the research locale, holding it static, enabling the ability to move freely—backward or forward—within the 15-year timescale. A 15-year window allows the contemporary tensions to be mapped, and mapping enables the ability to arrive at summative positions relative to my research question and three research problems. The 15-year window provides currency to the summative statements and will allow future scholarship tools that might better support local sovereignty, self-determination, and IEJ. The next influencer within my research locale is the conditions of place.

2.5.2 Place

Place, like the layer of time above, is acknowledged to be a fluid element within the broader dissertation, shifting at times from Western materialist (Descartes, 1999), physicalism (Feigl, 1967) or economic temporality (Marx, 2007) toward Indigenous connotations (e.g., NHMRC, 2018; Memmott & Long, 2002; Cochran et al., 2008). Place is used to combine both the temporal alongside the material, meaning ‘places’ within the research locale are either ideological, theoretical or memory-centric. Places can also be adjacent to, or overlay, the physical geo-specific contexts of the researcher and scholarly positionality—i.e., the personal, local, domestic, or international contexts where the research takes place or draws inspiration from (Graham, 2009). Aunty Mary conceptualises place as a multi-dimensional landscape which functions as an ‘ontological compass’ for Indigenous peoples. In her works, place is shown to integrate both the physical, such as geo-specific places, alongside the meta-physical, such as places of memory and time (Graham, 2009). The conditions of place within this work, therefore, are historically contingent, where the tensions of coloniality and the Fourth World

act upon the Indigenous body through place. Place, through its action on the Indigenous body, fundamentally conditions the ‘places’ of this research. For example:

- a doctoral qualification as place
- the English language as place
- monetary incentives (i.e., scholarships and wages) as place
- the conditions of an Australian university as place

Acknowledging the parallel and overlaying milieu of place is an attempt to remain vigilant and self-aware. The final influencer in my research locale to be discussed is a sense of ‘being’.

2.5.3 Being

The final influencer within my research locale comprises the components of ‘feeling’, ‘spirit’ and ‘invigoration’, generically referred to here as ‘being’. These elements are akin to motivation and enthusiasm; however, those terms are inadequate, as they do not allow deeper or more nuanced dimensions to be activated within the research locale. To locate spirit and invigoration, I use the role of feeling within an Indigenous standpoint for its interconnection to the human condition (see Gaagudju Elder, Uncle Bill Neidjie’s (1989) *Story of Feeling*). Feeling has also been shown to be an integral element within Indigenous research (Wilson, 2008); therefore, feeling becomes the vehicle to locate spirit and invigoration within my research locale.

Spirit is used in the research locale to denote the intangible filter which both houses and directs my feeling, as well as in the sense of being spirited and enthused. Invigoration connects to the sense of spirited and enthusiasm, however in a more embodied way, where my spirit draws in strength and is re-energised. The essence of invigoration implies a currency of strength through renewal, which within this research locale is circular and cyclic, drawing in strength and redistributing with efficiency and purpose as the critical examination evolves, excavating discursive layers and returning again to the point of Indigenous underachievement where we began, however, with new eyes to ‘see’. Spirit and invigoration actively leverage and draw strength from the continuing waves of Indigenous activism, such as the enduring struggles for the enduring struggles for treaties (Mansell, 2002; Dobson, 2002), land rights (Foley & Anderson, 2006; Foley, 2011), self-determination (Myers & Peterson, 2016), reconciliation (Dodson, 2006; Muldoon & Schaap, 2012; Attwood, 2005), healing (Dudgeon & Bray, 2018;

Archibald, 2006), and financial reparations (Altman, 2004; Short, 2003). Importantly, these theatres of resistance viscerally demonstrate both the effervescence of the Indigenous will and the tireless motivation to seek justice and equality. Importantly, these theatres of resistance viscerally demonstrate both the effervescence of the Indigenous will and the tireless motivation to seek justice and equality.

Further fuelling spirit and invigoration is the presence of continuing omissions from successive Australian governments. This context of omissions and unfulfilled promises in turn is compounded by the insult of concessional offerings of Native Title, centralisation of government services and access to broader Australia. Together, ongoing resistance, the insult of unfulfilled promises, and concessional offerings aptly symbolise the continuing state of race relations (Moreton-Robinson, 2015), which are purposefully drawn down into the research locale through the accents of feeling, spirit and invigoration, our sense of being.

The research locale and its associated emergent discourse are fundamentally intertwined within this climate of omissions, token offerings, concessions, and ‘gaps’. My being is determined in part by the conditions of the Fourth World where Indigenous peoples remain fixed as objectors from the margins, without any real legislative power to pursue ethics and justice (Baffoe et al., 2014). Importantly, my research locale draws its form, voice, and motive as being from within this political, social, and cultural milieu. The necessity to deconstruct my research is built from the pressing need to dilute or redirect the function of coloniality’s marginalising dispositif, so as to further enhance the ability to see behind my seeing.

2.6 Summary

This chapter has outlined the border spaces of my research locale. I began Chapter 2 by centralising method as the focal point of my dissertation. Smagorinsky (2008) highlighted that social science research is often incredible as it fails to provide a rigorous housing for the translation of reliable insights or research output. His solution is for researchers to centre a rigorous methodological housing as the structural centre within a body of work. To do so, I interlinked Smagorinsky’s research (2008) with Law’s (2004) two functions of social science methodology (i.e., prescriptive lens to translate and shape the social) and together these directives were used to anchor method in my work. Next, I wove together ideas located in the statements from Magritte, Descartes, and Williams to draw attention to the complexity of sight

and agency for Indigenous research and I used these perspectives to ground the centralisation of method within this study.

The foundation of Magritte, Descartes and Williams was used to delineate my meaning of research locale and allowed me to detail the movement of my critical examination. In this section, I demonstrated how my critical examination shifts layer by layer, beginning first with my research question and research problems and concluding with IEJ, so as to provide summative statements upon continuing Indigenous underachievement. After the centralisation of method and discussing the sequence of my critical examination, I turned toward descriptions of the philosophical parameters of my research locale. Here I outlined the tools I have drawn from the scholarship of Michel Foucault. I began first by qualifying my use of Foucault, outlining ‘my Foucault’ (Baker & Heyning, 2004) and ‘*sous rature*’ (Verges, 1992) as a toolset to disentangle my research from the limitations which lie in wait for Indigenous researchers seeking the production of ethical research within the academy. I also detailed my use of Foucault’s concepts of mapping, power and *dispositif*, explaining how these concepts extended the sensitivity of my prescriptive lens, further increasing its perceptibility to disentangle the tensions of constraint housed within coloniality.

The final aspect of my research design was the disassembly of my research locale. I undertook this process as detailed, refined, and layered articulation of the influencers which act upon a research locale is an overlooked or underappreciated element within ITER. This oversight undermines the ability to properly see within the research context. In this section, I outlined the elements of decolonisation, coloniality, education, the Fourth World, time, place and being to be the primary influencers within my research locale.

Having established a nuanced and layered research locale, in Chapter 3 I turn to examine the opportunities and tensions associated with the use of a multiple method theoretical framework (MMTF) within research. I shift my focus toward MMTF as another step in the assembly of CIC, which itself stems from the limitations I perceive in narrow ITER. Chapter 3 uses the foundation of my research locale to understand the value of utilising a project-specific MMTF within CIC.

Engineering My Survey Tools: Piecing Together the Indigenous Model of Australian Coloniality

Chapter 3: The Heterodoxy of a Multiple Method Theoretical Framework (MMTF)

3.1 Introduction

Chapter 3 functions as a preface to my assembly of an MMTF in Chapter 4, and continues my engagement with Research Problem 2, Ineffectual ITER, and its relationship with my research question, *Why are Indigenous learners continuing to underachieve in Australian schools?* Having outlined my research locale in Chapter 2, I use this foundation to analyse the opportunities and tensions associated with the use of an MMTF within the social sciences. I do so as a continuation of my assembly of CIC, so as to broaden the methodological scope usually applied within ITER. In 1.5 I identified the limitations of this scholarship and I reason that by employing an MMTF, the scale and scope of ITER can be extended. In the following discussion, I discuss three limitations that undermine the application of such tools in the social sciences, as identified by Timans et al. (2019). The first limitation I engage is singlemindedness in the pursuit of innovation. The conflict I draw attention to is the scholarly push to introduce novel frameworks, advances without due consideration for the prescriptive function of chosen methodologies, thereby reducing the productive output and offering inaccurate data and skewed findings. The second limitation I address is epistemological incompatibility. This conflict correlates with the first, where scholars have been recognised to pursue innovation at the expense of properly understanding and aligning the multi-dimensions of meaning making inscribed within methodologies. The third limitation I account for is inattention to the ontological foundations of individual methods. Like the second limitation, this conflict centres upon scholarly unawareness of the multiple dimensions of research methodologies. I finish this chapter by foregrounding key signposts I use to guide my assembly of an MMTF in Chapter 4.

3.2 Tensions of Success, Failure, Capital and Field⁷

In 1.5, I detailed how I view ITER to have narrowed over the past decade in its engagement with the continuing state of Indigenous underachievement. I also articulated how

⁷ In this section I draw upon Timans et al.'s (2019) attendance to the work of Bourdieu; while they specifically highlight the terms of field and capital, they ignore the Bourdieuan notion of doxa within the spaces of multiple-method research, yet this term has validity and currency. As Deere (2014, p. 126) writes, doxa has a number of related meanings and types of understanding in Bourdieu's work but the concept broadly refers to the misrecognition of forms of social arbitrariness that engenders the unformulated, nondiscursive, but internalized and practical recognition of that same social arbitrariness. It contributes to its reproduction in social institutions, structures and relations as well as in minds and bodies, expectations and behaviour. Therefore, while I do not explicitly state its relationality to the conflict present in the amalgamation of multiple methods within my work, I acknowledge its presentness in discursive knowingness.

I interpret this to be the result of narrow methodological foundations unable to view Indigenous education outside the paradigm of Australian schooling. In Chapter 2, I introduced the tensions of Foucauldian power and dispositif as a critical step in broadening my methodological foundation. Via these tools, I gain the ability to conceptualise Indigenous underachievement through a sociological lens, where I can begin to implicate a deconstructed view of political constraint within my research locale. In this section, I outline the utility of assembling an MMTF to further extend the lens of my methodological foundation.

To do so, I draw upon Timans et al.,’s (2019) and use their observations from the social sciences to guide the assembly of my own framework in Chapter 4. In their paper, Timans et al. analyse the published accounts of multiple or mixed methods in social science, outlining the recent uptake by researchers of these frameworks across the discipline. They offer illuminating insights drawn from their scoping analysis and I make use of these to contextualise my use of MMTF as an Indigenous researcher within the academy.

The use of multiple methods within educational research has its roots in sociology and psychology, and today is commonly seen in the coupling of quantitative and qualitative research methods (Cresswell & Plano Clark, 2011; Teddlie & Tashakkori, 2008). In my development of CIC, I extend this coupling to the use of more than one theoretical framework in an Indigenous research project, with the considered mixing of Indigenous research tools with Western ones. Within the discipline of education, Grissmer (2016, p. 4) write:

The application, fit and articulation of different scientific research traditions to major issues relevant to educational policy and practice is a largely undeveloped area that is ripe for sustained inquiry and knowledge accumulation.

I use this statement as license and latitude to explore the admixture and application of differing methodologies in parallel, so as to engage my research question interlinked with the continuing state of Indigenous underachievement in Australian classrooms. However, Timans et al. (2019, p. 203) forewarn of a “small probability of great success” versus “a large probability of failure”, when attempting to use multiple methods drawn from differing disciplines or traditions. To make this assessment, they draw upon Bourdieu’s (1986) fields of capital theory to problematise the pursuit of innovation. In their estimation, ‘risk’ of failure is viewed to be dependent upon the position the scholar occupies within a field of research. They observe those who have been successful in introducing recognised or innovative methods are ‘consecrated’ through proximity to science, prestige, and academic status, and usually occupy

positions at the top of the academic-scientific capital hierarchy (Timans et al., 2019, p. 203). In this work they assess, scholars without such ‘consecration’ are less likely to introduce a successful innovation due to a detrimental lack of academic-scientific capital.

However, as an Indigenous scholar, I view the dilemma of successful innovation to be complicated by a definition that centres success to be commensurate with Western connotations. While Timans et al.’s assessment of the exclusionary layers of the fields of capital and scientific knowledge hierarchy holds weight for this work and is a ‘grave’ premonition for the introduction of CIC, I hold a different view to their assessment of success, which offers a small window for this innovation to become ‘successful’. Timans et al. (2019) define success relative to Bourdieu’s fields of capital using measures such as uptake, repute, and recognition within a discipline to be the primary markers of success. However, in this work, success is more subjective and project specific. My first marker of subjective success would come with a heterodoxical approach to view Indigenous underachievement, previously unavailable if I were to pursue an orthodox approach to the application of method alone. In addition, my second subjective marker would tie to ethical considerations, where I would claim success if my methodological innovation contributed to the dilution of coloniality’s effect upon INB. In addition, I would subjectively appraise this work to be unsuccessful if I were to conform to the established order of orthodox methodology, as I consider this path, even if legitimised through academic-scientific capital, to be disingenuous to Indigenous underachievement and therefore disingenuous to INB. I reason that conforming becomes a subtle or inadvertent tether to participation in academia for repute and recognition to gain capital, rather than pursuing the dilution of coloniality and amplifying our INB through an approach of innovation. Put simply, success has dual meanings that reduce to the basis of one’s value judgements. For those protectors of the system, success translates into acquisition of the commodities of the system (e.g., financial capital, owning a house and reputation), while for those on the fringes of the system, success might be the dismantling the DOAD.

While I extend Timans et al.’s (2019) definition of success and failure as it applies to the tensions of Indigenous underachievement, I also depart from their measurement of success and failure relative to Bourdieu’s fields of capital. As I discussed in Chapter 1, I exchange Bourdieu’s concept of fields of capital for Castagno et al.’s (2016) notion of INB capital. This is a subtle but important distinction, which ties into the definitional tensions of success and failure outlined above. As INB capital sits at the heart of my thesis (i.e., education repurposed as a tool to dilute coloniality’s dispositif, while accumulating nation building capital as part of

sovereignty-led Indigenous agendas), my estimation of success and the meaning of failure assume political connotations tied to the continuing paternalisation of the Indigenous polity. I also depart from Timan et al.'s assessment of success and failure, as their estimation is self-contained within a field or domain, which still implies the academy and its forums of activity (e.g., publishing, research projects, conferences, boards and committees, etc.). Instead, I exchange 'field' or 'domain' with the use of Couldry's (2013) conceptualisation of spaces as it is more applicable to the purposes of this study. Couldry (2013) asserts a field of research is restricted, as meaning is limited to one domain or tightly bordered field. Couldry (2013) defines spaces to be fluid, moving from 'field' to 'theory of other disciplines' and in this shift, they can create meaning that is more voluminous than can be contained within a singular field of study, as ideas coalesce into a common space (K. Robinson, personal communication, July 14, 2021). Using the concept of space affords more leeway for the homogenisation of MMTF in Chapter 4, particularly as it applies to Indigenous research in the contested spaces of dispositif (i.e., school and the academy).

Notwithstanding my departure and/or extension of success, failure, capital, and field, I do agree with Timans et al.'s (2019) connection of success to one's rank and position within the academy. However, this is broadly connected more with the stratification of society, rather than isolated conditions which are Indigenous and geo-specific to the academy alone (see Anderson, 1988). The implication here is Timans et al.'s (2019) connection of success to one's rank and position within the academy can be tied to the strategic stratification of society inbuilt into Australia's education system, which begins at the school level and privileges those who gain access to quality schools (see McGowan, 2017). As noted in Chapter 1, 83.4% of Indigenous learners in Australia attend government schools (ABS, 2021), and those at government schools are statistically less inclined to receive a quality education in the first instance, and are less inclined to attend university in the second (see Bradley et al., 2008; Behrendt et al., 2012). To clarify the disparity, a 2018 report by the Australian Council for Educational Research that summarised the Australian results of the Program for International Assessment (PISA) found the following:

- Only 28% of Indigenous students, compared to 55% of non-Indigenous students, are expected to complete a university degree.
- Almost 40% of students at remote schools, compared to almost 60% of those attending metropolitan schools, are expected to complete a university degree.

- Some 34% of students in the lowest socioeconomic quartile, compared to almost 77% in the highest quartile, are expected to complete a university degree.
- Even among high achievers, fewer students from the lowest socioeconomic quartile said they expected to go to university (74%), when compared to students from the highest socioeconomic quartile (92%). (Thomson et al., 2019)

Consequently, the Indigenous nuances of the ‘success’ equation to have less to do with merit, acumen, or ability and more to do with the structural and institutional factors of systemic privilege and opportunity for some and restriction for others that is inbuilt into Australian society. Arguing a similar position, Weaver-Hightower (2008) affirms there exists an inequality in the flow of discourse through the academy and its disciplinary fields, which is maintained by the privileging of scientific knowledge, established disciplinary hierarchies, and bureaucracies functioning as gatekeepers. This hierarchical space is further insulated through the regulated control of knowledge, where acceptance to university and access to databases, research journals, and libraries form other layers of exclusion.

It follows then spaces of capital, knowledge hierarchies and exclusionary layers all intersect to constrain my ability to assemble a successful methodological innovation as an Indigenous scholar. To further contextualise the Indigenous-centric layers of constraint, Indigenous peoples collectively face implicit challenges in gaining an Australian education in the first instance, such as having to reconcile the challenges of the English language, completion of school and then gaining access to university. Indigenous-centric constraint also implicates the layering of continuing cycles of poverty, family dysfunction, over-policing, bureaucratisation of Indigenous affairs and social-welfare limitations. These multi-layered networks of exclusion further delineate the small chance that Indigenous scholars face when trying to introduce methodological innovation within a stratified university, which mirrors a stratified society.

The state of continuing Indigenous underachievement is left to endure, all the while amassing scholarship based upon inefficient or narrow methodological foundations is made to cycle through the creation of favourable conditions. The systemic layers of inequality inbuilt into Australian society, which are then mirrored within the academy, operate as another limitation designed to stifle the ability of Indigenous scholars to gain access to the academy and then gain the ability to introduce an impactful methodological innovation capable of diluting coloniality’s dispositif, while uplifting INB capital. For these reasons, Indigenous

scholars should carefully consider approaches toward research, the academy, and its established orthodoxy, as its form and function contain strategic institutional barriers to be negotiated. Accordingly, participation is far more complex than simply gaining access, completing studies, and producing research.

In the remainder of this chapter, I consider three common pitfalls that occur when scholars in the social sciences try to apply multiple methods within their research, as identified by Timans et al. (2019).

3.3 Singlemindedness in the Pursuit of Innovation

The first key limitation I discuss is singlemindedness in the pursuit of innovation. According to Timans et al. (2019), this refers to occasions when researchers pursue innovation to gain ‘capital’ within the hierarchical spaces of the academy. Timans et al. (2019) call into question the researcher’s intent, arguing that such singlemindedness can lead to flawed data, skewed findings, or overstated calculations of a heterodoxical coupling. Further, heterodoxical singlemindedness can also be a result of a genuine lack of purpose or ethical intent. While such a lack is not guaranteed to undermine methodological innovation, the pursuit of innovation devoid of the tension of high-stakes necessity anchored to an ethical agenda may narrow or restrict approaches to heterodoxy. As the common adage espouses, ‘necessity is the mother of invention’. The implication I make here is that often when faced with dire or life-threatening circumstances, innovation and creativity can be found despite barriers and lack of essential resources (i.e., the re-purposing of colonial refuse via Indigenous bricolage, guerrilla warfare tools and tactics, and to a lesser extent, make-shift prison hooch or tattoo guns). Approaches toward methodological innovation that lack the high-stakes, situational clarity born from circumstances of enduring social conflict or constraint may not be as creative or well thought out. Timans et al. (2019) imply that such researchers—or academic entrepreneurs—are more intent upon the pursuit of heterodoxy due to the hierarchisation of the academy, the consecration of science and the prestige, and acclaim it endows. The inference I draw from their implication is that such ‘academic entrepreneurialism’ is less driven by social need and an orienting sense of obligation and social justice and more by a fastidious elevation in the schema of dominant and dominated within the academy.

My approach toward methodological innovation is born from the continuing state of Indigenous underachievement. On one hand, this phenomenon is due to ineffective and narrow

research methodologies; on the other, it is a result of the deliberate stratification of society inbuilt in schools and the academy. These overarching issues of methodology are specific to my project and the nuances of my positionality as an Indigenous researcher. I reason 'orthodox' approaches to engage my research question and three research problems would be an imperfect fit and could dilute the impact of my research output targeted toward the stratification of Australian society through schooling and the academy. To justify my approach toward orthodox departure, I reason that if singlemindedness in the pursuit of innovation can be anchored to an ethically aligned, pressing contextual need, then 'success' may find a stronger foundation to be realised. To further guide my departure, I deliberately draw upon the tensions of necessity which colour meaningful approaches to INB while constrained in the political Fourth World. This tension can be utilised for clarity in translating appropriate methodological arrangements so as to better suit the nuances of contextual social need as it pertains to the education of Indigenous learners.

3.4 Epistemological Incompatibility

The second key limitation I address is epistemological incompatibility as it interconnects with two derivative insufficiencies. First, Timans et al. (2019, p. 212) highlight epistemological incompatibility can involve an alignment of methods that perform a similar function or that are diametrically opposed. Methodological incompatibility occurs when layers beyond epistemology are not considered by the researcher. Timans et al. (2019) noted incompatibility was interlinked with issues of paradigm misalignment, which overlooked or trivialised social or historical factors complicit in a methodology's genesis. They also observed divergence issues when scholars tried to amalgamate diverse methods, noting such forays into heterodoxy led to an overestimation of efficiency, fit and purpose. They showed such critical errors were born from scholarly incomprehensibility of layers or interfaces which exist within methodologies, however, are found below the surface levels of epistemology. Timans et al.'s (2019) research demonstrates that epistemological incompatibility either leads to the alignment of methods without any additional insight occurring within an investigation or, worse, creates states of unknown or recognisable agitation and tension within a research space.

Across their scoping work, Timans et al. (2019) found scholars underestimated the attention needed for properly aligning distinct and often oppositional tools. However, I draw another derivative insufficiency from Timans et al.'s insights into epistemological incompatibility. In an extension of their insight, I see also marked inattention when transferring

and aligning methodologies from one field of thought to another. In examples which miscalculated epistemology, such scholarship appears seemingly unaware of the inter-dynamics of knowledge hybridity in the third space (Bhabha, 2012), or the fraught and tense Indigenous vis-à-vis knowledge exchanges that occur across the cultural interface⁸ (Nakata, 2002, 2007a). The implication I draw here from Timans et al. upon the incompatibility of epistemology is that scholarship underestimates how tampering with the integrity of a methodology and its housing will affect its structure and function post-transplantation. There also seems to be an underestimation of the reactivity of one method upon another, and at times an unrealistic stasis of harmony and balance within the newly created ‘third space’ or ‘interface’.

In extrapolating further upon the notion of scholarly incomprehensibility, methods are in and of themselves detailed and intricate tools for meaning making. In working to mitigate the shortcomings ingrained within the social sciences, there is a need for a more considered methodology pertaining to the ‘messiness’ of appropriate transference and grafting of methods to form novel heterodoxical configurations. Here I imply a fragility to the methodological form and its original housing. In this implication, there must be nuanced considerations given to the conditions of transplantation, such as, the invertibility of change—either slight or large—and the contingencies scholars have in place to properly account for the effect of transplantation relative to the scope and function of the method post-shift.

These observations are very real tensions that underpin my development and application of CIC. Considering my work centres upon reconciling the continuing state of Indigenous underachievement and I am an Indigenous scholar lacking scientific capital in the academy spaces, any attempt I offer requires negotiating the political constraint enacted upon the Indigenous polity. Given the context of this political restraint, I am only afforded a small margin for error. Consequently, the limitations I engage stem from the tensions I see for Indigenous scholars working with Western tools in the spaces of the academy. My attention to the nuanced prescriptive requirements of my research is part of the conscious effort I make to control for researcher error, rather than the conflict that surrounds my lack of scientific capital in the already established order. My attention to research error stems from error falling within my purview, while my lack of capital at this moment is not. Accordingly, my assembly of CIC

⁸ Nakata’s ‘cultural interface’ theory is a model that creates understanding of race struggles “by positing visual spaces (i.e., the spaces where daily life is enacted, e.g., home, school, university, shopping centres) that intersect with theoretical or conceptual spaces (e.g., mind maps, intellectual or emotional ways of understanding)” (McGloin, 2009, p. 39). In *Understanding Australian Aboriginal Educational Contexts*, USQ.

is deliberate in delineating how selection and transplantation occur within its heterodoxical housing.

3.5 Ontological Unawareness

The third key limitation I account for is unawareness of the ontological layers of research methods. The implication of this theme has been alluded to in sections 3.3 and 3.4; however, here I will address some of the tensions not already addressed in those discussions. As Timans et al. (2019) observe in their paper, the push toward novel and innovative contributions to the social sciences has led some researchers using multiple methods to miscalculate the epistemological aspects of methodological alignment and function. A key aspect of miscalculation relates to ignoring the ontological dimension of a methodology. In the same way, already mentioned in relation to epistemological dimension above, a narrow or blinkered assessment of the scope and functionality of a methodological form is flawed, which can lead to internal conflict within the research space and a skewing of the data.

Timans et al. (2019) found that ontological unawareness leads to two critical errors on behalf of the researcher. The first error is ontological blindness. Timans et al. (2019, p. 210) highlight that this aspect ignores “the ontological assumptions ... woven into methods in their respective fields of production and ... are imported into fields of users”. The second aspect builds off the first, in that ignorance of the ontological impact upon the field of use reduces the capacity of the user to account for the “consequences of practising methods”, which means, an underestimation of methods functioning in parallel to the realities that conjoined methods actually produce (p. 210). In an extended passage, Timans et al. (2019, p. 210) outline the need to properly grapple with the full spectrum of a methodology prior to undertaking the steps to pursue innovation:

In our view, methods are complex constructions. They are world-making technologies that encapsulate different assumptions on causality, rely on different conceptual relations and categorisations, allow for different degrees of emergence, and employ different theories of the data that they internalise as objects of analysis. Even more importantly, their current form as intellectual products cannot be separated from the historical context of their production, circulation, and use.

By ignoring the dimensions that lie beyond epistemology, application of multiple methods reinforces or reproduce ‘realities’ within a shared field. These factors become primary limitations within an Indigenous research project, as application without the ability to negate

historical context, causality and emergence naturally dilutes the level of agency research can have, particularly if it is a social justice project aligned toward the needs of Indigenous peoples.

While Timans et al. (2019, p. 210) outline this tension in relation to multiple method innovation, Indigenous scholars can also make this miscalculation in the selection of orthodox methods or when utilising Indigenous-centric research methodologies. The tension implicit here for Indigenous scholars relates to the conflict of reconciling ontological assumptions about reality, identity, positionality, and agency when border crossing between Indigenous and Western spaces. However, this is not to say that the separation between Indigenous from Western is clear cut, black or white, which again is another dimension of methodological application within ITER. Instead, the boundary spaces in and between the knowledge paradigms blur and are not viewed in this dissertation in an idealistic or romanticised way (Nakata, 2001).

While I share Timans et al.'s (2019) assessment of a greater need for researchers to consider layers beyond epistemology, I would extend this, arguing there is also a need to emphasise the axiological layers within a research methodology. By this I mean researchers should consider for what purpose has the method been created, for what purpose it functions, and for what purpose a researcher is seeking to align multiple methods. This accent upon the ethics underlying the amalgamation of methods ties into the earlier discussion upon singlemindedness in the pursuit of methodological innovation and is informed by the axiological purposes of Indigenous research to make a difference to the world (Steinhauer, 2001). Here the ethical dimensions of methodological alignment are equally, if not more, important than considerations which only favour epistemology and ontology. The key requirement for methodological alignment is balance across the dimensions of meaning making, which is further enhanced the more one's research is slanted toward social justice and the overturning of inequitable orthodoxy.

3.6 Signposts to Guide Multiple Methodological Assembly

Timans et al. (2019) offer signposts for researchers to consider when contemplating amalgamating multiple methods in the social sciences. I consider their work to be valuable as they dissect the pathway toward methodological innovation, outlining two potential approaches for scholars in the lower positions of the scientific-academic capital hierarchy, which is where I find myself. The first option is an approach to take the 'long-view' in a strategic attempt to

slowly accumulate capital, where a researcher embarks upon a measured advance up the levels of hierarchy. The second approach is where a researcher rejects orthodoxy and instead pursues innovations that challenge or call into question the established order within a space. However, in either approach, the limitations inbuilt into the aforementioned exclusionary layers of academy spaces afford Indigenous scholars' little chance of introducing novel innovations. While my views diverge from Timans et al.'s (2019, p. 208) markers of success, failure, capital and field, their work outlines conditions that, if applied, detail the most efficient and robust approach for methodological innovation to occur. The authors stress a fundamental need for 'reflexivity' when contemplating methodological fit, outlining:

Reflexivity in this view cannot be achieved by hiding behind the construct of a standardised methodology—of whatever signature—it can only be achieved by objectifying the process of objectification that goes on within the context of the field in which the researcher is embedded. This reflexivity, then, requires an analysis of the position of the researcher as a critical component of the research process, both as the embodiment of past choices that have consequences for the strategic position in the scientific field, and as predispositions regarding the choice for the subject and content of a research project. [...] This, in turn, allows a more sophisticated validation of using—and combining—methods than relying on prescribed methodologies. (Timans et al., 2019, p. 208)

This statement touches upon many of the key signposts I use as guide markers to advance my development of CIC. As Timans et al. (2019) acknowledge, a successful approach toward methodological innovation is innately connected to researcher reflexivity. Reflexivity is at the forefront of my work, as evidenced by the reflexive positionality statement that began this dissertation and by the discussion in Chapter 1 outlining how my work ties to the born-digital formula, in that my discourse is as much a metacommentary upon my participation in the act of research itself as it is a critical discussion designed to interrogate the continuing state of Indigenous underachievement. The insistence that multiple-methodological innovation begins first with reflexivity culminates in Chapter 5 with development of my own project-specific standpoint as the final element in CIC.

In the above statement, Timans et al. (2019) foreground the tension of “hiding behind the construct of standardised methodology”, and this default to orthodoxy is one of the most significant limitations I have seen within ITER over the past decade. I say ‘limitations’ because the state of Indigenous learning achievement remains stagnating within Australia’s schooling system and, given the length and breadth of research, it is essential for new tools to be

developed to better make sense of this phenomenon. Pursuit of the same tensions using the same tools has not up until this moment afforded the ability to reposition the state of Indigenous learning disparity, therefore, reconsideration of the approach toward this phenomenon and the tools used to make sense of this stasis is desperately needed.

Timans et al. (2019) advise researchers to undertake a robust deconstruction of individual components prior to attempting to align research tools. They refer to Bruno Latour's notion of "opening the black box", or "looking under the hood of a method". Through this, they demonstrate the need to subject methods to a robust appraisal, which accounts for the sociological and historical influences tied to their development and application. They write that socio-historical revealing "opens the way to identify multiple interfaces for combining them", which "entices analyses of the way in which methods intervene between subject (researcher) and object and the way in which different methods are employed in practice to draw this boundary differently" (Timans et al., 2019, p. 211). To ensure my deconstruction of individual methods is rigorous, I first qualify the context from which I assess the individualised layers of meaning making within my selected methodologies.

I foreground Timans et al.'s (2019) views to centre exclusively upon the problems of applying differing methodological tools within the Western knowledge paradigm. In making this appraisal, I contend their recommendations must be tempered within an awareness that underlying their arguments is the measure of the scientific knowledge hierarchy and the stratified spaces of the academy. Subsequently, such work is unaware of the distinctions that relate to successful and unsuccessful innovations when Indigenous scholars are working across the nuanced tensions of the Indigenous and Western worlds. While their perspective upon the tension of multiple-methodology assembly is insular with respect to the nuances of Indigenous spaces, this is not to say that their recommendations do not carry weight within this research context. I interpret their recommendations to become problems centred upon reconciling the divide between the Indigenous and Western knowledge paradigms as an Indigenous scholar working within the guarded and stratified spaces of the academy. My analysis targets this divide, taking a socio-historical lens which is grounded within the macro timeline of my research locale (i.e., invasion as the zero hour, mapping back to the first sunrise and tracking forward until 21st century coloniality). By establishing the nuances of time within my research locale, I have accounted for the socio-historical origins of my selected research methodologies and can concentrate upon negating the tensions of each method, seeking out the most appropriate interface, or space, to accommodate functional alignment within CIC.

3.7 Summary

Having already identified the relationship between narrow ITER and continuing Indigenous underachievement in school interlinked with Research Problem 2, this chapter has served to explore the tensions and opportunities of utilising multiple-methods research in the social sciences. This chapter was a bridging discussion designed to inform the assembly of an MMTF in Chapter 4. Chapter 2 began with a discussion briefly describing the tensions of success, failure, capital, and fields outlined within the work of Timans et al. (2019). I connected the tensions of Timans et al.'s (2019) work with the complexity I face as an Indigenous researcher pursuing methodological innovation, given I am an early career researcher who lacks scientific capital within the academy. I used this foundation to further engage with three key researcher limitations commonly found within examples of multiple method scholarship. Identifying the limitation, singlemindedness in the pursuit of innovation, allowed me to use my ethical motivations to seek solutions to the continuing state of Indigenous underachievement as the basis for the pursuit of innovation.

I also articulated the quest for scholarly capital for repute and acclaim is ethically redundant beside the pursuit of innovation in order to broaden the narrowness observed within contemporary ITER, as narrow scholarship is inimically tied to the pressing social crisis of continuing Indigenous underachievement in Australian schools. I then discussed epistemological incompatibility and ontological inattention as second and third limitations which confound successful methodological innovation. These limitations are functional miscalculations in the design and application aspects of introduced amalgamated frameworks, where innovations have been pursued at the expense of properly understanding and aligning the multi-dimensions of meaning making inscribed within methodologies.

I concluded Chapter 3 by foregrounding key signposts I use to guide the assembly of my own MMTF in Chapter 4. Timans et al. (2019) emphasised the need to properly reveal the socio-historical conditions which circumscribe aligned methods, so as to identify how my selected methods create objects and subjects, and how they function together. Thus, in the following chapter, I demonstrate how I attend to the prescriptive requirements of Timans et al. (2019) by presenting an overview of my selected methodological tools in isolation first, so as to locate the best configurations for alignment and fit, while at the same time controlling for limitations in relation to my study.

Chapter 4: Assembling the Indigenous Model of Australian Coloniality

4.1 Introduction

As the third chapter in Part 1 of my dissertation, this chapter continues the development of CIC and my engagement with Research Problem 2 (Ineffectual ITER) and its relationship with my research question. Having deconstructed the influencing factors of my research locale in Chapter 2 and having discussed the tensions and opportunities of multiple method amalgamations in Chapter 3, I now apply these insights to assemble my own project specific MMTF.

This assembly emerges as a response to narrow ITER and the tendency to continually engage Indigenous learning through a de-historicised DOAD, using methodological lenses anchored within an education paradigm. In this chapter, I engage Indigenous underachievement from the need to map coloniality's continuing constraint upon the Indigenous polity, drawing upon tools from outside the paradigm of education—specifically, from sociology and critical Indigenous research. By doing so, I am better positioned to understand underachievement as a political matter rather than a teaching and learning issue, which I theorise can enhance Indigenous agency at the sites of schooling, research, and scholarly positionality.

In this chapter, I detail my steps toward assembling my MMTF, the Indigenous Model of Australian Coloniality (IMAC) (Figure 16), constructing it within Bronfenbrenner's (1992) ecological systems theory.⁹

⁹ Bronfenbrenner's ecological systems theory views child development as a complex system of relationships affected by multiple levels of the surrounding environment, from immediate settings of family and school to broad cultural values, laws, and customs. To study a child's development then, we must look not only at the child and their immediate environment, but also at the interaction of the larger environment as well. Bronfenbrenner divided the person's environment into five different systems: the microsystem, the mesosystem, the exosystem, the macrosystem, and the chronosystem. The microsystem is the most influential level of the ecological systems theory. This is the most immediate environmental settings containing the developing child, such as family and school (Guy-Evans, 2020).

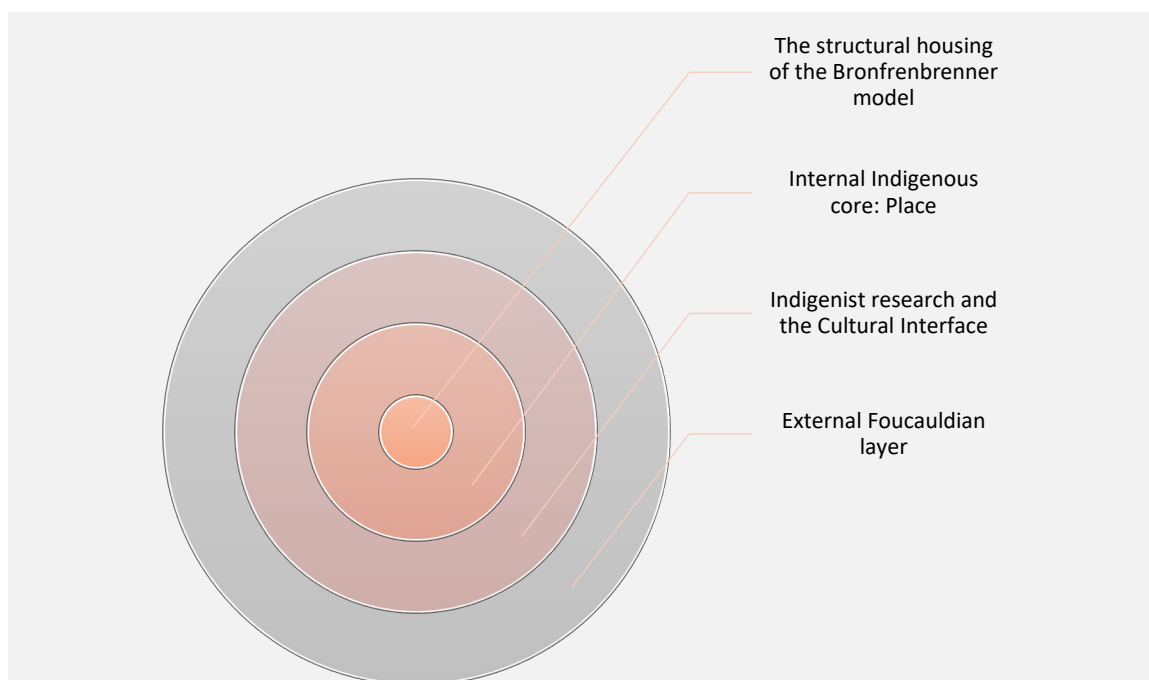


Figure 15. Indigenous Model of Australian Coloniality (IMAC).

To assemble my model, I use Timans et al.’s (2019) recommendation to ‘open the black box’ of my selected methodological instruments. I first detail my use of Indigenous bricolage, demonstrating how it emerges from Levi-Strauss’s concept of bricolage and then show how I apply it as a mechanism of methodological qualification, where it functions to disentangle the value-based layers of my chosen instruments. I then introduce Bronfrenbrenner’s ecological systems view as a vital step in repositioning Indigenous underachievement outside the education paradigm. From this foundation, I demonstrate how I adapt the Bronfrenbrenner model to serve as an overarching space capable of situating my internal and external tools. I turn next to discuss the internal spaces of my Indigenous core—place (Graham, 2007), Indigenist research principles¹⁰ (Rigney, 1999) and the Cultural Interface (Nakata, 2002, 2007a)—and demonstrate how this core functions as a rudder, steering my assembled model toward the ethical pursuit of INB. In the final sections of this chapter, I detail how I assemble tools drawn from Foucault’s writings on power (e.g., race, war and dispositif) and demonstrate how they are layered into my multiple-method model as an external Western space.

¹⁰ Waller observes that “Rigney (2006) describes the challenging of Western style research by Indigenous scholars as ‘indigenism.’ In so doing, he conceptualizes indigenist research as complex because it employs a variety of approaches that value Indigenous experiences, interests, and goals” (Waller, 2016, p. 789).

4.2 Indigenous Bricolage (IB)

The assembly of my theoretical framework is driven by an ethical intention to gain the ability to accurately read the present, so as to reveal the effect that Australian schooling will continue to have upon INB agendas into the future. To do so, I build from Timans et al.'s (2019) recommendation to review the socio-historical layers inscribed within the functions of selected methodologies. Timans et al. (2019) drew upon Latour's conceptualisation of 'opening the black box', applying this function to multiple method alignment within the social sciences. To enable my ability to select and deconstruct methods for assembly in my model, I use Benterrak et al. (2014) tool of Indigenous bricolage (IB).

I use IB to decouple methods from their disciplinary housings and either disqualify aspects that may negate or limit my ability to reposition Indigenous underachievement outside the paradigm of education or enhance aspects which enable my ability to do so. I begin by discussing the concept of bricolage (Levi-Strauss, 1966), and use it as a foundation to locate IB within my work as a methodological selection tool. Considering my proposed amalgamation is set in and between the 'fluid and loosely divergent' knowledge paradigms of the Indigenous and Western worlds. It is critical to first establish how I, as an Indigenous scholar, can use divergent theoretical tools to create spaces where it is possible to reposition Indigenous underachievement relative to INB agendas.

4.2.1 Bricolage

A term coined by Levi-Strauss in 1966, bricolage is defined as the process of repurposing "whatever is at hand [...] to create something new" (Mambrol, 2016, para. 1). The value of bricolage in the assembly of this MMTF is for its ontological tether to the non-universality of meaning. When a method is viewed through the lens of bricolage, it is theorised to be fluid, given the ability to shift, transforming relative to the unique and individual context (time and place) of the hand and mind of the user. This shifting and transformational assumption tied to meaning is of value, as this quality enables a theoretical decoupling of the methodological structure from its disciplinary home. To clarify this quality, Mambrol (2016, para. 7) explains:

The idea of bricolage produces a new way to talk about, and think about, systems and structures without falling into the trap of trying to build a new stable system out of the ruins of a deconstructed one. A bricoleur doesn't care about the purity or stability or

‘truth’ of a system he or she uses ... [and] uses the terms without acknowledging the validity or ‘truth’ of the system that produced these ideas.

The ability to decentre the ‘truth’ or ‘purity’ which underpins the disciplinary systems used to locate and house differing methodological strands is necessary within this research, as it is Indigenous research oriented toward INB. Nevertheless, it is research undertaken through an affiliation with a Western university, expressed using the English language, and draws upon the capital embedded within these tools; these tensions will be explored at length later, but it is worth acknowledging them here.

For Levi-Strauss (1966), bricolage is the act of collection by an unqualified opportunist; thus, he sees it as the function of the ‘savage mind’, located lower on the scales of scientific capital. The collector and his ‘savage mind’ are the antithesis of the engineer, who is deemed higher, as his labour is considered the product of the ‘scientific mind’. For Levi-Strauss, the bricoleur—one who applies bricolage—is separated from the engineer, due to the ‘scientification’ underlining the engineer’s method of construction, where he creates new structures, tools, and materials. However, the bricoleur adapts what is at hand, and repurposing is deemed to be devoid of science and consequently of less value in comparison. However, Derrida (1993) contested the logic of Levi-Strauss, arguing if all new creations are pared back to the point of essential material or language, then everything in some way shares connections to base or foundational constituent elements. In this way, every new creation is derivative in some way, and therefore is bricolage.

Derrida’s point carries weight for the consideration of multiple method assembly: if theoretical models can be stripped bare, beyond value, function and purpose, to the point of material and language first, then the issues of ontological blindness and epistemological compatibility identified by Timans et al. (2019) become moot. However, I can extend the decoupling further by using Aunty Mary Graham’s (2009) place logic. If Derrida’s bricolage strips to the point of textual language and semiotics, then Indigenous researchers can move beyond the physical limitations of materiality by drawing upon the metaphysical aspects intertwined with the spiritual dimensions of place (Country). Further, Timans et al.’s (2019) issues of ontology and epistemology are rendered moot, with a deliberate shift beyond material and language toward the abstract and infinite spaces of consciousness and Dreamings. Sartre (2021) may be challenged by such an existential expanse (see Laing & Cooper, 2018); however, I contend researchers are afforded the possibility to rebuild, reshape or repurpose a theoretical housing to suit the niche purposes of research projects with tangible connections to

the spiritual dimension and its osmotic adjacency to the physical realm of Indigenous scholarship.

4.2.2 Applying IB

I use Benterrak et al.'s (2014) method of IB to 'collect and assemble' theoretical tools from Western and Indigenous paradigms. The prefix of 'Indigenous' to 'bricolage', while semantic, is also vital, as it adds an additional layer of nuance which is place based and orientated toward survival and ongoing resistance against the tensions of coloniality. An internal core like this allows IB to form a unique connectivity to this work, one which is highly relative and easily assimilated within the project-specific needs of my study.

IB affords me the freedom to evaluate and collect methodological and theoretical fragments from Indigenous and Western knowledge paradigms for the purposes of formulating my MMTF. IB allows me to decouple my fragments from the ontological, epistemological, and axiological systems/structures of 'truth'; collect them, transport and transplant them in my newly created space; and, in doing so, to repurpose them to suit the nuanced, specific needs of this research. Assembling my project-specific theoretical model from repurposed fragments of Indigenous and Western theory, systems and structures is critical, as it allows me to transform these fragments into a temporary holding space, which is deeper, more complex and nuanced than the Cultural Interface (Nakata, 2002, 2007a). In this process of assembly, I strategically undertake to shift their underlying meaning by better defining foundations to support this dissertation's INB agenda. In the following section, I assume a selection and repurposing of the Bronfenbrenner ecological systems model to situate it as the primary housing to locate an internal Indigenous core and an external layer of Western tools.

4.3 Introducing an Ecological Systems View

This section introduces the Bronfenbrenner ecological systems model of the developing child as the space in which I locate various theoretical tools from Indigenous and Western knowledge paradigms. I develop an understanding of an ecological systems view, how it is essential to my research question as well as tensions of repositioning Indigenous underachievement as part of INB. Ecological systems models have been shown to be effective templates for initiating change within an enclosed system. From their expansive, multi-layered view, researchers gain an intimate awareness of the functioning of an ecology, its strengths and points of weakness, and this understanding can be manipulated to either accelerate or buffer

against change within a system. Bronfenbrenner's ecological systems theory is therefore adapted to gain a broad view of coloniality's dispositif, which in turn allows a view of Australian schooling to be connected across multi-layers of relationships.

While this study is not examining relationships through the lens of the ecological sciences, I use IB to transplant the vista an ecological view affords so as to reposition Indigenous underachievement as part of a nation building agenda. However, ecological research is not exclusive to the biological sciences (Scheiner & Willig, 2011); as this section will show, the Bronfenbrenner model adapted its view of the developing child from ecology and the relationships of biotic and abiotic within an ecosystem, as did ecological systems views of policy (Weaver-Hightower, 2008) as well as in Indigenous research for social justice (Middleton, 2015).

To ensure the alignment of methods within my framework properly identifies the interface where amalgamation can occur, in this section I blur the boundary space to redraw the border between Indigenous and Western knowledge paradigms using IB to repurpose the Bronfenbrenner model to suit the nuances of INB. A logical meeting place for the Bronfenbrenner model to operate within ITER is the theoretical connection an ecological systems' view shares with the place-based cycles and synergies of Country within IK paradigms. Like the view shared by the ecological sciences, Indigenous peoples also recognise the interconnection of biotic entities within an ecosystem, and in this recognition, Indigenous people buffer human interaction with the organic, natural structures found within Country. Human co-existence within an ecosystem is to ensure the complex, networked and fragile balance of the system continues and is not disrupted. Kwaymulina (2005, p. 13) demonstrates the connection in the following way:

Imagine a pattern. This pattern is stable, but not fixed. Think of it in as many dimensions as you like - but it has more than three. This pattern has many threads of many colours, and every thread is connected to, and has a relationship with, all the others. The individual threads are every shape of life. Some—like human, kangaroo, paperbark—are known to Western science as 'alive'; others, like rock, would be called 'non-living'. But rock is there, just the same. Human is there, too, though it is neither the most nor the least important thread—it is one among many, equal with the others. The pattern made the whole is in each thread, and all the threads together make the whole. Stand close to the pattern and you can focus on a single thread; stand a little further back and you can see how that thread connects to others; stand further back still and you can see it all—and it is only once you see it all that you recognise the pattern of the whole in every individual thread. The whole is more than the sum of its parts, and the whole is

in all its parts. This is the pattern that the Ancestors made. It is life, creation, spirit, and it exists in country.

Subsequently, an ecological systems view provides my model with an organic link to IK systems, while at the same time bridges across the Western knowledge paradigm. My model is endowed with the ability to centre ecological systems as place within its locus of examination. By drawing from the strength of place and its bearing—as Graham (2009) outlines, “as an ontological compass” orientated toward the strength of Country—my model gains a critical lens, where the socio-historical baggage of place (e.g., invasion, protection, assimilation, neo-liberalism and globalisation) is acknowledged and controlled for in relation to the way tensions are drawn forth and analysed. It follows then that by grounding an ecological systems view as place, it allows space for IB to operate, as it shifts in and between the two worlds, collecting methods and theoretical tools as required.

With ecology functioning as a conduit between the Indigenous and Western worlds, I also gain the ability to identify points of weakness within an ecological system. While I have conjoined the idea of ecology to the idea of place and Country above, via an ecological systems view, I gain the ability to locate coloniality’s dispositif as a political ecology contingent upon the continuing paternalisation of the Indigenous polity. I gain the ability to view dispositif as a broad system in which school and the academy operate, and from this view I can make sense of its origins, function, historical and contemporary cycles, its strengths and, most importantly, its weaknesses. My model and its view builds upon the synergies of logic and likeness, where it recognises, that like natural ecological systems, abstract or non-nature-based ecologies are also complex, networked and fragile (Weaver-Hightower, 2008).

Importantly, it is recognised that for change to occur within an ecosystem, multiple layers must be affected simultaneously over a sustained period. While change can reverberate through the system due to intervention at one site quite easily, ecologies have been shown to be resilient and adaptive, with the ability to function, albeit in an asymmetrical manner, until movement overtime either re-establishes balance or collapses the system. An example of this in practice is the effect of climate change, where natural systems are still functioning, however there is layering stress impacting the balance of relationships, engendering non-sustainable asymmetrical cycling. Critically, for catastrophic or epochal evolutionary change to occur within an ecological system, disruption must be targeted at multiple sites, using sustained stressors which are resilient and fluid so as to outlast the natural recalibration and movement for balance cycles implicit within these systems.

My work uses this logic in its assembly of the project-specific theoretical tools, as I required the ability to make sense of the conditions influencing the continuance of our Fourth World status in an affluent Australian state. Further, my analysis required understanding of how the influence works at the point of education and schooling. And finally, I required an understanding of how this impacts upon the academy, scholarship, the researcher, and positionality as standpoint. Conceptualising coloniality through an ecological systems model is an efficient tool which allows cycling influence—both positive and negative (Foucault, 2019a), intended and unintended (Weaver-Hightower, 2008)—to be understood as an elusive and dynamic circuitry which is diffuse, layered, multi-directional, manifest and latent, policed and unattended, as well as historical and emerging (Levinson et al., 2009). To further demonstrate the efficiency of engaging with coloniality's *dispositif* through an ecological model, I understand this network to contain layered systems of:

- political rationality (Lemke, 2015) and institutional networks (Bevir, 1999)
- language and discourse (Foucault, 2019b)
- geographical space (Huxley, 2008; Crampton, 2012)
- socialisation (Ohman, 2010) and capital (Bourdieu, 2018)
- voyeurism and surveillance (Wood, 2016; Lisle, 2007; Robertson, 2007; Kreps, 2010)
- discipline and self-regulation (Heyes, 2007; Foucault, 2007)
- presentations and allure (Widder, 2008; Foucault, 2019a)

My ecological systems model enables me to develop a broad, multi-layered vista of coloniality's *dispositif*, reasoning that by advancing analysis into multiple stations within the network, directed stress may over time create the conditions necessary for shifting the cycling function of coloniality's system beyond asymmetrical buffering toward epochal, evolutionary change (i.e., a non-colonial future). However, while the synergies are clear, multiple method assembly must begin from the premise that neither Indigenous tools nor Western tools alone can penetrate the complexity of Australian coloniality's ecosystem, if it is Indigenous scholarship imbued with a nation building agenda. My model is assembled on the premise that the connection to place cannot be decentred in any human relationship, even if the place and the emergent relationship is erroneous and disingenuous to the very nature of ontological/axiological being of Indigenous peoples. I state this as I have observed, like Hokowhitu (2009), an overestimation of the ability of the Indigenous cultural domain to dissolve without attention to the epistemological and ontological influences the Western

knowledge paradigm has upon both our knowledge and our agency as researchers within the academy. Consequently, my model must have the ability to hybridise knowledge into a format capable of operating within dispositif but that is also anchored to the ethics of repositioning Indigenous underachievement as part of INB.

4.4 Adapting the Bronfenbrenner Model

In this section, I demonstrate how I adapt Bronfenbrenner's ecological systems theory (1992) to enable an intricate view of coloniality's dispositif (see Figure 17). Bronfenbrenner's model is important to my work as it reveals how multiple influencing contexts work together to impact upon objects at the centre of the model. Important also is how the Bronfenbrenner model allows layers of influence within dispositif to be interconnected and, via these connections, how the system can be viewed as a reactive and fragile complex.

In Bronfenbrenner's model, the developing child is centred, positing how important the interaction and influence of multiple layers of contextual relationships are upon their development. The model locates micro, inter-personal influences, scaling up to include macro, globally informed, system-wide pressures, and the ease of fluidity of this gaze is a vital feature of my MMTF. I use this scalable housing as the primary space to populate with my internal and external tools, as single methods working in isolation are inadequate to penetrate the tension of continuing Indigenous underachievement in Australian schools.

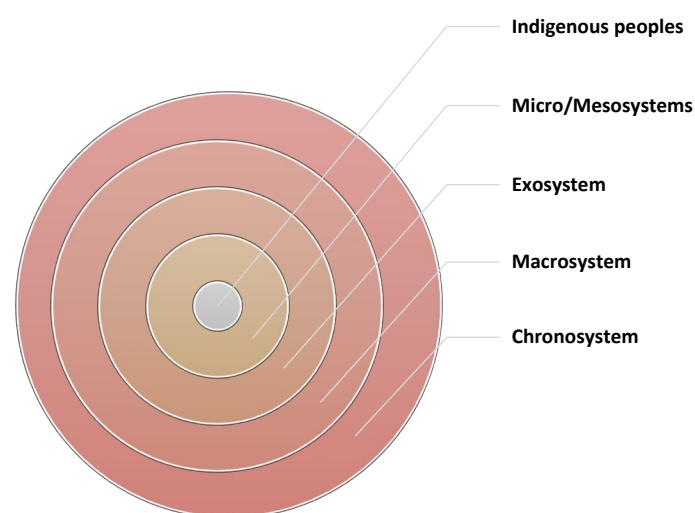


Figure 16. Adapting Bronfenbrenner's (1992) Ecological Systems Theory to locate Australian coloniality.

It follows then that the Bronfenbrenner model alone, or in its original form, is narrow and imperfect (*sous rature*). However, if used in alignment with other tools, a broad, multi-layered view of coloniality can be observed, and such a view is necessary for understanding how schooling and the academy limit First Peoples. In turn, I can gain an awareness of how to repurpose education and research for the purposes of INB.

The Bronfenbrenner model (Figure 17) consists of five layers of interconnected influence, and this work targets schooling through the academy, research practice and scholarly positionality. It is critical my ecological model has the capacity to be adaptive. A key adaptation I have made to this model is to design its centre to be reflexive and nuanced to the shifting excavation sites within this research. This shifting scope afforded to my adaption of the Bronfenbrenner model is necessary as it allows for a reflexive locus of examination which uses context and the tone of my discussion to become the determining factor, without having to overtly state or articulate how a shift occurs. This unspoken interchangeability allows the model to shift its lens of examination, endowing the capacity for coloniality's influence to be mapped across my dissertation.

For example, my model has the scope to exchange Bronfenbrenner's developing child for Indigenous peoples, schooling, research or positionality, demonstrating a shifting centre position with circling layers of influence (stakeholders, structures, or systems) that can also change. The term 'Indigenous peoples' could mean a single individual, either denoting researcher positionality or a learner within school when discussing layers of micro-systems and their influence. Alternatively, when discussing coloniality as a macro system, Indigenous peoples could refer to a family or groups of families or, scaling further, to a community or groups of communities, with the capacity to scale again to centre a single nation or groups of nations. In Chapter 5, I locate myself at the centre of the model to investigate the layers of influence that coloniality's *dispositif* has upon researcher agency within the academy. Then, in Chapters 6–8, I centre Indigenous-centric policy, standardised assessment, and teachers within the model and accordingly the layers of influence adjust to suit this school-based context. Finally, in Chapter 9, INB is centred within the model and the according layers inform how I pursue disruption of coloniality's *dispositif* as a strategic road map of agency.

In application, once the theme, issue or tension has been established in the central position, the next step is to name the layers of influence that bear down upon the centre of the model. To reveal the specificity of pressures which are unique to each concentric layer within

the Bronfenbrenner housing, I use coloniality and its dispositif as the overarching tensions limiting the strategic repositioning of Indigenous underachievement as part of INB.

The layers closest to the centre are the **microsystem** and the interface it shares with the **mesosystem**. The microsystem consists of key influences or groups of influences which surround the context under examination and, through their closeness to the centre, they exert a direct layer of tangible impact which is individual and inter-personal. For example, if an individual is located within the centre of the model, then specific pressures might circulate via those who have immediate contact and relationships with them, such as family members, teachers, healthcare professionals, corrections or police officers.

Mesosystems refer to the inter-relationships or groups of influences that form as a layer of impact. This is a highly influential and sensitive system, forming a socially and historically informed interconnection between key stakeholders or structures, which are then directly connected to the microsystem. The mesosystem informs how interactions within the microsystem work together to influence the centre of the model; for example, if an individual learner has poor learning outcomes in school, then the meso layer allows the researcher to better understand the impact that poor relations with family members, teachers, social workers or police officers altogether might have upon learning.

Following the primary layers of the micro and meso systems is the exosystem. **Exosystems** are defined in the Bronfenbrenner model to consist of subtler influences which are removed from the primary layers closest to the centre, but whose effects still impact directly upon the function within the centre. Exo-layers influence through individuals, systems, or policies and have a direct impact on family or community. For example, reduced work hours or increased work-related travel, while not adjacent pressures, impact upon families through reduced income or less time together.

In the Bronfenbrenner model, **macrosystems** are defined as the overarching or dominant primary organisations, conditions, structures and institutions that underpin and organise the local, national and international contexts. Macrosystems provide grand context, bringing into alignment how tangible and intangible relationships across large geographical contexts such as the dominant culture and the primary institutions within society work to shape and influence the centre. For example, macrosystems locate and reveal the forces exerted from the top down, which allows researchers to conceptualise how networks of primary institutions within society are themselves connected through layers such as the dominant culture, or the

economic, political and legal systems, which are then interconnected into global systems of nations, diplomacy and trade.

Chronosystems refer to the socio-historical context which overarches the macrosystem and its preceding layers. Interestingly, the chrono-layer was not included within Bronfenbrenner's original model in 1977; however, it was added in 1986 to make the model more precise (Neal & Neal, 2013). This additional layer enables synergies to be made with time and my research design components. The addition of a chrono-layer is vital for understanding coloniality's relationship to Indigenous peoples, as it allows the present to be located within a periodised timescale, either simply as prior to colonisation or after. Or differentiating further to key periods of policy or a granular focus upon decades, years, months or days. The chrono-layer allows my examination to locate understandings of how colonialism and coloniality affect Indigenous peoples, and other Australians, in diverse ways across varied timescales. And interlinks with my research locale through my use of parallel timelines.

With the Bronfenbrenner ecological model located as the primary space for my model, the chapter now turns to detailing the internal Indigenous core that lies at the heart of this assembly. As this research is orientated toward INB, it is vital that my MMTF is able to dilute the ontological and axiological 'truth' elements interwoven within Western theoretical tools to accentuate the intent of this work and its axiological bearing toward INB. Having located an ecological system view conjoined to place and Country, my dissertation sits as a between space within dispositif, bridging Indigenous and Western knowledge paradigms. By using IB as my selection tool, I now shift toward the Indigenous research paradigm to repurpose Indigenous theory for use as the core within my model.

4.5 The Indigenous Core

My model is assembled using methodology and theory from Indigenous and Western knowledge paradigms as I reason that singular or isolated methods are incapable of repositioning Indigenous underachievement as part of INB. For my model to function in accord with the ethical bearing of an INB agenda, this section outlines how my internal Indigenous core is assembled to function as a rudder, steering this project toward repositioning Indigenous underachievement.

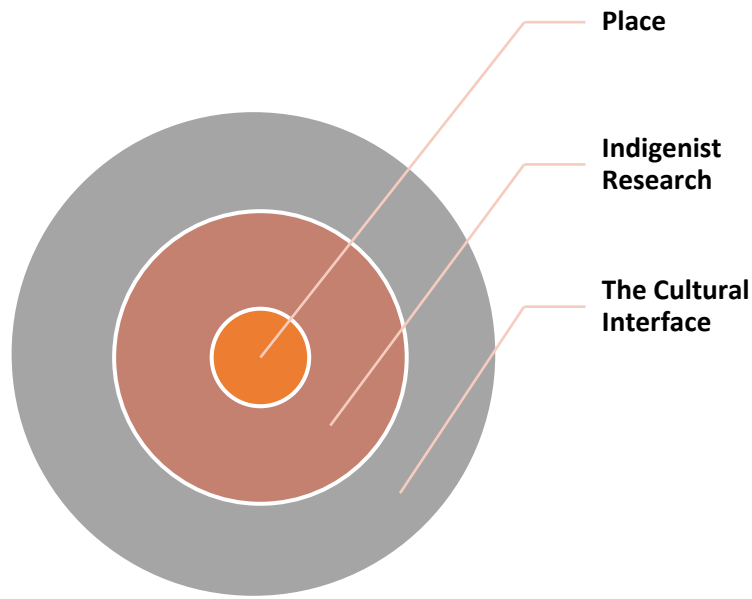


Figure 17. Indigenous internal core.

The Indigenous core aligns three theoretical models from the IK paradigm: place (Graham, 1999, 2009, 2014), Indigenist research (Rigney, 1999), and the cultural interface (Nakata, 2002, 2007a). In Figure 9, my internal Indigenous core is shown located adjacent to an external housing composed of Western theoretical tools.

In 2.5.2, I introduced the concept of place as it functions as one of the key influencers in my research locale, and I discussed place in the location of an ecological systems view within my model. Place is an integral research component across my dissertation and I again return to place as the central component of my internal Indigenous core. By continually reinscribing place within my work, I am foregrounding the all-encompassing centrality of place within Indigenous ontology, as well as the centrality of place to research. The Indigenous core is designed anchored to place, to ensure the ontological, epistemological, and axiological interests of Indigenous peoples are both insulated and concentrated within my model. The proceeding layers of Indigenist research and the cultural interface are designed to radiate out from place, toward the periphery of the core, with each layer reinforcing the next.

The Indigenous core is configured in this way to ensure stability, building from the literal ground up a strong and resilient space capable of interweaving diffuse threads within a space that vigorously orients this lens toward the ethics of INB. By constructing the Indigenous

core this way, Indigenous concepts and theoretical structures (Graham, 1999, 2009, 2014; Rigney, 1999; Nakata, 2002, 2007a) direct the Bronfenbrenner model and the external housing of Western tools to ensure my discussion orients toward the axiological intent of this work.

This section continues the process of outlining each element in isolation to enable clarity and then allow these elements to be subsequently drawn together. This is vital, for while understanding of each component in isolation aligns with Timans et al.'s (2019) advice above, key within this core is to ensure an aligned structure capable of performing the function it is designed for. Understanding how these elements are interlinked and form an inter-relationship when aligned and overlaid is critical to ensure my design meets the project-specific needs of my research question. Importantly, the novelty of the Indigenous core is theorised to provide strength, structure, and purpose, thereby, enabling a foundation capable of guiding the use of the Bronfenbrenner housing and the overlaying of external Foucauldian tools.

4.6 Grounding Place through Indigenist Research and the Cultural Interface

As I mentioned above, I reinscribe the Indigenous dimensions of place to allow my model to have the scope to function with the granularity of my research locale described in 2.3. While place is ever present in the writings by and about Indigenous peoples, this work centres ideas of place within research as articulated through the works of Kombumerri and Wakka Wakka scholar Aunty Mary Graham (1999, 2007, 2014). Importantly, Aunty Mary demonstrates the extent to which the human can recognise itself and act as part of the interconnected system and realise its potential across a scaled spectrum of humanness. Inscribed into this recognition and acting is an ethical dimension, where the human is required to assume the station of nurturer or custodian to maintain balance through its own inter-relationships within the system (Graham, 1999). Here Aunty Mary's work denotes place to function as both theatre and teacher. I understand place to be theatre when the human strives to apply its humanness for the pursuit of balance within the system. In addition, I understand place to be teacher when the human recognises striving for humanness to be the pinnacle of this endeavour and embodies the role of nurturer and custodian as the model for navigating all human and non-human relationships (Graham, 1999).

While place is central within the ontological, epistemological, and axiological dimensions of Indigeneity, Aunty Mary's work has emphasised place is too often silenced or decentred within research contexts (Graham, 2009). She shows how place as a physical

location, although constrained as it is by the intersections of time, geo-specificity, knowledge, language and power, should not be decentred within research (Graham, 2009). Importantly, this internal core begins by grounding its relational connection to place by foregrounding places central to this work (Graham, 2014). Through the centring of place within this model, voice is given to my Gamilleroi Country as the place of my ancestors; the Kombumerri Country, where I was born; the Countries of the Jaggera, Turrabul, Yugambah and Kombumerri, where I live and work; the Countries of the Kungulu and Birri Gubba, where my wife, children and her family return; and finally, the Wurundjeri Country, where my mother, father and sister continue to live. By anchoring this model to place, this work is able to negotiate the structures, systems and processes erected upon these spaces to dilute nation building agendas (Graham, 2009). Place in this way straddles the Indigenous and Western worlds, a view that is vital for negotiating the tensions of coloniality's dispositif at the points of schooling, research, and scholarly positionality. Within this space, place is used both as theatre and teacher, functioning as a guide which insulates and connects back to Dreaming through Country and how this connection renews through the circularity of time. Place therefore is the conduit, channelling both the material and the non-material through its core, critically grounding my model within a meta-physical/temporal-physical context.

The second dimension of my internal Indigenous core is informed by Indigenist research from Ngarrindjeri scholar Lester Irrabinna Rigney (1999). Rigney's work has been fundamental within emerging Indigenous research practice over the past two decades, and his Indigenist research pillars are as follows:

- Resistance as the emancipatory imperative
- Political integrity
- Privileging Indigenous voices

Rigney's three pillars (1999) emerge from his work on Indigenous research methodology and are located adjacent to place. They give this core a critical, activist dimension. Within my core, Rigney's threads of Indigenist research allow latitude to decentre and deconstruct the systems of coloniality as critical activism. Rigney's assertion for political integrity affords scope for Indigenous research to be multilateral in its approach to fight for basic human rights. Finally, the emphasis upon privileging the Indigenous voice translates to critically inter-weaving a diversity of voices as storied threads to contest and counter pressing global tensions tied to the ongoing marginalisation, and oppression directed toward the Indigenous polity.

The third dimension of my internal Indigenous core is the cultural interface, drawn from the work of Torres Strait Island scholar Martin Nakata (2002, 2007a). Like Rigney's (1999) Indigenist research, Nakata's work has also been a cornerstone of Indigenous research practice and it is for this reason that these models are used in parallel. My internal core is designed as a 'third space', to concentrate the possibility for inter-cultural knowledge hybridity (Bhabha, 2012). The notion of knowledge hybridity is grounded within my work through theorisation of the cultural interface (Nakata, 2002, 2007a), which is shown to be located between Indigenous and Western knowledge paradigms. Figure 19 shows Yunkaporta and McGinty's (2009) adapted model of Nakata's (2002, 2007a) model to become a localised place of distillation. The emphasis here is the centralisation of the local and the interface knowledge shares with geographical context as a filter for the creation of contemporary knowledge dimensions.

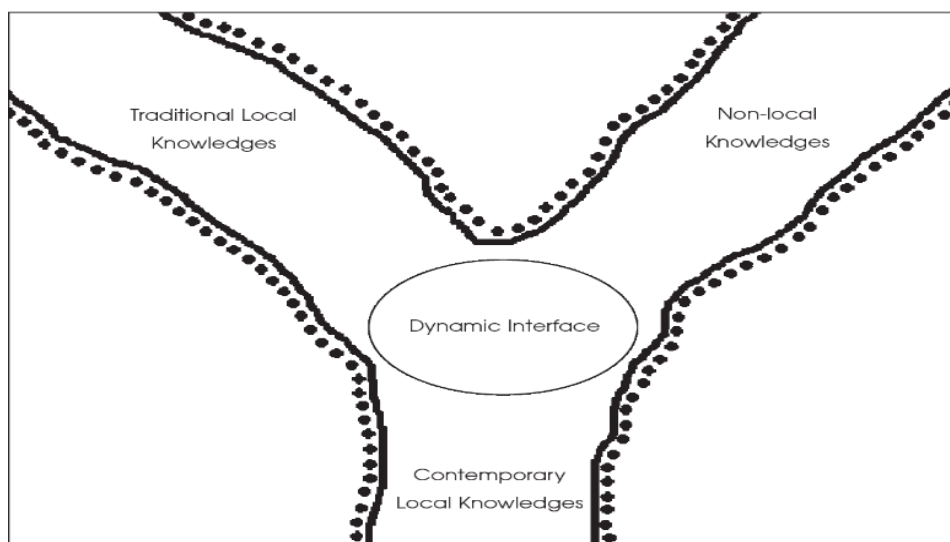


Figure 18. Yunkaporta & McGinty's (2009, p. 57) adapted cultural interface.

Building from the ideas of locally informed 'between spaces' allows this core to shift away from the currents of standardised orthodoxy held within the methodological fields of scientific knowledge hierarchies, to instead be driven by locally informed needs. A vital component theorised within the cultural interface is the between space it occupies, positioned as it is as a fluid and shifting buffer between the knowledge paradigms of the Indigenous and Western worlds. By positioning the cultural interface as an external layer in my Indigenous core, it encapsulates the strength of its operation as a distillation tool in the intersecting spaces between knowledge paradigms.

In alignment, my internal Indigenous core harnesses Auntie Mary Graham's relationality (2014) of place (1999) with place in research (2009), interlinked with the political activism of Rigney's (1999) anti-colonial critique of research methodologies, and Nakata's (2002, 2007a) between space of the cultural interface. Together, these aspects of Indigenous theory enable my MMTF to remain fixed upon the axiological imperative of INB, grounded as it is to the places of this research, with a penetrating, critical edge that centres resistance against coloniality as a core function. The cultural interface works as an osmotic filter and buffering membrane, which insulates the connectedness of the Indigenous core from the purposely selected Western tools. Further, the cultural interface operates in alignment with IB, as a distillation tool, driven by the purpose of knowledge hybridity. This leverages the nuances of its function to create a temporary site, where Western theoretical threads can be transplanted and woven together in a temporary housing.

4.7 My External Western Space: Assembling Foucault

The final layer of my model incorporates concepts drawn from Foucault's writing on power. The multiple layers of my MMTF are designed to reveal coloniality in granular detail, laying bare its purpose and reach across the Indigenous polity. This intent defines my research as CIC, where coloniality is mapped to assess the influence the dispositif exudes on the strategic stations of the individual, the school, and the academy. The term 'mapping' is drawn from Foucault (2004), symbolising insistence for countersurveillance, vigilance and constancy in efforts to assess the function, purpose and effects of modern states and their networks of primary institutions. I liken Foucault's modern state and its orchestration of primary institutions to Australian coloniality. As shown in the preceding chapters, coloniality functions as a discursively ordered system of control, where power creates the possibilities for actions to occur. I use Foucault to further demonstrate the origins of this power mode and how it functions to define, encircle, shape, and create conditions of the Fourth World (Middleton, 2015).

Having established the Bronfenbrenner model as a tool capable of conceptualising a view of the layering influence of coloniality upon Indigenous peoples held at the centre, I reiterate that this model alone is imprecise, as it does not fully allow a complete view of coloniality's influence upon the Fourth World. This is particularly evident at the most distal points of power, where politicisation, as an abstract power, morphs into actual power, through job description, human agency, and physical acts (Foucault, 2004; 2019a). Given this is ITER,

my research question and problems necessitate the ability to follow the circuitry of power, from abstract through to physical, as it operates through multiple layers of dispositif.

My Foucauldian ‘fragments’ are selected and decontextualised from their disciplinary moorings and located within my cultural interface, where they are arranged and repurposed for this study (see Figure 20). My approach toward the inclusion of Foucault is multi-directional. Firstly, through the function of IB, I select, transport, and repurpose tools to suit the context of my research. Secondly, I use the injunction of ‘my Foucault’ from Baker and Heyning (2014) to select and apply Foucault in a non-traditional sense. From either direction, I can account for the use and repurposing of Foucault, and in alignment, these tools better cater to the task of straddling Indigenous and Western knowledge paradigms for the purposes of INB. Having established my tools for methodological selection, qualification and appropriation, I am able to repurpose Foucauldian theory, as it is decoupled and manipulated by my internal Indigenous core.

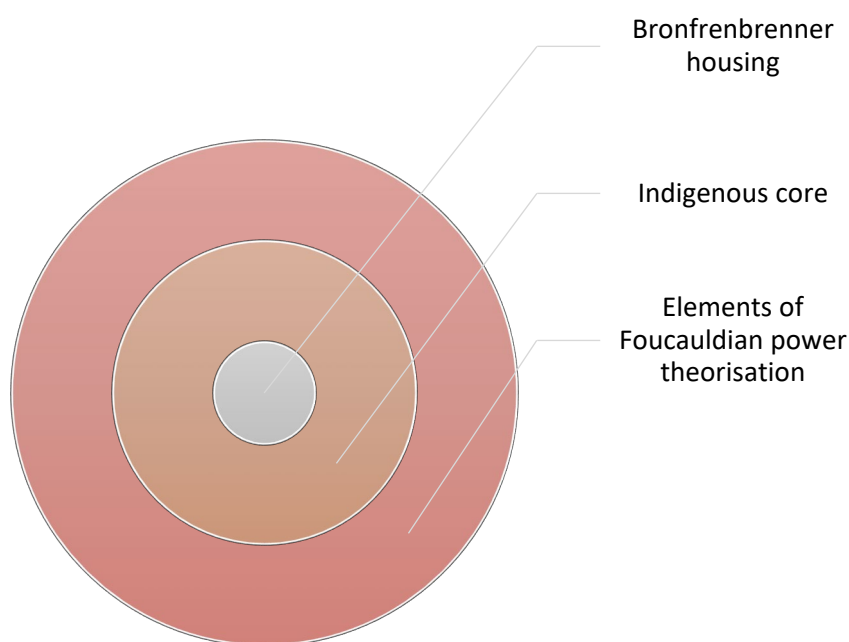


Figure 19. Locating the adjacency of Foucauldian power theory to my internal Indigenous core within the Bronfenbrenner housing.

Foucauldian tools allow my adapted Bronfenbrenner model to gain refined acuity when assessing the layers of influence exerted through coloniality's dispositif. The layering of Foucault within my adapted Bronfenbrenner model allows a precise focus to be directed toward key sites within coloniality's dispositif, particularly the most visible, applied, and physical elements of influence within the Australian system. Through assembly of the structural pillars of my MMTF, I have achieved the ability to define coloniality and to gain a view of its dispositif. However, I still require the ability to grapple with the underlying intent of coloniality and its dispositif, such as how it began, through what means is it able to endure and, most importantly, in what ways is it vulnerable, so as to direct strategic responses to block, limit, or dilute persuasive influence at the points of schooling, research, and scholarly positionality. Therefore, through the extension of additional Foucauldian lens within my MMTF, I am better able to address my research question and its interconnected research problems.

To be clear, my Foucauldian layer is not intended to be a definitive appraisal of my selected 'fragments' or of the Foucauldian canon for that matter. Instead, the 'fragments' selected and repurposed within my external layer are organised in a project-specific arrangement to endow an additional layer of nuance to the view already enabled by the adaption of the Bronfenbrenner model. From Foucault's oeuvre on power, I gain a graduated view of schooling's connection to the Indigenous body and how this connection is amplified or sustained through the institutions of the academy and the Australian political state. The nuanced view I refer to here is well explained by Pollard (2019) in *The Conversation*:

Foucault argued that French society had reconfigured punishment through the new "humane" practices of "discipline" and "surveillance", used in new institutions such as prisons, the mental asylums, schools, workhouses and factories. These institutions produced obedient citizens who comply with social norms, not simply under threat of corporal punishment, but as a result of their behaviour being constantly sculpted to ensure they fully internalise the dominant beliefs and values.

The connection between the institution of education, discipline, surveillance, and the sculpting of behaviour is an efficient summary of Indigenous schooling. To further concentrate the lens of my MMTF, the external layer draws upon and coalesces the following ideas from Foucault's work upon power:

Term	Explanation
Racism:	Foucault does not understand modern racism as an “ethnic racism,” but rather as a biologising racism against the abnormal that is quite different from “traditional, historical racism. Contrary to common usage, racism in Foucault’s sense is not a mode of oppression directed against other races external to a social body, but a “principle of exclusion and segregation” deployed to protect the health of the population from abnormal elements internal to the social body. (Erlenbusch, 2017, pp. 137–138)
Governmentality:	Foucault originally used the term “governmentality” to describe a particular way of administering populations in modern European history within the context of the rise of the idea of the State. He later expanded his definition to encompass the techniques and procedures which are designed to govern the conduct of both individuals and populations at every level not just the administrative or political level. (O’Farrell, 2021)
Bio-power:	Foucault argues that biopower is a technology which appeared in the late eighteenth century for managing populations. It incorporates certain aspects of disciplinary power. If disciplinary power is about training the actions of bodies, biopower is about managing the births, deaths, reproduction and illnesses of a population. (O’Farrell, 2021)
Power-Knowledge:	Foucault argued that knowledge and power are intimately bound up. Every exercise of power depends on a scaffold of knowledge that supports it. And claims to knowledge advance the interests and power of certain groups while marginalising others. In practice, this often legitimises the mistreatment of these others in the name of correcting and helping them. (Pollard, 2019)
Discipline:	Discipline is a mechanism of power which regulates the behaviour of individuals in the social body. This is done by regulating the organisation of space (architecture etc.), of time (timetables) and people’s activity and behaviour (drills, posture, movement). It is enforced with the aid of complex systems of surveillance (the panopticon). Foucault emphasises that power is not discipline, rather discipline is simply one way in which power can be exercised. He also uses the term “disciplinary society”, discussing its history and the origins and disciplinary institutions such as prisons, hospitals, asylums, schools and army barracks. Foucault also specifies that when he speaks of a “disciplinary society he does not mean a “disciplined society”. (O’Farrell, 2021)
The body as a government of the self:	Foucault is particularly concerned with the relations between political power and the body and describes various historical ways of training the body to make it socially productive. The body is an element to be managed in relation to strategies of the economic and social management of populations. (O’Farrell, 2021)

4.8 Layering Foucault

Having identified key elements from Foucault's power theory, I now turn toward layering these concepts into a malleable housing, so as to allow my MMTF the ability to better grapple with continuing Western perceptions of Indigenous underachievement in Part 2 of this dissertation. My use of Foucault begins from Moreton-Robinson's (2006) invitation to use Foucault to problematise Indigenous sovereignty. In Foucault's 12-lecture series *Society Must Be Defended* (2004), he outlines the connection between politics, war, and race to be the basis of power within a modern nation state. I use this foundation to penetrate the origins and circulation of power within coloniality's *dispositif*. Within my model, the act/s of politics as war becomes an efficient descriptor for deciphering the nature of influence brought against Indigenous peoples within the Fourth World (Fletcher, 2009). More importantly, war can be repositioned as a foundation to base columns of resistance within an agenda of INB.

Politics, war, and race, when applied to the problems Indigenous peoples continue to face within Australia, are efficient tools for penetrating the nuance of these modern conditions¹¹ (Fletcher, 2009). By foregrounding war alongside politics and race within a power schema (see Dillon, 2008; Grossman, 1995), Foucault (2004) talks not of theoretical or ideological conflicts, but centres on actual campaigns and conflicts where, as he writes, 'blood has muddied the ground'. His analysis reveals a shift in power relations, where after the physical conflict has ended in the vanquishing of a foe, a strategic and deliberate process of politicisation and bureaucracy is erected upon the battle trenches, scars, and dried blood. This is a critical distinction in understanding Australia's treatment of Indigenous peoples, as the connection to actual physical conflict continues through the strategic apparatus of politicisation and bureaucracy. Reconciling the connection between actual conflict and politicisation and bureaucracy is the first stage in repositioning Indigenous underachievement within INB.

Vital then to the ability of my model is to recentre the invasions, massacres, biological warfare, punitive segregation, racial vilification, hate, over-policing, governmentality, and assimilation that has and continues to take place in Australia as war within the micro-timeline of my analysis of schooling, research and scholarly positionality. For Foucault, the power schema of a modern state is built from a foundation of war; and physical conflict, even if historical, is viewed to be the enabler of modern conditions of power to be erected over the

¹¹ In modern warfare, which initiates attacks that increasingly utilise technology, stealth, drones etc. it's difficult to see/identify the specific enemies as they become more covert.

lives of the vanquished. This state of power, he argues, exists to deliberately maintain an unequal state of power relations, where multiple layers function to nurture strategic conditions as deliberate measures of limit and access. Foucault's position upon war and the shift to de-escalation is built from the classic work of military strategy, *Vom Kriege* (1917) by the Prussian General Carl Von Clausewitz (1780–1831). Foucault takes particular interest in Clausewitz's adage, "War is the continuation of politics by other means". The link here between war and politics is pivotal for reconciling how power is maintained once an armistice is reached and hostilities have ended. Foucault (2004, pp. 15–16) explains the connection between war and politics in the following way:

[I] invert Clausewitz's proposition and say that politics is the continuation of war by other means. This would imply... First, that power relations, as they function in a society like ours, are essentially anchored in a certain relationship of force that was established in and through war at a given historical moment that can be historically specified. And while it is true that political power puts an end to war and establishes or attempts to establish the reign of peace in civil society, it certainly does not do so in order to suspend the effects of power or to neutralise the disequilibrium revealed by the last battle of the war... Political power is perpetually to use a sort of silent war to re-inscribe that relationship of force, and to reinscribe it in institutions, economic inequalities, language, and even the bodies of individuals. [...] Politics, in other words, sanctions and reproduces the disequilibrium of forces manifested in war. Inverting the proposition also means something else, namely that within this "civil peace," these political struggles, these clashes over or with power, these modifications of relations of force—the shifting balance, the reversals—in a political system, all these things must be interpreted as a continuation of war. And they are interpreted as so many episodes, fragmentations, and displacements of the war itself. We are always writing the history of the same war, even when we are writing the history of peace and its institutions.

The exactness of this statement is poignant, as Foucault was speaking with reference to the blood-soaked histories of the great European nations. However, the histories of Australian invasion, colonisation, frontier wars and wholesale massacres enacted against Indigenous bodies can quite easily be transcribed over Foucault's thoughts. The works of Eric Willmott (1987), Henry Reynolds (2006, 2004, 2001), Lyndall Ryan (2008, 2010, 2013) or Bruce Elder (1998) correlate here as statements upon the blood Foucault spoke of, which has muddied the ground, and the scars and the battle trenches upon which the modern, federated Australian state has been murderously manufactured.

Foucault's inversion of politics as a continuation of war is pivotal to understanding how coloniality and its dispositif began and continues. More specifically, it is vital to grapple with

the layers of influence exerted through politicisation and bureaucracy directed toward schooling, research, and scholarly positionality. Foucault's final line in the above quote identifies the link between the invasion, colonisation and coloniality, for when policy actors or scholars speak upon Indigenous underachievement through Closing the Gap and its targeted interventions, they are actually speaking of an episode of the original war.

I assert this idea is missed within ITER, as schooling in the main is examined via a closed loop in isolation and decontextualised from the continuing history of the original war. Without an intimate tether to this view, scholarship, even if developed with good intentions, inadvertently placates and emboldens the state of continuing war and disequilibrium within the Fourth World through epistemological and ontological inattention. Importantly, war is the cipher in this work to penetrate the continuance of Indigenous underachievement, a war waged through the political apparatus as postures, silences, limits, restrictions and counter-positions directed toward the Indigenous polity so as to maintain the finality of disequilibrium from the last battle within the conflict. This now is a continuation of war but with new weapons and by stealth.

Stone (2004), in writing upon this war with new means, suggests the government-sanctioned narrative engendered through a power schema of politics and war, can be efficiently summarised as 'defending society from the abnormal'. In this statement I begin to examine the inclusion of race alongside war and politics within Foucault's power schema, where he recognised the use of a bio-medical model of norms and pathology to draw distinguishing border spaces within a social body (Foucault, 2003). Foucault would label this model of norms and pathology as bio-power (Foucault et al., 2008). Of importance here is Stone's distillation of the new means to wage war, which centres Foucault's analysis of an internal reconfiguration of power relations within the borders of an established territory. Foucault (2004) recognised this shift to be significant, observing a reconfiguration from the historical threat of external forces seeking entry from outside a territory, to a hyper-vigilance which trained its defences against internal threats from those groups who did not share the 'purity' of the dominant or normalised race. In this idea, an interconnection can be established between the earlier definition of the DOAD used to stratify Australian society through schooling and the academy.

Attention to Foucault's material begs closer consideration; however, of importance to my MMTF is locating Foucault's idea of race, which was not necessarily a biological distinction based only upon the colour of one's skin alone, but instead could include religious

orientation, madness, disability, criminality, and deviant behaviours (Stone, 2004). However, like the work of Fletcher (2009), who repurposed Foucault's power schema to better understand the colonisation of Indigenous peoples within the preparation of social workers within Australia, so I use Foucault's distinction upon race to be the discursive pathologising of Indigenous peoples within coloniality's *dispositif*.

To clarify the link between politicisation, war, and race, Foucault mapped the shift from sovereign-based rule, which prevailed in the 16th century, toward the dispersion of power through a state model from the 17th and 18th centuries on. A sovereign model is the power model where the monarch is the literal and figurative head of state. In the sovereign model, the monarch has the ultimate power over life, which Foucault labels as a 'right to death', where the power of rule protected territorial boundaries from external threats, i.e., other sovereigns and raiding armies. Foucault showed within the territorial borders, although there existed a clear power imbalance, the racial purity of the kingdom was defined as a homogenous and united citizenry body, free from outside impurity. Foucault links this nationalistic logic to European fascism and socialism (e.g., the *Blut und Boden* ideology in Corni [1993]). In this model, power centres upon a social contract where the subject gives over his or her rights in exchange for measures of leave and privilege; and consummated within this pact is death as the ultimate right to be exercised and taken at the will of the monarch. However, as Foucault contends, this right only contains power capital through the ability to take life, which is an inefficient method of power; as the decision to allow life only has power capital in the capacity to execute, as a right to death over subjects. Therefore, all the life between birth and death is unsubstantiated power capital unable to be exploited by the ruling monarch.

Foucault detailed the shifting terrain of power relations in the 18th century, marking the point of the French Revolution as a critical turning point in the shift from a sovereign-based power mode toward a State-based model. Foucault notes in this new model, sovereignty has been removed from the head of the monarch to become a power model built upon the dispersion of power using politicisation and bureaucracy to distil power throughout the body of a citizenry. Interestingly, Foucault outlines his premise that the state model is created and operates through the regulation of what he calls a race-based model. In this race-based model, power is repositioned as an internalised hyper-vigilance which is primarily concerned with the drawing of new internal borders as ideological as well as physical separations between superior and inferior races. Stone, in writing upon this shift, outlines:

The discourse of race struggle will be recentered and will become the discourse of power itself. ...It will become the discourse of a battle that has to be waged not between races, but by a race that is portrayed as the one true race, the race that holds power and is entitled to define the norm, and against those who deviate from that norm. (2004, pp. 12–13)

Here race is entwined within the power schema. Of considerable value is the ability to tie the enduring state of the Indigenous Fourth World to a war waged not between two races, but a war between the one pure race who holds the power to create truth and 'define norms'. In this truth and articulation of normality, the pure race has the right to pathologise those who deviate from created truth and subjectified normalism (i.e., the DOAD). In this idea is an efficient foundation to reposition the view of continuing Indigenous underachievement in Australian schools.

Race, defined through difference and deviation, is the distinguishing qualifier within a pathology-centric system, and central to this schema is what Foucault diagnoses as the 'power over life', the new power agenda within a bio-medical model of created truth, standardisation of norms and pathologising of the abnormal. Unlike the monarch's 'right to death', which has an inability to extract power capital beyond the actual act of taking life itself, power over life operates through strategic acts of politicisation and bureaucracy to extract power capital from human endeavour over the course of an entire life. In taking a life-course approach to the extraction of power capital, power over life creates standards, truths and conditions which exaggerate the means of acquiring capital and resources for those deemed to be 'pure'. At the same time, power over life create standards, truths and conditions which exaggerate restriction and limitation for those pathologised as different or deviant (i.e., abnormal, impure, or inferior). Stone (2004, p. 13) explains in closer detail the function and intent of power over life as a new power mode:

...the Modern epistémè: is no longer: We have to defend ourselves against society, but We have to defend society against all the biological threats posed by the other race, the subrace, the counter race. [...] race is one of the ways of determining who is forced to live, and who will be allowed to die. In order to force the dominant race to live, one must get rid of the opposing race that is infecting the dominant race. Racism serves as a biological war, one whose goal is the dying of the other races: the more inferior species die out, the more abnormal individuals are eliminated, the fewer degenerates there will be in the species as a whole, and the more I can live, the stronger I can be, the more vigorous I will be [and] I will be able to proliferate.

Therefore, power over life functions as a government of deliberate access and excess on the one hand and restriction and limits on the other. Here it is clear that war, politics, and race are extremely efficient ciphers for understanding coloniality's purpose and its role in maintaining a Fourth World, which dilutes INB agendas. Further, the techniques of war, politics and race are potent tools to make sense of Australian schooling and its pathologising of Indigenous underachievement.

Foucault demonstrated the shift from actual physical battles to de-escalation through the mechanism of politics and bureaucracy. Importantly, within this shift lies what I term 'strategic intelligibility', which is drawn from Foucault's logic of strategies model. Davidson, in defining this idea, outlines the logic of strategies:

[It] takes as its most central field of application power relations (and resistances) ... It provides a model of strategic coherence, intelligibility, rationality that answers to what Foucault sometimes called the logic of strategies. (Foucault et al., 2008, p. xix)

Strategic intelligibility functions then to enable the establishment of the legislative and bureaucratic system of possibilities within coloniality's power schema after the cessation of the original war. Strategic intelligibility has a fundamental role in the poignancy and longevity of coloniality and its *dispositif*. After the frontier conflicts dissipated, coloniality instituted the techniques and mechanisms undergirding *dispositif*. Strategic intelligibility facilitates the continuation of influences directed against Indigenous bodies, so as to nullify the threat of amassing of a self-determined Indigenous sovereignty—interlinked as an astronavigation point of both INB and CIC. While the police, military and other deliberate and direct sources of discipline remain as visible and vigilant deterrents, other apparatus of *dispositif*, either very suddenly or over time, strategically disappear, or become opaque, blurred or inaccessible. As a result, proper assessment of *dispositif* is illusive.

Via a logic of strategies, I can better encounter coloniality's operation across multi-layers of influence. From this view, I can see coloniality employ two general layers of action. First, as a surface level of presentation, political correctness, and benign action; and second, as a subterranean level of hidden intent and subtle action.

On the surface layer is a superficial facade, which presents a welcoming and inviting narrative through the media and its political, legal, medical and education institutions, as well as popular culture, sports, political correctness, and peer pressure. Superficiality is seen through the layers of nationalistic ideals, such as, freedom, democracy, the Australian spirit or the

Australian way (i.e., the aforementioned role of values in the DOAD). Here upon the surface, coloniality is shown as a benevolent friend of Indigenous peoples, one who has made mistakes in the past, but is resolute in working hard as an open and visible ally. In this pursuit, coloniality walks side by side with Indigenous communities to undertake the challenging task of overhauling oppressive systems, through the inclusion of Indigenous peoples, voices, and knowledges in dispositif.

Obvious markers of this superficiality are the embedding of Indigenisms within coloniality's institutions, such as the Closing the Gap (CTG) social-welfare policy; employment pathways into the states' institutions; reconciliation action plans; Prime Minister Kevin Rudd's Stolen Generation apology in parliament; inclusion of Indigenous content in the Australian curriculum; Murri courts and Native Title, etc. The obvious tell here is Indigenous markers are only located upon the superficial level, as a façade or as politically correct window dressings, while beneath is the subterranean layer which houses coloniality's true intent for continuing disequilibrium in the Fourth World. In this layer, coloniality functions without cloak or cover. However, the challenge lies in mobilising tools capable of penetrating coloniality's logic of strategies to properly engage this layer.

These Foucauldian elements are harnessed to homogenise an external space that further concentrates the lens of the Bronfenbrenner model (1992). By aligning these methods, my MMTF can locate Indigenous peoples inside a pathology-centric power-over-life system established by war (i.e., invasion and frontier expansion). This system is designed to maintain a state of conflict through politicisation and a bureaucracy that maintains the disequilibrium of the former wars. My external housing centres a politically determined race war, which strategically exaggerates excess and access to some sections of a state's population as a power 'to make live', while at the same time the race war denies privilege, opportunity and provision to repress other sections of the state as a power 'to let die'. I use the markers of allowance and denial through a deliberate and strategic system of race war to engage with the contemporary relationship Indigenous people share with modern Australia, and as a tool to reposition Indigenous underachievement within INB.

By embedding a politically determined race war as a power-over-life schema within my MMTF, I can better implicate Indigenous peoples at the sites of schooling, research, and scholarly positionality. Through the revealing of this tool, I am better placed to engage my research question and interconnected research problems. Through the alignment of

Foucauldian tools within my MMTF, a clearer view of the constriction of Indigenous agency unfolds, thereby, further enabling my discourse to theoretically disengage the field of coloniality's power at the point of schooling, research, and scholarly positionality. To symbolise the final process in the assembly of my MMTF, I now label this tool the Indigenous Model of Australian Coloniality (IMAC) to aptly define its positionality and purpose.

From the basis of the assembly and inclusion of IMAC in CIC, attempting to engage coloniality's dispositif without cognisance of its spaces of influence will, in the least, significantly undermine best intentions. In the worst examples, engagement will function as supporting columns reifying coloniality's power over life schema. Aphoristically, my IMAC is assembled from adapted logic extracted from Foucault's discourse upon war, politics, and race (2004) which reads as follows:

The way we see conditions what we can see. Without the ability to interrogate the way we see, then the possibility to change what we see will remain hidden. Without the ability to change the way we see, then our agency will remain encircled.

This adapted logic is crucial to my ability to properly encounter the pathology of continuing Indigenous underachievement in Australian schools. Through the deciphering of the pathology of Indigenous learning tethered to a power over life schema, my view of Indigenous underachievement from the IMAC shifts beyond a learning dilemma to be repositioned as a complex of socio-politicisation.

4.9 Summary

This chapter has detailed how I assembled the IMAC as a response to the narrowness I observed within ITER. I argued that ineffective scholarship has continued to engage Indigenous learning through a dehistoricised DOAD, using methodological lenses that remain anchored within an education paradigm. Further, I have shown that this narrow foundation is interconnected to the continuing state of Indigenous underachievement within Australian schools. Through the assembled IMAC, I can now engage Indigenous underachievement as a symptom of coloniality's continuing constraint upon the Indigenous polity and subsequently, I am better positioned to reconceptualise underachievement as a socio-political issue rather than a learning one.

Chapter 4 began with introducing IB, its origins as bricolage and a discussion of how it functions as a methodological selection and neutralisation tool. I then centred the utility of an ecological systems view to better understand Indigenous underachievement, and I connected ecology to the Indigenous themes of place and Country. My turn toward ecology emerged from an overestimation I perceived in the ability of the Indigenous cultural domain to dissolve epistemological and ontological limitations inscribed within the Western knowledge paradigm. Consequently, I developed the IMAC with the ability to hybridise knowledge into a format capable of operating within dispositif, while still intrinsically anchored to the ethics of repositioning Indigenous underachievement as part of INB. Based on ecology and its tether to Indigenous themes, I introduced my use of Bronfenbrenner's ecological systems theory, and its function as the structural space where I locate an internal Indigenous core and external layers of Western theory. I showed how the Bronfenbrenner model is vital to disrupting the narrow methodological foundations of ITER as it offers a scalable, ecological view of the socio-political conditions which influence the continuing state of Indigenous underachievement, allowing my analysis to shift beyond the tensions of teaching and learning.

Next, I outlined the layers of my internal Indigenous core, explaining how it functions to control, regulate, and orient the IMAC toward the ethics of repositioning Indigenous underachievement as part of INB. In the Indigenous core, I aligned Aunty Mary Graham's place methodology (2009) with Rigney's (1999) principles of Indigenist research practice. And I situated Nakata's cultural interface (2002, 2007a) in an external position, as a between space bridging the Indigenous and Western knowledge paradigms.

The final section of this chapter discussed the external Western layer of my Indigenous model. This layer comprised theoretical tools drawn from Foucault's work upon power. Via his theorisation upon war, politics, and race. I was given an insight into how coloniality began and solidified into a political edifice of bureaucracy, legislation and discipline. From Foucault (2004, 2019a, 2003), I was able to reinscribe the role of war into the function of Australia as a modern state and by identifying politics as war by other means, I was offered an alternative vantage point on the continuing paternalisation of the Indigenous polity. Further, Foucault's work enables me to understand how Australia regulates the Indigenous polity through the powers to make live and to let die (2004). Via these two power modes, I am now able to locate continuing Indigenous underachievement as part of a deliberate strategy to elevate certain sections of the Australian society while at the same time enacting structural limitations that create conditions that deny other sections.

With the assembly of the IMAC, two-thirds of my CIC methodology have been articulated. Having deconstructed the influencing factors of my research locale in Chapter 2 and developed an MMTF capable of repositioning Indigenous underachievement as a socio-political issue, I now turn toward scholarly positionality in Chapter 5. CIC would be an imperfect methodological amalgamation if it were to ignore Timans et al.'s (2019) recommendation for scholars to engage the intersectional boundaries they share with the layered dimensions of research. In the case of this dissertation, I am interlinked to research as the human conduit located within the academy, articulating this discourse upon the continuing pathologisation of Indigenous underachievement and ineffectual ITER. In the next chapter I utilise the foundation created through deconstruction of my research locale and assembly of the IMAC to reposition Indigenous standpoint theory as the final dimension of my CIC method.

Chapter 5: Surveying & Mapping the Academy - Post-Indigenism (Repositioning Indigenous Standpoint)

5.1 Introduction

In this chapter I continue the development of CIC and my engagement with Research Problem 2 (Ineffectual ITER) and its relationship with my research question (Why are Indigenous learners continuing to underachieve in Australian schools?). Having assembled the IMAC through Chapters 3 and 4, I now turn to assemble Post-Indigenism (PI) as a repositioning of Indigenous standpoint theory in order to attend to the dimensions of reflexivity within multiple methods research as outlined by Timans et al. (2019).

Chapter 5 functions as a metacommentary designed to deconstruct my dissertation as a material product, alongside the tools I use and the voice through which I speak. I undertake a self-referential examination to interrogate myself as an Indigenous researcher, pragmatically weaving myself alongside my analysis of Indigenous research in order to accentuate the bonds of amalgamation within the three dimensions of CIC. My turn toward critical self-reflexivity is a response to the narrowness I have observed within ITER, as I reason this output does not conceptualise itself as part of coloniality's dispositif, nor does it consider the meta-layers implicated within the act of producing research itself. To me, such research output focuses exclusively upon educational subjects, themes, and tensions, without training that same lens upon itself, the context under which research is produced, or how research functions as a product of coloniality's dispositif.

This chapter is designed to assemble PI as a contribution to CIC's ability to map and temper coloniality at the point of scholarship and schooling. I use Chapter 5 to reposition Indigenism (Rigney, 1999, 2001, 2006; Nakata, 1998, 2001, 2007b) so as to articulate a more nuanced and personal voice. Rigney (2001, p. 1) defines Indigenism as

the body of knowledge by Indigenous scholars in the interest of Indigenous peoples for the purpose of self-determination... Indigenism is multi-disciplinary and is formed around identity and the colonising experience of the writer.

Indigenism, first introduced in the late 1990s and extended in the proceeding years (see Tur et al., 2010; Moreton-Robinson, 2013; Kwaymullina, 2017), requires further expansion, given the multitude of changes Australian society has undergone in the intervening period. Considering the rapid expansion of globalisation, the shift of society toward the normalisation of deep mediatisation (everyday reliance upon media and communication technologies; see Robinson,

2020), the dilution of gendered binaries, and transitional perspectives upon race and difference (e.g., globalisation of the Black Lives Matter movement), I undertake a repositioning of this term to better situate it within my work.

In 5.2, I retrace Indigenous inclusion in the academy and question the benefit of the recently arrived ability of Indigenous researchers to become producers of Indigenised Western science. I then turn to question the inclusion of IK in academic scholarship, problematising the scope of agency afforded to Indigenous scholars in the era of the Indigenous renaissance (see Semali & Kinchloe, 1999). I use this foundation to advance toward an innovation in standpoint theory by introducing Foucault's 'monsterism' and Hokowhitu's post-Indigenous paradigm. This chapter culminates by assembling PI, as a fifth step in the advance of IK into the academy (Semali & Kinchloe, 1999). Here I delineate my assembly via an unveiling I call 'unmasking the monster', where I draw upon Hokowhitu's (2009) articulation of existential body logic and a post-Indigenous paradigm as a strategy capable of diluting coloniality via Indigenous participation in the academy.

5.2 Moving from the West Using the West?

In this section I begin my advance toward assembling a project-specific standpoint. In 1.3 I introduced the dichotomous challenge that Indigenous scholars face in attempting to gain agency through the academy and its research. Here, I retrace the process of Indigenous inclusion within the academy and our advance toward becoming active producers of Indigenised Western science.

The purpose of this section is to establish the conditions under which this research emerges, so as to better understand the present relationship the academy shares with the Indigenous body politic. By better locating myself and my work inside coloniality's *dispositif*, emergent tributaries of agency might be found. Research unable to effectively locate itself within coloniality's *dispositif* will be unable to either reconcile or otherwise dissociate itself from the ingrained fissure of cultural and epistemological essentialism, which I view to be endemic in the academy-research pathway. Therefore, research which is unable to own its position within coloniality's *dispositif* will fundamentally erode advantage which might be found to undermine or subvert the strategic tensions Indigenous peoples endure within coloniality's *dispositif*. By fully embracing the positionality of location and the nuances of identity there lies untapped spaces of potential for Indigenous peoples to explore and exploit.

It is the revealing and exploitation of such spaces which is advantageous and vital for inclusion as the final layer in my CIC methodology.

Since the late 90s, there has been a marked shift within contemporary Indigenous research to move away from the limitations of past research practice. In this momentum, Smith (2012) has recognised Indigenous-led research practice is now less concerned with agonising over theorisation and method, and is more centred upon translation of ethical outcomes for Indigenous communities. However, methodological extension alongside the pursuit of ethics (normative and applied dimensions; see McGregor et al., 2018) is desperately needed within Indigenous research. This new era has been communicated as a landmark shift in the way the academy has been forced to deal with Indigenous agency; and this new era is told through narratives of increasing control, leadership, and autonomy for Indigenous participants. However, the actual distance travelled relative to actual breadth afforded to Indigenous agency in the present still has a very long way to go.

With the progressive and disruptive currents of social, civil, and human rights of the 1960s and 70s as well as transformative and emancipatory Western social theory, increasing access to ‘spaces’ inside the academy has been enabled for Indigenous researchers (Rigney, 2001; Moreton-Robinson, 2011). As part of academy access and empowerment, Indigenous researchers have also increasingly come to adapt and apply IK frameworks inside their own academy research practice. This shift, where Indigenous researchers have returned to the ontological, epistemological, and axiological firmament of unique knowledge systems, has been labelled globally as the Indigenous renaissance (Batiste, 2002, 2008, 2009, 2011; Semali & Kincheloe, 1999).

5.2.1 Four Phases of the Indigenous Renaissance

In detailing the progression toward the Indigenous renaissance, I loosely use the works of Steinhauer (2001, 2002), Weber Pillwax (1999, 2001) and Semali and Kincheloe (1999) to chart the intersection between IK and Indigenous research in the academy. The ability to implicate IK within Indigenous academy research is the key for reconciling freedoms now afforded to Indigenous producers of Westernised Indigenous science. In this advance, there is a general sense of progression from one phase to the next. With each phase defined by a gradual latitude for Indigenous researchers to integrate IK within their own academy research practice.

The first phase reflects the absence of both Indigenous people and knowledge. In this stage, Indigenous people were objects of research, while at the same time access to the academy was denied. For Indigenous people in the Australian context, this was before the 1967 referendum and the passing of the Commonwealth Racial Discrimination Act (Rigney, 2001).

In the second phase, intermittent or increasing access to the academy was gained and participation in research commenced with limitations of this access being governed by the strict use of process and tools from the Western academy model (predominance of science, the scientific method and quantitative research tools). The period between the second and third stages saw the generation of a growing body of collective works, which were undertaken to meaningfully redress social injustice imbalances felt through the Indigenous worlds. Yet their effect was limited due to the foundation of this output being grounded entirely within the discursive boundaries of the Western academy model. Within the discourse there is a simmering and collective rumination upon the inability of orthodox process and tools to properly reconcile the nuance of Indigenous need. However, Indigenous researchers were not alone in their ruminations upon the limitations of Western, science-based tools.

Marxists (see Lukas, 1948; Althusser, 2016; Marcuse, 2014) were challenging the elitist class stratification of research practice. Feminist scholars (see Harding, 2004; Hartsock, 1998; Haraway, 2004; Bauer, 2001; Sergent-Shadbolt, 2015; Love, 1979; Boucher, 2003; Warring & Steinem, 1988) rebuked the ingrained male dominance of epistemology and voice, and postcolonial theorists (see Fanon, 2008, 2007, 1994; Said, 1978; Bhabha, 2012; Spivak, 2003) interrogated the tether of the academy to imperialism and colonisation. In the field of methodology, new forms of research began to arise as critiques of quantitative, scientific research as the sole form of legitimate, rigorous research practice. This angst and their emergent theoretical frameworks that arose from tensions are born from what Gilligan (1993, p. 1) defines as the hangover of “white Western males studying white Western males” and their positivist and interpretive paradigms. As part of this friction and upheaval, Indigenous scholars joined the resistance.

In the third phase, Indigenous research became synonymous with decolonisation, a movement seeking to redefine, critique, and limit the effect of colonisation upon the Indigenous world. Decolonial Indigenous research produces work that questions as well as reimagines research practice within community cultural contexts. The seminal work to emerge from this stage was Smith’s *Decolonising Research Methodologies: Research and Indigenous Peoples*

(1999), which sought to examine the function of research in the colonisation of Indigenous people and lands. This work became the cornerstone for Indigenous research practice and ushered in reciprocal benefits for communities participating in research, as well as influencing the development of ethical codes of practice specific to Indigenous people and communities. The decolonisation era empowered scholars to articulate upon the regulation of non-Indigenous researchers, constricting how the academy model could influence or dupe Indigenous people and communities through research practice (Martin, 2008). This phase set alight Indigenous research practice globally and outlined a pathway which led away from the heart of the Western academy model toward the fringe spaces of Indigenist terms of reference and the latitude for IK-centred research practice.

A fourth phase emerged from the thrust of decolonisation, in which Indigenous researchers are now are gaining increasing measures of autonomy and the freedom to utilise cultural frameworks inside the academy. The movement of this phase has been labelled collectively as the Indigenous renaissance (Batiste, 2002, 2008, 2009, 2011; Semali & Kincheloe, 1999), and is characterised as the surge by Indigenous scholars to configure Indigenous research paradigms and emergent knowledge frameworks into academy research as the logical way to reconcile contemporary Indigenous problems (Boccaro, 2006a,b,c). In this return, Indigenous scholars, aware of the recent histories of exclusion and the tensions of participating in the Western academy model, have been working to intertwine innate cultural axioms within academy scholarship. In the Australian context, key works by Indigenous scholars ushered local Indigenous thought into what was labelled by Rigney (1999) and Martin and Mirraboopa (2003) as the Indigenist research phase. In this Indigenist phase, Rigney developed his anti-colonial Indigenist research agenda (1999), Moreton-Robinson wrote *Talkin' up to the White Woman* (2001), Martin produced *Please Knock Before You Enter: Aboriginal Regulation of Outsiders and the Implications for Researchers* (2008), and Nakata developed his Cultural Interface (2002, 2007a) and Indigenous standpoint (1998, 2001, 2007b) theories. Importantly, this output became focal points for emerging Australian Indigenous research and contributed to the global Indigenous renaissance.

The IK frameworks that have driven this renaissance are said to have enabled Indigenous scholars' disciplinary firmament of voice to be heard; however, I believe this remains undetermined. If the ambition of the Indigenous renaissance was to disrupt the discursive silence—which it has—then what noise has been created and to what extent, if at all, does this scholarship remain a part of the silence? Again, while it would be incorrect to

state that very little has changed for the better, it would also be incorrect to state that a lot has. For me, the spoken latitudes, agency, or tangible shifts capable of advancing INB, agendas of sovereignty, self-determination or establishing IEJ are not at all clear. However, it is incorrect for me to state that I do not consider we cannot find agency through our research. I now move to foreground the tensions surrounding the inclusion of IK within academy-based Indigenous research practice.

5.3 The Complexity of Indigenous Culturalisms as Sources of Agency in Scholarship

Previously in sections 1.3 (DOAD) and 3.2 (Tensions of Success, Failure, Capital, and Field) I drew attention to layers of conflict complicated the Indigenous ability to undertake ethical Indigenous research within the academy. I demonstrated how I remain sceptical of the advocacy Indigenous renaissance era scholarship claims is now afforded using IK within Indigenous research practice. In this section, I use the term ‘culturalisms’ to refer to the act of inserting IKs, logic, languages, and standpoint as techniques of scholarly resistance. In the field of ITER, culturalisms have come to include; community engagement, embedding of IK, languages, voices, and histories, culturally aligned or responsive pedagogies, Indigenous teachers, administrators and policy actors, and culturally attuned non-Indigenous teachers, administrators and policy actors. I do not discount the advocacy ingrained within these culturally inclined tools; however, if scholarship remains silent towards, is unaware or ignores the prevailing conditions of coloniality’s *dispositif*, then ‘culturalisms’ can be used to dilute INB aspirations. Again, I affirm the need for a re-examination of how we approach the use of culture and scholarship within coloniality’s *dispositif*.

The strategy of invoking culturalisms alone to negate coloniality’s *dispositif* is an inefficient strategy for INB. My point of contention stems from a pervasive inculcation process which is reified through learning, solidifying as habituation and then disappearing into the subconscious. Further, Indigenous culturalisms are bound by the same rules and conditions of place as Indigenous scholars are—that is, caught within the dynamics of ongoing relegation within the Fourth World. While culturalisms might be viewed as tools of resistance and empowerment within an Indigenous forum of activism, these same ‘tools’, when viewed within unequal power spaces of coloniality, at times shift, transforming to become tools of essentialism, orthodoxy, and difference. Critical here is gaining an awareness of the transmutation of meaning as ‘culturalisms’ shift across the conflicted spaces of the cultural

interface (Nakata, 2002, 2007a). The eight ways of Aboriginal pedagogy (Yunkaporta & Kirby, 2011) exemplify this tension. They ascribe the importance of non-Indigenous teachers being aware of the cultural capital Indigenous learners bring with them into the classroom. The NSW Department of Education utilise the framework as part of their embedding Indigenous perspectives initiative, and recognise:

This Aboriginal pedagogy framework is expressed as eight interconnected pedagogies involving narrative-driven learning, visualised learning processes, hands-on/reflective techniques, use of symbols/metaphors, land-based learning, indirect/synergistic logic, modelled/scaffolded genre mastery, and connectedness to community. (New South Wales Department of Education, 2021)

While I am not levelling criticism directly toward Yunkaporta's work, having worked within non-Indigenous educational institutions, I have seen his work being referred to as the magic bullet of culturally competent pedagogy. The tension here is two-fold. First, the IK that informs this framework holds a different meaning when utilised in a mainstream educational setting, as the context of practice is very different to the nuances of community and family practice. The power dimensions are also different, as the language and its meaning can shift, sometimes drastically. Therefore, its potency and potentiality shift also. The second dimension is how this framework is viewed, valued and applied by non-Indigenous practitioners in dominant learning contexts, who are themselves held at various distances from the nuances of community and family meaning.

When viewing this tension through the lens of the DOAD, it is difference that Europeans have constructed and grown to know the archetype of the pre-colonial Indigenous body as 'exotic', 'primitive', 'noble', 'redundant', 'a nuisance' and 'a problem'. Essentially, as the discursive boundaries of authenticity and deficit have swayed back and forth over the course of our shared history, Indigenous peoples have remained transfixed in their classification as the 'other'. Critically, the academy and the school, as primary institutions in coloniality's dispositif, both function as parts of the regulative apparatus which governs acts of selective inclusion, exclusion, suppression, and exploitation, as normative shaping—or social engineering—spaces (i.e., application and regulation of the DOAD). The school's use of policy, curriculum, pedagogy, assessment, reporting, behaviour management, human agents, dress code, and the use of time and space, all feeds into the classification, surveillance, and regulation of how 'difference' is managed for normalisation. Similarly, the dilemma of normalising regulation functions in the academy to shape, include and police the classification

of an essentialised, normative, and safe Indigeneity. Therefore, scholarship seeking to resist or dilute regulative normalisation, by proxy of invoking mono-cultural tools (either Western or Indigenous) as singular tactics, is both ontologically and epistemologically flawed. The flaw in this logic stems from an awareness that place is conditioned today both by Aboriginal terms of reference (Watson in Graham, 2014) and the strategic influence that coloniality's dispositif holds over the Fourth World.

If Indigenous scholars only view place via conditions inscribed by singular cultural viewpoints—i.e., as objectively separate, without context or absent of interconnections to other micro and macro systems—then Indigenous scholarship would disqualify the strength of cultural grounding in one dimension, while working to invoke it upon another. Such cultural misplacement within the spaces of dispositif reveals emergent scholarship to be flawed and struck with unavoidable ‘blind spots’ concomitant to agency. Until such time that the regulative bonds of coloniality are diluted or rendered moot, the dynamics of dispositif will continue to undermine the ‘real-world’ impact of the insertion of Indigenous culturalisms as tools of agency. The hostilities of dispositif are real and fundamental crises, which must be addressed so as to reposition ITER as a strategic counter to these conditions.

To delve deeper into my point of contention, the ability to invoke culturalisms within the academy as a source of agency is confounded by the complexity of working to re-position the discipline-based archetype of the pre-colonial Indigenous body (i.e., the archetypical mould used to fabricate the DOAD). For Indigenous scholars, our return to the pre-colonial past is a cornerstone of identity politics and personal journeying to reaffirm connections to the vibrancy of ancestors and Country. However, the translation of such personal journeying into the forum of academy scholarship is, I assert, currently a misinterpreted source of agency given the Indigenous body politic remains fixed within coloniality's dispositif. Hokowhitu (2009, p. 101) provides a critical assessment of the centredness of Indigenous scholars whose work focuses upon the “purity of a pre-colonial past”, acknowledging this fixation comes at the expense of knowing the “immediacy of the Indigenous condition”. Anderson (2009, p. 80) also shares this contention, affirming returning to the past as a column of resistance within the academy is akin to a dilution of our ontological essence. Anderson positions African American Professor Robin Kelley's (2005, p. 10) poignant statement from his essay “On the Density of Black Being” to better explain his premise:

And so we return to the “density of our black being”. Once we strip away the packaging of our commodified blackness—the surface, the skin, the viscosity, the mask—we will discover in our density a more profound complexity, greater clarity and the potential for emancipation produced by our good death....

To be clear, Hokowhitu (2009), Anderson (2009), and I do not discount the role that identity politics plays in reclamation of strength, belonging, and our collective futures. The point here is an unsubstantiated reliance upon the centredness of connections to be effective tools in resistance in coloniality’s uncoded systems of governmental power and control. To me, the use of culturalisms as self-stylised acts of intellectual guerrilla warfare—such as identificationism, languageism, voiceism, knowledgeism, logicism, representationism, and participationism—which are reasoned to slowly gain ground, fighting by way of intellectual counter insurgency against the ideology of the system, is not at all clear.

To further underscore the instability of culturalisms functioning as tools of resistance within the academy, Hokowhitu’s (2009) attempt to outline an emerging Indigenous existentialism states he is firmly unable to base his theorisation in critical Indigenous theory. This statement on the surface is dichotomous given the self-professed strength, freedom and latitude that critical Indigenous theory is reasoned to enjoy, given that Indigenous scholars have access to participate and are free to openly draw from IK frameworks in Indigenous scholarship. However, the contention is not the ability to enunciate by proxy of introduced culturalism; rather, the complexity is tied to the forums through which they are spoken, located, and housed. Ontologically and epistemologically, introduced culturalisms are still subject to the discursive rules of place, i.e., the academy, and its knowingness connected to the pure, authentic, archetype of the pre-colonial Indigenous body. While I acknowledge the narrative surrounding the archetype has been interrogated by Indigenous scholarship, until the prevailing conditions of coloniality’s dispositif are in some way diluted, the terms of reference will remain unchanged, despite the buoyancy they provide internally for Indigenous scholars.

Further, Hokowhitu’s (2009) dismissal of culturally centred critical Indigenous theory is related to a deliberate lethargy associated with the present-ness of the Indigenous body and its future. He alludes to the conflict of contextual present-ness and its ontological relatedness to the emerging complexities of the 21st century. The disinterest of Indigenous scholarship with the present, in exchange for the past, fundamentally limits the ability of Indigenous scholarship to respond to the nuanced, complexities of globalisation, networked media technologies, crypto-currencies, big data, and mediatisation (Robinson, 2020) that will

increasingly redefine the contemporality of the Indigenous body. I find it difficult, almost impossible, to claim an Indigenous standpoint that is not temporal, nuanced, and representational. Arguably, my identification within this work is now symbiotically contingent upon the machine of academic knowledge production, which should not be discounted or glossed over. Troubling also is that for my complicity, I am compensated in an electronic fiat currency that has no tangible value outside the global web of finance. Further layers of my own identification include urbanisation, consumerism, cycles of student debt, the use of unsustainable sources of fossil fuel, council water, and unethically sourced food and clothing. Logically, my complicity in these practices, even if they remain out of my control, still means I play a part in the manifest corporatised devastation of the earth and all its relations. The unreconciled layers of these conditions fundamentally distance me from my right to claim an Indigenism which is not dynamic, fluid and responsive to the tensions of the present and the opportunities of our future.

For Indigenous advocates to lean into our culture as a pillar of resistance within ITER, we must first gain the ability to accurately read the present. I have outlined how this dissertation functions as CIC—that is, research tasked with excavating a history of the present (Garland, 2014). In constructing a history of the present, I am asking what effect history has had upon the institution of the Indigenous body, its places of the mind, material body and metaphysics of spirit (e.g., my research locale, as described in 2.3 and 2.4, and my internal Indigenous core, as detailed in 4.5). There is a necessity to accurately grasp the relationship which exists historically between Indigenous bodies and Western science in parallel to our newfound ability to participate in, act as stakeholders within, and produce neo-Indigenous/Western science. There remains an unresolved tension surrounding the actual scope of latitude, available to Indigenous scholars working within the academy, given that until very recently our bodies were essentialised, mapped, and made known through the same disciplines we now work within (see Foucault's power over the body in Burchell et al., 1991). Because of the historicity of the essentialised and mapped Indigenous body, I am apprehensive of the spoken freedom and latitude afforded by the academy, its disciplines, and research, all the while we remain an othered object of difference, relegated presently in the Fourth World by coloniality and its dispositif.

Rigney (2001) foregrounded the tension of Indigenous participation in the production of academy science, drawing attention to the need to further explore the inherent meanings associated with the shift from being objects of science to producers of science. Informing his

ruminations was the Indigenous progression into the academy since the 1967 referendum. In his recount, like the discussion presented in 5.2.1, he articulated how Indigenous people had gained increasing latitude to matriculate into university and participate in academia in a relatively short time. In this becoming, the Indigenous relationship diversified further, where we became participants, teachers, and producers of Indigenised Western science. In 2001, Rigney alluded to unforeseen outcomes to emerge from relationships between Indigenous participants, Western science and the academy. Twenty years later, these unintended consequences present to me as tensions of unreconciled complicity in our continued relegation within the Fourth World or assimilation in coloniality's First World. I contend that participation within the academy on coloniality's terms of reference is a Pyrrhic-Faustian bargain which comes at great cost for those not assimilated into the First World.

As shown above, the motive to re-examine contemporary approaches to the perplexity of the Indigenous underachievement predicament stems from a perceived limitation which has moved to the margins the contemporality of the Indigenous body and its historical (re)production through Western knowledge-power relations (Foucault, 2019a). I take the view that scholarship disinterested in the present and its future lacks capacity to decipher the conditions of coloniality, serves to further inscribe knowingness of Indigeneity through the archetype of the pre-colonial Indigenous body, thus reifying the pervasiveness of the DOAD. Such scholarship comes at the expense of vehemently attacking and diluting the recycling bonds of 'productive' power in coloniality's dispositif. I use the aforementioned layers of conflict and complexity we face as Indigenous scholars in the academy to ascertain if and how our research output can be impactful within Indigenous communities.

5.4 Producing Indigenised Western Science

I now turn toward innovation as a deliberate step on a pathway I view as capable of leveraging agency for Indigenous scholars producing research in the academy. The act of producing scholarship is far more nuanced than simply having the ability to participate and write. As shown throughout this work, dispositif functions as a discursive field of ordering, where action is modified by action, relative to the disciplinary knowingness of the Indigenous object/subject. The tension here remains the unreconciled circulation of power fields which reify the power to let live and the power to let die. It follows then that while coloniality remains entrenched, Indigenous scholars must ask why we now have access and the freedom to advance IK into the academy, while simultaneously being denied the ability to self-govern.

While Smith's (1999) *Decolonising Methodologies* is indeed *mana*, as Moreton-Robinson (2012) describes, it has become both a clarion call and Achilles' heel for Indigenous scholars. By this I mean that due to the profundity of Smith's work, a benign lethargy has crept in and encircled contemporary Indigenous scholarship. I argue circa 1998-1999 has now become zero hour for Indigenous academic scholarship, where all that came before has now become an abridged footnote held within the pages of Smith's work. In Australia, the published classics from Moreton-Robinson, Martin, Nakata and Rigney published in the ten years after this zero-hour all have had a profound impact upon the way Indigenous scholars engage and speak the truths of our own worlds. Since then, however, paradigm-shifting breakthroughs have dried up. In a Khunian sense, Indigenous theoreticians have been engaged in 'regular science', employing the tools of our learned academics without critique or extension.

In working to mitigate the dichotomy of pursuing agentive Indigenous research in the academy, I locate my research output in a process of reflexivity (Giddens, 1991). I reason the more I am aware of tensions which influence and constrict my research output, the better placed I will be to counter, divert and limit this ordering. I begin by acknowledging this research output to be academy research, which by proxy is based upon a legacy born from dehumanising and oppressive ideologies enacted against Indigenous peoples through research grounded by the Western academy model. The fact this work is academy research, regardless of its intention or subject matter, is connected in some way to the role research and the Western paradigm continues to play in the colonisation and dehumanisation of Indigenous people, lands, and knowledge. This context overrides and cannot be ignored. In stating this, I openly acknowledge the challenges I must surmount to dilute the prominent connections to this history through the following admissions:

- This is First world academy research enabled by an Australian university which ranks as one of the leaders in the world.
- This research is enabled by a state government grant, university grants and Commonwealth Abstudy support.
- This research uses the English language as its principal means of communication.
- The outcome of this research is for a doctoral qualification, and will increase my chances of employment, despite incurring a substantial financial burden.

This positionality is a key qualifier for, notwithstanding scholarship that has come to neatly separate the Indigenous and Western paradigms, this separation is not so clear. Nakata (2002, p. 5) outlines the tensions of working at the intersection of diverse knowledge complexes:

For Indigenous peoples our context, remote or urban, is already circumscribed by the discursive space of the Cultural Interface. We don't go to work or school, enter another domain, interact and leave it there when we come home again. The boundaries are simply not that clear. The fact that we go to work means we live at the interface of both, and home life is in part circumscribed by the fact that we do.

To further underline the tension here, I return once more to Stanner's (1979, p. 80) reference to the 'reluctant European':

...the Aboriginal having long been denied the privilege of being himself is now to be given the greater privilege of becoming an Australian. It is from some such sequence that the modern Aboriginal emerges as the Reluctant European.

It is idealism and misdirection to emphasise the Indigenous paradigm and to consider that its emergent knowledge can function in its own right inside an academy-based research project. The fact that I use a non-Indigenous anthropologist to explain my situation is further proof of the challenges I must contend with. This further underscores that even if the research is Indigenous led, focused upon Indigenous people and communities, and uses an Indigenous framework, the outcome is still academy-based research. Most scholarship on Indigenous education fails to attend to this tension. Binary positionality is a principal function of how the academy and the overriding episteme classifies and defines Indigeneity, meaning that IK, histories, voices and logic are transplanted and dropped into a contested discursive space and are re-appropriated as a mechanism of binary alterity. This ties to research practice which fails to disentangle itself from discursive ordering.

I therefore hold a cynical view of the newly acquired Indigenous agency to teach, publish and pursue funding. For me, in this new ability our agency is still constricted by the conditions of place, the transmogrification of meaning via the cultural interface, and the uncoded knowingness of the pre-colonial Indigenous archetype, all of which are still located within coloniality's ongoing race war. These terms of reference unfortunately govern our ability to secure and hold employment, and these terms of reference are normative power dynamics we must be cognisant of. To ground these tensions further, our employment as neo-producers of Westernised Indigenous science, via job description and annual staff review, is still policed by our home institutions through human agents. Further, our publishing is policed

by our disciplinary field, the journal and publishing houses; our pursuit of funding is policed by the nuanced criteria of each funding body, their aims and research priorities; and all of these domains are policed institutions of normative relations in their own right.

To qualify this statement, I understand that work remains ongoing, and that progress is being made in varying states of relativity based upon a raft of innumerable factors. I am also well aware that tangible benefit could mean simply that by gaining access to the system, we in turn gain a measure of stability to rebuild our lives and that of our families and communities through an economic and fiscal measure as a first step in a continuing agenda. However, it must be stated also that this is not real freedom, but instead presents itself as an interlude and such freedom is problematic if our sole task is an Indigenisation of the system (access, participation & leadership) as the sole forum through which we pursue our agency. Confounding the Indigenisation of the system is the strategic disequilibrium which is made to recycle through the Fourth World via coloniality's dispositif and the uncoded state of race war. Until such time as these conditions have been diluted or re-directed, we must respond, functioning in deliberate ways which are cognisant of the conditions which we are subjected to, and pursue measures which are single-minded in their pursuit of nation building.

Alongside the IMAC, I now propose adding a fifth phase to the advance of IK within Indigenous academy research. This movement responds to Hokowhitu's (2009) call for Indigenous research to shift toward a post-Indigenous paradigm. Using his ideas of the need to invoke an existential Indigenous body-logic, I move to assemble a project-specific voice which I label as Post-Indigenism (PI).

Importantly, my efforts are an attempt to divest myself of the intellectual baggage resulting from the historicity of limiting research practice to advance toward an alternative becoming of Indigenous-led and voiced research. Thus, the distinction of this discussion is complex, in that Indigenous research in the academy is produced and regulated by the dynamics of dispositif, and an uncoded race war I located via Foucault's (2004) work in Chapter 4. Grounded within this context is the historical dichotomy of those who research relative to their 'objects' of research (Smith, 2012). Negotiating this contrast of position is critical to distance this work from history, legacy, process, and tools which tie to or are tarnished by past research practice. As shown above, research has been historically oppressive, fixing Indigeneity as an object of research and not as an agent, stakeholder, or owner; therefore, any link which is un-negotiated in this journey remains disingenuous to the potency of this work.

5.5 Turning Toward Innovation

I have used my deconstructed research locale and IMAC to engage the tension of Research Problem 2 (Ineffectual ITER) and its link to my research question (Why are Indigenous learners continuing to underachieve in Australian schools?). Consequently, my process of innovating the field of Indigenous standpoint theory advances from two key statements. First, Smith emphasises compassion, collaboration and knowledge as crucial conduits, which are used to enable the wisdom of Rigney's insights to be realised. In a detailed excerpt, Smith (2012) outlines:

The intellectual project of decolonising has to set out ways to proceed through a colonising world. It needs a radical compassion that reaches out, that seeks collaboration, and that is open to possibilities that can only be imagined as other things fall into place. Decolonising Methodologies is not a method for revolution in a political sense but provokes some revolutionary thinking about the roles that knowledge, knowledge production, knowledge hierarchies and knowledge institutions play in decolonisation and social transformation.

What Smith's statement affords to this chapter is the necessity for decolonial projects to make their way through the colonising world. This statement must be the clarion call for our peoples, meaning that the work is not over, and we still need to 'roll up our sleeves' to engage the continuing messy work. Smith (2012) foreshadows how the outcome of intercourse between Indigenous scholars and coloniality's dispositive cannot be predicted. For Smith, the Indigenous agenda must have the capacity for reflexivity, so adaption and redefinition are natural functions, with change and ability to change not envisioned as a liability. However, this can only be afforded if the theatre of battle is known, through a knowingness tied to the makeup of the forces against us, its strengths, its weaknesses, its supply chains, its inertia, its leaders and motivations etc. In the ancient text *The Art of War* (2012), Sun Tzu observes key insights on strategy in battle, noting "strategy without tactics is the slowest route to victory. Tactics without strategy is the noise before the defeat" and also, "if you know the enemy and know yourself you need not fear the results of a hundred battles". Smith's statement also foregrounds that strategy and tactics of revolutionary thinking are required in navigating a theatre of negotiation and change. Revolutionary thinking, however, is not strictly political, but is innovative in its essential link to the nature of knowledge as an enabler and the role of knowledge production, hierarchies, and institutions within our societies as we move further into the 21st century.

In building upon the key axioms of Smith (2012), Rigney's Indigenist research agenda emphasises that "Indigenous people are at a stage where they want research and research design to contribute to their self-determination and liberation struggles, as it is defined and controlled by their communities" (1999 p. 3). For my work, this statement is used to move away from the historically limiting research of the past; however, it is also a signifier of the road left to travel. While Rigney's (1999) statement acknowledges the feeling of Indigenous communities in their embrace of contemporary research—led from an Indigenous agenda, ethically orientated and able to provide tangible benefit to communities—I see this as a call for hyper-vigilance, cognisant of the costs of dealing with and inside Australia's institutional framework. The purpose of this chapter is to engage the dimensions of identity politics and academy participation within a power milieu discursively conditioned by coloniality's *dispositif*. In doing so, this chapter forms part of a deliberate strategy that engages the vocabulary of war, given our current position located in an iterative episode of the original war. Therefore, the principles of tactics, strategy, misdirection, and counter-surveillance are deliberately interwoven within the strands of this post-Indigenous voice.

I use Hokowhitu's (2009) insights to infer increasing Indigenous identity-centred scholarship, where Indigenous scholars volunteer the giving over of personalised, family or community knowledge within the academy for use as subjective weaponry, can become disingenuous to the larger goals of decolonisation, self-determination and sovereignty. Anderson (2009) relates this amassing of intellectual identity weaponry to be akin to a dilution of our own Indigenous density (as being), through a constant call to positionality born from difference, and spoken through a parallel discourse which authenticates the essentialness of a safe pre-colonial Indigenous archetype. Instead, for Hokowhitu—like Pitts (2015), Butler (1989) and Nakata (2002, 2007a- not stated but implied)—our subversive discourse needs to be framed inside a form which is not as knowable or palatable to the overriding Western episteme.

In taking my lead from this premise, I establish a project-specific standpoint designed to counter the discursive ordering of *dispositif*. I claim this standpoint to be authentic, nuanced and applicable to this context of knowledge production. I label assembly of my standpoint to function as an act of strategy tied to the necessity to subvert, counter, or limit the modification of action by action, through leveraging power through voice as a mechanism of resistance. My standpoint problematises participation in the academy through a critical lens functioning to decipher whether my presence in knowledge production is agency or complicity. As I view

Indigenous bodies through the IMAC, where subjectivity is regulated by the power over life mode, which constrains most Indigenous peoples within the Fourth World, while allowing a portion of this population to thrive in an assimilated Australia. My personal, present and self-aware standpoint is designed as deliberate misdirection, where my discursive output functions as a form of anti-normative, anti-discipline intellectual guerrilla warfare to better prime this output to translate into agency.

Drawing from Hokowhitu's 2009 work and his call to shift Indigenous scholarship beyond identity politics toward a post-Indigenous paradigm, I see the post-Indigenous phase to be characterised by a shift toward critical self-reflexivity within Indigenous scholarship. Critical self-reflexivity would be anchored to our past; however, it would deconstruct and decipher the contemporality of the Indigenous body as a primary function of owning its future. As a critical action enshrined within Hokowhitu's call for movement toward the post-Indigenous paradigm, he urges for Indigenous scholarship to confound the academy and its discursive power relations. He calls for intellectual knowledge production to take the shape of a monster. From his logic, the transcendental metaphysics of spirituality and the density of Indigenous being should become the medium for exchange. Hokowhitu directs Indigenous scholars toward the intertwining of discourse using the metaphysics of Indigenous being and its existential relatedness to the sacred, the unseen, and the power and the feeling that emerge from realms unknowable to the academy's disciplines. His logic is innovative, arguing the disciplines have no established precedent to conceptualise this alterity other than that of fairy tales, folklore, mythology, or pseudo-science. Due to this discourse's distance from the consecrated spaces of Western science, he reasons the disciplines have little interest in appropriating it. He uses this logic to intersect with Foucault's work upon the institutionalisation of madness and his lecture series 'Abnormal' (1974–75). Around this work are ideas of 'Monstrosity', where physical deformities and behavioural divergence call to question the limits of natural law (Foucault, 2003). Foucault alludes to the abnormality of monsterism being imbued with reviled loathing when viewed through the lens of normality; drawing forth the source of disgust (2003, p. 63), he highlights:

...the monster is essentially a mixture of two realms, the animal and the human: the man with the head of an ox, the man with a bird's feet—monsters. It is the blending, the mixture of two species: the pig with a sheep's head is a monster. It is a mixture of life and death: the fetus born with a morphology that means it will not be able to live but that nonetheless survives for some minutes or days is a monster.

A monster is an assembly born from its inherent alterity and through alterity there are those who come to fear it. The symbolism of monster populates fiction and mythology, characterised through fear of the unknown, lying in the shadows, using the cover of darkness to terrorise, steal and devour (e.g., see Shelley's *Frankenstein*, Lee's *Boo Radley*, or Australia's *Min Min* lights, *Mamus*, *Bunyips* or *Yowies*). *Hokowhitu* emphasises an opportunity to embrace abnormality as a tactic of Indigenous scholarship. *Hokowhitu* contends scholars return as the monster, one that surveys and moves in the shadows, not readily known or wanting to be known by the academy and its disciplines. Using this premise, I embrace monster alterity to locate myself within coloniality's *dispositif* in an act designed to strategically counter the ordering of the academy parallel to the knowingness of the pre-colonial Indigenous archetype enshrined within the pervasiveness of the DOAD.

In the next section I progress my PI as 'monsterism'. This discussion emphasises the need for progression in standpoint theory, and in doing so functions as a strategic shift toward the post-Indigenous paradigm, adding critical self-reflexivity as a fifth phase in the advance of IK within Indigenous academy research.

5.6 Unmasking the Monster

The purpose of this section is to disrupt the fascination of the pre-colonial Indigenous archetype within the academy, thereby unsettling the DOAD within *dispositif*. My act of assembly is a strategic methodological negotiation, where I work to distance myself from the border regions of Indigenous difference-based scholarship, diversifying the politics of Indigenous identification in the 21st century. I am able to negate the gravity of the pre-colonial Indigenous archetype via the intimate awareness of coloniality, its *dispositif*, race war, and the dynamics of power over life and how these columns intersect with IK, participation in the academy and the production of scholarship gained from CIC and the IMAC. I assemble PI as a temporary solution to the uneasiness that encircles the Indigenous body and its participation in the troubling business of academy scholarship.

The need for granular and context-specific Indigenous standpoints in academic scholarship derives from the conflict of identification within coloniality's *dispositif*. Identity politics are complex terrains to negotiate, as the challenge we face as Indigenous researchers in the academy is that our identity bleeds into and spills over the forums of the West, its institutions, its languages and meaning. We must also contend with how to offset the erosion

of the West as we seek to insulate and extend the sanctity of our spaces (Country vis-à-vis being, etc.), and how this inscribes onto the politics of the self, family and community. The complexity of straddling the borders spaces of this tension has been evident within both the West and Indigenous domains in recent examples policing claims of Indigenous identification in the public forum, using, it seems, differing grounds for authenticating/challenging inclusion (e.g., Bolt, 2019; Heiss, 2012; Pascoe, 2021). While debating the politics of inclusion is not the direct focus of this work, the tension of power and the right to define which subsume the identity versus authenticity debate partly informs the assembly of PI.

I articulate PI as an advance toward the post-Indigenous paradigm. This act is designed to shift my research output beyond the limits of culturalist-based scholarship to strategically dilute the functioning of coloniality's *dispositif* at the point of knowledge production. I design PI to function as a nuanced standpoint, capable of interrogating its own right to speak as Indigenous research. PI emerges to resolve the existentially prescient key tensions that encircle the production of Indigenised Western science, having been formerly signified as an object of science itself. PI is designed to have the capacity to locate me, my positionality, identity and voice—as a nuanced and symbiotic product of Aboriginal Terms of Reference, Islamism and coloniality's *dispositif*. It is essential for Indigenous scholars to embrace their position in coloniality's *dispositif* in order to strategically counter its discursive ordering, where actions are modified by actions. Therefore, PI is assembled and situated to disentangle the essentialism of Indigenous identity politics, via a deliberate embrace of its temporal present-ness, which in turn is theorised to create its own subjective space of 'authenticity' and 'purity'.

In staking out the border spaces of PI, I distance myself from identity conflict, by drawing my line of sight more from the present, in a conscious choice of owning my future. However, PI is assembled with caution, as standpoint by its very nature is personal, and the act of self-revealing within the forum of academic knowledge production is not without cost. The articulation of PI, therefore, is a self-dissection undertaken for research purposes. The complexity of this act is more than just the cost of personalisation. Assembly of a nuanced standpoint must be undertaken via a self-awareness attuned to locate and identify the disparate threads that have come to influence, pervade, excite and constrict the authenticity of one's own voice. By this I mean PI is assembled via a thorough deconstruction of the resonant tone of each influencing thread within scholarly voice. As scholars compose work, the academic process calls us to acknowledge and cite our source material for authenticity and rigour. I reason that critical self-reflexivity should also become the standard of authenticity and rigour

of Indigenous scholarship, where we systematically draw on and tease out the diverse and multiple threads of identification. This critical self-revealing process will be different for each scholar, however slight the divergence; the process will be nuanced, context specific and purpose orientated. This process is an ongoing journey and cannot be rushed. For some, it may require complete solitude laying down on Country and listening deeply; for others, it may be crammed on a packed peak hour train, separated from the crowd via immersion in their favourite play list. It is my contention that the process will involve many layers, with many returning visits to the interior spaces of ourselves. For me, I see the likeness of the self-reflective process akin to the impossibility of locating the one true self via a gaze refracted through a cracked mirror (see also Tartaglia, 2007), as in Figure 21.



Figure 20. Image of the self as fragments.

By its very nature, the cracked mirror forces the viewer to focus in upon the individualised, personalised reflections contained within each shard of cracked glass. This act of ‘seeing’ the self through the pieces of broken glass typifies the theoretical complexity of drawing out and isolating the personal and individualised thread of each reflection. As each nuanced reflection contains its own universe—with its own time, its own narrative, its own heroes and villains—it contains its own light and darkness and its own pain and silence. The process is not linear, as I see it made more complex by shifting reflections typified by the influence of time and context, whereby contextual nuances force contraction and flexion of view through light and points of angle. I forewarn those endeavouring to hold their own within a splintered mirror view, there is manifest struggle in doing so, as the returning reflection is a

fractured, disassembled signification of the illusion of a whole, pure and ‘foundational’ self and can be fraught with angst, denial and disbelief. Therefore, advancing to the post-Indigenous paradigm will be, for most, a treacherous internalised process beset with tension and anxiety and, consequently, I foresee it being a road infrequently travelled. Moreover, I foresee that only those scholars with an innate disposition to endure complexity and struggle will undertake the self-dissection necessary to dilute coloniality’s dispositif at the point of knowledge production. The aim here is in some way negating the impact upon INB agendas via the expected influx of Indigenous students entering the academy, matriculating into higher degree research and becoming knowledge producers without undergoing a rigorous self-reflection. However, the value of critical self-reflexivity is underscored by Rahman (2018, p. 21) when she writes that deconstruction of the self “prompts us to question our own subjectivities and modes of knowledge production that lie somewhere between different traditions and frameworks”.

In my approach toward assembly of PI, I weave significant contributions from the paradigm of critical Indigenous theory, alongside fragmented self theory (Qin & Lykes, 2006) with intersectional standpoint theory (Crenshaw, 1990, 2017). Like the IMAC assembled in Chapter 4, PI is assembled via multiple-methodological alignment. My PI housing is drawn from the field of feminism and is repurposed using my tool of IB. While Rigney (2001) rejects the logic of feminism or postcolonial theory to be the generative seeds for Indigenous theorisation within the academy, the methodological forms of standpoint (Harding, 2004; Collins, 2019; Harstock, 2019), fragmented self-theory (Qin & Lykes, 2006) and intersectionality (Crenshaw, 2017; Chang & Culp, 2002) are themselves located within the feminist paradigm and must be duly acknowledged. My repurposing of a feminist housing gives purchase for Indigenous bricoleurs to explore, adapt, and extend other methods and tools so as to better ensure Indigenous agency is a generative outcome of academy scholarship.

In writing upon the three underpinning principles of feminist standpoint, *Bowell (n.d.)* notes:

1. Knowledge is socially situated.
2. Marginalised groups are socially situated in ways that make it more possible for them to be aware of things and ask questions than it is for the non-marginalised.
3. Research, particularly that focused on power relations, should begin with the lives of the marginalised.

Foley (2003) recognises feminism to be the generative roots for the emergence of an Indigenous standpoint and Nakata suggests that in standpoint theory, Indigenous scholars are afforded a “worthwhile tool to build a more specific line of inquiry” (2007, p. 17). Rigney (1999) asserts standpoint contributes to the discourse of Indigenous empowerment and knowledge preservation. However, I contend the method of Indigenous standpoint requires re-examination in order to counteract the discursive ordering of the dispositif, more so than the simple elevation of Indigenous representation and the enunciation of Indigenous voice in the academy.

To repurpose standpoint, I introduce intersectionality theory and fragmented self-theory as mentioned above. Intersectionality is a branch of feminist theory which, unlike the orthodox feminist voice, conceptualises feminine oppression to extend further than gender alone. Intersectionalism theorises oppression as a diffuse set of powers which can be found scattered across multiple categories of identity politics such as ethnicity, age, race, class, language, sexuality, education, ability, culture and, gender. Qin and Lykes (2006) also draw from critical feminism to affirm how women experience gender according to a spectrum of experience based in and around social class, race, ethnicity, shifting or blurred dimensions of genderism, sexuality and the confluence of intra- and inter- personal relations overarched by a localised, geographical, and political context. While this forms as a matrix for their work, they extend the need to further differentiate the gendered experience, particularly for women who ‘cross borders’ of diverse social-cultural contexts. Fragmented self-theory identifies the complexities felt by women immersed in a dominant culture, where the everyday unsettles and jars their own culture, giving voice to self-understanding, which is shown to shift, sometimes rapidly and upon multiple occasions (Qin & Lykes, 2006).

Intersectionality and fragmented self-theory allow a space to conceptualise the layered makeup of the self. Via intersectionality, I repurpose the gendered lens to become a filter capable of differentiating the nuanced and personalised threads of my own identity. Using these tools, I re-weave my Indigenous voice via a deliberate process of self-dissection. Here I deliberately fragment the congealed shell of my whole Indigenised self, pulling apart then reassembling a standpoint which draws its tone from the threads that have been exposed.

5.6.1 Seeing Self

To assemble PI, I begin from the conflict of working to counter the academy’s willingness to authenticate or discount my voice in parallel to the discursive boundary markers

of the pre-colonial Indigenous archetype vis-à-vis the DOAD. As an Indigenous scholar, I am currently afforded the latitude of the Indigenous renaissance, IK frameworks, postcolonial theory, critical Indigenous theory, critical race theory and other tools to in some way negate the appropriation of my voice. However, I am sceptical of the actual latitude these tools have afforded, given our continuing subjectification to the power over life mode, discursively regulated via *dispositif*.

To demonstrate the tension I see, I will use the concept of Indigenism drawn from the early works of Rigney (1999, 2001) and Nakata (1998, 2001, 2007b) as the beginning point in ‘seeing’ the self. I use Indigenism as it is an available, efficient and recognisable space which is noted to function as a counter to the discursive silence perpetuated against subaltern voices (see Rigney, 2001; Spivak, 2003). While I embrace the intent of amassing a body of knowledge for the purposes of self-determination, Rigney’s use of ‘identity and the colonising experience of the writer’ as inclusionary markers requires the addition of nuance and specificity. This is because they are too broad and therefore have the potential to be incorrectly used or misinterpreted within *dispositif*. Underscoring the conflict I see, the cultural interface’s ability to recognise the tensions which make and remake the potentiality of agency within *dispositif*—a system which compels rather than limits (Foucault, 2004)—is a useful starting position. Nakata’s (2002, 2007a) cultural interface offers a view upon how the intersections of competing, partially realised and/or synchronised knowledges both react and repel as a dissymmetry and tension. In Nakata’s theorisation, the strain of the cultural interface presents through the role of power inscribed into the politics of how, and to what degree, can knowledges be communicated and acted upon in a shared space. What Nakata’s work draws attention to is how the fluid, intersectional and shifting complexes of Indigenous and Western knowledge experiences work upon the Indigenous body, shaping and remaking the potentiality of its agencies and voices. Therefore, the tension of using Indigenism as an agentive standpoint in academy scholarship is in part due to an absence of clear articulations upon the diversity of our voices (knowledge and experience) vis-à-vis the circuitry of power in a system of institutions which compels rather than limits.

To justify the critique of an unextended Indigenism, I use Moreton-Robinson’s (1998) qualification that all knowledge is situated and therefore partial, in parallel with Nakata’s works which lay bare the productive forces shaping and re-shaping knowledge production relative to IK. The logical position would be to rightly assume a relativism to Indigenism which itself is situated and formed, in part, by a system which compels. What this draws attention to is the

need to question, to a much finer degree, the nuances of how our Indigenism is relative and situated, in order to effectively mobilise it with an ability to counter the discursive ordering of dispositif. Indigenism is unclear in its ability to configure its border spaces, and how it seemingly negotiates theoretical intersections then lays benign and undefended in an ongoing theatre of intellectual race war.

The conflict here is real, as the politics of identification, authenticity and qualification foregrounded relative to the pre-colonial Indigenous archetype become the discursive terms of reference we are forced to operate within and counter. These terms of reference serve the interests of the system and not our interests orientated toward the aforementioned astronavigation points of sovereignty, self-determination, and Indigenous jurisdictions. To reconfigure these tensions, I offer the following questions around inclusion into Indigenism to demonstrate how dispositif orders Australian society, creating a diversionary discourse as a theatre of engagement where Indigenous scholars are corralled. Is inclusion based upon cultural qualifiers such as initiation, life on Country, strength of traditional languages, gender knowledge of business, playing the didgeridoo, an ability to paint, tell stories, play sport or fluency in our song and dance? Is inclusion based upon racialised factors such as the colour of your skin, eyes and hair, or by proxy of geographical relativity to the Northern Territory, Uluru, or former missions and reserves which are themselves now verified as authentic Aboriginal communities? Is inclusion granted by community vouch-safe mechanisms or by proxy of our gaps and limitations (e.g., illness, addiction, violence, dysfunction, incarceration, or other factors)?

If these factors, or perhaps others, are indeed qualifiers for inclusion within the sanctioned relativity of identification, then would it be that inverse factors function as cultural disqualifiers? Some might factors include:

- having proximity to and use of the English language
- wearing professional dress
- working for the government, mining companies, banks, big business, universities, schools, the church, the judicial system or the police force,
- buying house and land on credit
- using modern transportation (e.g., driving cars, bikes, scooters or flying in planes or helicopters)
- producing unsustainable waste

- practicing consumerism
- buying electricity and water
- living in city houses or units
- using technology
- buying food from supermarkets

Further, are these matters readily solved by a letter or statement of Aboriginality from an Aboriginal community or health organisation, which are themselves entities configured by and enabled by coloniality and its dispositif? What these questions draw attention to is the conflict which determines the border spaces between how the Indigenous is made, authenticated and viewed within dispositif and the troubled ground Indigenous scholars must negotiate.

While Rigney's Indigenism implies the presence of these tensions, there remains—at least in this estimation—the need for extension that is granular, nuanced and is positioned within clear sight of dispositif and its ordering. Without the ability to reconcile as best we can the extent to which these forces impact upon both our individuality and collectivism, Indigenous research output may continue to contribute to the undermining of Indigenous peoples through academy scholarship (Nakata, 2007a). I reposition Indigenism as a strategic move of counterinsurgency in an ongoing race war. By subsuming the 'Indigenous' voice within a housing of PI, my emergent discourse—and indeed its agency—is afforded a better ability to confound the undermining of dispositif in the academy.

The utility of PI stems from the differentiated strength of Indigenous identity, which does not evolve within a decolonial vacuum, nor can be it reconciled via standardised markers or via its adjacency to a discursive authenticity validated by a pre-colonial past. Instead, Indigenous scholars will gain power within discursive spaces of dispositif by acknowledging, speaking to and acting upon the fluidity of our progressive identification. The more we are empowered to transgress these borders and the more we can expand, express and shift beyond the passivity of objectivity without nuance, then the more individualised factors of context, geographic location and the diverse ways individuals experience this contextualisation will become potent intellectual tools of guerrilla warfare.

As a bridge to the inter-subjectivity is required to populate post-Indigenous standpoints, I build PI strategically from the diversity of First Nations language groups located all over this new one country of Australia. Alongside the diversity of language, I am able to draw upon the

differentiated experiences of vastly different geo-specific urban, regional and remote contexts and the degree to which geo-specific regions have experienced the impact of a continuing colonisation and its fragmented impact upon individuals, families and communities within these regions. Via these factors alone, I can authenticate the need to broaden the field of standpoint to better determine the way we speak to our differences, undergirded by the necessity to locate these threads within a present, which is guided and enriched by our past, however acutely attuned to our futures.

5.6.2 Fragmenting Self

To demonstrate the utility of PI, I turn toward fragmenting the hierarchical logics of my own identification. My voice speaks as a proud Goorie; however, located within this voice lies a complexity of 'isms'. As shown above, there exist markers of authenticity which validate claims and rights to speak via Indigenism within the discursive spaces of dispositif, hence my turn toward assembly of PI. In this process of fragmenting myself, I draw attention to these markers in a deliberate act of repurposing, so I can invert these disqualifiers to become sources of intellectual strategy.

To assess the nuance of my standpoint, interlocutors must first grapple with the complexity of life and experience. Critically, it is in between the threads of nuance that this voice as an Indigenous voice gains its power, a power that if used in an expansive way can reposition the agency of Indigenous research within the academy. The diverse life experiences I have had have led to this call to reposition standpoint. Without the ability to draw upon the fragmented and intersectional threads of my identification, my emerging voice is narrow and lacks a resonant tone. Instead, my repositioned Indigenism is born from a life rich in experience and without the possibility to draw upon this experience my discourse is either authenticated by the pre-colonial archetype or it is rejected. It follows then that it is incumbent upon Indigenous scholars to reposition our scholarship as a form of intellectual warfare. By deconstructing myself, I am able to tease out layers of Indigenism, Islamism, my location in the Fourth World, my indoctrination into Australian education through schooling, and attainment of university degrees, my access now to safe housing, clean water, healthcare, an abundance of food, fulltime employment, technology, masculinity, marriage, and fatherhood all as sources of discursive power.

These nuances are highly subjective threads of my identification and without a PI, the discursive ordering of the academy either renders over these nuances and labels this as

Indigenism or alternatively it rejects this identification outright by the distance my life has to the pre-colonial Indigenous archetype vis-à-vis the DOAD. The utility of PI is it enables the diverse strands of identification to confound the discursive ordering of the academy in the following way, as the academy is unable to view these strands as a unity. To the academy, my identification is in conflict, where each strand of myself is vying for its own share of situatedness within my overcrowded, shifting state of identity politics. I would argue the academy would be challenged by my repositioned Indigenism and in trying to locate my identification within orthodox Indigeneity, it would ask the following questions:

- How could Islamism be compatible with the ontological foundationalism of Indigenous density?
- Does Indigenous density reject Islamism based upon the Orientalist model of Arabism and its geographical alterity to this new one country of Australia?
- Does Islamism, known through orthodoxy, Orientalism, and Fox News, reject all not tied to its own mythologies and knowingness? Can it be known by ‘other’ means, such as through the shared acts of intersections, including the Afghani cameleer coalitions or Macassan trade?
- Does Indigenism Islamism deny any right to claim a use of the feminine through a feminist standpoint, if we are to take a view that orthodox Islam is misogynistic and corrosive to the agency of the feminine?
- Does Indigenism reject feminism, based upon the logic of men’s business and women’s business centred within Indigenous ontology and epistemology, or upon a view of Aboriginal men as innate and unpredictable vessels of violence and threats to women and children?
- Do the gender models of feminism and intersectionality reject the voice and agency of an Indigenous / Muslim man through its own conflict based in and around pan-masculine dominance and oppression?
- Can masculinity be claimed for a caregiver to children, if masculinity is associated with the hegemony of terror and misogyny of fundamentalist Islam, the unpredictable violence of the Aboriginal man and the nation-conquering, world-war-waging, cultural cleansing penchant of white patriarchal masculinity?
- What of masculinity formed in the absence of a father and grew from the feminine, genderless, encapsulating the dimensions of both mother and father, nurturer and disciplinarian, care giver and enforcer?

I foresee the culminating question to be the following: How can an Indigi-Islamist-white-masculine-21stcentury-First World consumer-user of technology-neo-producer of science self-claim Indigenism? And where is it that this identity can be located? A further issue is whether it has a right to speak as Indigenism, and for that matter, if it be accepted to speak from such a position by those that have come to regulate and authenticate the boundary markers of this theoretical space. Furthermore, can such an abstract positionality claim any right to voice as Indigenous scholarship?

These are the threads I use to weave together my nuanced and subjective PI. As such, PI becomes the combination of many realms, which when assembled and aligned together functions as ‘monsterism’, which I view is reviled and loathed by the normalcy of the DOAD. It follows then, given the complexity of one’s identification, there is an innate value of drawing forth these identifying threads when claiming standpoint within dispositif due to the centrality of the DOAD and its function to regulate and normalise.

5.6.3 Reweaving Self

The threads which have been drawn out are now reassembled in the diagram below as a symbolic representation of PI in this work. The space of PI is symbolised as a grouping of deconstructed ‘isms’, which are shown as disparate threads theorised to reposition my Indigenism in a post-Indigenous paradigm as intellectual monsterism (see Figure 22). My subjective PI is now afforded the scope to be reflexive, adaptive, and expanding—always emerging and receding. This is essential given the complexity of identification in a deeply mediatised, globalised 21st century dispositif.

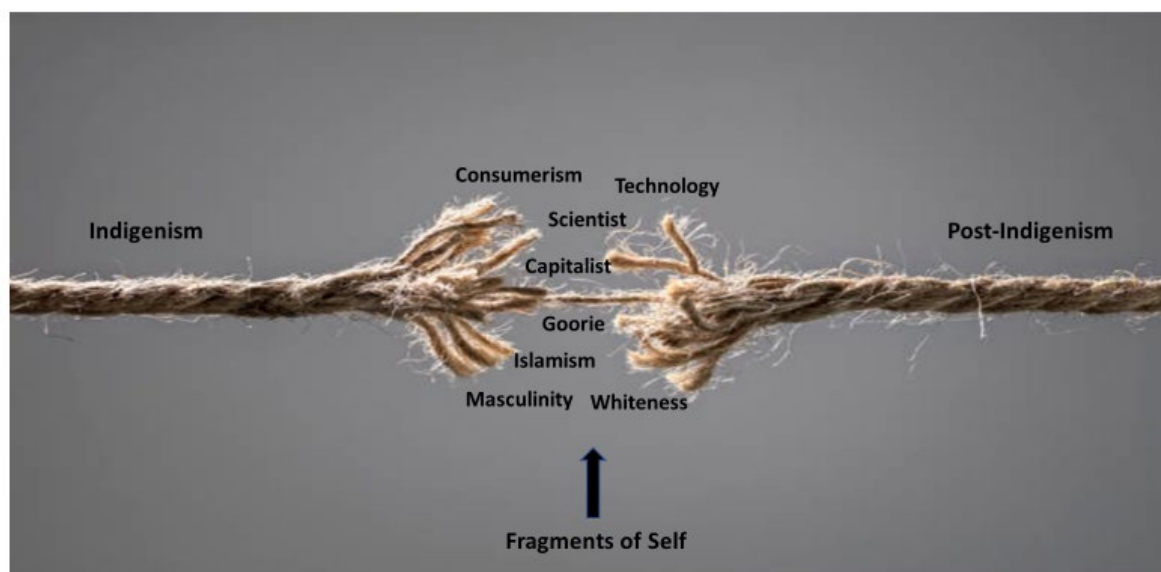


Figure 21. Reweaving the self: Indigenism to post-Indigenism.

To conclude this discussion of the border spaces which constitute PI, critical self-reflexivity becomes the basis of potency moving forward. The embrace of PI would require constancy through further reflection, fragmentation and reweaving of identification based upon continuing interactions, experiences, and tensions which would emerge from the everyday inscribing upon one's identity and consciousness. Critical self-reflexivity then should be anchored to constancy, as the nature of *dispositif*, constantly enhanced technological capability, increased population control as a result of the COVID-19 pandemic, alongside the manifest destruction of Country and its natural resources engenders a rapidly shifting social milieu to which what it means to be human will not remain stagnant. It follows then that continuing questions rather than axioms or summative thoughts best captured PI as a standpoint in flux, as questions themselves give rise to the ability for more nuanced and located fragmentation to occur. By 'questions', I mean a cyclic honest interrogation of who we are, what our purpose and agendas are, and how these relate back to our personal commitments to family and community.

5.7 Summary

This chapter has outlined PI. The dilemma I addressed within this chapter has been the complexity of negotiating agency for Indigenous identity and voice from academy research. While identity has an innate meaning for Indigenous peoples operating within cultural contexts, this meaning does not always hold value or travel. To show this dilemma, I discussed the introduction of IK into the academy, the Indigenous renaissance, and questioned the scope and agency this has now afforded Indigenous scholars. I added layers of complexity to these tensions via deconstruction of the use of culturalism as tools of strategy and resistance within Indigenous scholarship. I then problematised the act of producing Indigenised Western science in the academy after being dehumanised and objectified through the academy and its disciplines. I used these foundations to turn toward innovation in the field of Indigenous standpoint as a solution to the tensions I revealed.

In my turn toward innovation, I outlined Hokowhitu's monsterism as a shift toward a post-Indigenous paradigm, which I defined to be premised upon a critical self-reflexivity I theorised affords Indigenous scholars the ability to disrupt the prevailing archetypes of the pre-colonial Indigenous body vis-à-vis the DOAD. I concluded this chapter by outlining my PI as

a strategic act of monsterism and a deliberate step toward the post-Indigenous paradigm. In my articulation of PI, fragmentation of scholarly identity and voice through the border spaces of gender, religion, oppression, race, culture, class, age, and ability etc., will offer utility for scholars moving forward. These border spaces are themselves differentiated proclivities with the innate ability to speak within their own pockets of ‘difference’ and alterity in the theatre of the academy. If these ‘differentiated proclivities’ remain unexamined and underused inside our own Indigenous standpoints, then our ability to disrupt the fiction of the ‘purity’ of pan-anchor points of Indigenous authenticity within the academy is reduced. And in this reduction, it may be that our works continue to feed into the discursive ordering of dispositif rather than countering it.

Chapter 5 concludes Part 1 of my dissertation. Having deconstructed my research locale in Chapter 2, assembled my IMAC in Chapters 3 and 4, and repositioned Indigenous standpoint with the articulation of PI in this chapter, my CIC methodology is now complete. Development of CIC emerged from my research question and the tensions of my three research problems, as I have countered the narrow and myopic lens of orthodox educational research methodologies. Development of CIC over the previous four chapters emerged from Smagorinsky’s (2008) call to centre methodology as the focal point of social science research. My centring of method within my dissertation also aligned with Law’s (2004) identification of methodology to be a lens to reveal the social as well as a tool to shape it. Accordingly, I have been deliberate and progressive with my approach toward assembly of CIC, as my inclination to pursue methodological innovation ties to the pressing need to dilute the paternalisation of the Indigenous polity and to mobilise the ability of sovereignty-led INB to determine the collectivism of the Indigenous future. CIC now becomes the lens through which I undertake a case study of the present, reconnecting with Research Problem 1, *Schooling and its effect upon Indigenous learners*, and Research Problem 3, *Australian education (coloniality) versus Indigenous nation building (decolonisation)*, through the remaining chapters of this dissertation.

In the following chapter, I utilise CIC to examine the Australian policy context and its influence upon Australian schooling and the Indigenous social welfare sector.

Part 2: Case Study of the Present – Surveying & Mapping the Ecology of Indigenous Underachievement

Chapter 6: Surveying & Mapping Policy

People, don't you know that we can't stop the violence, because the war is not over, until we feel love, peace, and hear silence—but I smell gunpowder... Australia's gunpowder.

—Wyclef Jean (*Gunpowder*, 1997)

6.1 Introduction

Chapter 6 begins Part 2 of my dissertation. Using the lens assembled from CIC as an MMTF, Part 2 functions to construct and articulate a new map of Indigenous underachievement for educationalists to employ when engaging with Australian schooling. Throughout Part 2, I use key literature from the spaces of Indigenous-themed education policy and research, in order to map the ecology of Indigenous underachievement as a case study of the present. Therefore, Part 2 is designed to analyse policy, standardised assessment and teachers, so as to progressively draw out and decipher the strategic limitations of the Australian schooling model and reveal how it shapes Indigenous learners and stifles INB.

In Chapters 6–8, I reveal how the Australian schooling system employs techniques of social engineering (aforementioned in section 1.4 Schooling and Its Effect upon Indigenous Learners) to regulate Indigenous behaviour through the DOAD. Part 2 is designed to demystify the conditioning function of Australian schooling, revealing how the power over life model (aforementioned in section 4.8) is internalised to stratify the Indigenous collective and to create selective avenues for conditional Australianism (aforementioned in section 1.1 Introduction and section 1.3 DOAD). I use CIC to assess how learners, educators, and allies are duped to pursue a paradoxical agency within the Australian system. As I previously outlined in sections 1.1 and 1.5 (Introduction and Ineffectual ITER), agency is deemed paradoxical, as willing participation (either non-Indigenous or Indigenous) within Australia's institutions is necessary for the continuing destabilisation of Indigenous peoples. Paramount to the creation of a new map for agency is revealing the ways in which action is modified through action (aforementioned in section 2.4.2 Mapping Dispositif), which in effect reifies participatory inertia to systematically stifle INB.

Chapter 6 examines the impact of the policy landscape upon Indigenous schooling. I begin with a review of the limitations of Indigenous schooling I have foregrounded in this dissertation so far. In my summary, I refine my earlier viewpoints with the additions of layered nuance made available by the assembly of CIC in Part 1. I turn then to explore the impact of

the convergence of Closing the Gap (CTG), an Indigenous social welfare policy, alongside significant changes built into the Australian schooling system. I use this convergence to reintroduce the 15-year window of my micro-timescale: 2007–2021 (aforementioned in section 2.5.1 Time). I conclude this section by interlinking policy with power, examining how the creation, maintenance, and reporting of Indigenous problems function to reveal the presence of politics as war by other means (Foucault, 2004) and the strategic importance of schooling and the power-over-life mode to maintain states of Indigenous disequilibrium and stratification.

6.2 Reviewing the State of Indigenous Underachievement

In Part 1, I located my work as a decolonial mapping project, where I introduced CIC by deconstructing the layers of my research locale, developing the IMAC and articulating PI as a shift toward a post-Indigenous paradigm. I theorise that using these tools in tandem enables a foundation to penetrate the complexity of sight—i.e., to ‘see behind my seeing’—so as to better grapple with coloniality’s *dispositif vis-à-vis* INB. The agency I perceive is interconnected to the facilitation of an acute view of the layers of strategic influence which govern Indigenous peoples, as contemporary incarnations of a continuing war (aforementioned in section 4.8 Layering Foucault). In the functional alignment of CIC lies a better opportunity to dismantle the paradox of agency within *dispositif*, redirecting columns of inertia and emergent outcomes toward INB. I now use CIC as a tool capable of revealing how coloniality orchestrates *dispositif* to stratify the Indigenous collective through the axes of the state—the academy—schooling—the self.

To locate my analysis of policy within Chapter 6, I revisit my earlier statements associated with my research question, *Why are Indigenous learners continuing to underachieve in Australian schools?*, and its relationship to my three research problems:

1. Schooling and its effect upon Indigenous learners;
2. Ineffectual ITER; and
3. Australian education (coloniality) versus INB (decolonisation).

I introduced these problems in Chapter 1 and progressively revealed how they are interconnected to my research question. I showed how schools function as spaces that administer age-appropriate layers of social engineering, designed to nurture the inculcation of values necessary for maintaining the homeostasis of power relations. Durkheim (2013, 2014) outlined how, despite divergence across the categories of race, gender, class, or worldview,

shared markers of nationhood can be inculcated through the role of schooling. Through CIC I am able to implicate schooling as part of a broad system of techniques employed for system-wide mass-population control, accentuating how the axis of the state–the academy–schooling–the self is designed to weaken the agendas of INB. Naturally, the relationship between schooling and the inculcation of values relative to shared markers of Australian nationhood is disingenuous for Indigenous learners, given the state of politically informed relations in Australia.

Via the ecological systems view built into CIC, I gain the ability to interlink schooling as part of a system-wide social engineering agenda. CIC enables a scalable lens which can shift inside, between, and outside the school and Australia’s educational system. From a scalable viewpoint, my analysis captures schooling, and its constituent parts within the foreground, while simultaneously implicating the middle and background socio-political contexts of Australian schooling. The desire to construct CIC in this way stems from the limitations I have perceived within general ITER and its myopic, self-referential lens. I use ‘myopic’, as I deem this scholarship to be short-sighted in its view of educational tensions impacting Indigenous learners; and ‘self-referential’, as it overtly analyses Indigenous learners through one or many of schooling’s constituent parts. To illustrate the methodological limitations of ITER, I use the scalable, ecological systems view built into CIC to demonstrate how amassing scholarship has an inability to properly engage with my research question.

In Figure 23, I represent the ‘myopic’ view of ITER, where Indigenous underachievement is analysed as an enclosed or internal ecology. In this analysis, ITER usually examines underachievement through one, or a mix of, the malleable interactional points of policy, curriculum, pedagogy, human relationships, assessment, discipline, reporting, funding, and resourcing.

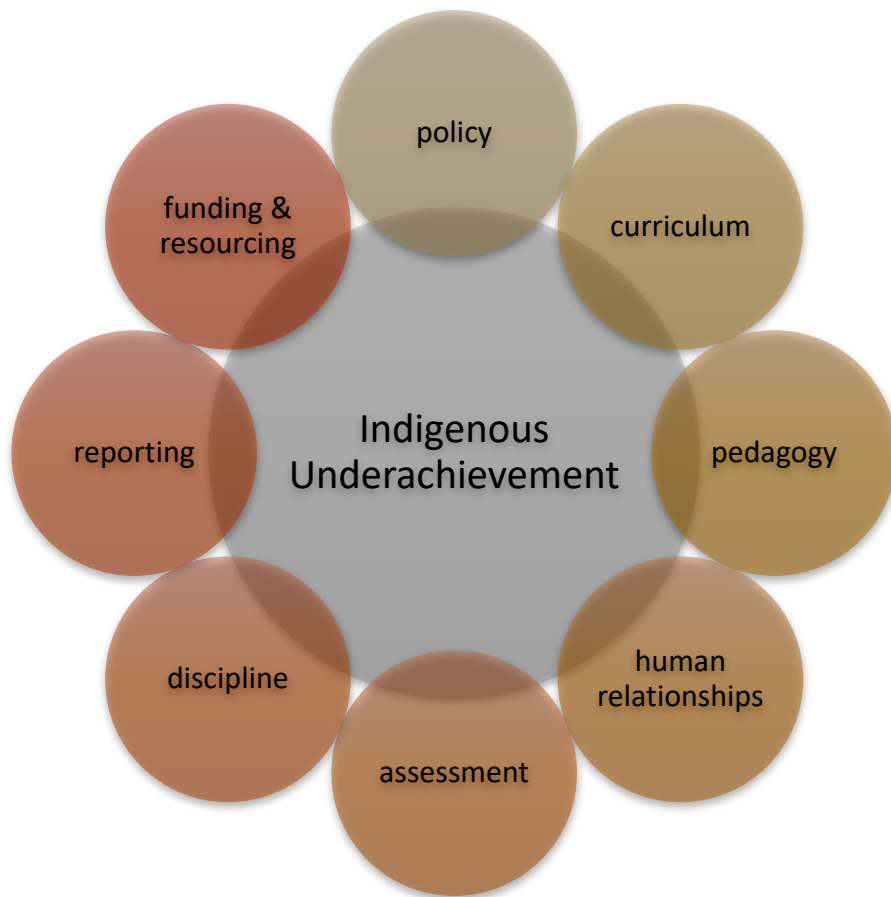


Figure 22. The analytical entry points of Indigenous underachievement.

The limitation of this orthodox analysis is the inability to simultaneously view underachievement as a construct of scalable time (i.e., via the chronosystem layer, aforementioned in section 4.4 Adapting the Bronfenbrenner Model), as well as lacking the ability to shift inside, as well as outside the paradigm of education. To demonstrate, CIC simultaneously enables my analysis to implicate underachievement connected to other facets of Australia’s educational infrastructure, such as the domains of early childhood, vocational education, universities, and the socio-political context causal within the domain through the exosystem and macrosystem layers (aforementioned in section 4.4). While my discussion is not directly upon the connectivity between the disparate stations within Australia’s educational infrastructure, the scalability of CIC to acquire a holistic appraisal of the educational system and its moving parts extends my methodological foundation beyond orthodox or popular approaches to Indigenous education. In addition to this contribution to the field, CIC is able to scale further to locate education in a symbiotic connection to the internationally recognised Australian state and its place in a geo-political networked global community through the macrosystem layer (aforementioned in section 4.4) (Figure 24).

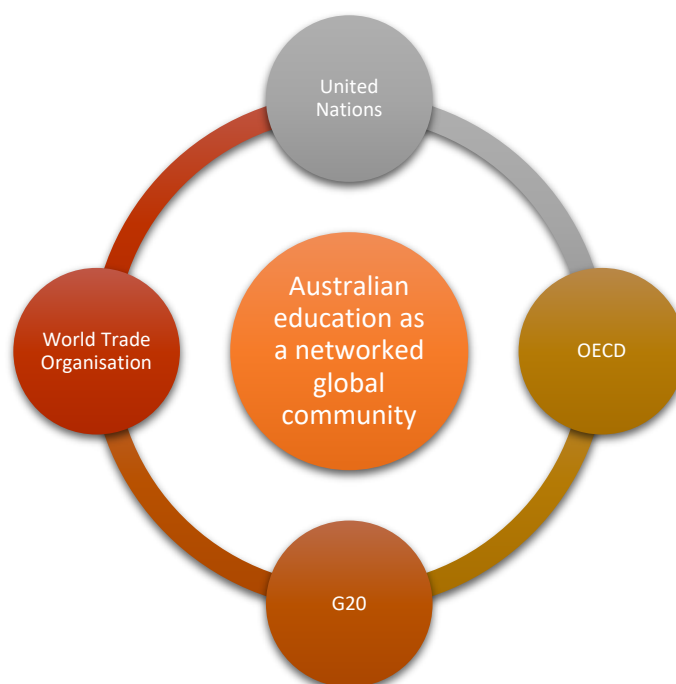


Figure 23. The macrosystem layer of Australian schooling.

While the aforementioned qualities illustrate the point of difference that CIC provides when compared to other methodological approaches in the spaces of Indigenous education, the primary advantage CIC offers to my study is the ability to analyse underachievement in parallel to connections between individuals (i.e., microsystem and mesosystem layers) and institutions within coloniality's *dispositif* (e.g., the axes of the state–schooling–the academy–the self); that is, via the exosystem and macrosystem layers. Using my model, the institutional layers of *dispositif* can be reduced to viewpoints upon the institutions of the body (Sawicki, 2020), schooling (Hope, 2013), the academy (Townley, 1993) and the political state (Foucault, 2004). This multi-focal ability is capable of locating the learner alongside schooling as integral stations within Australia's institutional landscape and becomes a foundational aspect of my ecological map of Indigenous underachievement. Further, CIC allows me to observe Australia's network of essential civic institutions as strategically nested and dependent upon each other, while at the same time functioning independently through their own ecological systems (see Figure 25). This view is vital, as institutions are stable and efficient mechanisms to maintain social order within *dispositif*, and are anchored through relationships built from shared common values and process (Cooley, 2017). Again, this ability of CIC 'to see behind

my seeing' makes an impactful contribution to my ecological map of Indigenous underachievement.

As mentioned earlier, the internalisation of an ecological view in CIC stems from the narrow methodological tools orthodox ITER employs when examining schooling through its constituent parts. This limitation is markedly erroneous, particularly if ITER is slated toward social justice. As methodological 'blind spots' give rise to the potential to misdiagnose or misrepresent both the spaces of limitation, as well as resistance and empowerment. Rather, ITER must first be endowed with a prescient meta-awareness of the self vis-à-vis the act of producing scholarship within coloniality's dispositif, and must be voiced through standpoints capable of resisting or misdirecting conditioning. Further, ITER must have the ability to name coloniality and then apply tools capable of disassembling its functionality as an ecosystem, within which education and schooling are critical elements. However, the educational nodes must not be the only elements of analysis, as ecosystems are inherently intricate, balanced, shifting, and fragile (aforementioned in section 4.3 Introducing an Ecological Systems View).



Figure 24. Coloniality's network of essential institutions, where each node is interlinked, but contains its own internal, unique ecology.

To gain the ability to view the complex and intricate network of Australian coloniality vis-à-vis underachievement and INB, Indigenous ontological assumptions about place and the human location within this network need to be paired with epistemological tools from within the system itself (aforementioned in section 4.2 Indigenous Bricolage). This has given rise to the intermixing of Western with Indigenous in the assembly and application of CIC in this dissertation. The ability to appraise tensions of schooling ecologically—that is, holistically connected to broader institutional systems and time—returns us to the innate awareness that Indigenous researchers hold in relation to our work, its agency and meaning, encircled as we are today by coloniality and dispositif. Indigenous researchers are aware of how we are shaped by, benefit from, and gain meaning from a bearing which ties back to our Countries, our ancestors and all the human and non-human relationships that bring life to these connections (Graham, 1999; Neijdie, 1989). This awareness is anchored to an ontological assumption that we are not objectively separate from place, as has been the emphasis of positivism and empiricism. As Indigenous researchers, we also ‘know’ (on many levels) that despite our best efforts we cannot self-consciously divorce ourselves from the conditions of place, as the limitations of the dispositif and the Fourth World attest. Again, we know at a basic level we are naturally circumscribed by the conditions of place, as they continue to make and re-make, our physical and spiritual dimensions, and in this cycling, we better come to understand ourselves and the spaces we occupy (aforementioned in sections 2.5.2 Place and 4.5 The Indigenous Core). However, the potency of this awareness has not at this time fully translated into the ITER output produced to target Indigenous underachievement.

I use this awareness to guide the construction of this case study of the present. Throughout Part 1, I have detailed the genesis of coloniality, its functionality through dispositif and the means through which it utilises the institution of education (school and the academy) to regulate power relations through its system. To complement these insights, I have also revealed the mechanisms employed through this intricate power model to regulate the system-wide, as well as community-centric, and internalised dimensions of Indigenous identity politics via the power capital invested in the DOAD and its ability to authenticate and dismiss. In application to Part 2’s agenda of detailing an ecological map of Indigenous underachievement, the aforementioned layers of analysis translate as general understandings of the interconnectedness between the disparate layers of the ecology of coloniality. I now use this generalised system–institution–self map to layer in specificity associated with my research question. Through Chapters 6–8 I analyse the spaces of policy, standardised assessment and

teaching to round out the granular features of schooling as it pertains to Indigenous learners. This completes my ecological map of Indigenous underachievement.

In the following section, I utilise CIC and its ecological systems view to reintroduce the 15-year window of my micro-timescale and analyse policy as it applies to the present.

6.3 The 15-Year Window: Closing the Gap

In section 2.5.1, I discussed time as part of my deconstructed research locale, demonstrating how my research functions with the use of parallel timelines. I introduced my macro-timeline (i.e., from the first sunrise to invasion, and on to coloniality as the present) and showed my micro-timeline (i.e., 2007 to 2021) to operate within the macro, using a 15-year window to centre my analysis of Indigenous underachievement. Its relevance is made clear in this section as I analyse this time frame in depth. The beginning point (i.e., zero hour) of my analysis is 2007, due to significant policy changes implemented across the Australian schooling system and the Indigenous social welfare sector. CTG social welfare policy heavily dominates my micro-timeline and is discussed first.

CTG was instituted via a Labour government-led (Prime Ministers Kevin Rudd and Julia Gillard) Council of Australian Governments (COAG) coalition. The COAG coalition undertook a re-branding of former Prime Minister John Howard's Liberal government-led Indigenous reporting cycle comprised of the 'Overcoming Indigenous Disadvantage' and the recommendations of the Human Rights Commission (Carter, 2009). The catalyst for the shift toward CTG symbolically tied to Rudd's apology in Parliament to the Stolen Generations in 2007 and Rudd's pledge to close the 17-year life expectancy gap between Indigenous peoples and other Australians (Behrendt, 2010). I consider the apology to be epochal in the way it enabled a rebranding and reorganisation of the health and education sectors¹².

The CTG rhetoric, framed by across-government action and sector-wide collaboration, centred social welfare reform to be a bridge to a future where the historical legacies of injustice

¹² The Apology to the Stolen Generation and its link to the Closing the Gap social welfare reform intersects also with a range of Federal-led educational reforms instituted by the Rudd Government. These include introducing a national curriculum and standardised literacy and numeracy program, as well as Federal-led agencies such as The Australian Curriculum, Assessment and Reporting Authority (ACARA), and the Australian Institute for Teaching and School Leadership (AITSL). I mention these reforms here to foreshadow their importance within the ongoing dilemma of Indigenous underachievement and as such they will be the focus of discussion in Chapters 7 and 8.

were no longer factors in the growth of Indigenous peoples within Australia (Behrendt, 2010). The inertia of Rudd's apology and pledge led to the formation of the National Indigenous Reform Agreement and the CTG policy agenda, aligning states and territories within a federal-led COAG coalition.

Since 2007, CTG has sat in the apex position of Australia's social welfare framework. CTG is structured using a logic stem that centres the role Australian education plays in nurturing healthy, economically stable and functioning Indigenous communities. The CTG framework functions through a triage model of coordinated action, where specific priority areas within the health, education and employment sectors are identified using criteria of urgency and severity. Once identification has occurred, the triage model initiates action proportional to additional assessments, which use the likelihood of 'recovery', with and without intervention, as the measure to determine the scope of resource allocation (e.g., regions, length of time, funding, personnel, etc.).

In theory, CTG's triage model is designed to calibrate the phases of service implementation and resource delivery so as to best direct resources toward the identified points of urgency and severity over a designated timescale. The action areas of calibration and direction are continually appraised through annual monitoring and reporting frameworks. Such mechanisms assess impact measured against the degree of 'recovery' proportional to the scope of resource allocation over the designated timescale (Lonsdale, 2013; Lyons & Janca, 2012; Altman & Fogarty, 2010). In 2009, CTG's priority areas were identified as follows:

- To close the gap in life expectancy within a generation (by 2013);
- To halve the gap in mortality rates for Indigenous children under five within a decade (by 2018);
- To have 95% of all Indigenous four-year-olds enrolled in early childhood education (by 2025—renewed target);
- To close the gap between Indigenous and non-Indigenous school attendance within five years (by 2018);
- To halve the gap for Indigenous children in reading, writing and numeracy achievements within a decade (by 2018);
- To halve the gap for Indigenous Australians aged 20–24 in Year 12 attainment or equivalent attainment rates (by 2020);

- To halve the gap in employment outcomes between Indigenous and non-Indigenous Australians within a decade (by 2018) (Department of the Prime Minister and Cabinet, 2009).

Not surprisingly, despite ongoing commitment, investment, and dialogue from the COAG coalition, pronounced gaps still remain in CTG's priority areas (see Department of the Prime Minister and Cabinet, 2020). While there have been minor improvements in some priority areas,¹³ life expectancy, general literacy and numeracy standards, and employment have either regressed or remained static (see Department of the Prime Minister and Cabinet, 2020).

In response, there have been necessary adjustments to the original timescales set in 2008. Most notably, life expectancy and early childhood education were adjusted prior to 2019, and four of the remaining seven targets were adjusted with the 2019 report.¹⁴ These adjustments summatively capture both the investment and commitment of Australian governments and the 'complexity' of addressing Indigenous issues of social welfare.

6.3.1 Criticism of CTG

Across the policy's sectors of targeted action, CTG has been criticised for its design, implementation and scope (Bond & Singh, 2020). In this criticism, CTG has been maligned for its structure, noted to place undue pressure on the health and education systems (Fitzpatrick, 2018). Commentators have also identified the limitations of the narrowness of CTG's scope, highlighting inequitable distribution of finite resources across already time- and resource-poor sectors (Bond et al., 2019). In the most thorough appraisals of the CTG failure, commentary has recognised the policy's narrow fixation upon time frames, as opposed to the systemic divisions which enable, exacerbate and concentrate 'Indigenous' risk and toxic lifestyles (Hoy, 2009) (i.e., coloniality and dispositif).

While CTG has been denounced by those across the sectors of implementation, political rhetoric remains buoyed by a commitment to progress. In the language of this sustained rhetoric, optimism is tied to the 'complexity' of redressing Indigenous social welfare disparity.

¹³ For example, early childhood education and sporadic year level, gender and location improvements across literacy and numeracy achievement bands.

¹⁴ As of 5 August 2021, the breadth of CTG has been extended via Prime Minister Scott Morrison's \$1 billion CTG Implementation Plan. However, these measures are yet to progress beyond rhetoric and when viewed through the lens of CIC, I would expect further centralisation of government services and the co-opting of Indigenous agency to ensue from the proposed extensions.

Over time, this policy centred defence locates the ‘complexity’ of the Indigenous limitations interconnected to contextual variables such as geographical location, disparate resource provision, and the direct and indirect consequences of colonisation (Marmot, 2011; Gracey & King, 2009). Typifying the sector logic is a generally accepted narrative which welcomes CTG interventions, but is critical of its implementation and scope. In writing upon the narrowness of policy logic, Gracey’s (2014, p. 1141) flawed reasoning offers an example of this narrative:

To correct these inequities will require improving many social and environmental factors. These include education, living conditions, vocational training, employment, closer cooperation between government and non-government agencies, access to affordable and nutritious fresh food, with better access to high-quality medical treatment, health promotion and disease prevention programmes. Indigenous people must be encouraged to become more involved in activities to improve their health and have more responsibility for the decision-making processes this will entail. Governments must support these changes to help close the Aboriginal health gap.

Gracey’s argument recognises the narrowness of the initiative, the limitations of scope and implementation, and the need to increase the Indigenous ability to make decisions, coupled with the will of governments to support this ability. However, her argument is unable to free itself from the confines of the systems shaping logic designed to mould Indigenous communities into conditional Australians. Nor is it able to disentangle from the perception of Indigenous incapability and culpability used as the fodder to construct and continue the DOAD. This assessment is not to isolate the limitations of Gracey’s insights, but is used as an example of how commentary across the sector is limited in its ability to properly critique the function of CTG within coloniality. In addition, this same formulaic approach is embedded within ITER, where scholarship welcomes the Indigenisation of the school system, yet is unable to locate its critique within coloniality or dispositif.

With that said, Gracey’s argument trends toward the necessity of Australian governments investing in Indigenous capability and devolving power for self-organisation. However, the limitation I see in CTG, which is missed in most commentary is, if Australian governments were truly intent upon ‘closing gaps’, then there would exist an agenda of motivation, capital, directed policy and the will to advance Indigenous decision-making abilities across Indigenous Countries. In its most basic form, such an agenda would materialise as a systemic support framework which enables the mechanisms of self-governance to be built deliberately from reparations, healing and commercial rights-sharing agreements for resources and geographical space. Awareness of the absence of these mechanisms within CTG is a vital

addition to this case study of the present and my ecological map of Indigenous underachievement, as it allows agency to move beyond simplified participation in a government led agenda premised upon conditional Australianism.

Notwithstanding the glaring absences and the sustained policy logic of the perceived ‘complexity of Indigenous problems’, the political status quo is a manifestation of systemic necessity contingent upon dispossession and its strategic tie to coloniality and dispositif. While this state of affairs continues to cripple the ability for autonomous, self-determined Indigenous agency, the Australian government’s adjustments to the CTG parity time frames can be taken as a sign of collective Indigenous resistance. Through these adjustments, it can be argued resistance to the currents designed to co-opt the Indigenous collective into the conditionality of Australianism might be better understood as a pyrrhic victory. In repositioning ‘Indigenous problems’ as a pyrrhic victory, if viewed with a mix of anger and empathy, could be used to function as a basis for self-dismantling of the DOAD as a foundation for self-organising INB.

6.3.2 The Educational Targets of CTG

Despite the limitations of CTG, alongside the commentary directed to critique its functionality, CTG remains the dominant presence across the Indigenous policy space. Subsequently, a directed discussion into its role in the spaces of schooling is necessary for my ecological map of Indigenous underachievement, as four of the seven priority areas are education-centric.¹⁵

CTG and its impact upon Indigenous learners is determined by a coordinated policy approach which is administered in parallel to a series of mainstream education policies and frameworks. At the school level, the formation of the National Education Agreement (NEA) and the Melbourne Declaration on the Educational Goals for Young Australians (both 2008), were primary catalysts for broad changes implemented across Australia’s education system. Central to the alignment of CTG to Indigenous education has been the National Aboriginal and Torres Strait Islander Education Policy (NATSIEP) (2015). Underpinning this policy was earlier reasoning which insisted a strong foundation for future success would result if Australian governments incorporated an inter-generational approach to Indigenous education, matched by sustained and strategic cross-sectorial investment (Buckskin et al., 2009). As part

¹⁵ These are as follows: to have 95% of all Indigenous four-year-olds enrolled in early childhood education; to close the gap between Indigenous and non-Indigenous school attendance within five years; to halve the gap for Indigenous children in reading, writing and numeracy achievements within a decade; and to halve the gap for Indigenous Australians aged 20–24 in Year 12 attainment or equivalent attainment rates.

of this recommendation, three policy cycles were proposed: an action plan for the next five years, then a ten-year plan, followed by a twenty-five-year framework (Buckskin et al., 2009).

NATSIEP was designed to reach the targets of CTG, through the following action areas:

1. Leadership, quality teaching and workforce development
2. Culture and identity
3. Partnerships
4. Attendance
5. Transition points including pathways to post school options
6. School and child readiness
7. Literacy and numeracy. (NATSIEP, 2015, p. 5)

This action plan was designed to concentrate growth in the first three areas, where the program logic reasoned, if they are strengthened, they would enable the enhancement of points 4–7 (NATSIEP, 2015, p. 4). Further, the program logic reasoned long-term vision for sustainable growth across points 1–7 would result in increased involvement of Indigenous peoples in educational decision making, equality of access to educational services, equality of educational participation and appropriate educational outcomes (NATSIEP, 2015).

In the present, NATSIEP is instituted via geo-specific policies, strategies and frameworks at the state and territory levels, which have been adopted to guide the progress in line with the action areas of CTG's education targets.¹⁶ Therefore, enshrined within the program logic of CTG is a sense of priority associated with completing Year 12 and matriculating into the spaces of higher education and employment. It is also clear from the sequential listing of the CTG priority areas the program logic assumes a life-course approach,¹⁷ where life expectancy (Gap 1) and infant mortality (Gap 2) preface the education targets.

While NATSIEP and CTG are implemented under the guise of better directing service implementation into the Indigenous learning sector, the method by which they centralise educational discourse around a narrative of deficit and problems is overtly disingenuous and

¹⁶ All policy directions align in principle, vision and application with the goals of the CTG education targets, such as attendance, data and transparency as well as literacy and numeracy as pre-requisite elements of success in Australian schools.

¹⁷ A life-course approach emphasises a temporal and social perspective, looking back across an individual's or a cohort's life experiences or across generations for clues to current patterns of health and disease, while recognising that both past and present experiences are shaped by the wider social, economic and cultural context (World Health Organization, 2000, p. 4).

agenda laden (Rudolph & Hogarth, 2020). Although there is acknowledged merit for quality access to education and stability to families through access to Australia's economic infrastructure in the short-term (Langton et al., 2009), the privileging of schooling and Australian education, when viewed through the lens of CIC, contains nefarious motives other than the health and economic wellbeing of Indigenous peoples. Considering CTG centralises Australian schools as a mechanism to solve 'Indigenous problems', awareness of policy designed to usher Indigenous learners through schooling into employment is an important inclusion in my ecological map of underachievement. As policy, and its implementation, is located within the exosystem layer of coloniality's ecology, and its influence filters down through the meso and microsystem layers to directly shape learning opportunities for Indigenous learners.

6.3.3 CTG through CIC

To summarise CTG, it is important to note all metrics listed as priority action areas are strategies designed to bring Indigenous Australians closer to Stanner's (1979) idea of the reluctant European. Through the lens of CIC, CTG can be viewed as strategic policy directed measures designed to create conditional Australians, where 'power over life', matters of race, war, and politics (aforementioned section 4.8) are mechanisms designed to exacerbate and concentrate Indigenous risk and toxic lifestyles. However, this view—which has the ability to centre coloniality and its networked dispositif—remains largely absent across the spaces of critique.

On the surface, CTG is presented to be inclusionary through its intent to redress the continuing Indigenous health and social-welfare disparity with broader Australia. The undertones of inclusion are established by the simple logic of intent to nurture proximity between the Australian nation state and Indigenous peoples, parallel to the factor of time. Here timescales convey the sense of urgency, priority, and willingness. Via the logic of proximity and time, CTG appears to contrast past Australian policy directions which sought to achieve distance between Australian governments and Indigenous peoples, which misdirects Indigenous participation. In previous policy arcs, distance carried with its discursive undertones, which equated distance with safety, where safety was established through authority, enforcement, and power. Examples of the distance, safety and power coupling are shown in Figure 26.



Figure 25. Distance, safety and power coupling.

In contrast to previous policy arcs and a public image built upon the axis of inclusion, CTG carries with it an association that might label its intent and actions to be benevolent, even charitable, which on some levels misdirects Indigenous participation. At the very least, CTG conveys a narrative that coordinated governments are indeed committed to action. While CTG’s systemic failings were recounted above, what is more telling is the scope of CTG as it discounts key targets related to Indigenous peoples’ desires, needs, and wants. Damningly, CTG is silent upon the following key political and economic targets, shown in Figure 27.

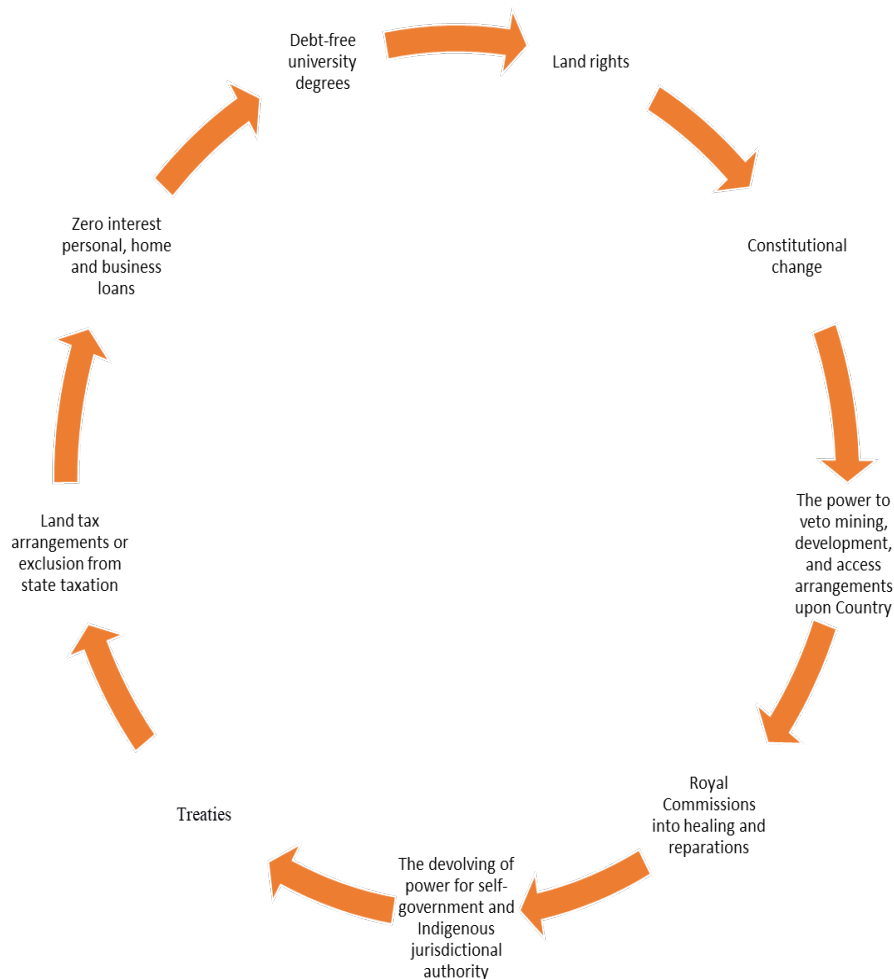


Figure 26. Extended view upon more pressing Indigenous targets.

While these points are not exhaustive, what they signify is an inclination toward actions that are continuations of paternalistic measures from the past, but with an increased role for select sections of the Indigenous community to participate in the roll out and attainment of the priority areas. CTG shrouds government social engineering agendas by re-branding its actions as being in the best interests of Indigenous peoples, where it provides zones of inclusion for Indigenous agency.

When considered through the lens of CIC, CTG is revealed to operate via a logic of strategic intelligibility. In the first instance, CTG carries with it a public image of action, which is coordinated (COAG), vigilant (e.g., annual reporting) and urgent (e.g., time frames), and action carries a tone which is inclined toward the ethics of inclusion rather than exclusion through distance and authority. However, CTG's public relations image, coupled with the

opportunities it gives Indigenous people to take a lead role in the policing and monitoring of priority areas, hides a deeper level of intent and values, which is evident in the narrowness of the priority areas shown above.

Critically, if CTG intends to build infrastructure across Indigenous Australia, why are there obvious omissions which would make achieving the goal of parity much easier and faster? For example, any target which reduces income tax and allows communities to generate land tax would naturally build economic stability faster than individual access to labour through the schooling cycle and the ability to generate a personal income over the course of a working life. The CTG targets also provoke the need to question why there remains a continued lack of systemic devolutions of power and strategic succession plans to allow Indigenous peoples to self-govern and regulate territory through localised jurisdictional authority models.

By implication then, why is the role of education and school so vital to the action areas of the CTG policy framework? An awareness of the tensions that encircle CTG is necessary, as this foundation enables me to view the meaning of completing school and accessing Australia's economic infrastructure as something different to the ability to establish jurisdiction over our Countries, economies and families in accordance with our unceded sovereign rights as Indigenous peoples. As such, this awareness is a vital inclusion in the exosystem layer of my ecological map of Indigenous underachievement.

6.4 The 15-Year Window: The 'New Reforms' (NRs)

The second dimension of the policy landscape within the micro-timescale is the 'New Reforms' (NRs). In 2008, Rudd's Labor government initiated sweeping educational reform that grew out of acute political concerns tied to the economic upheaval of the Global Financial Crisis (GFC). Educational reforms at the time were referred to as the NRs, and they are now viewed as epochal policy shifts which fundamentally changed the Australian school sector, effectively interlinking Australian schooling with a new "globalised educational policy discourse" (Lingard, 2010; Keddie et al., 2020). The NRs were informed by political aspirations to see Australia elevated to top five in the Organisation for Economic Co-operation and Development's (OECD) comparison and ranking league tables by 2025. Elevation to top five status was presented as essential to keep Australia economically buoyant in the short term and relevant on the world stage beyond the GFC in the long term (Donnelly, 2012). In sum, the NRs shown in Figure 28 to consist of the following dimensions:

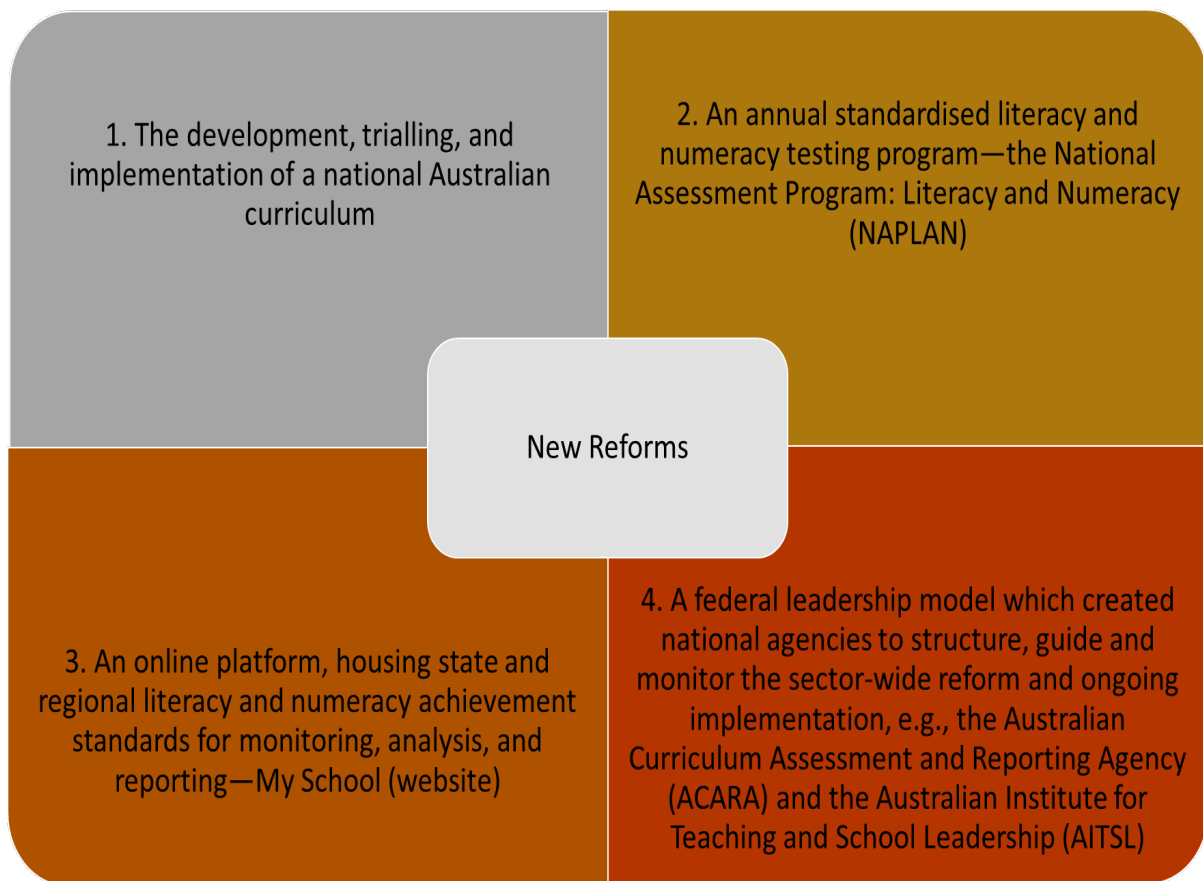


Figure 27. The new reforms.

As the Rudd Labor government took office in 2007, the world’s financial systems were on the brink of the GFC. At this time, economic panic rippled across the world, which greatly influenced the actions of government seeking to negate both the short and long-term economic impact upon Australia. Short-term strategies saw the government implement a series of economic stimulus packages to bolster spending and local building projects. In parallel to the lowering of interest rates by the Federal reserve. Long-term solutions saw government target the link between school, higher education and employment, so as to ensure that the Australian educational infrastructure was in sync with 21st century labour needs as Australia moved beyond the GFC, toward information economies of the future (McShane, 2012). Underpinning the long-term interventions was an acute, hyper-awareness of Australia’s geo-political presence as a connected and influencing global economy within the Asia-Pacific region.

At the height of the GFC, the federal, state and territory governments coordinated action via a crisis management model, like that recently seen in response to the COVID-19 global pandemic. The essence of the NRs emerged from a climate of global upheaval and were shaped

by the Melbourne Declaration on Educational Goals for Young Australians and the NEA (both 2008). The nuances of these statements, while significant within this context, are unimportant to the broader task of this dissertation. Instead, more important is awareness that the ratification of the NEA highlighted a significant shift in power relations, with the states and territories deferring to federal leadership to establish a common framework for schooling reform (Santiago et al., 2011). In reflection, it appears the global climate of panic and fear was highly influential in persuading the states and territories to defer leadership to the Federal government. It could be reasoned further these defining shifts share a likeness with the expansion of powers seen in times of national emergency.¹⁸

While the NRs were primary catalysts for systemic changes implemented within Australia's schooling system, commentators were quick to label them as policy borrowing (Lingard, 2010), which repackaged American and British policies of standardised school models. The NRs were also recognised to orient the Australian school sector toward neo-liberal market models of education driven by economic incentives which hinged upon test-driven accountability; funding by test results; the encouragement of public/private partnerships; and a regulation of teachers' work via merit pay, and alternative recruitment and pathways schemes (Luke, 2009, p. 184). Not surprisingly, the push by the federal government toward the marketisation of Australian schooling, centralising "accountability, standardisation, quality and comparison" (Rudolph, 2013, p. 207), has been the focus of a groundswell of commentary across my micro-timeline.

The NRs were defined early on by O'Grady (2010, p. 38), who wrote "This year has heralded a new era in transparency, federalisation and communication for education". In this milieu, educators, and educational researchers alike foresaw the changes to be negative, mechanical, overtly simplified, generic, and limited (see Mitchell, 2010; Ludowyke, 2010; Muskovits, 2010; Hickey & Watt, 2010). Luke (2012, p. 8) viewed the NRs and their slant toward standardisation and marketisation of schooling to be the antithesis of meaningful education, based upon "school level planning that generates intellectually demanding and culturally rich texts and talk". Ladwig (2010, p. 35) was to write prophetically: "NAPLAN and My School will fail to advance meaningful academic improvement without first dealing with the varied levels of teacher capacity". The NRs, while epochal shifts to the machinery of

¹⁸ For example, the government co-ordinated military and police enforced lockdowns and quarantines during COVID-19; the Port Arthur national gun reform agenda (1996); and the extension of police powers following the Bali bombings (2002), the Lindt Café siege (2014); and random Isis-inspired attacks since 2015.

Australia's schooling infrastructure, are perceived generally by educationalists to have not led to the enrichment of schooling overall.

Although there are acknowledged merits of a literate society, the NRs have been shown to significantly disrupt traditional Australian schooling models, enveloping school structures and process within a constraining, highly regulated model. It must be remembered the NRs were initiated at a time of crisis to interlink Australia as a global economy to the domestic labour sector, in response to perceived political shortcomings in relation to standards of basic literacy and numeracy. Therefore, within the interconnectedness of the internationalisation of Australian education, politics, the standardisation of schooling and the micro-focus upon literacy and numeracy within CTG, lie necessary dimensions for my ecological map of Indigenous underachievement.

To further examine the interconnection between schooling regulated through a standardised system, I use the following section to establish the link between political subterfuge, policy and Indigenous learning.

6.5 Policy & Power: Making Sense of Closing the Gap and the 'New Reforms'

Already identified in the discussion on CTG and NRs, the year 2007 marks the beginning point of the critical examination. Considering the extent of the reforms enacted across both sectors, I use the work of Graham Hingangaroa Smith (2012) in parallel to CIC to enable a clearer view of policy to evolve from my analysis. Smith's work centres upon the New Zealand (Aotearoa) education policy context and the tensions which limit the ability to maintain the vibrancy of Maori alternative education systems—Kura Kaupapa Maori (Maori philosophy and language primary schooling) and Te Kohanga Reo (language nurseries).

For Smith, revealing and countering power relations at the intersection of policy and education is vital. Smith identifies how Maori communities remain hampered by a numerical inferiority in population density, which ensures other New Zealanders (Pakeha) continue to hold influence over the political, judicial, educational and economic layers of dominant society. Negative population density too is identified as an issue for Indigenous Australians. Accounting for approximately 4% of the population (ABS, 2018) means that Indigenous Australians, like the Maori, have little influence over the machinery of the state. Further, the dispersed population, spread disproportionately across the urban, regional and remote centres of all states and territories, equates to physical invisibility across broader Australian (Altman

& Sanders, 2002). Smith (2012) identifies population density of non-Maori to greatly affect the threshold levels of culture and influence filtering into the primary institutions of the state. Minimum threshold levels of culture filtering into the institutions of the state, naturally impacts the tone and scope of educational policy, as well as the structure, outcomes, and priority of schooling in Aotearoa. In Australia, the state of play is almost identical. From Smith's (2012) work, it becomes clear the power to influence systems of education, while lacking the power of political representation as a minority is wrought with tension, and requires immense skill, insight, vigilance, perseverance, fluidity and tactics.

Smith (2012) asserts that a process of interrogation should form the beginning phase of any contemporary examination of Indigenous education. He urges Indigenous educators to interrogate policy and their shifting political contexts, so as to reveal the underlining assumptions interwoven within policy rhetoric. While his work emerges from Aotearoa, key interrogation points are re-stated below, as I believe they shift and share relevance with the Australian context:

1. To interrogate the assumption that policy reform is inherently good, is in the best interests of those to be reformed and will inevitably lead to better outcomes (Smith, 2012, p. 73).
2. To interrogate the assumption that education is an innate benefit and plays a central role in affecting broader social reform. Therefore, solving the education crisis correlates to solving wider social problems (Smith, 2012, p. 74).
3. To interrogate the scope of policy reform vis-à-vis its ability to target both the overt and covert influencers of disadvantage. Consequently, does the policy target only the surface level disparities within education, ignoring the deeper layers of systemic ideology and power relations? (Smith, 2012, p. 74).

In Smith's first recommendation, he urges for the act of policy reform itself to be interrogated. In this directive, the essential 'goodness' of policy and reform is called into question, urging Indigenous peoples to assess the utility of policy's scope; i.e., the overall purpose of the intervention, alongside the soundness of the logic underpinning the design, implementation and evaluation. Such an assessment would enable the ability to penetrate the surface layer façade of discourse and narrative, so as to reveal the deeper layers of actual intent and purpose. When considering Smith's first recommendation in relation to my ecological map of Indigenous underachievement, it is worth remembering that despite government rhetoric, the narrowness CTG's priority areas and the NRs' inclination toward marketisation and

standardisation mean that these policy shifts are deeper, strategic functions vital to the broader political apparatus. Therefore, hypervigilance toward policy and policy reform in a continuing state of political war is vital.

In Smith's second recommendation, he urges Indigenous peoples to interrogate the essential 'goodness' of education, in parallel to the actual scope of education's ability to be impactful in redressing broader societal disparity. In this directive, education and schooling itself is questioned, alongside a more nuanced critique which seeks to decentre the privileging of Westernised education within the third and fourth worlds. Poignantly, it can be inferred that Smith urges for the demystification of both the location of Australian education within coloniality's broader system, but also questioning the ability of education to cure the Indigenous world of its intergenerational legacies of trauma and social dysfunction. When considering Smith's second recommendation in relation to my ecological map of Indigenous underachievement, one can recognise that within the program logic of the CTG framework, five (direct or in-direct) of the seven priority areas are education-centric, and the NRs themselves are wholly education-centric. This marks a clarion call for Indigenous peoples to deeply reconsider their engagement with Australian education in the long term. This awareness interconnects with earlier statements directed toward the necessity to establish and regulate our own sovereignty-led IEJ.

In Smith's third recommendation, he urges Indigenous peoples to interrogate the scope of policy reform. In this directive, Smith reveals the essential structure of policy to be one-dimensional, inferring policy contains an embedded historical value, which usually follows from, and leads toward, overt influencers of disadvantage, which ignore deeper layers of systemic ideology and power relations. In this subterfuge, there exists a sense of obscurity or incomprehensibility for the casual observer, which hides influencers of disadvantage (i.e., Foucault's aforementioned concept of the logic of strategies section 4.8). When considering Smith's third recommendation in relation to my ecological map of Indigenous underachievement, embedded within the scope of policy reform is the existence of surface layers of discourse serving to create a positive public relations image, interlinked to deeper layers of intent interwoven into the sinew of policy. Therefore, inverting the continuing state of Indigenous underachievement begins first with properly locating policy within its political ecology and then systematically deconstructing all layers of its construction and implementation.

The ability to interrogate policy and its interconnectedness with education and Indigenous peoples is vital in appraising CTG and the NRs in relation to my ecological map of Indigenous underachievement. This is because layers of action are interwoven into a policy's design, implementation, and evaluation which function to erode the Indigenous ability to self-determine. Smith's points intersect with Foucault's views internalised within CIC and allow the ability to further decipher the relationship my macro-timeline (i.e., where invasion and colonisation are used to mark the zero hour) shares with successive Australian governments, the contemporality of the Fourth World and conditional Australianism. Therefore, the state-policy-schooling axis functions to maintain an imbalanced, homeostatic power dynamic in a continuing milieu of political war.

I conclude this section by interlinking policy and schooling with power, after demonstrating how the creation, implementation, and reform of policy functions politically as parts of a war by other means (Foucault, 2004). The role of policy in the continuing state of Indigenous underachievement is pronounced, as despite significant policy reform across both the Indigenous social welfare and education sectors, Indigenous learning achievement in Australian schools has failed to advance en masse (to be discussed in detail in Chapter 7). Importantly, control, or even significant impact upon the policy design and implementation process to remedy underachievement at a systemic level, remains largely out of reach for the Indigenous collective. Unlike community consensus-based decision models, where all voices are used to shape community direction (see Liberman, 1990), governmental policy making involves only a select few, and many of which are not Indigenous (see Ballangarry, forthcoming). This inaccessibility is further constrained by my earlier observations in section 3.2 upon access to the academy and gaining the intellectual and social capital to be included within the upper echelons of the hierarchical model as advisory committees, bureaucrats or ministers to shape policy. However, despite the limitations of collective access, even if the policy shaping landscape was open, it would still be redundant, because the design and implementation process still functions within *dispositif*, regulated by Australian governments that are unwilling to share power.

6.6 Summary

Chapter 6 marked the beginning of Part 2 of my dissertation. This chapter commenced application of my MMTF, CIC, so as to engage my research question and its interrelationship with the three derivative research problems (aforementioned in sections 1.3, 1.4 and 1.5). Over

the course of Part 2, I map the ecology of Indigenous underachievement, by drawing out the strategic limitations of the Australian schooling model as a case study of the present. In Chapter 6, I discussed the influences of Australian policy upon continuing Indigenous underachievement, by investigating the intersections between CTG and NRs. From my analysis, I concluded policy, its implementation and reform, all function within dispositif as parts of a war by other means to further constrain the Indigenous ability to self-determine and stifle INB.

I began this chapter by revisiting key findings from Part 1. In my summary, I detailed how Indigenous underachievement is strategically tied to the regulation of the Indigenous polity. I then used CIC to examine the impact of education and Indigenous social welfare policy across the 15-year window of my micro-timeline (section 2.5.1). Using the micro-timeline to periodise my analysis, I discussed CTG and showed how this policy framework is guided by across government buy-in, and multi-sector alignment to redress ongoing Indigenous social limitations. Through the lens of CIC, it was revealed CTGs targets are designed to further centralise the paternalisation of the Indigenous polity and to co-opt Indigenous peoples to fulfil the agenda.

Next, I turned to examine the NRs and the policy-led changes brought into the Australian schooling system. These changes included a national curriculum, a standardised assessment program, a national website housing performance data and the creation of federal agencies as stewards in the space. It was revealed how the NRs emerged from the GFC and the desire to ensure Australia's education system was globally compatible. At the time of the roll out, it was shown educational researchers and teachers were sceptical and hesitant to adopt the direction set by the federal leadership model. Through the lens of CIC, NRs were shown to be interconnected to the internationalisation of Australian education, politics, the standardisation of schooling and the micro-focus upon literacy and numeracy, and this awareness was vital for my ecological map of Indigenous underachievement.

In the final section of this chapter, I used work from Smith (2012) and his insights upon educational policy and power to assess the axis of CTG and NRs across the Australian policy sector. Smith (2012) affirmed the need to interrogate policy relationships to education, so as to ascertain the ethics and capability of education to address systemic or social issues across a populace. A key inclusion for my ecological map of Indigenous underachievement, is the axis

of CTG and the NRs function as key elements in continuing Indigenous paternalisation through renewal of the DOAD, and thereby exist as strategic techniques of a continuing political war.

In Chapter 7 I build upon the insights of policy by discussing the role of standardised assessment in Australia's new school system.

Chapter 7: Surveying & Mapping Standardised Assessment

7.1 Introduction

Chapter 7 is the second section in my case study of the present. Throughout Part 2, I apply CIC to map the ecology of Indigenous underachievement, and Chapter 7 analyses the NAPLAN and its role in Australia's new school system across my micro-timeline of 2007–2021. I base my analysis of NAPLAN upon the issues revealed in Chapter 6, where I identified overlapping policies actioned to continue the paternalisation of the Indigenous fourth world. I concluded the policy process to function as a key strategy which renews the DOAD in the war by other means.

My mapping of standardised assessment will enable an understanding of how it operates within the ecology of coloniality's dispositif and more specifically, where it operates in the ecological system of schooling, what layer it occupies, and how it filters through subsequent layers to impact upon learners in classrooms. Analysis of standardised assessment centres school's function as an apparatus of surveillance for governments to regulate, assess and adapt the mechanisms of conditioning (i.e., the power over life, which offers selective access as a conditional Australian or denial of access via the DOAD) through annual comparisons of local, domestic, and international learner achievement data. I begin my discussion by revisiting the NRs in Australia's new schooling system. To contextualise the role and impact of NAPLAN across the sector, I discuss the role of standardised assessment across international educational jurisdictions. I use this perspective to introduce NAPLAN and its function as a summative assessment tool. As part of this discussion, I examine the impact of NAPLAN upon vulnerable and Indigenous learners, which leads to a discussion of the links I see between standardised assessment and coloniality's power over life. I conclude this chapter by drawing together the pertinent dimensions of NAPLAN and standardised assessment for my ecological map of Indigenous underachievement.

I begin first by revisiting the context surrounding the introduction of NRs and the unveiling of a national program of annual standardised assessment.

7.2 Standardised Assessment and the Internationalisation of Australian Schooling

A central part of the Rudd-led Labor government's reaction to the international economic downturns of the GFC was Australia's emerging presence on the world stage. The

Rudd government's responses were designed to keep Australia globally relevant and economically buoyant (Kayrooz & Parker, 2010) and included policies, bureaucratic mechanisms and stimulus packages designed to insulate Australia and futureproof it long term (Donnelly, 2012). This political milieu led Rudd's government toward sweeping national educational reform, centred upon raising minimum standards and aligning Australia's educational infrastructure—i.e., early childhood, primary and high schools, vocational education, and tertiary programs (see Buchanan et al., 2007; Ewing, 2012; Gonski et al., 2011; Jensen et al., 2013; Bradley et al., 2008). At the school level, Lingard (2010) labelled these changes as the 'New Reforms' (NRs), consisting of lead federal agencies, NAPLAN, the My School website, and a national curriculum.

In targeting minimum standards, educational reform centred upon elevating Australia to top five status by 2025 on the OECD educational survey: Program for International Student Achievement (PISA) (Kayrooz & Parker, 2010). Achieving top tier status was conveyed to be necessary so as to mitigate the economic impact of crashing markets and future projections upon digital information economies (Henderson, 2015). The globalisation of Australian educational standards was communicated to be necessary so as to insulate the domestic labour sector and mitigate the fallout from predicted skill deficits (Sellar & Lingard, 2018). Leech (2008, p. 7), in writing upon the political motivation to prioritise the globalisation of Australian educational standards, comments:

There seems to be some contention amongst political leaders and the community about whether students are achieving high enough literacy levels to prepare them to function effectively in society and the workforce. Data from the OECD Programme for International Students Assessment show that the problem for Australian students is that there is a significant gap between the highest and lowest levels of literacy achieved by students in any given age group.

From Leech, there is an intimation from sections of the policy landscape emphasising the connection between an asymmetrical schooling apparatus failing to back-fill significant gaps in literacy, and the prevalence of an unskilled domestic labour sector. Telling in Leech's evaluation is the "significant gap between the highest and lowest levels of literacy", and through extension of the view afforded by CIC, I am aware there exists systemic mechanisms inbuilt to deliberately stratify society through the power over life model. Importantly, ongoing Indigenous achievement in the present can be viewed to be a phenomenon that is in part symptomatic of the internationalisation of Australian educational standards, as the economic uncertainty of the GFC and projections about the future labour sector were argued to be the

primary catalysts for the implementation of the NRs. Via the ecological lens inbuilt into CIC, Indigenous learners and the phenomenon of underachievement located at the centre of my map can be seen to be influenced by the interconnection between macrosystem layers of a global-federal-state-local-individual edu-economic apparatus. In this chapter, I will focus upon the role standardised assessment plays across the global-federal-state-local-individual edu-economic apparatus in maintaining the “gap between high and low achievers” that Leech identifies and will use this as a basis to inform my ecological map of Indigenous underachievement.

Considering standardised literacy and numeracy assessment has become a central component in the Australian schooling system in the present, it is important to note that such testing is not isolated to the Australian context. Standardised assessment has been operating in the UK and the US for over 40 years, and over this period, countries around the world have increasingly adopted similar educational frameworks within their jurisdictions (OECD, 2012). Standardised assessment is valuable to governments, as testing regimes allow for the centralisation of educational monitoring, which in turn allows for the regulation and recalibration of learning outcomes in parallel to testing priorities (i.e., reading, maths and science). Having the ability to oversee population educational trends is valuable domestically; however, it also allows governments to compare domestic standards to global partner states, jurisdictions and school sectors.

Guiding the global comparability agenda have been the United Nations (UN) and the OECD. Both entities act as global regulators of progress and change through their monitoring and reporting cycles. International comparison is a key factor in monitoring and regulating global education policy through its ability to efficiently report learning trends of large populations over time (Masters, 2009, 2010). The worldwide comparability agenda enables the asking of questions particular to jurisdictional difference, such as, what are the markers of success/ failure and how can they be understood comparatively through the indicators of unique sector structure (e.g., gross domestic product, socio-economic demographics, language, and culture). Key testing tying Australian learning achievement into the global comparability domain are PISA and Trends in International Mathematics and Science Study (TIMSS).¹⁹ Given Australia’s policy-led shift toward the internationalisation of educational standards has

¹⁹ PISA is designed to test literacy across the three domains of reading, mathematics, science every four years while TIMSS tests maths and science trends in Years 4 and 8 students in a four-year cycle (Australian Council for Educational Research, 2019).

been the primary upheaval across my micro-timeline, and the basis for the genesis of NRs and an indirect focus for CTG, it is pertinent to have the capability to trace the influence the global (macrosystems) has upon the individual dimensions (meso/ micro/ centre systems) of Indigenous learning, particularly underachievement.

Discussion of Australian achievement vis-à-vis Indigenous underachievement using a global lens is important, as the Rudd government used elevation of Australia to top-five status by 2025 as the justification for sector-wide reform. Figure 29 represents the long decline of Australian standards, with a marked decline since the introduction of the NRs in 2008.

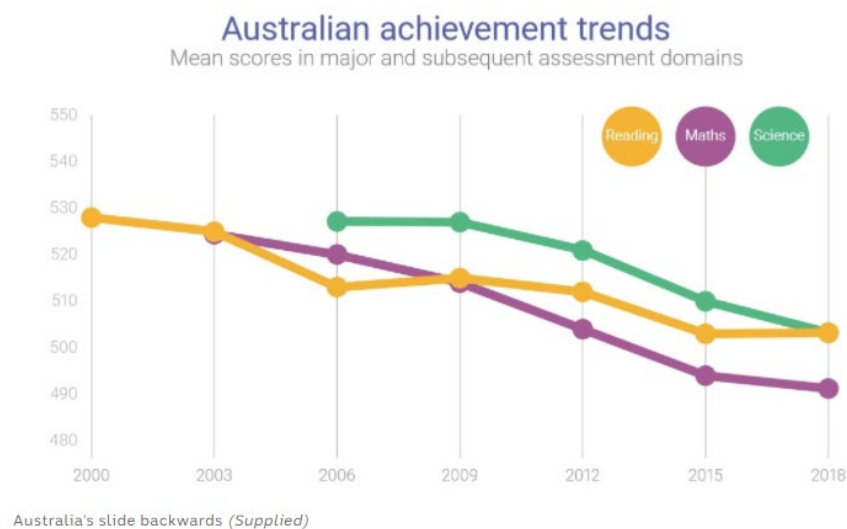


Figure 28. Summary of Australian performance in reading, maths and science (2000–18)
(Source: Duffy and Wiley, 2019).

In consideration of the standards of educational achievement prior to 2007, Rudd's government could be justified in the institution of the NRs. However, what is telling is the effect the NRs have had upon achievement over the past decade. In 2019, Duffy and Wiley reported:

The 2018 Programme for International Student Assessment (PISA) report found Australian students sat just slightly above the OECD average in maths literacy—its lowest level since the survey began. The students' scores for science also plummeted to their lowest level ever. As well as lagging well behind Chinese children in maths (3.5

years behind), the study also found Australian students had fallen more than a year behind their Singaporean counterparts in reading.

While Australian standards have been on parity with or above the US and the UK, other OECD jurisdictions, including South Korea and Germany, have made ‘rapid’ gains (Masters, 2016). Tellingly, in Figure 30, Australian standards are shown relative to the OECD average and, in most, their metrics are hovering either just above, below or on par with the average.



Figure 29. Snapshot of performance in reading, maths & science.

However, the fixation within the policy landscape for global ‘rank and comparison’ scales is questioned by Guglielmi and Brekke (2017), who dispute the rigour of data comparisons across international borders, particularly the strictures surrounding reliable and valid construct definitions within quantitative data sets. Guglielmi and Brekke (2017, p. 176) use ‘invariability difference’²⁰ to question the reliability of comparative analysis across international contexts given the range of contextual influences specific to jurisdictions:

Comparative international assessments of academic achievement consistently indicate that US students trail behind many peers, particularly those from East Asia, in math and

²⁰ ‘Invariability difference’ includes language factors, cultural nuances, distribution of resources and economic stability.

science.²¹ Traditional efforts to explain this finding have focused on identifying characteristics that might differentiate the United States from top-performing countries. Limitations of this ... include: the ecological fallacy of inferring individual-level relations from aggregate-level data, the context specificity of predictors ... and overreliance on simplistic methodological/analytic approaches.

From this understanding, it would appear that international ‘comparison and ranking’ systems, along with the weight of discussion that follows, should be layered with shades of grey. If standardised measures were used only as reporting tools which tracked the progress of individual countries over time, then the limitations of comparative agendas could be accounted for. However, what is revealing is the weight placed upon comparative agendas by policy actors, and the way they have been manipulated to reconceptualise the Australian schooling landscape.

The picture to emerge since the institution of the NRs is the Australian schooling system is producing regressing standards at the global level, and a consistent gap between high and low achieving students domestically (Leech, 2008, and the CTG education-centric targets aforementioned in section 6.3 The 15-Year Window: Closing the Gap). When considering the picture of Australia’s regressing global educational standards over the past decade, interlinked with its domestic achievement standards, a narrative which simply tells of the separation of low from high domestically, does not properly tell of the impact or the role the NRs fulfil within dispositif. However, it is important to note the regressing standards which have accelerated across the Australian education sector since 2008 are not isolated to the Australian context. Instead, regressing standards appear endemic to jurisdictions which have pursued nationalisation of minimum standards in literacy and numeracy, in parallel to high-stakes, standardised assessment programs; particularly for students from ethnic or minority backgrounds (Nichols et al., 2006). While the NRs are relatively new, the well-established standardised curriculums and testing programs in the UK and the US have been in operation for over forty years, and in this time have only ever produced regressing standards (Luke, 2011), along with concentrated curriculums, heavier leanings upon teacher-led instruction, and the reduced engagement and efficacy of students (see Dee & Jacob, 2011; Darling-Hammond, 2007; Watt, 2004).

²¹ Like the US, Australia too finds its placement behind higher ranking jurisdictions, particularly those in the Nordic and South-east Asian contexts. In a similar manner, Australia has focused upon comparative analysis with those contexts, looking to isolate factors of success.

When viewing the macrosystems layer of the edu-economic apparatus through CIC, NRs, and their international equivalents, appear to function as part of a ‘new agenda’ of global social engineering, given their recent appearance, relatively speaking, as a growing educational trend. Considering the Rudd government used the economic instability of the GFC and future projections of Australia’s labour tied to emerging information economies as impetus to initiate the NRs, interlinked within this complex lies the meaning of the ‘new’ social engineering agenda. Therefore, it is vital for my ecological map of Indigenous underachievement to grapple with the macrosystems layer of the edu-economic apparatus, as domestic Indigenous achievement is interlinked with the global regression of Australian education standards and the subsequent role standardised measurement and reporting fulfils within dispositif.

To further layer my ecological map of Indigenous underachievement, the following section is used to examine the role of standardised assessment in NRs, so as to understand where it operates within the ecological system of coloniality, and to locate its spaces of influence across the internalised ecology of the Australian schooling system.

7.3 NAPLAN in Focus

Standardised assessment in the NRs is defined as NAPLAN. NAPLAN is a high-stakes, standardised summative assessment testing tool which occurs over two days in schools across Australia, and is designed to evaluate the alignment, effectiveness, and improvement of Australia’s policy-led internationalised educational standards. High stakes testing programs such as NAPLAN are used to regulate entry to elite schools, university, entry-level labour roles and to determine scholarship allocations. Standardised assessment as a summative (culminating) tool is used to measure and report upon participant ability against a set of minimum standards (usually year level or ability specific; e.g., driving and spelling tests) (Thompson & Harbaugh, 2012, 2013). Streitenberger and Irby (2018, p. 24) outline the function of summative assessments:

Teachers give summative assessments periodically to determine what students know and do not know at a particular time. Summative assessments often are associated with standardised tests such as state assessments, but they are also used in, and are an important part of classroom programs.

Standardised assessments have a range of functionality, which in NAPLAN is interlinked with a high stakes component for its cost-effectiveness for measuring and comparing population cohorts across large geographical contexts.

The standardised, summative structure of NAPLAN is valued to Australian governments as it allows for the measurement of large groups of learners vis-à-vis a shared curriculum, national level-specific standards and is comparable across domestic jurisdictions. However, NAPLAN differs in its high-stakes value, as students are not the direct focus of measurement; instead, NAPLAN is used by the policy landscape to gauge the performance of schools via student achievement (Hogan, 2016). As a tool to enhance learning outcomes for students, the summative assessment aspect, more so than the high stakes dimension, is the only feature which could potentially hold value for teachers in classrooms.

Since the introduction of NAPLAN, assessment and the role of comparable achievement data have become normalised in the Australian school sector (Thompson & Cook, 2014); however, educationalists are divided over the centralisation of data enabling learner growth. In this time, the direction of the Australian schooling sector has been the focus of a groundswell of commentary. In the first year after NAPLAN's introduction, Davidson (2009) published "NAPLAN or Napalm?" which posed concerns questioning the ability of achievement data to better inform teaching and learner growth. In an article about large scale testing, Cook (2010, p. 13) captured its impersonal nature: "Parents across Australia received standard reports indicating their children's achievement levels assessed according to common criteria ... [however] these reports did not give diagnostic or detailed information on the results". Caust (2010, p. 7) also expressed concern over the disconnect between the test and its effect upon the classroom, commenting, "testing is a process detached from the needs of classroom teachers and given the time for results to be returned, unhelpful in timely decision making".

Timing is a crucial issue for teachers, as lesson sequencing is delicately managed by the teacher, part of an organic synergy vital to learner growth in the classroom. To Caust's (2010) point, for NAPLAN to have utility as a summative assessment, the results of testing need to be communicated to administrations and teachers in real time, or close to it. Considering, the general time for return of results is a 4–6-month window²² (Lingard & McGregor, 2014), solving the slow return of results remains one of the key limitations preventing NAPLAN from positively affecting teaching utility. In leading work from Black

²² In 2020 and 2021, the test moved online to increase accessibility, usability and decrease the window of return time. The 2021 preliminary results are available on the ACARA website, and the full results will be available by December 2021 and by March of 2022 these results will be communicated on the My School website (Tudge, 2021).

and Wiliam (1998, 2003) upon the role of assessment in teaching, outline assessment is only useful if it contributes to the learning of students. The fact that NAPLAN testing has entered its second decade and the yet to be remedied limitation of timely return of results remains ongoing is a revealing insight into the role of the test within dispositif. Understanding NAPLAN is not directly linked to the classroom as a metric to enhance learning is an important inclusion in my ecological map of Indigenous underachievement.

Notwithstanding the impediment of time, there has also been an observed personal toll upon students and teachers when preparing for and participating in NAPLAN. Work by Nettleship (2015) found high levels of stress to surround all throughout the preparation and testing phases of the NAPLAN cycle. In describing the multiplicity of stress, Howell (2016, p. 3) wrote, “Experiences fall within a unique matrices of cultural, social and personal contexts, positioned at particular intersections of global-national-local policy frameworks”. Nettleship (2015) links this emotive context to the high-stakes value, which has resulted in considerable disruption to the teaching structures underlying curriculum alignment, formative assessments and classroom routine. Uncertainty surrounding the purpose of the test and conflicting information from multiple sources has led to a mix of emotions and confusion in teachers and students, as Howell (2016, p. 2) explains:

This [test conditions intermixed with uncertainty] engendered negative emotional responses, with anxiety most common... For children with psychological disabilities this resulted in meltdowns and outbursts, occasioning negative experiences which resulted in alienation from teachers and their peers.

In objectively placing NAPLAN’s issues of time, disruption, and uncertainty aside, summative-standardised assessments do have a role in classrooms. Perso (2009, p. 14) recognises, “These tests do have their value and cannot be ignored... [as] they tell a great deal about students learning”. Further, O’Grady (2010, p. 38) recognises:

...the website [My School] only uses NAPLAN information as a measure, this is just one measure of academic performance – when combined with other data such as a community’s socio economic status and ethnic backgrounds- it gives the public a chance to understand the variety and complexity that can exist in schools.

Interestingly, educationalists recognise the value a testing program like NAPLAN could have, if it was a test administered as a metric to further enable schools and teachers, and not as a tool designed as a barometer for the policy landscape. Upon this contention, Cook (2010, p. 13) was to reflect:

When data on the performance of individual students, classes, schools and systems positively affect the quality of classroom teaching, school practice and public policy, it is truly working as a robust accountability mechanism.

What is clear from PISA and TIMMS tracking over the decade since the introductions of the NRs, is Australia's educational achievement standards have dramatically fallen, therefore, the robust accountability mechanism Cook (2010) describes has not materialised in the Australian context. What the above commentary demonstrates, is despite the limitations of NAPLAN, educationalists recognise the necessity of good assessment techniques for classrooms. NAPLAN could have a positive effect on the classroom, if it could, in some way divorce, the relationship it shares with policy, funding, and school rating.

This insight is intriguing, as through the lens of CIC, the Australian schooling system and the role it serves—offering conditional Australianism for some while denying access for most through the DOAD—is grounds enough to persuade Indigenous peoples to reconsider inclusion within its spaces. Considering, the data and commentary both affirm the dysfunction of NAPLAN within the NRs, it becomes essential Indigenous communities seriously consider alternative avenues of education for our young.

7.3.1 NAPLAN: Low-Achieving, Vulnerable Learners

Overall, the picture to emerge from 11 years of NAPLAN testing indicates some students continue to do well, while others do not, and the identified gap has remained constant (Rose et al., 2020). Generally, those who do well have English as their first language, are economically stable, and share commonalities with Australia and its values (Ford, 2013). For those who do not, generally speak a language other than English as their primary language, have low socio-economic circumstances, and are distanced, through their own cultural capital, from Australia and its values (Cumming et al., 2015; Cumming et al., 2011). Sadly, the largely unrecognised underbelly of the NAPLAN–NRs axis is the racialised, socioeconomic limitations which significantly undermines equitable testing conditions for all learners (Rezai-Rashti & Lingard, 2021). Further still, the inequity of race, ethnicity and socioeconomics have an osmotic effect upon schools and teachers who are tasked with meeting the government set minimum standards of literacy and numeracy for learners systemically limited through the protocols of NAPLAN measurement.

Intermixed with the consequences of anxiety, misinformation, and ethics of NAPLAN discussed above, schools located within unique geo-specific contexts—where higher

concentrations of race, ethnicity and low socioeconomics are concentrated—there is evidence of heavy literacy, numeracy and test preparation learning programs (i.e., narrow curriculums) (see Thompson & Harbaugh, 2013; Thompson, 2014; Klenowski & Wyatt-Smith, 2012). Narrow curriculums were predicted soon after the unveiling of the NRs, with voices from the sector inferring narrowing of curriculums would ensue due to fears held by schools relative to the performance-funding axis built into the program logic of the NAPLAN agenda (see Ladwig, 2010; Cumming et al., 2011; Fogarty, 2011; Cooper et al., 2010; Hardy, 2015). Informing these predictions were the following long-standing systemic limitations observed within the state school system:

- Natural lag or adjustment to the emerging national curriculum (Savage & O'Connor, 2019)
- Already overcrowded curriculums (Zyngier, 2014)
- Limited resource allocation across the public sector (Gonski et al., 2011)
- Lack of experience and acumen of teachers (Weldon, 2016)
- Lack of continuity of experienced teachers in fixed school locations (Brasche & Harrington, 2012)
- Inability of teachers to properly manage differentiation in classrooms (Mills et al., 2014)
- Diverse learning abilities of students (Connell et al., 2020)

Based upon these unresolved factors, educationalists foresaw the financial ransoming of achievement would have a detrimental effect upon schools, teachers and learners in contexts containing more systemic limitations. Unfortunately, this narrowing effect has been concentrated in schools with higher proportions of low-achieving learners (Mockler, 2014). Low achievers, according to the NAPLAN data, generally reflect students who are migrant or Indigenous, from low socio-economic families, have English as a second language, or learning disabilities, live remotely or infrequently attend school (e.g., are disengaged or transient from the school system) (Goss & Sonnemann, 2016).

A marked consequence of the high-stakes value of NAPLAN for teachers and administrators in contexts with an overconcentration of systemic limitations, has led to low-achieving learners becoming vulnerable to narrowing curriculums (Rose et al., 2020; Polesel et al., 2014). In the early years of the NAPLAN rollout, there was evidence of low achievers being managed through test preparation or being asked to stay away from school (Thompson

& Cook, 2014). While optional absences from school are not as common in the present or remain underreported, in general most vulnerable contexts micro-manage low achievers through exposure to intensive programs of literacy and numeracy (Thompson and Harbaugh, 2012). Narrowing has also reduced the ability of teachers to facilitate student-led pedagogical models (Hardy, 2015), and a hyper-focus upon literacy and numeracy has resulted in a progressive devaluing of the arts, philosophy, history, health, and physical education in selective geo-specific learning contexts (Klenowski & Wyatt-Smith, 2012).

In the management of low achievers through test preparation, a limiting sub-culture of teaching to the NAPLAN test has arisen (Thompson & Cook, 2014). This politically informed milieu of managing vulnerable learners has been identified to lead to conflicts within some socially aware teachers with strong ethical and professional values, with Nettleship (2015) revealing the exodus of many experienced teachers leaving the profession. Teaching to the test was identified to negatively impact student efficacy in classrooms, as Howell (2016, p. 3) notes:

...idiosyncratic format and test protocols result in disjuncture in the children's everyday experiences at school, including tasks and thinking skills required to complete them, [which] affected relationships within and between school and their communities.

Thompson and Harbaugh (2012) report teachers within vulnerable learning contexts perceived an overconcentration upon literacy and numeracy increases the likelihood of further disengagement from schooling. Further, they identified teachers within low- SES contexts self-reported the most impact from NAPLAN on their teaching, indicating strong perceptions of lowered motivation in learners, and a less inclusive learning environment (Thompson & Harbaugh, 2012). Howell (2016) fears that such learners might be less critically able and creative in the way they engage with society after schooling, all of which, when viewed through the lens of CIC, is prime fodder for the regulation of society through the power over life.

Contrary to the policy-led agenda of the internationalisation of Australia's educational standards, the NRs premised upon NAPLAN surveillance, has markedly denigrated general achievement and maintained a separation between low and high achieving learners. While this does not mean vulnerable learners have not experienced success or are immune to success, instead, the limitations I see when viewed through the lens of CIC is two-fold. First, are the strategic mechanisms inbuilt into the policy-led logic of the NRs, which operates through strategic coordination between the ecological layers of coloniality's edu-economic apparatus. More specifically, the ecology of this axis operates through the macro (global–federal–state–

policy axis), meso (federal–state–local–school axis), micro (school–based administration–head of department–senior/ junior teacher–teacher aide axis) and central systems (individual learners), to create deliberate fissures which undermine equitable educational opportunities for all learners. In this awareness, the anchor points of schooling’s role in the power over life model are revealed. Second, despite pockets of ‘success’ within vulnerable contexts, inevitably, success translates as terms of reference reified by the axis of conditional Australianism for ethnic or disengaged minorities, parallel to a contextualised, socio-cultural DOAD specifically tailored to constrict the minority group.

Through awareness engendered by CIC, I can decipher the current role and mechanisms schooling fulfils to strategically create learning conditions designed to stratify society through the power over life.

7.3.2 The Indigenous Context of NAPLAN

While the NRs have caused generalised complications for schools, teachers, and students, when viewed through the lens of CIC, the consequences of the NAPLAN effect for Indigenous learners have been strategic. In the Australian context, there remains an enduring gap between the highest and lowest achievers and disengaged Indigenous students have been situated in the lowest levels of achievement (see Figure 31).

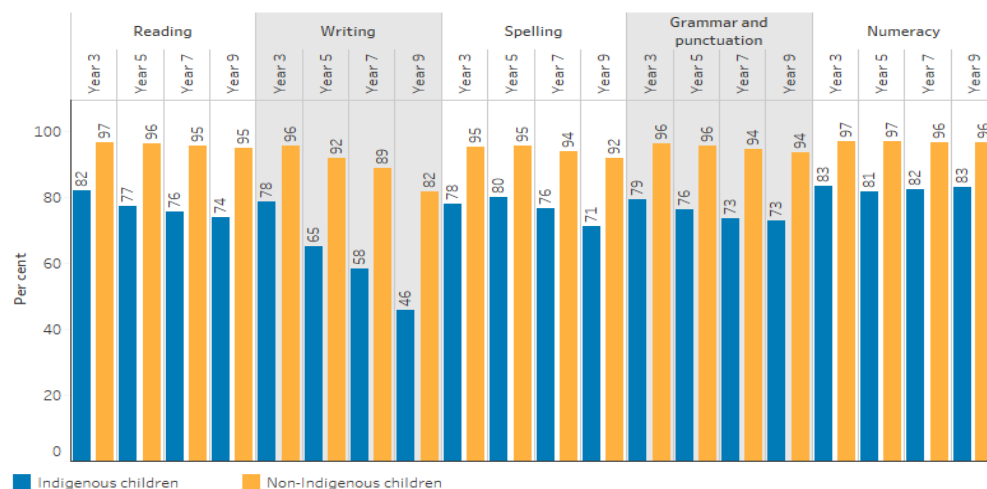


Figure 30. Indigenous achievement scaled beside non-Indigenous achievement across Years 3, 5, 7, & 9 of the 5 NAPLAN measurement domains (Source: AHMAC, 2017).

Already established above, Indigenous learners are generally grouped with other low-achieving, vulnerable learners; and are frequently subject to management through test teaching cultures and narrow curriculums (Angelo & Hudson, 2018; Dixon & Angelo, 2014). Exacerbating the relegation to narrow curriculums are the well-known constraints of one, some, or all of the following factors:

- Strength of Indigenous languages (Angelo, 2013b)
- Inadequate cultural content reflected in curriculum experiences (Lowe & Yunkaporta, 2018)
- Remoteness and disjointed continuity of teachers or teaching experiences (Jorgenson & Lowrie, 2018)
- Cycles of poverty (Baxter & Myers, 2016)
- Poor health (Gray & Beresford, 2008)
- Indifferent or inability of parent and community to support school attendance, complete homework or send their children away to boarding schools (Harrison, 2008)
- Sporadic or inconsistent engagement with school (attendance) (Dreise et al., 2016)
- Fractured or indifferent relationships with teachers (Santoro et al., 2011)
- A lack of enjoyment or motivation to learn in Australian classrooms (Sara, 2011)
- Inequitable access to resources, overcrowded classrooms or ineffective differentiation techniques (Foley et al., 2007)

If viewed through the lens of sector rhetoric, these factors present as indicators of disengagement and poor achievement to be overcome via policy, monitoring and, on the ground, advocacy by schools and teachers. Further, sector rhetoric affirms the complexity of negating the indicators of disengagement considering the diversity of the Indigenous experience across varied socio/cultural/economic and geographical contexts (aforementioned in sections 6.3.1 and 6.3.2 Criticism of CTG and the Educational Targets of CTG).

However, the cultural-specific constraints Indigenous learners face in Australian schools are symptomatic of coloniality, dispositive, their origins in invasion and continue in the present as theatres of a political war by other means (aforementioned in section 4.8 Layering Foucault). Therefore, the vulnerability to narrow curriculums and strategic surveillance through the CTG–NRs–NAPLAN axis entwines Indigenous learners within a continuing paternalisation, designed to stratify the Indigenous polity via select conditional Australianism, offset by large-scale denial, through the DOAD. Like the aforementioned limitations of low

achieving, vulnerable learners, the most prominent limitation for Indigenous children begins either with poverty, ill health, or marginalisation through language and culture.

While poverty and health align with the socioeconomic layers of the CTG framework, Angelo (2013a, p. 53) writes of the basic limitations of language as a “Profound problematic silence” embedded within the surveillance and regulation apparatus of CTG–NRs. As identified in section 7.3.1 (NAPLAN: Low-Achieving, Vulnerable Learners), those below the national minimum standards usually speak languages other than English, have low socioeconomic circumstances, and are distanced, from Australia and its values through unique/strong cultural capital (Cumming et al., 2015). Educationalists (Macqueen et al., 2019; Wigglesworth et al., 2011; Truscott & Malcom, 2010) identify the inequity of the NAPLAN testing protocol begins first for Indigenous learners via the emphasis upon Standard Australian English being a prerequisite for success. Such work identifies the unfair implications which stem from testing results, such as stigmatising Indigenous parents, communities and learners by schools and the leverage it gives governments to further the paternalisation of Indigenous peoples. Angelo (2013a) argues extrapolating from NAPLAN data should be invalid on the basis of language alone.

Over the 11 years of NAPLAN, the Indigenous achievement data shows infinitesimal collective improvement, while still maintaining a significant gap between other Australians (see Figure 32). In this tale of the data, Leech’s (2008) observations of a gap between high and low achievers remains consistent.

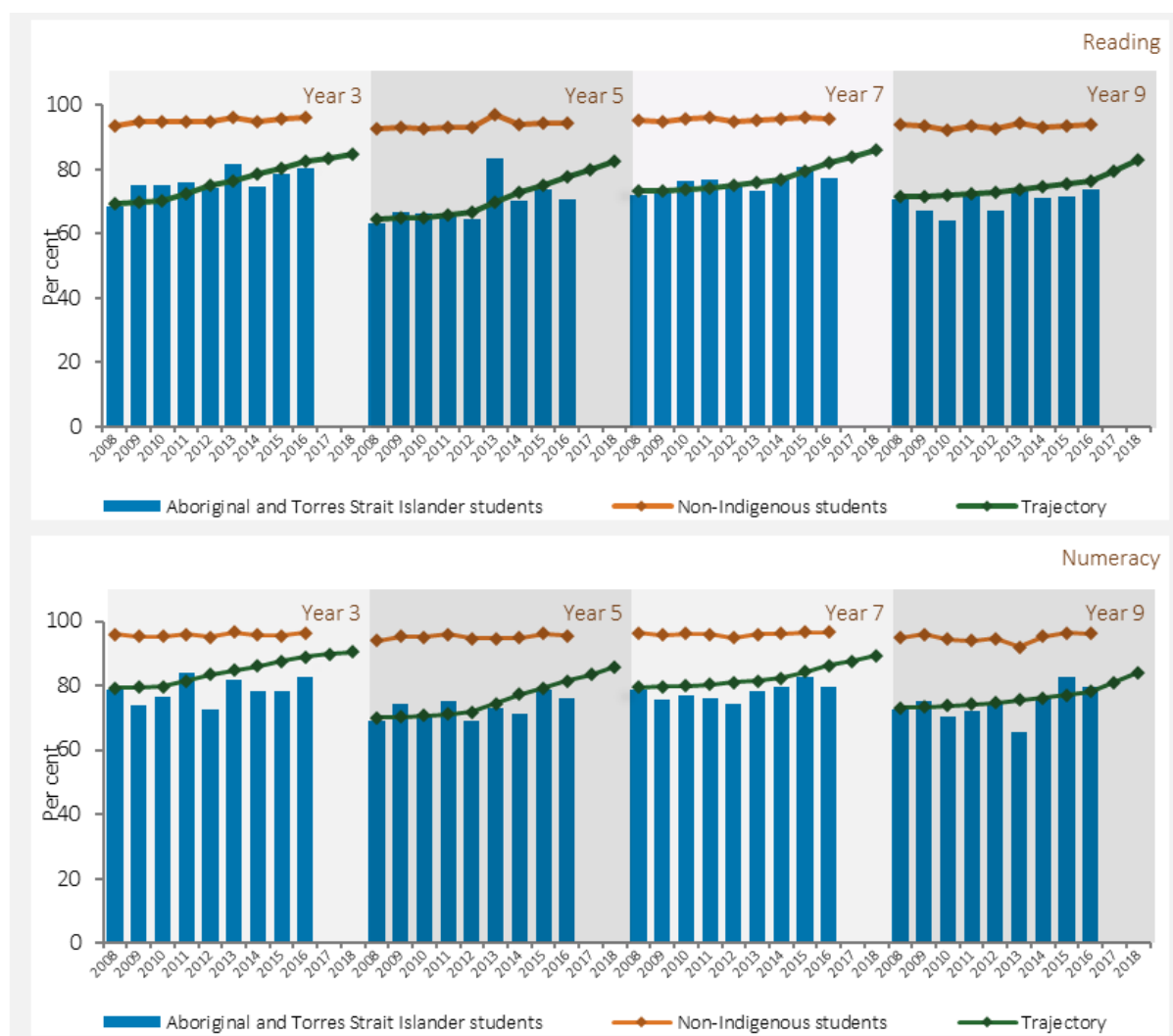


Figure 31. Indigenous and non-Indigenous achievement data from 2008–2018 (Source: AHMAC, 2017).

In commenting upon the Indigenous progress made in the past decade, De Carvalho (in Karp, 2021) notes optimistically, “the cumulative gains made by Indigenous students since 2008—at almost twice the rate of improvement for the general population—are especially pleasing”. In detail, he summarised:

Since 2008 Indigenous students have improved in reading (years 3, 5 and 7), spelling (years 3 and 5), grammar and punctuation (years 3 and 7), numeracy (years 5 and 9), and writing (year 3). In the past year, Indigenous students also improved in years 3 and 9 writing.

However, the optimism of De Carvalho can be rebuffed on a number of fronts. First, when the cumulative gains are viewed through the logic of the sector, Indigenous improvement

can simply mean there has been little movement across the measurement indicators for the general population. Second, cumulative gains over the decade still do not meet the CTG targets. Third, cumulative gains can translate as schools becoming more adept micro-managers of narrowing curriculums and strategic removal of disengaged or low-achieving learners from testing protocols.

In consideration of over a decade of CTG–NRs–NAPLAN surveillance and regulation of Indigenous learners, I return to Black & William’s (1998, 2003) observations, educational assessment is only of value if it increases learning and bridges to success. Therefore, the CTG–NRs–NAPLAN axis begs the question: if learning outcomes are not overtly visible, then continuation without adjustment would be illogical? In the absence of a transparent, across government evaluation, then it is reasonable to deduce, the CTG–NRs–NAPLAN axis adequately serve the function of power over life. In this awareness, my ecological map of Indigenous underachievement gains valuable insight into a key mechanism coloniality employs to stratify society, and the Indigenous collective, through schooling.

7.4 NAPLAN and the Power Over Life

Communicated in this chapter, has been the inability of the CTG–NRs–NAPLAN apparatus to translate into better learning outcomes for all Australians. Instead, the moving parts of this axis have been revealed to maintain a gap between high and low achievers. In further translating the function of this policy-led system via the lens of CIC, the interconnected layers of the edu-economic apparatus functions according to the stratification of society through the power over life. However, it functions via racially diverse and nuanced conditions to deliberately disenfranchise specific ethnic minorities or disengaged individuals/communities (e.g., all those whose life is cast as ‘abnormal’ to the ‘normalised’ values of Australianism, aforementioned in sections 1.3 and 4.8).

This is an important realisation for my ecology of Indigenous underachievement, as power over life, while it has specific operating terms of reference for Indigenous peoples, it does not only discriminate Indigenous peoples. Instead, the separator via power over life is individual utility within coloniality’s dispositif. This means, if one’s agency can be conditioned to reify coloniality’s power, then life—translated as subservient labour and consumerism which does not threaten the functionality of coloniality—has value, and is made to prosper enough, so living furthers coloniality’s grip on power.

I introduced schooling through Durkheim's (2013, 2014) idea of social engineering in Chapter 1, where I demonstrated that schooling is used to condition learners according to agendas determined by the government of the day. Moreover, schooling was shown to be a normalising platform where education is delivered incrementally, with learners exposed to the normalising influences of curriculum, pedagogy, assessment, and reporting over a learning journey, as a preparation process readying learners to enter the workforce. In extension of this view of schooling, via the function of the NRs–NAPLAN apparatus, fastidious monitoring and comparison is used for the coordination of governmental policy to guide key institutions, to fix human agency, and in parallel to CTG for Indigenous learners, further the DOAD. In this function, monitoring through schooling plays a vital role in conditioning some (Indigenous and non-Indigenous) learners for the labour sector, while systematically denying opportunities for the Indigenous collective to strategically self-organise (aforementioned in sections 1.1, 1.3 and 4.8).

I conclude this section by interlinking standardised assessment with the CTG–NRs axis as a deliberate tool in a continuing political war by other means. The role of standardised assessment as a barometer for the policy landscape is vital in maintaining the continuing state of Indigenous underachievement, as despite significant policy reform across both the Indigenous social welfare and education sectors, Indigenous learning achievement in Australian schools has failed to advance en masse. Like the lack of Indigenous access to shape the policy making process aforementioned in section 6.5 (Power and Policy: Making Sense of CTG and the NRs), so too is a similar lack of access necessary to shape the ecological layers of the edu-economic apparatus. Similarly, like my earlier observations in sections 3.2 and 6.4 (Tensions of Success, Failure, Capital and Field, and The 15-Year Window: The New Reforms), the intersections of lack of wholesale Indigenous access to quality schooling, the academy and gaining the intellectual and social capital to be included within the upper echelons of the hierarchal model, limits a consensus model approach to advocacy at the advisory, bureaucratic or ministerial levels. Such is the function of power over life that only a select Indigenous few gain access via quality and advanced education, and when channelled into dispositif as conditional Australians, they are strategically diluted, co-opted or fatigued in the function of their labour. Even if the Indigenous collective did attain greater access to the upper echelons of the hierarchical model, the advocacy process still functions within the terms of reference ascribed by coloniality's dispositif and the political war by other means. Therefore,

our agency, if inclined toward INB becomes redundant, or worse still, our labour is co-opted to reify coloniality's power.

7.5 Summary

Over Part 2, I have been mapping the ecology of Indigenous underachievement by drawing out the strategic limitations of the Australian schooling model, so as to decipher and make known its shaping effect upon Indigenous learners. This chapter has discussed the influence of NAPLAN on the Australian schooling sector, and has argued the strategic mechanisms inbuilt into the program logic of NRs operate strategically through coordination between the ecological layers of coloniality's edu-economic apparatus. Through the lens of CIC, it was revealed, the ecology of this apparatus symbiotically connects the macro (global–federal–state–policy axis), meso (federal–state–local–school axis), micro (school–based administration– head of department–senior/ junior teacher–teacher aide axis) and central systems (individual learners), to create deliberate fissures which undermine equitable educational opportunities for all learners. Similar to the collective lack of access to the policy shaping landscape, there exists also its likeness to shape the function and purpose of NAPLAN.

I began this chapter by revisiting the political context where Rudd's response to the GFC was influential in the emergence of NRs and NAPLAN. I then discussed the role of standardised assessment across international educational jurisdictions. From this discussion, I showed Australian achievement standards to have regressed since the introduction of the NRs and the phenomenon of regression to be shared by other international jurisdictions that have also pursued national curriculums and standardised literacy and numeracy testing. Internationalisation of the Australian context also revealed the limitations of comparisons of achievement standards across international borders. This entry point foregrounded the internationalisation aspect of Australian schooling, which is a missed dimension in the analysis of Indigenous underachievement in the Australian context.

I then introduced the function of NAPLAN as a summative assessment tool. As part of this focus, I discussed the impact of NAPLAN upon low-achieving and vulnerable learners across Australia's schooling sector, foregrounding how learners are micro-managed through test preparation and narrow curriculums. I then turned to centre the Indigenous-centric constrictions of NAPLAN, highlighting how micro-management and narrow curriculums are further compounded by one, some, or many of the common pressures Indigenous learners face

within Australian schools. I concluded this chapter by discussing the links between standardised assessment and power over life, demonstrating how measurement and reporting function as part of a strategic system of surveillance, monitoring the effectiveness of social engineering agendas located within schools.

In the next chapter, I examine the role of teachers in Australia's new schooling system, seeking to better understand how they can become nation building allies.

Chapter 8: Surveying & Mapping the Ecology of Teaching

8.1 Introduction

Chapter 8 is the final section in my case study of the present. Throughout Part 2, I have been applying CIC to map the ecology of Indigenous underachievement. Chapter 8 analyses the role of teachers in coloniality's edu-economic apparatus of dispositif and their operation across the meso and microsystems of this ecology. I analyse the role of the teacher through the lens of labour concomitant to the primary agendas and influences embedded within the sector. I base my analysis of teachers upon the issues revealed in Chapters 6 and 7, where I identified that overlapping policies (CTG-NRs) utilise the edu-economic apparatus to interconnect the macro (global–federal–state–policy axis), meso (federal–state–local–school axis), micro (school-based administration–head of department–senior/ junior teacher–teacher aide axis) and central systems (individual learners), to undermine equitable educational opportunities for most learners. I concluded both policy and the edu-economic apparatus are interconnected to entrench power over life through the layers of schooling, as a strategic theatre in coloniality's political war by other means.

I begin Chapter 8 by mapping coloniality's teaching workforce, charting its growth, trends, and issues to gain a broad view of how it balances the fragility of its domestic ecology. Next, I map the internationalisation of Australian teaching standards parallel to initial teacher education (ITE) to better understand how permeable the domestic sector is to global education agendas. I then use this foundation to examine how the domestic ecology orchestrates localisation of global education agendas to service the needs of Indigenous learners. I conclude this chapter by drawing together the pertinent dimensions of teaching within coloniality's edu-economic apparatus to plot the complexity of more Indigenous teachers entering the profession.

8.2 Coloniality's Teaching Workforce

Teacher distribution within coloniality's edu-economic apparatus is balanced by supply and demand (Weldon, 2015). In micro-economics, supply and demand is defined by Fernando (2021) to be “based on two separate ‘laws,’ the law of demand and the law of supply. The two laws interact to determine the actual market price and volume of goods on a market.” Within the supply and demand of teaching, factors such as the number of teachers currently in the sector and those in the pipeline, alongside birth rates, thresholds of current school-aged children, population density by geographic location, and predictive trends—estimating upward

or downward trajectories over time—are markers pertinent to balancing the schools–teachers–students axis.

Given the interconnectedness of thresholds, trends and projections within the laws of supply and demand, there is sector logic premised upon the need for comprehensive population vis-à-vis sector data to finely balance the ratio of students to teachers in the present and future. In 2020, the ABS’s school, teacher and student data summary reported:

- There are currently 4,006,974 students enrolled in 9,542 schools.
 - Teachers make up 68.1% of in-school full-time equivalent (FTE) staff.
 - The average student to teaching staff ratio for all schools is 13.5 students to one teacher.
- (ABS, 2021)

Weldon reported in 2015 that while school-aged children had been declining since 2001, growth was predicted to spike in Australia’s most populated states over the next five to ten years. Weldon (2015, p. 2) highlighted this predicted growth would likely result in the allocation of approximately 400 extra primary classes in Victoria (Vic.), New South Wales (NSW), Queensland (Qld) and Western Australia (WA). The ABS’s 2020 figures indeed confirmed Weldon’s projections, as student numbers increased overall by 1.5% from 2019 (58,163 students), with Qld (2.8%), Vic. (1.6%) and WA (1.5%) reporting among the highest annual growth rates in student enrolments (Figure 33).

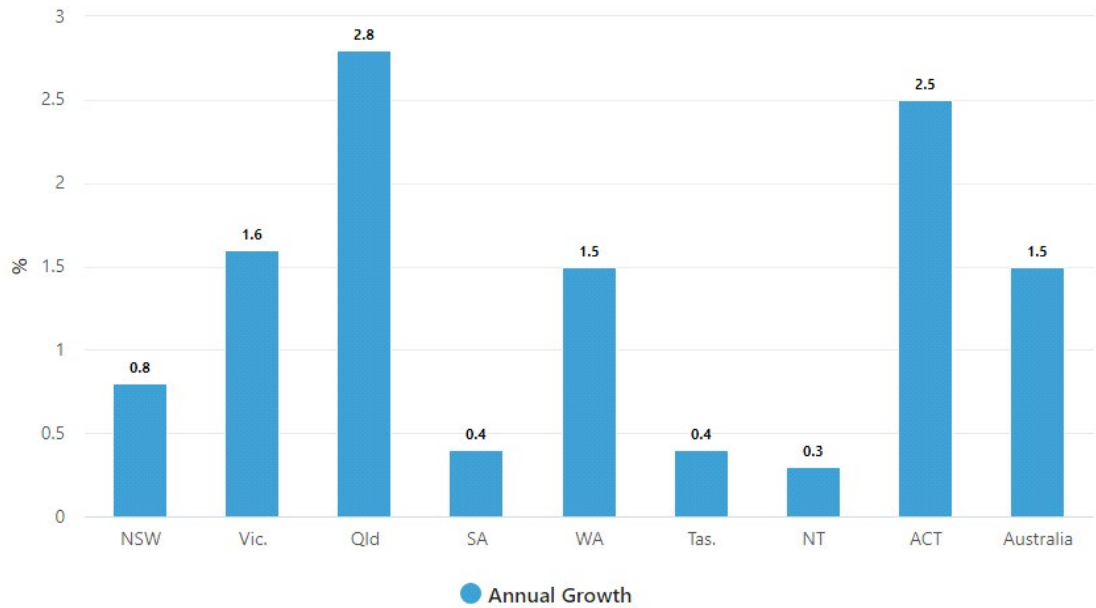


Figure 32. Annual growth rate in student enrolments by state and territory, 2019–20 (ABS, 2021).

To summarise the context of growth, Weldon’s foreseen 400 additional classes in 2015 were in reality much larger, with the ABS (2021) reporting in the 2019–20 period, Australia added an additional 39 schools (16 government, 17 independent and 6 Catholic). Queensland accounted for the largest increase, adding 15 schools, followed by WA with 11 schools. To further summarise the confluence of student population growth, Figure 34 illustrates the current numbers of students within each jurisdiction.

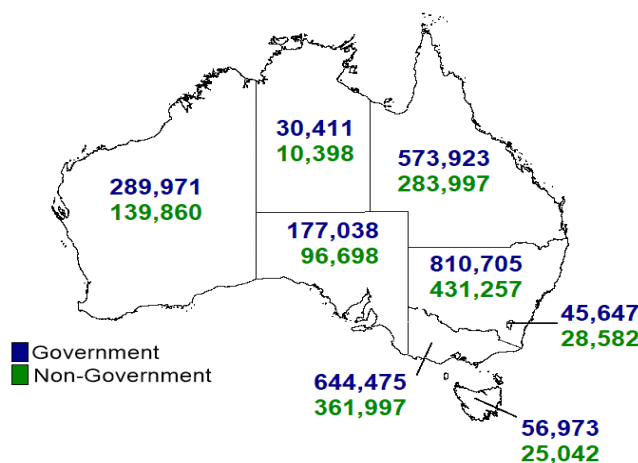


Figure 33. Student enrolment counts by state and territory and school affiliation, 2020 (ABS, 2020).

However, the dynamic of teacher representation is more complex than awareness of population trends, alongside aggregate numbers of students and schools. The pressures of supply and demand necessitate distinctions be made across the primary and secondary sectors, an understanding of the shift toward flexibility of appointments (full-time, part-time or contract-based), and the need to balance the influx of entering teachers with those exiting the profession. To better understand the current context of the teaching sector, the ABS (2021) reported there were 296,516 FTE teaching staff, with 152,281 in primary schools and 143,695 teachers in secondary schools.

In Australia, there is also a gender imbalance in the representation of teachers currently in the profession. The ABS reported that for the 2020 period, 212,985 were female (81.9%) and 83,532 (18.1%) were male (Figure 35).

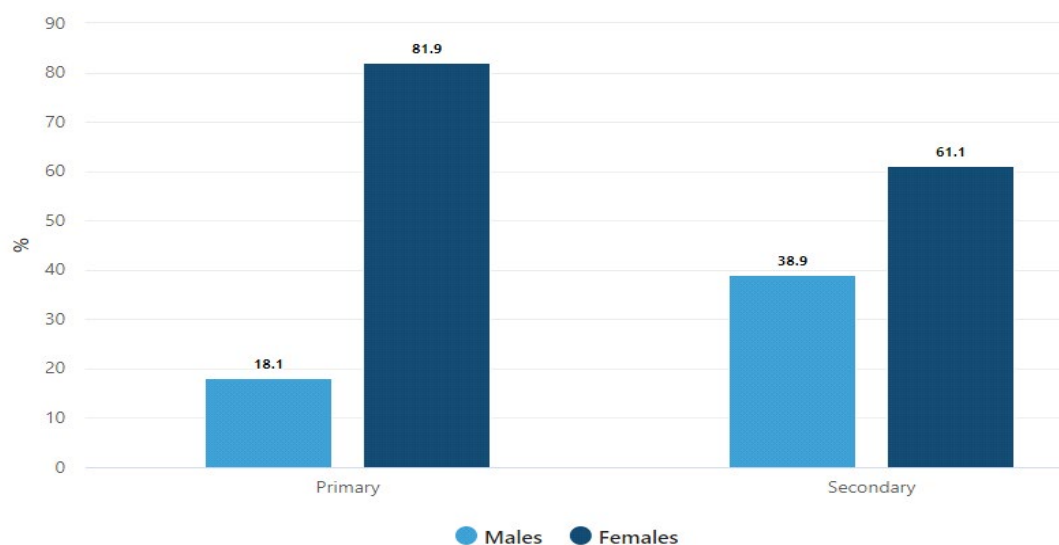


Figure 34. Proportion of full-time equivalent teaching staff by gender and school level, 2020 (ABS, 2021).

Differentiating upon the ratio of male teachers generally, there were higher proportions of male teachers in secondary schools (38.9%) than in primary schools (18.1%) (ABS, 2020). This trend was also found by Weldon in 2015, where he observed eight out of every 10 teachers were female, a trend at the time which had not changed for 10 years and remains today. Weldon further observed while more men were employed in secondary than primary schools, the distribution had shifted from 55% in 1981 to 42% in 2015. Again, the 2020 ABS data shows this trend has continued, with male representation falling to 38.8%. To add a further layer of

nuance to the high school sector, specific discipline areas tend to be dominated by one gender. Weldon reported in 2016 in the core discipline areas of English, Maths and the Sciences, the majority of positions were held by men, mostly above the age of 50 (e.g., 40% of Physics teachers were men above the age of 50).

Another layer of gender influencing the teaching sector is the demonstrated shift toward part-time work roles. Weldon (2015) highlighted a shift toward flexibility might be related to the high representation of female teachers within the sector and increasing industry support for teachers choosing to have children and remain in the workforce. Weldon (2015) also draws attention to the sector reflecting broader attitudes within society, where professionals are continuing to work beyond the statutory period of retirement. This trend has influenced older teachers remaining in the profession longer and, in some cases, shifting their mode of employment, often job-sharing FTE positions.

From the lens of CIC, the interconnectedness between the teaching sector and large-scale population trends demonstrates the Australian teacher workforce to be an ecological system within *dispositif*. As an ecology, the teaching sector is an organic landscape, fragile and reactive to shifts in population density, patterns of migration and trends toward longer lifecycles and post-retirement roles. Via CIC, the regulation of the sector through the *edu-economic apparatus of dispositif* is evident, hence the need for large-scale population data, alongside jurisdictional specificity to ensure school-based conditioning is proportional to projected population and factors of economic growth (e.g., labour and market). Understanding the Australian teacher workforce to be highly reactive to the ebbs and flows of supply and demand illustrates the delicate awareness that regulators require to ensure the sector remains vibrant in its ability to meet the demands of social engineering *vis-à-vis* stratification of society through power over life. This insight is an important contribution to my ecological map of Indigenous underachievement, as the interconnection between the ecological layers of coloniality's *edu-economic apparatus* are at once pointed but also organic. This translates as an awareness that teachers, like Indigenous learners, are subject to similar regulatory processes of operation within *dispositif*.

I now turn to chart Australia's ITE pathway so as to add another dimension to my ecological map.

8.3 Internationalisation of Australian Teaching Standards and Entry into the Teacher Workforce

Australian governments initiated the NRs to direct Australia on a pathway toward elevating globally measured achievement standards, and to close the longstanding domestic separation between high and low achievers (aforementioned in sections 6.4 The 15-Year Window: The New Reforms, and 7.3 NAPLAN in Focus). Since the introduction of the NRs, ITE remains a vital component in the domestic and international health of the Australian school sector. As part of the sector overhaul, the institution of the NRs included a domestic agenda of national school comparability, led by the formation of federal agencies (e.g., ACARA and AITSL) to instigate curriculum changes, ITE, and to implement NAPLAN. At the domestic level, ITE functions as part of the supply and demand equation discussed above, ensuring there is a constant flow of teachers into the sector.

Importantly, as discussed in section 7.2 (Standardised Assessment and the Internationalisation of Australian Schooling), the domestic schooling context is greatly shaped by the global layers of the edu-economic apparatus. When considered as an ecology, the interconnection of the chrono and macrosystem layers to the meso, micro and central systems of schooling become evident. Similarly, in mapping the ecology of teaching, it is evident the chrono/macrosystems nexus is greatly impactful upon ITE and teaching in the Australian context.

In writing upon the global landscape of minimum standards in literacy and numeracy, Auld et al. (2019) noted Western nations, such as the United Kingdom, Australia and the United States, have been looking beyond their own borders to guide educational policy. While it is hard to generalise across international borders given the nuances of each unique region—such as population, existing levels of education, culture, languages, social-welfare indicators, and so on (Cowen, 2014)—there remains a strong push to find the magic formula for creating a world-class education system (Auld & Morris, 2014). In this discourse of international policy borrowing, it is reasoned that features of international education systems can be transplanted inside domestic contexts, where they can be shaped to align with the contextual features of the jurisdiction (Morris, 2015).

In 2016, Masters identified key challenges facing Australian schooling. In his discussion, he drew from the global reform movement to contextualise gains made abroad in high-performing jurisdictions as possible solutions for Australia's continuing decline on the

OECD league tables (Masters, 2016). While data comparability between international jurisdictions was questioned in section 7.2 (Standardised Assessment and the Internationalisation of Australian Schooling), Masters (2016) engages with key systemic features which, if implemented in Australia, could reverse the trend of declining achievement standards. In Masters' (2016) comparisons, he found strong, clear, and consistent policy leadership was evident in all high-ranking jurisdictions. In most examples, he found policy to be the basis of deliberate sector alignment, which then filters down to a strategic elevation of the teaching profession across a jurisdiction. A key element he found in elevating the teaching profession was jurisdictional emphasis to attract high-achieving candidates into classrooms.

In such examples, ITE was a restricted entry pathway, where the lack of available places made entry competitive and candidate selection precise, enabling candidates to be drawn from the upper echelons of the achievement strata. For example, in Finland only 7% of teacher education course applicants in Helsinki were accepted in 2015 (Masters, 2016, p. 25), excluding some 1,400 candidates (in Crouch, 2015). In South Korea, teachers are drawn from the top 10% of graduates, while in Singapore, teachers are drawn from the top 30% of school leavers (Masters, 2016, p. 25). Importantly, Finland, South Korea, and Singapore have made very fast gains over the past decade, and have moved to the upper echelons of the OECD league tables (OECD, 2018). However, Masters (2016) also indicates raising entry levels must be paired with higher financial benefit for potential candidates. As he explains, without clear economic incentives, the pool of candidates would remain small, leaving the sector vulnerable and unable to balance the shifts of supply and demand (Masters, 2016). In international jurisdictions with competitive placement, the salaries of teachers are on par with those of medicine or law in Australia (Masters, 2016).

In addition to stringent selection processes and elite pay awards, Masters (2016) also draws attention to the interconnection between classroom-based research and practice. For example, Finland inculcates research as part of ITE, where candidates undertake “a five-year master’s degree for primary school teachers” (Crouch, 2015, para. 2). Crouch (2015, para. 14) further explains, “teacher education in Finland [...] aims to produce didacticians who can connect teaching interventions with sound evidence”. This highlights the rigour of the ITE pathway, reflecting that an ingrained culture of evidence-based, participatory action research becomes the basis of classroom practice. By raising the prestige of teaching with selective entry, elite pay awards, and a normalised culture of evidenced-based classroom practice,

teaching has become more attractive to potential candidates, and this has translated in rapid achievement gains across selected jurisdictions.

The Australian ITE sector is trending toward adoption of some of these key qualities. With the emergence of the NRs, it is obvious there has been clear and coordinated policy leadership influencing the direction of the sector and, as Lingard (2010) recognised years earlier, this was policy borrowing from abroad. In the 15-year window of my micro-timeline, policy has influenced a streamlining of the sector under a federal leadership model. However, absent is a strategic effort to rebrand and elevate the prestige of the profession. Writing during the advent of the NRs, Leigh and Ryan (2008, p. 42) drew attention to the relationship between teachers' salaries and declining teacher aptitude, stating:

Between 1983 and 2003, the average percentile rank of those entering teacher education fell from 74 to 61, while the average rank of new teachers fell from 70 to 62. One factor that seems to have changed substantially over this period is average teacher pay. Compared to non-teachers with a degree, average teacher pay fell substantially over the period 1983-2003. [...] We believe that both the fall in average teacher pay, and the rise in pay differentials in non-teaching occupations are responsible for the decline in the academic aptitude of new teachers over the past two decades.

In 2012, Leigh was to refine the earlier connection to aptitude and salary, noting, “A 1 percent rise in the salary of a starting teacher boosts the average aptitude of students entering teacher education courses by 0.6 percentile ranks” (p. 14). In 2019, Nolan and Sonneman, in writing for *The Conversation*, indicated entry level teachers are now paid comparatively well; however, the profession does not reward experience. To demonstrate their findings, they compared education with other professions and tracked wage increases of professionals aged 29 to 59, discovering that teaching remains only fractionally above workers without a bachelor qualification across the 40-year time scale (see Figure 36). Considering pay within teaching plateaus across the span of a career, for those high-achieving professionals or those seeking further remuneration for service, it is unlikely the teaching sector will realistically be able to retain their service.

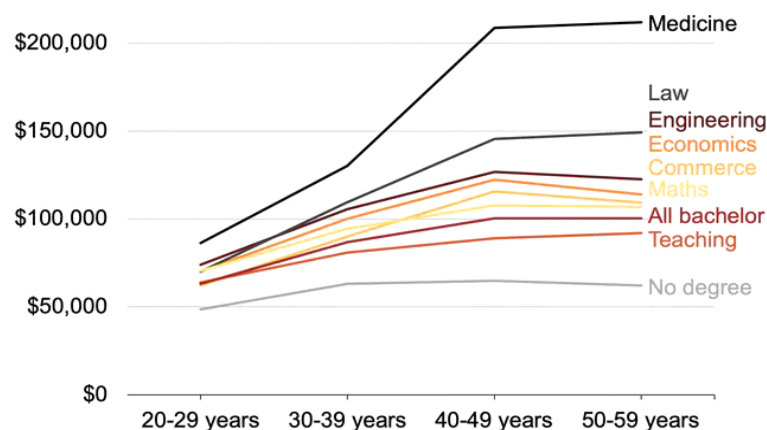


Figure 35. Median total yearly personal income of full-time workers holding a bachelor's degree, by field of study (source: Grattan Institute, 2019, p. 27).

Sonneman and Nolan (2019, para. 3) affirm, “Teacher pay matters. Most young people who did well at school are interested in becoming a teacher—but most of them are turned off by the big financial sacrifices teaching involves”. Therefore, financial remuneration is a serious limitation of the NRs, which significantly undermines the ability to attract and retain high-achieving candidates to the sector.

However, pay is only one aspect of the systemic features discussed by Masters (2016) of high-achieving international jurisdictions, another component is selective entry into ITE programs. At my home institution, entry into ITE requires an ATAR of 70, which is below entry level for Law (83) and well below entry level for Medicine (99.75). AITSL’s *ITE Data Report* (2019) indicated 70 to be the differentiation point between high- and low-achieving candidates.²³ To contextualise the 2020 ATAR average of 70, Weldon (2015) indicates that during the period 2005–2012 pre-service teaching courses were emerging from the mid to low ATAR range, and trending more toward accepting candidates with lower scores. Weldon (2015, p. 12) also highlights that in 2012, 29% of pre-service teachers were arriving directly from high school, and of those, 36% had an ATAR ranging from 51–70, compared with only 8% with a score above 90. AITSL’s teacher workforce data report (2020b, p. 19) indicates that since then, “the proportion of students with an ATAR greater than 70 has trended downward between 2006 and 2015”. Interestingly, rather than raising ATAR entry requirements as part

²³ In 2020, *The Educator* reported an ATAR of around 70 was the national average (more specifically, the overall median ATAR was 70.15—boys 68.7 and girls 71.3).

of the NRs, Australian ITE programs have continued to accept the national ATAR mean (i.e., 70) as the basis for entry.

While Australia has adopted some features of high-ranking international schooling systems, such as policy-led sector alignment and educational reform (i.e., the NRs), Australia is yet to reposition the relative value of the teacher, or the teaching profession. Missing from the Australian sector is selective entry into ITE, elite pay awards and a culture of classroom practice based upon evidence and action research. The implications of low–mid level ATAR candidates being exposed to classrooms driven by the internationalisation of minimum standards in literacy and numeracy is regressing international standards and a continuation of marked gaps between high and low achievers domestically. Without the ability to attract high-achieving candidates, alongside commensurate pay graduations, it is likely the regressing standards seen across the Australian sector over the past decade will become further normalised. While Australia’s pathway lags, there will remain significant implications for all learners, particularly those already identified as low achievers and at risk.

When viewed through the lens of CIC, selective adoption of sector-wide monitoring and standardised curriculums and assessments, in the absence of measures to elevate the quality of teachers entering the sector, is an important addition to my ecological map of Indigenous underachievement. Given that the edu-economic apparatus of dispositif functions to stratify society via power over life, undermining the teaching workforce with inadequate teachers is another systemic feature inbuilt to further reify coloniality. The admixture of middling ATAR standards with little awareness of evidence-based classroom practice, action research, and the Australian milieu of NAPLAN-inspired surveillance and narrowing curriculums is fertile soil for the continuing separation of high and low achievers. Again, considering the interconnection between schooling, qualifications and labour vis-à-vis consumerism within the edu-economic apparatus, it would appear the selective adoption of certain elements of international jurisdictions while ignoring other features is a strategic ploy within power over life. As I deduced in section 7.4 (NAPLAN and the Power over Life), the absence of an across-sector evaluation of the ITE sector reveals that the NRs in their present form are adequately meeting the needs of coloniality and power over life. This is an important realisation for Indigenous advocates and allies, as in addition to often repeated failings of the Australian schooling sector to meet the targets of CTG, it would appear that the sector itself functions in such a way to limit its own ability to provide quality education for all learners. Therefore, it would seem

illogical for Indigenous peoples to continue to willingly expose our children to such an inadequate system.

I now use this insight to chart the ITE sector to develop the skills and attitudes necessary to service the needs of Indigenous learners.

8.4 Servicing the Needs of Indigenous Learners: ACARA & APST

AITSL, a lead federal body formed in the NRs, is a primary regulator of ITE within coloniality's edu-economic apparatus. Interconnecting AITSL to ITE is the Australian curriculum and the Australian Professional Standards for Teachers (APST) (Figure 37).

Domains of teaching	Standards
Professional Knowledge	1. Know students and how they learn 2. Know the content and how to teach it
Professional Practice	3. Plan for and implement effective teaching and learning 4. Create and maintain supportive and safe learning environments 5. Assess, provide feedback and report on student learning
Professional Engagement	6. Engage in professional learning 7. Engage professionally with colleagues, parents/carers and the community

Figure 36. The three domains and seven standards of the APST (Source: AITSL, 2018).

The APST ascribe capabilities which reflect the multi-layered domain of teaching in the 21st century and comprise a matrix of seven standards, housed under three domains: Professional Knowledge, Professional Practice, and Professional Engagement. The APST govern the ITE sector, as Australian universities must ensure all courses offered within Bachelor of Education programs develop, nurture, and measure the seven standards and three domains. Subsequently, the APST are a vital component in the standardisation of teacher

ability, as they have guided the nationalisation of practice toward the agenda of elevating Australia on the OECD league tables and closing the domestic achievement gaps.

ACARA, another federal agency to emerge from the NRs, guides and regulates the implementation of the Australian national curriculum, the National Assessment Program and My School data. The Australian curriculum (p-10) consists of eight learning areas (English, Mathematics, Science, Health and Physical Education, Humanities and Social Sciences, Arts, Technologies and Languages); seven general capabilities (literacy, numeracy, ICT capability, critical and creative thinking, personal and social capability, intercultural understanding and ethical understanding); and three cross-curriculum priorities (Aboriginal and Torres Strait Islander histories and cultures, Asia and Australia's engagement with Asia, and sustainability) (Figure 38). Interestingly, ACARA develops the content and achievement standards for core senior pathway subjects; however, it allows state and territory education bodies to structure and determine how programs attend to the Australian curriculum content and achievement standards.

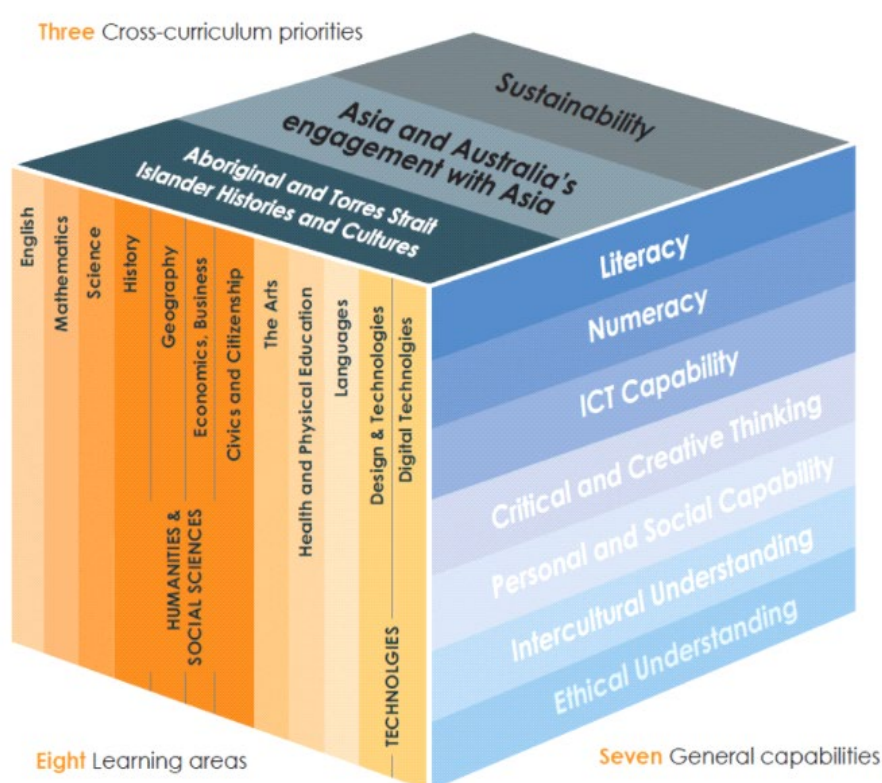


Figure 37. The Australian Curriculum's (P-10) eight learning areas, seven general capabilities and three cross-curriculum priorities (Source: ACARA, 2008).

From the ACARA and AITSL axes of leadership there emerges two core inclusions which are designed to impact Indigenous learners in Australian classrooms. The first is the cross-curriculum priority, referring to the Aboriginal and Torres Strait Islander histories and cultures, and the second is the APST Standards 1.4 and 2.4. AITSL's assessment criteria for Graduate Teacher Standards 1.4 & 2.4 outlines the purpose of including Indigenous-specific standards:

Focus Areas 1.4 and 2.4 aim to provide the best possible educational opportunities for Aboriginal people and Torres Strait Islander people, and to provide all Australians with knowledge and understandings about Aboriginal and Torres Strait Islander histories, cultures and languages that are accurate, culturally correct, and current. (AITSL, 2018, p. 4)

Together, these inclusions have centralised how pre-service teachers are prepared to attend to the Indigenous-centric dimensions of the cross-curricular priorities mentioned above. However, like the systemic limitations inbuilt into the teacher entry pathway discussed in section 8.3 (Internationalisation of Australian Teaching Standards and Entry into the Teacher Workforce), present also are clear limitations within the teacher training sector to properly address the Indigenous-centric content and acumen directives.

Moreton Robinson et al.'s (2012) report on teacher preparation for teaching *Aboriginal and Torres Strait Islander Students* surveyed 32 ITE programs across Australian universities. In this review, Moreton-Robinson et al. (2012) revealed a glaring lack of consensus across the ITE sector upon the requisite ingredients of a rigorous Indigenous-centric preparation program. Moreton Robinson et al. (2012) reported 207 Indigenous subjects were offered across the 32 ITE programs; however, it was not made clear, stated or otherwise, if Indigenous academics were conveners of these courses. In addition, it was reported there was a definitive lack of evidence which demonstrated or conveyed an impression of delivery methods based upon a decolonial framework. Instead, it was found Indigenous subjects were delivered, as Moreton-Robinson et al. (2012, p. 106) state, through a "pragmatic and descriptive approach to the teaching of Indigenous history and pedagogy". The research team also identified a consistent lack of detail informing choices made in relation to what scope, depth, and staggered amount of exposure to Indigenous Studies best translates into ethical classroom practice (e.g., confidence to embed Indigenous content, alongside acquisition of culturally nuanced strategies to build reciprocal coalitions with Indigenous communities). Therefore, the lack of meaningful cross-institutional discussion, consensus upon how many subjects should be included within

programs, who should teach, what these subjects should entail, or even at what increments in a four-year learning journey should pre-service teachers engage, demonstrates serious flaws within Australia's model of preparation.

To further consider the context of Moreton-Robinson et al.'s (2012) findings, the nuances of ITE study loads within higher education degree programs must also be considered. At present, ITE candidates are ushered through a 12-week examination of colonisation and its impact upon Indigenous learners. The current dilemma can be understood via the juxtaposition of surface learning versus deep, embodied learning (see Dolmans et al., 2016). At best, the current capacity of courses perhaps ignites a passion for ITE candidates to become self-directed in their Indigenous-centric growth as they exit a 12-week learning journey. At worst, the experience becomes compulsory 'cultural tourism', which further reifies the boundaries between non-Indigenous ITE candidates, Indigenous learners and the Australian schooling system (see Phillips & Lampert, 2012; Rhea & Russell, 2012). Given most semesters consist of four subjects over a 12-week study period, and each subject has an average of three assessment items, the tensions of surface learning and time are serious limitations.

In addition to the pressures of condensed learning windows are the stressors of tension, angst and power within Indigenous Studies classrooms (see McLaughlin & Whatman, 2008, 2011; Phillips, 2011). Anderson & Riley (2020) draw attention to the complexity of these emotively charged learning contexts, particularly the personal difficulties faced by Indigenous teachers within these courses. Indigenous Studies spaces are identified as sites of immense conflict, upheaval, and resistance, particularly when non-Indigenous students face unknown content, as well as issues of the displacement of power, re-evaluations of worldviews and the negotiations of sharing power (Townsend-Cross, 2018). As a further layer of complexity, this emotionally wrought and tension-based learning milieu is constrained by the student satisfaction dynamics inbuilt into Australian universities. In this climate, the user-pay, corporate models of higher education temper the exposure to meaningful and emotively charged Indigenous Studies courses, where students are given a platform to voice their concerns and observations upon content, the compulsory nature of these courses, and on the teachers themselves. The findings of Moreton-Robinson's et al.'s (2012) evaluation, in parallel to authors across the Indigenous Studies space, demonstrate the need for broad and progressive Indigenous-centric ITE preparation, which at present does not exist uniformly across the ITE sector. Among Moreton-Robinson's et al.'s (2012) recommendations was the need for "Core subjects covering history, inclusive teaching, Indigenous perspectives, pedagogy, teaching

practice, social cultural profiling, policy and practice, community engagement and self-reflection and cultural diversity” (p. 6). At the time, there was a recognised need for greater breadth in the field of preparedness, and the lack of national discussion and consensus across the ITE sector implied serious implications for Indigenous learner needs.

To gauge the growth of the sector since this evaluation in light of Australia’s regressing international achievement standards and the continuing gap between low and high achievers, I engage with AITSL’s 2020(a) national dialogue upon Indigenous cultural competency in the Australian teacher workforce. AITSL’s initiative called for national responses to a discussion paper introducing the need for the Australian teacher workforce to aspire toward cultural competence. The project leader, John Hattie, outlined the scope of the national submission process in the following way:

The responses received from the submission process, combined with national consultation undertaken during 2020, will inform key findings and recommendations to be presented and discussed at a National Dialogue in 2021. The National Dialogue will help us to collectively inform the design and development of resources and tools to better support teachers and school leaders to improve their cultural competency. (2020a, p. 3)

Considering the scope of the National Dialogue, as well as the initiative being driven by AITSL itself, the push toward cultural competency in the Australian workforce underscores the inadequacies of existing ITE.

As part of the formal submissions delivered to AITSL, the Australian College of Educators: Indigenous Education Special Interest Group (ACE: IESIG), of which I am part, tabled an extensive response. The ACE: IESIG identify as a national consortium, working collectively to extend the terms of reference of what it means to be an educator within Indigenous education. Given the group’s currency, diversity and national representation, their submission offers a unique insight into the current ability of ITE to attend to the Indigenous-centric requirements of the ACARA and AITSL axis. As part of their extensive submission, the ACE: IESIG (unpublished, p. 9) identified several challenges and barriers which currently undermine the development of a culturally competent teaching workforce. They can be summarised as follows:

- The systemic issues that underpin a Western colonial schooling model
- The use of minimalist definitions of competency and standardised models to measure compliance, which implies success if a minimum standard is attained

- The use of ‘competency’ suggests that once acquired, the learning journey has ended (i.e., the juxtaposition of surface-based learning vs. deep and lifelong commitments to professional development)
- A school system heavily premised upon Western science, neo-liberalism, globalisation, and the English language means that Indigenous knowledge, philosophies, logic, languages, culture, and histories are devalued
- Teachers have lowered expectations and biases influencing decision making about students, and an awareness that such attitudes play a role in self-fulfilling prophecy and stereotype threat.
- AITSL prioritises certain learning areas, such as the focus upon SAE, literacy, numeracy, and STEM over the past decade, which will continue to squeeze out Indigenous priorities in an already over-crowded Bachelor of Education preparation cycle and inside schools through the Australian curriculum
- The disjuncture between the fundamental need to live, teach, and learn local vs. the regulated and modulated pan, national, standardised policies, and systems of learning priorities embedded within partnerships between national agencies such as AITSL, state and territory education departments and universities
- Ongoing disconnection of university, research, and academics from Indigenous communities, Australian schools, and classrooms
- Institutional barriers that restrict ethical research with Indigenous communities, which takes time and ongoing consultation if done right, which is not always appreciated or allocated as part of university workloads

Furthermore, there is a fundamental need to pursue memoranda of understandings (MOUs) with traditional owners to establish accreditation and regulation systems where traditional owners guide, review and critique learning models, courses, content, and assessment practices used within universities and schools. These MOUs or Aboriginal educational consultants must not be symbolic or tokenistic genuflections to political correctness, but have real legislative powers to veto, sanction or disqualify universities and schools for inattention to the protocols of cultural immersion or for the use of culturally offensive or limiting materials and teaching practices. Reciprocal arrangements related to the ongoing ethical access of university and school to Aboriginal educational consultants are also needed (i.e., a standardised approach to the continuing funding, training, and support of Aboriginal educational consultants across all Australian states and territories).

Importantly, the failings of ITE identified by Moreton-Robinson et al. in 2012 have grown in the present to become the aforementioned challenges highlighted by the ACE: IESIG (unpublished). While the federal axes of ACARA and AITSL enact content and acumen related competencies to better service the needs of Indigenous learners. It is evident that said initiatives have yet to significantly enable the current schooling sector to meet the education-centric targets of CTG. Further still, said initiatives are yet to disrupt the permeance of the decade-long separation of high achievers from low across the domestic context.

In reality, the Indigenous-centric requirements of the ACARA–AITSL axes further complicates the role of teachers operating within an education milieu driven by monitoring and accountability vis-à-vis international achievement standards. The move toward the inclusion of Indigenous-centric parameters within the Australian schooling sector without a like restructure of the ITE pathway and its capability is a telling insight for my ecological map of Indigenous underachievement. When viewed through the lens of CIC, the Australian edu-economic apparatus is an ecological system, in that movement in one dimension will naturally cause movement in other dimensions. In reflection upon the large-scale changes the NRs have wrought across this system—given ecologies have been shown to be symbiotic, fragile and inclined toward balance through movement—it can be reasoned the system itself, over the course of the decade, has been working toward recalibration. If this logic is to be accepted, then the push toward the mandating of Indigenous-centric inclusions and competencies would place further stress upon teachers already operating within an ecology in flux. Naturally, this pressure would result in a lost in translation effect, given the underlying emphasis of the sector upon minimum standards in literacy in numeracy.

In this context is an example of Foucault's logic of strategies (aforementioned in section 4.8 Layering Foucault) as well as Smith's (2012) third interrogation point of policy within education (aforementioned in section 6.5 Policy and Power: Making Sense of Closing the Gap and the New Reforms), where surface rhetoric is designed to assuage agendas of social justice or political correctness. However, at the layer of intent are mechanisms instituted to reify coloniality and power over life. It may be the outcome of layering stress for teachers and Indigenous-centric mandates being lost in translation are simply unintended consequences of an ecology striving for balance. However, when appraising the Indigenous-centric mandates of the federal axis of ACARA and AITSL in parallel to the narrow scope of Indigenous Studies programs within universities through the lens of CIC, yet another inbuilt mechanism inscribed within the edu-economic apparatus is revealed. Like the other mechanisms already revealed, it

appears they function to strategically undermine INB via power over life, using education, credentialism and labour to stratify the Indigenous collective via conditional Australianism (utility) or the DOAD (recalcitrance and uselessness).

As the final layer in my analysis of teachers within the edu-economic apparatus of dispositif, I turn to investigate the role of Indigenous teachers within the sector.

8.5 More Indigenous Teachers?

To interconnect with the aforementioned discussion upon the value and status of teachers in high-ranking OECD jurisdictions, John Hattie's (2012) seminal work *Visible Learning*, demonstrates through effect size, that it is teachers who are the most important factor in student success. When considered in parallel to the middling ITE entry standards, as well as the inability of the ITE sector to adequately prepare teachers in relation to the Indigenous-centric mandates of the ACARA–AITSL axis, these pointed limitations have an osmotic effect upon Indigenous learners within dominant classrooms. While achievement, aptitude and research acumen are important characteristics, within Indigenous contexts, teachers also require additional professional qualities (see Riley & Pidgeon, 2019). Schott (2005) identifies teachers should have the ability to form quality relationships and to create accepting and safe learning environments. Santoro et al. (2011) affirm that competent teachers within Indigenous spaces also require the ability to reflexively nurture, buffer and insulate throughout curriculum encounters.

These culturally attuned nuances of quality teachers might be summarised as 'cultural care'. This realisation, however, is not new, nor is it a result of the sector-wide reforms over the past decade. Instead, these are reoccurring themes tirelessly asserted for many years and by many voices across the length and breadth of the sector (e.g., Gray & Beresford, 2008; De Plevitz, 2007; Mellor & Corrigan, 2004; Beresford et al., 2003). Therefore, if the current school sector and the ITE pathway are unable to nurture these qualities within teachers, it may be that the most efficient way to concentrate these qualities within Indigenous learning contexts is by increasing the critical mass of Indigenous teachers within the Australian school sector.

Again, Indigenous participation within schools is not a new phenomenon, as it has been the focus of advocacy across the sector since the 1970s. AITSL's 2021 edition on the impact of Aboriginal and Torres Strait Islander educators highlighted the value of Indigenous teachers working within Australian schools. In this summary, AITSL (2021, p. 3) recognised that

“Aboriginal and Torres Strait Islander educators play a significant role in the communities in which they live and work due to their deep understanding of the local context, languages, histories and cultures”. However, AITSL’s Teacher Workforce Pipeline Report (2020b, p. 12) made the vital observation that “Indigenous students are under-represented in the commencement ITE student cohort and have lower completion rates”. Here AITSL is unknowingly referencing the aforementioned ‘osmotic effect’. Osmosis here encapsulates the inability of the sector to meet the Indigenous centric mandates of the ACARA–AITSL axis (cultural care), interconnected to teachers emerging from the ATAR 70 range, and higher concentrations of test management/ narrow curriculums in school, which manifests as fewer Indigenous teachers transitioning into classrooms. This osmotic effect is an important realisation for my ecological map of Indigenous underachievement, for when viewed through the lens of CIC, this interconnection reveals how the edu-economic apparatus inscribes layers of intelligent, systemic design to stratify the Indigenous collective via power over life (i.e., conditional Australianism and the DOAD).

To contextualise the findings of AITSL’s 2020(b) report, it is worth considering the 2016 More Aboriginal and Torres Strait Islander Teacher Initiative (MATSITI) project which sought to increase Indigenous teacher representation in Australian schools. As part of this initiative, there was a deliberate emphasis upon working to attract and retain Indigenous teachers within the sector. In the final evaluation of the project, the MATSITI research team reported the number of Indigenous students in ITE programs increased from 1610 to 2459 between 2001 and 2014. Overall, the MATSITI evaluation (2016, p.vi) found:

- 75% of teachers were female
- 83% worked in classrooms as teachers
- 10% were in administration roles (e.g., 7% deputy principals, 3% principals)
- 57% worked in primary schools
- 32% worked in secondary schools
- 11% worked in combined primary/secondary schools
- 49% were employed in major cities, and 10% in remote or very remote areas.

To add currency to these figures, AITSL’s 2021 *Spotlight* edition reported, “there were 9,184 fully qualified and registered Aboriginal and Torres Strait Islander teachers, making up a little over 2% of the teaching population” (p. 4).

The AITSL and MATSITI data evidences the overall number of teachers increased, and that most teachers secured permanent, ongoing employment, which is a clear benefit to Indigenous learners in dominant Australian classrooms. Meaningful also in the report is that over half the Indigenous teachers work within primary schools (i.e., 57% in primary and 11% in combined primary and high school). This is vital as the primary school cycle contains two key transition points (Moyle, 2019; Krakouer, 2016). First is the transition from home to prep, and second is the transition from primary to high school. Indigenous representation in these spaces is important due to the ability of the Indigenous teacher to impart cultural care as a buffer to the uncertainty of unfamiliar structures, personnel and learning contexts, with cultural care further increasing the likelihood of smoother transitions and better retentions.

It is also meaningful that the critical mass of Indigenous teachers are employed in major cities, as more Indigenous teachers within these contexts theoretically should translate to better opportunities to provide cultural care to learners, given the majority of Indigenous learners are located within urban settings (aforementioned in section 1.4 Schooling and Its Effect upon Indigenous Learners). However, there remains an underrepresentation of Indigenous teachers in the regional and remote locations, which is problematic due to the increased levels of sporadic attendance, disengagement, and lower levels of student success that occur the further Indigenous learners are located from major cities (aforementioned also in section 1.4). This is an important realisation for my ecological map of Indigenous underachievement, as coloniality's power over life is contingent upon creating zones of participation within dispositif for Indigenous peoples to contribute to our own suppression of sovereignty-led INB (aforementioned in section 1.4 DOAD). Again, it is evident that layers of intelligent, systemic design function to stratify the Indigenous collective, allowing only for sporadic Indigenous representation at key stations in the schooling cycle (i.e., cities to remote, primary to secondary and classrooms to administration).

Strategies to increase Indigenous teacher representation in schools must also consider the demographic distribution of the Indigenous population. The issue which requires urgent attention is in some way future-proofing Indigenous cultural care as the disproportionately large young Indigenous population accesses schooling over the next decade (e.g., approximately 50% of the Indigenous population is under the age of 20) (Figure 39). Crucial to future projections of Indigenous representation are the same pressures of supply and demand (Weldon, 2015) aforementioned in section 8.2 (Coloniality's Workforce).

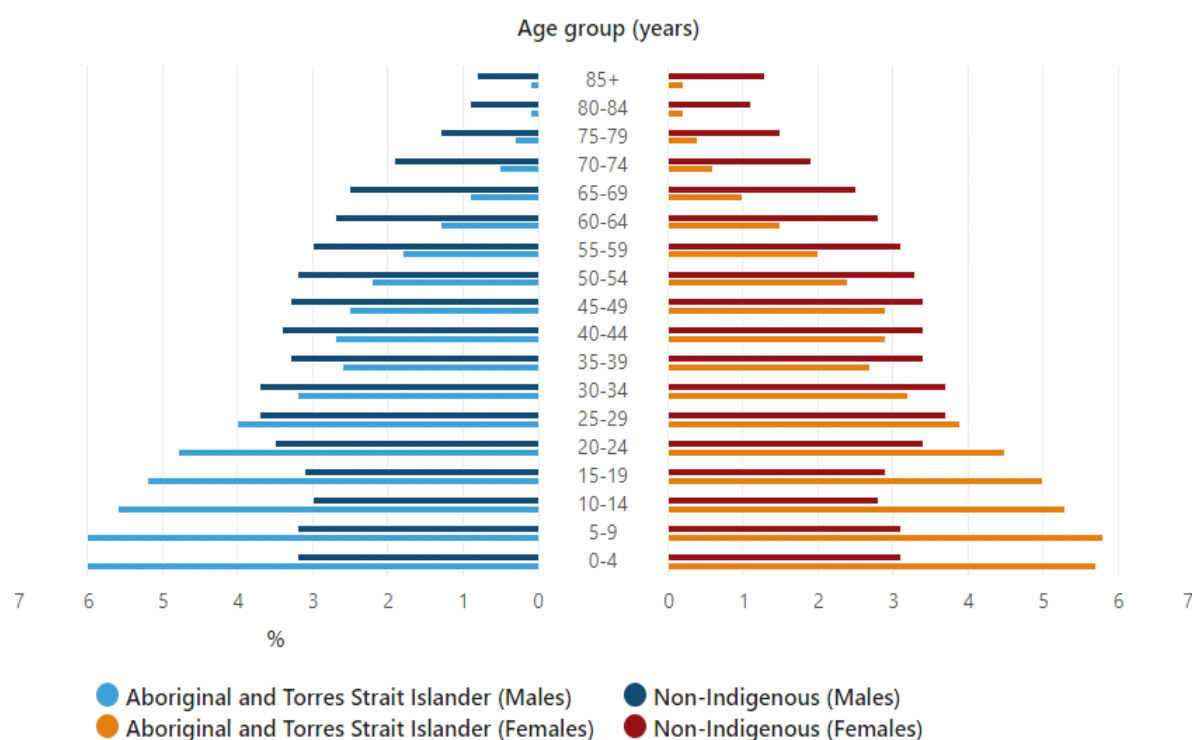


Figure 38. Indigenous and non-Indigenous population, as at 30 June 2016 (Source: ABS, 2021).

Considering the ratios of Indigenous peoples currently in the ITE sector and the teacher workforce, it would seem illogical there would be a critical mass of teachers available to service the exponential demands of cultural care. Perhaps, as the Indigenous population ages, and provided Australian schools are able to close achievement gaps and strengthen opportunities for Indigenous learners to complete school and ITE, then meeting the demands of cultural care might be attainable. However, the interconnectedness of coloniality's unwillingness to share power, in conjunction with a teaching sector unable to attract or retain high-achieving candidates, alongside the layering tensions of the NRs-NAPLAN test management is a concerning confluence of limitations. In the short term, targeting higher representations of Indigenous teachers inside the sector is misdirection, given the sheer disparity between the Indigenous and non-Indigenous populations and the current rates of school and ITE completion. When viewed through the lens of CIC, the rhetoric and stimulation of Indigenous teachers within the sector functions as part of Foucault's logic of strategies (aforementioned in section 4.8), and connects to the paradox of agency centred as one of the key tensions of this

dissertation (aforementioned in sections 1.1 Introduction, 1.5 Ineffectual Indigenous-Themed Education Research, and 2.2 The Complexity of Sight and Agency: Centralising Method).

Like the focus upon gender in section 8.2 (Coloniality’s Workforce), the representation of Indigenous teachers in Australian schools must also be considered through a gendered lens. Informing the context of gender representation within teaching is an underlying achievement disparity, where in 2018 Indigenous females were completing school at fractionally higher rates than Indigenous males (Figure 40).

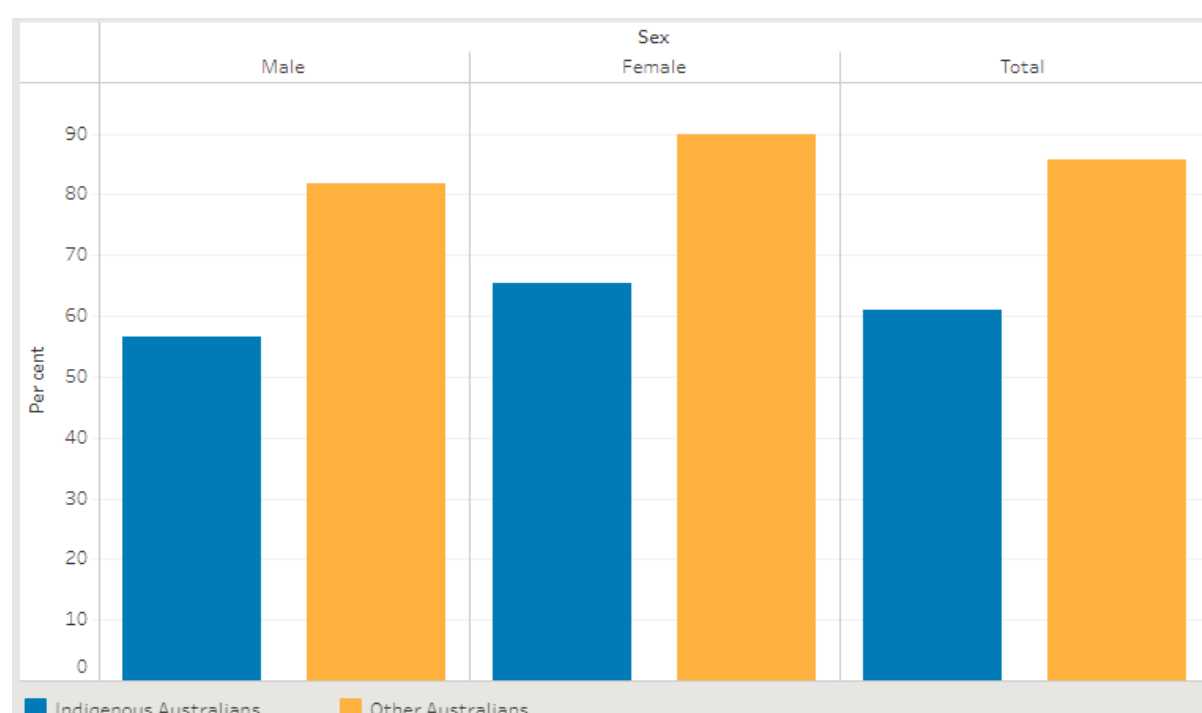


Figure 39. Student apparent retention and attainment rates, Year 7/8 to Year 12, by sex, as at 2018 (Source: AIHW, 2020).

While Indigenous female school completions are far from being commensurate with national levels for non-Indigenous females and still require urgent attention, too often missed is the continuing disengagement of Indigenous males. Morgan (2019), in writing upon the marked male disengagement from the Australian schooling system, detailed the alarming prevalence of a pipeline from school to incarceration. For example, the AIHW (2020) reports, “Of all Indigenous young people supervised [within the criminal justice system] on an average day in 2017–18, 80% were male.” Therefore, achievement disparity, school disengagement and

completion can be associated in some part to the existence of Indigenous support mechanisms capable of providing cultural care within school.

Through this logic, the higher representation of Indigenous females in teaching roles could be used in part to better understand the gender achievement disparity. The data shows an underrepresentation of Indigenous males as teachers; and given the need for young Indigenous males to find accessible and strong male role models (see Sikora & Biddle, 2015; Mander et al., 2015), layered with the high representations of male incarcerations, this dilemma requires attention. The complexity here stems from a need to break the perpetual cycle of Indigenous academic regress in school as a first step toward higher representations in ITE programs. Without the ability to transition Indigenous males through school and ITE, the reality of an increase in the supply of Indigenous male teachers to fulfil demand of cultural care is unlikely. Considering the Indigenous-centric ramifications of the NRs–NAPLAN axis, the retention, and completion rates for Indigenous males is also unlikely to dramatically improve.

This is a telling revelation for my ecological map of Indigenous underachievement, as power over life is contingent upon the stratification of society (i.e., through labour and consumerism). When considered through the lens of CIC, the edu-economic apparatus operationalises a filtering process designed to enhance opportunities for those deemed to have utility and suffocate opportunity for those without. Currently, it seems Indigenous females are better able to negotiate the dominant spaces of Australian schooling and ITE, and matriculate into schools.

The reality of increasing Indigenous teacher representation within the Australian schooling sector is complex. The data from the AITSL and MATSITI evaluations of the Indigenous teaching workforce demonstrates Indigenous teacher representation within the sector has trended toward increase over the past decade. However, the number of Indigenous candidates entering the ITE pipeline was shown to be below general ITE candidates, in addition to lower rates of completion. When the landscape of Indigenous teachers is viewed through the lens of CIC, it may be that Indigenous teachers are better able to provide cultural care within the dominant spaces of Australian schooling. However, like other ‘culturalisms’ this is diluted when functioning within the dominant power fields of coloniality’s dispositif (aforementioned in sections 1.3 DOAD, 5.2 Moving from the West Using the West, and 5.3 The Complexity of Indigenous Culturalisms as Sources of Agency in Scholarship). Of importance is to temper buoyancy of increasing numbers of Indigenous teachers within schools with an awareness that

coloniality is contingent upon providing selective zones of access for Indigenous peoples to participate in dispositif. Therefore, with selective access to dispositif, Indigenous peoples function as conditional Australians, while at the same time diluting INB and reifying coloniality (aforementioned in section 1.3 DOAD). Further, simply being attuned to the cultural particulars of care does not necessarily qualify Indigenous teachers to be ‘good’ teachers in the sense Hattie (2012) described as cultural care still needs to be implemented alongside the skills and acumen of the teaching sciences.

Considering the ITE sector is yet to raise entry standards or stipulate cultures of participatory action research or evidence-based practice, overturning Indigenous underachievement within the dominant Australian sector requires more than simply being Indigenous. Developing a critical mass of Indigenous teachers to supply increasing demand through the current school-to-ITE pathway is an immense challenge, which in turn will leave future Indigenous students within the system becoming exposed. When appraising the Indigenous-centric landscape of ITE and in-school practice, in parallel to the systemic structures of the edu-economic apparatus of dispositif through the lens of CIC, yet another inbuilt mechanism of limitation is revealed. I acknowledged the increasing role Indigenous teachers have come to play within schools; however, as I discussed in Chapter 5, simple participation does not necessarily mean systems of influence can be negated from the inside (see Bargallie, 2021) due to the prevailing conditions of obedience, authority and situational context inscribed within dispositif (see Milgram, 1963; Zimbardo et al., 1971).

Like the other mechanisms already revealed, teacher function is strategic and intelligently designed to stratify the Indigenous collective via conditional Australianism and the DOAD. It is teachers who guide the development of appropriate standards of learner behaviour, police appropriate dress, regulate who can speak and when, and restrict movement within classes and the school grounds during lesson times. While the curriculum determines general capabilities and outlines learning trajectories, it is the teacher who operationalises this curriculum, determining how and when content areas will be covered and to what degree. While the National Assessment Program determines when NAPLAN occurs and the content of the tests, it is the teacher who administers the tests. Further, it is the teacher who is responsible for assessing the capabilities of their learners across the school year, and assessment does not occur within a vacuum, nor is it free from bias or the social milieu which informs the location and context of measurement.

While teaching is operationalised according to sector rhetoric of social care and wellbeing for learning, in reality, Australian teachers are strategic arbiters of coloniality's dispositif (see Jackson, 2006), which is contingent upon the inability to share power and constrain Indigenous peoples within the Fourth World. Simply by fulfilling their roles as teachers, they fall into the functional labour role necessary to maintain coloniality. When considered through the lens of CIC, teachers operate as captors within the system, having been conditioned through schooling and ITE to serve an operant role within coloniality's edu-economic apparatus of dispositif. In this operant role, through their labour, they condition learners through administration of curriculum and sow the seeds of stratification via utility with their assessment and reporting upon learners via achievement and ability. In this function, teachers operate across the meso and microsystems of coloniality's edu-economic apparatus, which interconnects with the macro (global–federal–state–policy axis) and central systems (individual learners), to undermine equitable educational opportunities for all.

8.6 Summary

Chapter 8 concludes my case study of the present. Throughout Part 2, I have applied CIC to map the ecology of Indigenous underachievement. Chapter 8 has analysed the role of the teacher and I based my analysis of teachers upon the issues revealed in Chapters 6 and 7. In these sections I identified overlapping policies (i.e., CTG-NRs) the edu-economic apparatus utilises to entrench power over life through the layers of schooling, as a strategic theatre in coloniality's political war by other means. I conclude in their role as mediators across the meso and microsystems of dispositif's edu-economic apparatus, teachers function as the visible, and accessible, human regulators of power fields across classrooms. I began Chapter 8 by mapping coloniality's teaching workforce, charting its growth, trends, and issues to gain a broad view of how it balances the fragility of its domestic ecology. Next, I mapped the internationalisation of Australian teaching standards parallel to ITE to better understand how permeable the domestic sector is to global education agendas. I then used this foundation to examine how the domestic ecology orchestrates localisation of global education agendas to service the needs of Indigenous learners. I further contextualised my focus upon the sector's capability to service these needs by teasing out the complexity surrounding the possibility of more Indigenous teachers entering the profession. Here I investigated the intersections between the prevalence of the young Indigenous and the aforementioned challenges of Australian schooling and ITE

programs, to question the ability of this pathway to produce a critical mass of Indigenous teachers.

In the following chapter, I conclude my dissertation by detailing my ecological map of Indigenous underachievement. I do so with a recap of my research question and associated research problems, in addition to an outline of this dissertation's findings, contributions, limitations and future research.

Chapter 9: The Ecological Map of Indigenous Underachievement: Concluding Statements, Findings and Contributions

9.1 Recapping My Research Question and Associated Research Problems

This thesis was driven by my research question: *Why are Indigenous learners continuing to underachieve in Australian schools?* This was because despite over a decade of government investment, research, and monitoring, the state of Indigenous learning achievement has failed to markedly improve. I determined I would require the means to disassemble the ways Australia's political infrastructure uses education, school and the academy to reify coloniality. I had to then ensure I was able to make this disassembled view available for other scholars, advocates and allies to use once my study was complete. A significant finding to emerge from this process was the following realisation: *orthodox methodological tools or a singular method would be ineffective for interrogating Indigenous underperformance, concomitant to a constraining political context unwilling to share power.*

I reasoned that to accurately map the influence of Australia's system of power upon Indigenous schooling, Indigenous scholars must have available a multiple method theoretical framework (MMTF) with the ability to penetrate multi layers of co-ordinated influence (e.g., political, judicial, education, social, economic and the individual). Further, this MMTF must have the capacity to reveal influence upon individuals across differing local contexts. By incorporating systematic philosophy alongside elements of theoretical and applied research methodology, I assembled critical Indigenous cartography (CIC) throughout Part 1 of my dissertation. Assembly of CIC was my solution to the complexity of 'seeing behind my seeing' as it pertained to the Indigenous lack of academic success in Australian classrooms. CIC is a key contribution to the field of Indigenous research, as I demonstrated Indigenous scholars working within the academy require broad, multi-layered tools that specifically cater to the nuances of one's research project. This leads me to the first set of conclusions to emerge from my dissertation:

- Indigenous scholars and allies must be aware that defaulting to the use of orthodox or populist methodological frameworks has in part contributed to the continuing state of Indigenous underachievement within Australian schools.
- Indigenous research methodology should centre tools or processes within its scope that better allow researchers to properly consider the diverse layers of influence cycling through one's research locale.

- For Indigenous research methodology to be appropriate, its function must better enable the researcher to analyse in ways that allow for new and innovative, or broad and expansive, or critical and exacting views to emerge from analysis.
- Indigenous research methodology must be able to conceive of itself and the researcher as part of a meta-aware analysis, as well as possess the ability to encompass not only temporal tensions but also allow a view of issues across scalable time expanses so as to mitigate the prevalence of unintentional blind spots.

I established my research question and CIC to drive the analysis of literature and shaped the construction of my chapters. To properly situate the issue of Indigenous underachievement within a research context, I also utilised three connected research problems. These problems were identified as not only germane to my research question, but were hypothesised as being inextricably linked, and therefore playing a leading role in propagating and maintaining Indigenous achievement standards in Australian schools.

The first of my supporting research problems was *Schooling and its effect upon Indigenous learners*. Given the scope of investment to ensure Indigenous learners are achieving on par with other Australians, I interlinked commensurate achievement standards with Stanner's (1979) 'reluctant European' to diagnose useful participation in coloniality as conditional Australianism. In this connection I implied the Indigenous learner is denied the agency to be Goorie, and is strategically shaped through schooling to think and act like other Australians. *A significant contribution to emerge from the first research problem is my diagnosis of Australian schooling to function as social engineering*. My analysis revealed schools to function, classify and control captured Indigenous student populations in much the same way as prisons and mental institutions (Foucault, 2007).

My ability to view schooling as a mechanism of social control was significant, as I showed populist approaches to engage Indigenous underachievement usually privilege interventions designed to make the Australian school system more amenable to learners with the inclusion of Indigenous people, culture, or histories. I showed this to be flawed logic, as Indigenous underachievement is viewed through the discourse of authenticity and deficit (DOAD), which labels Indigenous learners as problems and not the school system or the society in which the school operates. Engagement with underachievement through the paradigm of education only engenders a narrow conceptualisation of the tensions that exist, by ignoring the socio-political constraint overarching the Indigenous polity. A further flaw of this logic is that

Indigenous communities lack agency to properly guide the volume and use of culture, as well as lack real power to veto alienating or limiting mainstream practices in exchange for cultural ones. This leads me to my second conclusion:

To better guide agency within the school system, Indigenous communities must foreground an innate awareness of the social engineering effect of schooling and abandon narrow interventions based only within Australian classrooms in exchange for broad, socio-political strategies.

The second of my supporting research problems was *Ineffectual Indigenous-themed education scholarship (ITER)*. Through this problem, I wanted to understand continuing Indigenous underachievement relative to an ever-increasing dearth of scholarship. *A significant finding to emerge from this problem was that amassing ITER has largely been ineffectual and narrow as it has either conceptualised Indigenous learners through the DOAD (e.g., as by-products of colonisation) or it has centred its analysis on five major causes of underachievement (i.e., Australian Curriculum, cultural competency, school attendance, hidden curriculum, NAPLAN) -and three primary interventions - (culturally responsive pedagogy, Indigenous knowledge, and critical pedagogy)*. I concluded that despite the ever-increasing output targeting identified problems and offering solutions, this output is intrinsically flawed as it is structured to only conceptualise Indigenous underachievement as an issue of teaching and learning. This leads me to my third conclusion:

To better guide future scholarship, Indigenous underachievement should be repositioned as a socio-political issue, where analysis critiques the system and society that utilises schooling as a tool of social engineering, classification, and order, rather than for equitable growth, community upliftment and the sharing of power.

Another significant finding to emerge from the second research problem was my inference that pursuing Indigenous educational achievement through the academy is paradoxical. I drew this view by interconnecting the dehumanising history of research within Indigenous communities to basic structural limitations Indigenous students face (e.g., access to university and gaining the necessary research skills). I further showed how these limitations are also constrained by operating within spaces informed by Western processes which enable difference, and authenticity and have an inability to counter coloniality or globalisation. Based upon these interconnected factors, I employed reflexivity and positionality, alongside a deconstructed research locale and post-Indigenism (PI) as discursive tools to counter coloniality and dispositif through my research. This leads me to my fourth conclusion:

To better guide Indigenous agency within the academy, scholars must view the academy, like the school, as a vital institution within coloniality's dispositif, which is contingent upon the continuing marginalisation of Indigenous peoples. Scholars should interlink individual participation upon the emergent nuances of informed, continuing re-evaluations of the tensions implicit within these spaces. Moreover, Indigenous communities should establish our own self-funded and managed forums of knowledge production, where control of intellectual property, research and development is prioritised.

The third of my supporting research problems was *Australian education (coloniality) versus Indigenous nation building (INB) (decolonisation)*. Through this problem, it was my intention to view the state of underachievement in the context of an ongoing power struggle between Australian governments and Indigenous communities. *A significant conclusion to be drawn from the third research problem was the need to locate the political dimensions of INB as an educational issue.* In repositioning INB, I showed it to reinforce the acquisition of knowledge and skills essential for functioning within Indigenous and Western worlds, which in turn allows a new vista upon Indigenous education to emerge. This leads me to my fifth conclusion:

To better guide Indigenous communities and allies into the future, a shift away from Australian schooling must be prioritised, as education through Australia's edu-economic apparatus is anchored to continuing paternalisation of the Indigenous polity, which is regulated by conditional Australianism and the DOAD (i.e., power over life). Rather, Indigenous learners will be better served through Indigenous educational jurisdictions (IEJ) based upon 21st century learning innovations, which mobilise strength-based cultural education, nation building and healing, alongside technological advancement.

I showed the rhetoric on Indigenous underachievement to be a political strategy designed to purposefully limit the ability of Indigenous peoples to establish self-determining sovereign Indigenous jurisdictions. I identified that sovereignty-led, Indigenous jurisdictions are the antithesis of the current system, which is designed for the ease of government via the widespread, voluntary adoption of Australian values and suppression of Indigenous sovereignty. This leads me to my sixth and most significant conclusion to emerge from my research:

Continuing Indigenous underachievement is a strategic agenda within coloniality's war by other means. This war is a political war, where Australian schooling functions as part of dispositif's edu-economic apparatus to stratify the Indigenous polity via power over life (i.e., conditional Australianism and the DOAD). Importantly, coloniality,

dispositif and the edu-economic apparatus are contingent upon maintaining the disequilibrium of invasion.

By locating my research question within a context informed by three research problems, *I am able to reduce continuing Indigenous underachievement to limitations of agency and discourse*. In reducing continuing underachievement to a limitation of agency, coloniality's dispositif constrains all levels and layers of the ecology of Australian schooling. In reducing continuing underachievement as a limitation of discourse, coloniality's dispositif constrains the means via which policy, research and scholarship can conceptualise and report upon Indigenous learners within Australian classrooms. Consequently, I see the limitations of agency and discourse impacting INB agendas in the following ways:

The paradox of reversing Indigenous lack of academic progress within Australian schools. The outcome of achieving parity with other Australians would ultimately create a socio-political milieu which dilutes INB and sovereignty-led Indigenous agendas. At the individual level, succeeding in the Australian school system ultimately means assimilation, which better affords opportunities for labour and consumerism within coloniality's dispositif. However, complicity in the Australian system, even slight, further reifies the order of coloniality while at the same time constrains the Indigenous polity. Therefore, activism and effort should be recentred upon sovereignty-led INB rather than assimilationist-based parity within coloniality and dispositif.

The ability to effect change from within the system. I conclude a misinterpretation of how coloniality's dispositif functions to stratify the Indigenous polity through power over life, alongside the personal impact of functioning inside dispositif. Like the aforementioned paradox above, the end goal of achieving parity with Australian standards of living does not entertain the gulf participation in dispositif creates between Indigenous peoples and INB. Further, I can see little consideration given by advocates or allies to the imperative that a portion of Indigenous peoples are required to matriculate through dispositif to operate within the DOAD as regulators and captors (see Murphy, 2000). Consequently, Indigenous communities will be better served by prioritising the establishment of parallel jurisdictions in which the purpose of agency is orientated toward healing and a self-directed and mobilised Indigenous sovereignty.

Throughout my dissertation I have asserted for Indigenous peoples to agitate for sovereignty-led self-determination. The Indigenous lack of academic progress in Australian schools, alongside interventions to solve it, remains subsumed within coloniality's dispositif. At this time, Indigenous advocates and allies must have the ability to 'see' the implicit tensions of engaging with issues created by coloniality, when the theatre of agency itself is dispositif. It

follows then that pointed, more refined strategies are required to better enable Indigenous agency within this constraining socio-historical, political constraint.

In the following section, I table my ecological map of Indigenous underachievement as my first strategy to negate the paradox of agency, identified as a key tension within this dissertation (aforementioned in Reflexive Positionality Statement and sections 1.1 Introduction and 2.2 Complexity of Sight and Agency: Centralising Method).

9.2 Key Strategy of Agency and Discourse (1): The Ecological Map of Indigenous Underachievement

In plotting my ecological map of Indigenous underachievement, I have encountered the strategic layers of influence directed to constrain, paternalise and stratify the Indigenous polity (i.e., Australian governments, institutions, the academy, research, voice, identity politics, standpoint, schools, policy, standardised assessment and teachers). In Part 2 I used the MMTF of CIC to deconstruct policy, standardised assessment, and teachers across my 15-year timeline. I viewed these three aspects of schooling to be vital tools in maintaining and propagating Indigenous underachievement, and therefore necessary to interrogate in order to answer my research question, and address its three associated research problems. This examination has allowed me to offer a definitive map of Indigenous underachievement as an ecological system. In this revealing, I have made known schooling and its effect upon Indigenous learners and how this impacts the phenomenon of underachievement. In presenting my ecological map, I make known the strategic layers which operate across the ecology of coloniality's edu-economic apparatus to undermine Indigenous peoples.

In sum, Australia's post-2007 schooling system is connected to an economic discourse of education for labour. I named this discourse and its systemic structures to be the edu-economic apparatus of coloniality's dispositif. This apparatus was revealed to hold a strategic purpose for Indigenous peoples, which remains anchored to coloniality's unwillingness to share power and maintain the disequilibrium of invasion. In this specificity, coloniality's edu-economic apparatus uses schooling to constrain Indigenous peoples via the following layered systems:

- Chronosystems: invasion–colonialism–coloniality
- Macrosystems: UN, OECD, PISA, TIMMS (global); COAG, AITSL, ACARA, CTG–NRs axis, NAPLAN–My School axis (domestic)

- Mesosystems: jurisdictional state/territory government-policy axis, state/territory education departments, district/region school offices, ITE programs in universities
- Microsystems: local school ecologies, administrations, heads of department, senior/entry teachers, teacher aides, school communities of families and citizens
- Centre systems: individual Indigenous learner ecologies constrained by underachievement as power over life (i.e., conditional Australianism vis-à-vis the DOAD)

I interlink these methodically deconstructed elements to depict my summative ecological map of Indigenous underachievement. In Figure 41, I depict my map to be an interconnected, interactional ecological system composed of concentric layered ecologies, all of which function knowingly or unknowingly to stratify the Indigenous polity, thereby diluting the capability of Indigenous peoples to further INB.

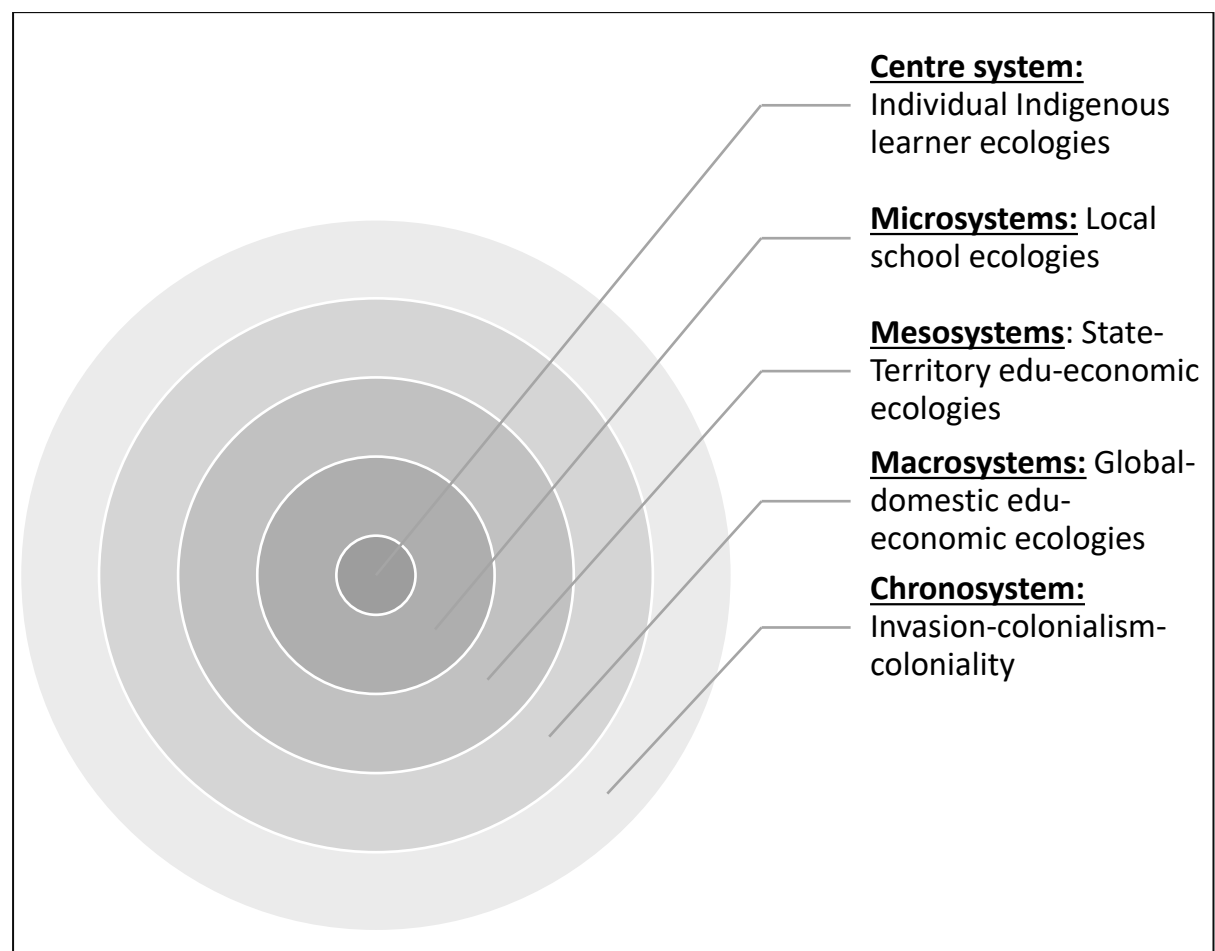


Figure 40. The ecological map of Indigenous underachievement.

The Australian edu-economic apparatus is an ecological system, where movement in one layer of the ecology will naturally cause reactionary movements in other dimensions. The ecology of this apparatus symbiotically connects to systemic mechanisms inbuilt within schooling to deliberately stratify society through power over life. The edu-economic apparatus uses schooling to enact the psychology of operant conditioning (see Skinner, 1971), where the ratio of labour to remuneration is commensurately rewarded according to the highest level of education attained (entry level), alongside accumulated years spent in service (labour). In this economically informed learning journey, incremental learning, eventual labour and continuing consumerism are prized citizenry attributes within dispositif. In this stasis, learners who hold utility are conditioned to become participating sources of labour and consumerism. While those who fall outside this stream of utility are burdensome, where living functions as a destabilising element within a fragile politico-economic ecology. Therefore, educational conditioning functions as a society-wide stabilising mechanism to ensure a steady and progressive flow of human capital into the system.

Influential in this process of stratification through schooling has been policy and standardised curriculum and assessment. These tools operate through the coordination of governmental and human regulators across a number of layers within the ecology, so as to condition learners and monitor the effectiveness of social engineering. The engineering and surveillance aspects of schooling condition Indigenous learners for labour and consumerism, while at the same time castrating the ability to self-determine. Understanding the Australian edu-economic apparatus is highly reactive to the ebbs and flows throughout its individual but interconnected ecologies illustrates the delicate awareness regulators require to ensure the sector remains vibrant in its ability to meet the demands of social engineering vis-à-vis stratification of society through power over life.

In CIC's ability to 'see behind my seeing' (aforementioned in section 2.2 The Complexity of Sight and Agency), schooling has been revealed to be a strategic conditioning and surveillance site in a theatre of political war. I conclude the spaces of Australian education (i.e., school and the academy) to be ontologically, epistemologically and axiologically violent places for Indigenous and other minority learners, and they should be treated with due respect and caution. Moving forward, awareness of schools and the academy as mechanisms of war by other means should be positioned at the forefront of all encounters with these systems.

As a complement to the ecological map of Indigenous underachievement, I offer a second strategy to target the paradox of agency: the use of intellectual guerrilla campaigns as strategic tactics when working within schools and the academy.

9.3 Key Strategy of Agency and Discourse (2): The Viability of Intellectual Guerrilla Campaigns and Reinscribing the Discourses of War

In this dissertation I have demonstrated how coloniality's *dispositif* originated from invasion, as a physical battle over which a system of politicisation has been erected upon the congealed blood. However, the conflict I had was an inability to ascertain a complete picture of the circuitry of power and its shaping effect, where action modifies action within a discursively ordered field. *A significant contribution to emerge from this conflict was the diagnosis of coloniality's circulation of power through its dispositif and the stratification of society through power over life.* Given that coloniality—and specifically the edu-economic apparatus—operates to stratify the Indigenous polity relative to conditional Australianism and the DOAD, I offer intellectual campaigns of guerrilla warfare as another strategy to negate the paradox of agency within *dispositif*. This strategy builds upon my reflexive positionality statement, my deconstructed research locale and PI as Foucauldian 'monsterism', as necessary qualifications already foregrounded to counter the paradox of agency within *dispositif*.

Importantly, power over life is not absolute in its constraint upon Indigenous futures. Considering coloniality functions via *dispositif* as a political ecology, ecologies are naturally fragile and shift for balance via movement. Further, power, as diagnosed by Foucault, cannot be exclusively held—although it may function to stratify and imbalance spaces of control—inequitable authority will always excite resistance (see Hancock, 2018; James, 2018). Consequently, Foucault, in responding to questions of how to pursue agency within a power over life model, offered, if the function of the system is to normalise (i.e., to assimilate or to suffocate through standardisation), then subversion comes through acts which de-normalise (e.g., to excite agency through differentiation, discordance, or disorganisation). Using this insight as the basis for activism within *dispositif*, Indigenous agency should be framed as a pursuit which departs from the societal norms and standards. Here I use Foucault's (2004, pp. 91–93) insights upon the need to revisit war within a de-escalated political context to better guide an Indigenous de-normalisation strategy:

Now a man who wishes to avoid war can do so on only one condition: he must show that he is ready to wage war, and is not prepared to abandon all thought of war. And

how can he demonstrate that he is not ready to abandon all thought of war? Well, [by acting] in such a way that the other, who is on the point of waging war, begins to doubt his own strength and therefore abandons the idea; and the other man will abandon all thought of war only to the extent that he knows that the first man is not prepared to abandon the idea.

It follows then that war can only be abandoned if there exists a mutual armistice, driven by an agreed-upon treaty which aptly defines the terms of de-escalation and provides a roadmap to peace and co-existence. Given that *dispositif* functions as a war by other means, and successive Australian governments remain unwilling to articulate a treaty or share power, Indigenous communities should be willing to revisit the discourses of war as part of a de-normalising strategy.

To clarify my position, the call to reinscribe the discourses of war is not a call to return to a physical battle with military might or soldiers. Instead, this is a call to arms through the inversion of Clausewitz's proposition that *politics is war by other means*. Subsequently, through the theatres of parallel government, research, scholarship, identity, curriculum, pedagogy and assessment, Indigenous agency should be de-normalised (i.e., actioned through means which fall outside or are unknown or not well known to the structures and institutions of *dispositif*) and rebranded as fronts of a shifting intellectual, or in the case of my research question, an educational guerrilla war. Focal points of agency should be framed in a language of willingness to engage *dispositif*, in ways which run counter to its strength (as de-normalised physical agency) or which function as many localised fronts in a shifting intellectual guerrilla war (as de-normalised discursive agency).

To further compel Indigenous advocates and allies to reposition individualised agency, I use Che Guevara's assessment of the necessary conditions for waging a successful guerrilla campaign to motivate a strategic shift in physical, discursive as well as spiritual and emotional activism. In his work, *Guerrilla Warfare*, Guevara ([1961] 2002, p. 14) writes:

People must see clearly the futility of maintaining the fight for social goals within a civil debate. When the forces of oppression come to maintain themselves in power against established law, peace is already considered broken.

I reposition Che's assessment to read as follows: the Indigenous fight for social justice within a civil debate becomes redundant when the instruments of government remain intent upon openly oppressing and suffocating sections of its people. Subsequently, Indigenous advocates and allies should desist from pursuing INB through coloniality and its *dispositif*, but

rather invest time and effort in self-directed, parallel sovereignty-led Indigenous jurisdictions. Given the present state of constraint directed toward the Indigenous polity, parallel Indigenous jurisdictions should be the long-term aspiration. However, in the short term, advocates and allies should invest in the pursuit of an intellectual campaign of guerrilla war which prioritises the capacity of mapping (e.g., CIC) and de-normalisation tools (e.g., PI) as well as tactics to dilute the prevalence of constraint.

Within Foucault's insistence that we re-discover the discourses of war, alongside Che Guevara's conditions for pursuing guerrilla conflicts, I return to my earlier use of Sun Tzu and his *Art of War* (2012). As a conclusion to this strategy, I offer the following points from Sun Tzu's treatise to further guide Indigenous advocates and allies within a socio-political milieu which remains intractable via the use of politics as a war by other means:

- The art of war is of vital importance to the state. It is a matter of life and death, a road either to safety or to ruin. Hence it is a subject of inquiry that can no longer be neglected.
- The art of war teaches us to rely not on the likelihood of the enemy's not coming, but on our own readiness to receive him; not on the chance of his not attacking, but rather on the fact that we have made our position unassailable.
- To fight and conquer in all our battles is not supreme excellence; supreme excellence consists in breaking the enemy's resistance without fighting.
- Know thy self, know thy enemy. A thousand battles, a thousand victories.

By centralising the re-inscription of the discourses of war within a campaign of intellectual guerrilla war, Indigenous advocates and allies will be better placed to counter dispositif in both the short and long term.

9.4 Scope, Limitations and Future Research

While I have performed a comprehensive analysis of continuing Indigenous academic regress using a socio-political lens, the scope of my study is limited through its examination located within the 15-year window of my micro-timeline. Despite a thorough deconstruction of my research locale in Chapter 2, where I detailed my micro-timeline to sit within a macro-timeline constrained by the broader tensions of invasion, colonisation and coloniality, I deliberately abandoned a thorough historical analysis of schooling, so as to theorise exclusively upon the tensions of the present. Accordingly, the utilisation of CIC to analyse Australian schooling historically will become the focus of future research in order to better understand the

meaning of piece meal Indigenous exposure to Western education throughout our shared history with Australia.

Future research is also required to analyse the context and scope of investment that other international jurisdictions continue to make in restructuring domestic educational systems. It would be beneficial to identify how and why high-ranking education systems have been enabled to excel. Examinations would be best served in analysing regional variance to better ascertain how the organisation of future roles in smaller, connected global information economies will function. Key questions for future research should include:

- Is there a marked and continuing division between high and low achievers within these contexts? If not why, and what could be learnt?
- If so, is this separation socio-economic, racialised, gender specific or otherwise, and what factors have been causal in the separation?
- Is there evidence of a historicity to the maintenance of the separation or is it new, and what does a shift in either direction mean as an internal narrative within the region?

Framing these questions also should be an analysis of the key determination factors in each jurisdiction's Gross Domestic Product, as well as of the strength of the sector's industry, agriculture and ability to stimulate and nurture technological innovation. The answers to these questions would help to form a continuing picture of global shifts, measures of control and the techniques used, particularly through education, to stratify society as a connected, global village. Subsequently, insight into these areas would enable educationalists aligned to needs and aspirations of INB to better locate our agendas of activisms and de-normalisation. Without the answers to these questions, educationalists attuned to the ethics of Indigenous education will operate within an unintentional blind spot and will therefore lack the ability to project with certainty beyond the present context.

The scope of this study is also limited as it is a desk-top analysis, which does not extend the literature through empirical research. Therefore, my theoretical application of CIC may confound the emergent recommendations as it may not have applicability within a field context. It follows then that translation and adaption of CIC to applied field research will become the primary focus of future scholarship to better empower Indigenous advocates and allies working within dispositif.

I have used the assumption ‘education, if controlled by Indigenous communities, will develop, and nurture the necessary capital for INB’ as the basis for my critical work. I concede this assumption to be simplistic and narrow. As an imperfect statement, an education-centric focus upon nation building largely discounts the role of health, incarceration, suicide, hybrid economics, land rights as well as the ever-increasing tensions of a global climate crisis. I have centralised education within the nation building equation to ensure this study remains manageable and within the word limits of a doctoral thesis. While the broader tensions which surround nation-building are not openly addressed within this work, they remain ever-present and within the background of the discussion. Education’s role in nation building, in conjunction with the broader tensions of the Fourth World, will become the focus of future research.

A final limitation within this study is researcher and method bias. Given the nuances of Indigenous research paradigms and the effort to create a set of project specific theoretical tools based upon scholarly positionality, there remains an openly stated bias within this work. Unmitigated bias unfortunately has the capacity to skew the way the material is viewed and perceived, which may in turn affect the authenticity and scope of the outcomes stated. However, while researcher bias has the capacity to confound the research, it also has the ability to enrich and strengthen through the privileging of Indigenous viewpoints and voice. While stating this as a limitation does not dilute the potential to skew my investigative lens, admission has allowed this to remain central within the locus of my examination throughout, and self-awareness has been a critical component of my study.

9.5 Final Thoughts upon IEJ

Addressing these limitations of scope with strategic future research will provide a road map to better guide the establishment of viable, self-funded and directed IEJ models. In conjunction with strategic research, progress toward IEJ would fundamentally rest upon consensus driven, strategic governance drawn from an organised collective, with clear vision and purpose, which is resilient, self-reliant, and willing.

Future approaches toward IEJ should engage a diversified agenda, one which identifies the school as part of several interventions, which strategically advance as separate, but connected theatres of agency. For example:

- Research and investment should be directed to pragmatically address the unreconciled issues of digital inclusion for Indigenous communities.

- Research and investment should be directed to redress the continuing underachievement in Australian schools.
- Research and investment should be directed to advance the link between the emerging technological-cultural interfaces and the establishment of our own IEJ.

Future research and investment would therefore be better served by a multi-agenda front, where working to continue to leverage the school site is seen to be one part of work organised in concert, so the Indigenous collective can build the necessary funds of knowledge within the Indigenous student body, parents, extended families and communities.

An alternative, community-directed Indigenous schooling model could be used as digital disruption sites which could potentially build the necessary skills to spawn a critical mass of ability that provides a viable and legitimate forum of alternative education. As a basis to advance an alternative model of schooling, future research should explore the viability of centralised and connected community education sites which builds upon the experiences of those scholars and educators working within the learning spaces of distance education, home schooling, community-based education programs and community orientated flexi schooling. In articulating a road map toward the establishment of IEJ, future research and investment should also consider what role coloniality's policy, government, schools and corporates should play in the set up and maintenance of the sector, alongside the following.

- **Technology:** What are the benefits and conflicts, and in what ways can educators ensure best practice in use?
- **Finance:** How to acquire finance and then ensure a steady income stream, in addition to tensions of cost effective, economic rationalist management models?
- **Infrastructure:** How to build upon our children's in-school technological and academic acumen? How to resource an alternative educational sector? How to establish digital learning hubs within communities, as well as the technological up-skilling of Elders, community and stakeholders?
- **Teachers:** How to overcome the limitations of the ITE sector and the Australian curriculum model? How to nurture high expectations and culturally responsiveness in digitally envired learning contexts, and how to promote cultures of action research within practitioners?

- Domestic **Connectivity and fortification**: How to enhance the establishment and maintenance of internet connections across the country, and how to ensure connectivity within community learning hubs?
- Global **Indigenous education co-operative**: How can IEJ pursue international pooling of resources and sharing of knowledge? How to facilitate travel to learn around and through domestic and international sites? How can we centralise our global knowledges through research and innovation directed back into the international First Nations network? How can we teach to nurture our own digital entrepreneurialism and innovation development, and secure our own patents to generate our own incomes to keep the network viable?

It is essential these areas of future research and investment be connected to larger discussions over a much longer period. To do this, our Elders, communities, scholars, educators, community workers, political allies and corporate friends should create momentum, opportunity and the willingness to develop a coherent and strategic succession plan to disentangle from Australian systems of education.

In conclusion, my dissertation has called for the need for Indigenous communities to seek agency (i.e., INB agendas) away from coloniality and its dispositif. The underlying logic informing this thesis is the function of the political ecology, intelligently calibrated to stratify society via power over life, deliberately enables consumerism and labour for some, while suffocating and limiting most. Even if Indigenous peoples are to gain control of our lives via this pathway, the structure of the ecology determines there will always be other minority populations who will not. As a consequence, partnership which reifies the current system will continue to inflict damage upon Country and all of the human and non-human life which ground and enrich Indigenous being. Such a life emboldened in partnership with the present system is not a life at all, but instead is a participatory life, grounded as co-conspirators, in a system contingent upon the systematic erasure of our unique cultures and suppression of our innate right to sovereignty and self-determination.

References

- Alatas, S. H. (2004). The captive mind and creative development. In P. N. Mukherji & C. Sengupta (Eds.), *Indigeneity and universality in social science: A South Asian response* (pp. 83–98). Sage.
- Althusser, L. (2016). *Reading capital: The complete edition*. Verso Books.
- Altman, J. C. (2004). Economic development and Indigenous Australia: Contestations over property, institutions and ideology. *Australian Journal of Agricultural and Resource Economics*, 48(3), 513–534.
- Altman, J., & Fogarty, W. (2010). Indigenous Australians as ‘No Gaps’ subjects: Education and development in remote Indigenous Australia. In I. Snyder & J. Nieuwenhuysen (Eds.), *Closing the gap in education? Improving outcomes in Southern World societies* (pp. 109–128). Monash University Publishing.
- Altman, J., & Johns, M. (2018). *Indigenous welfare reform in the Northern Territory and Cape York: A comparative analysis*. Canberra, ACT: Centre for Aboriginal Economic Policy Research (CAEPR), The Australian National University.
- Altman, J. C., & Sanders, W. (2002). From exclusion to dependence: Aborigines and the welfare state in Australia. In *Social welfare with indigenous peoples* (pp. 220–243). Routledge.
- Andersen, C. (2009). Critical Indigenous studies: From difference to density. *Cultural Studies Review*, 15(2), 80–100.
- Anderson, T. (1988). Black encounter of racism and elitism in white academe: A critique of the system. *Journal of Black Studies*, 18(3), 259–272.
- Anderson, L., & Riley, L. (2020). Crafting safer spaces for teaching about race and intersectionality in Australian Indigenous Studies. *The Australian journal of indigenous education*, 1–8.
- Angelo, D. (2013a). NAPLAN implementation: Implications for classroom learning and teaching, with recommendations for improvement. *TESOL in Context*, 23(1/2), 53–73.
- Angelo, D. (2013b). Identification and assessment contexts of Aboriginal and Torres Strait Islander learners of Standard Australian English: Challenges for the language testing community. *Papers in Language Testing and Assessment*, 2(2), 67–102.
- Angelo, D., & Hudson, C. (2018). Dangerous conversations: Teacher-student interactions with unidentified English language learners. In *Language practices of Indigenous children and youth* (pp. 207–235). Palgrave Macmillan.
- Archibald, L. (2006). *Decolonization and healing: Indigenous experiences in the United States, New Zealand, Australia and Greenland*. Aboriginal Healing Foundation.
- Ashcroft, B., Griffiths, G., & Tiffin, H. (2013). *Post-colonial studies: The key concepts*. Routledge.

- Asslander, M. S., & Roloff, J. (2010). Endangering social and economic sustainability: Supplier management in the automobile industry. *International Journal of Sustainable Strategic Management*, 2(3), 256–273.
- Attwood, B. (2005). Unsettling pasts: Reconciliation and history in settler Australia. *Postcolonial Studies*, 8(3), 243–259.
- Auld, E., & Morris, P. (2014). Comparative education, the ‘New Paradigm’ and policy borrowing: Constructing knowledge for educational reform. *Comparative Education*, 50(2), 129–155.
- Auld, E., Rappleye, J., & Morris, P. (2019). PISA for Development: how the OECD and World Bank shaped education governance post-2015. *Comparative Education*, 55(2), 197–219.
- Australian Bureau of Statistics. (2018, August 31). Estimates of Aboriginal and Torres Strait Islander Australians. Retrieved June 6, 2021, from <https://www.abs.gov.au/statistics/people/aboriginal-and-torres-strait-islander-peoples/estimates-aboriginal-and-torres-strait-islander-australians/jun-2016>
- Australian Bureau of Statistics. (2021, February 19). Data on students, staff, schools, rates and ratios for government and non-government schools, for all Australian states and territories: 2020. Retrieved August 14, 2021, from <https://www.abs.gov.au/statistics/people/education/schools/2020#students>
- Australian College of Educators: Indigenous Education Special Interest Group. (unpublished). *Indigenous cultural competency in the Australian teacher workforce*. Discussion paper submitted to the Australian Institute for Teaching and School Leadership.
- Australian Council for Educational Research. (2019). PISA. <https://www.acer.org/au/pisa>
- Australian Curriculum Assessment and Reporting Authority. (2008). The Australian curriculum. Retrieved August 7, 2021, from <https://www.australiancurriculum.edu.au/f-10-curriculum/structure/>
- Australian Health Ministers’ Advisory Council [AHMAC]. (2017). *Aboriginal and Torres Strait Islander health performance framework 2017 report*. AHMAC. Retrieved August, 2021, from https://www.niaa.gov.au/sites/default/files/publications/2017-health-performance-framework-report_1.pdf
- Australian Institute for Health and Wellness. (2020). Indigenous education and skills. Retrieved September 8, 2021, from <https://www.aihw.gov.au/reports/australias-welfare/indigenous-education-and-skills>
- Australian Institute for Teaching and School Leadership. (2018). *Assessment criteria for Graduate Teacher Standards 1.4 & 2.4: Supporting the Accreditation of initial teacher education programs in Australia: Standards and Procedures*. <https://www.aitsl.edu.au/tools-resources/resource/assessment-criteria-for-graduate-teacher-standards-1.4-2.4>

- Australian Institute for Teaching and School Leadership. (2019). *ITE data report 2019*. <https://www.aitsl.edu.au/tools-resources/resource/ite-data-report-2019>
- Australian Institute for Teaching and School Leadership. (2020a). *Indigenous cultural competency in the Australian teacher workforce*. <https://www.aitsl.edu.au/indigenous-cultural-competency/get-involved>
- Australian Institute for Teaching and School Leadership. (2020b). *The national Initial Teacher Education pipeline: Australian teacher workforce data report 1 (The pipeline report)*. https://www.aitsl.edu.au/docs/default-source/atwd/reports/new-pipeline-report/2020_aitsl-atwd_pipeline-report.pdf
- Australian Institute for Teaching and School Leadership. (2021). *Spotlight: The impact of Aboriginal and Torres Strait Islander educators*. <https://www.aitsl.edu.au/research/spotlight/the-impact-of-aboriginal-and-torres-strait-islander-educators>
- Baffoe, M., Asimeng-Boahene, L., & Buster, B. (2014). Their way or no way: “Whiteness” as agent for marginalizing and silencing minority voices in academic research and publication. *European Journal of Sustainable Development*, 3(1), 13–13.
- Balfour, A. J. (1917). The Balfour Declaration. *Speeches on Zionism by the Rt. Hon. The Earl of Balfour*, 19-21.
- Ball, S. J. (Ed.). (2013). *Foucault and education: Disciplines and knowledge*. Routledge.
- Baker, B., & Heyning, K. (2004). Dangerous coagulations? Research, education, and a traveling Foucault. In *Dangerous coagulations?: The uses of Foucault in the study of education* (pp. 1–84). Peter Lang.
- Bargarllie, D. (2021). *Unmasking the racial contract: Indigenous voices on racism in the Australian Public Service*. Aboriginal Studies Press.
- Barrett, A., Kajamaa, A., & Johnston, J. (2020). How to... be reflexive when conducting qualitative research. *The Clinical Teacher*, 17(1), 9–12.
- Battiste, M. (2002). *Indigenous knowledge and pedagogy in First Nations education: A literature review with recommendations*. National Working Group on Education. https://www.afn.ca/uploads/files/education/24._2002_oct_marie_battiste_indigenouknowledgeandpedagogy_lit_review_for_min_working_group.pdf
- Battiste, M. (2008). The struggle and renaissance of Indigenous knowledge in Eurocentric education. In M. Villegas, S. R. Neugebauer, & K. R. Venegas (Eds.), *Indigenous knowledge and education: Sites of struggle, strength, and survivance* (pp. 85–91). Harvard Education Press.
- Battiste, M. (2009). Naturalizing Indigenous knowledge in Eurocentric education. *Canadian Journal of Native Education*, 32(1), 5.
- Battiste, M. (2011). *Reclaiming Indigenous voice and vision*. UBC Press.
- Bauer, N. (2001). *Simone de Beauvoir, philosophy, and feminism*. Columbia University Press.

- Baxter, L. P., & Meyers, N. M. (2016). Increasing urban Indigenous students' attendance: Mitigating the influence of poverty through community partnership. *Australian Journal of Education*, 60(3), 211–228.
- Behrendt, L. (2010, November). Beyond the apology: Rethinking Indigenous policy. *Professional Magazine*, 25, 28–32.
- Behrendt, L. Y., Larkin, S., Griew, R., & Kelly, P. (2012). *Review of higher education access and outcomes for Aboriginal and Torres Strait Islander people*. Department of Industry, Innovation, Science, Research and Tertiary Education.
- Beitz, C. R. (1979). *Political theory and international relations*. Princeton University Press.
- Beresford, Q., Partington, G., & Gower, G. (Eds.). (2003). *Reform and resistance in Aboriginal education: The Australian experience*. University of Western Australia Press.
- Benterrak, K., Muecke, S., & Roe, P. (2014). *Reading the Country*, 3rd ed., Re. Press, Melbourne.
- Bevir, M. (1999). Foucault, power, and institutions. *Political studies*, 47(2), 345–359.
- Bhabha, H. K. (2012). *The location of culture*. Routledge.
- Bhambra, G. K. (2011). Historical sociology, modernity, and postcolonial critique. *The American Historical Review*, 116(3), 653–662.
- Bidet, J. (2016). *Foucault with Marx*. Zed Books Ltd.
- Black, P., & Wiliam, D. (1998). Assessment and classroom learning. *Assessment in Education: Principles, Policy & Practice*, 5(1), 7–74.
- Black, P., & Wiliam, D. (2003). 'In praise of educational research': Formative assessment. *British Educational Research Journal*, 29(5), 623–637.
- Boccaro, G. (2006a). The brighter side of the indigenous renaissance (Part 1). *Nuevo Mundo Mundos Nuevos*. <https://doi.org/10.4000/nuevomundo.2405>
- Boccaro, G. (2006b). The brighter side of the indigenous renaissance (Part 2). *Nuevo Mundo Mundos Nuevos*. <https://doi.org/10.4000/nuevomundo.2483>
- Boccaro, G. (2006c). The brighter side of the indigenous renaissance (Part 3). *Nuevo Mundo Mundos Nuevos*. <https://doi.org/10.4000/nuevomundo.2484>
- Bolt, A. (2019, December 5). Timeline: How Bruce Pascoe became Aboriginal. Or not. *Herald Sun*. <https://www.heraldsun.com.au/blogs/andrew-bolt/timeline-how-bruce-pascoe-became-aboriginal-or-not/news-story/7752a670bd176873e8a6094d35a5711c>
- Bond, C., Brough, M., Willis, J., Stajic, J., Mukandi, B., Canuto, C., ... & Lewis, T. (2019). Beyond the pipeline: A critique of the discourse surrounding the development of an Indigenous primary healthcare workforce in Australia. *Australian Journal of Primary Health*, 25(5), 389–394.

- Bond, C. J., & Singh, D. (2020). More than a refresh required for closing the gap of Indigenous health inequality. *Medical Journal of Australia*, 212(5), 198–199.
- Boucher, J. (2003). Betty Friedan and the radical past of liberal feminism. *New Politics*, 9(3), 23.
- Bourdieu, P. (1986). The forms of capital. *Cultural theory: An anthology*, 1, 81–93.
- Bourdieu, P. (2018). *The forms of capital*. Routledge.
- Bourke, T., Lidstone, J., & Ryan, M. (2015). Schooling teachers: Professionalism or disciplinary power? *Educational Philosophy and Theory*, 47(1), 84–100.
- Bowell, T. (n.d.). Feminist standpoint theory. *The Internet Encyclopedia of Philosophy*. University of Waikato, New Zealand. <https://iep.utm.edu/fem-stan/>
- Bradley, D., Noonan, P., Nugent, H. & Scales, B. (2008). *Review of Australian higher education: Final report*. Department of Education, Employment and Workplace Relations. <http://hdl.voced.edu.au/10707/44384>
- Brasche, I., & Harrington, I. (2012). Promoting teacher quality and continuity: Tackling the disadvantages of remote Indigenous schools in the Northern Territory. *Australian Journal of Education*, 56(2), 110–125.
- Breen, M. G. (2020). Federalism, constitutional recognition and Indigenous Peoples: How a new identity-based state can be established in Australia. *Australian Journal of Political Science*, 55(3), 311–327.
- Brodin, E. M. (2016). Critical and creative thinking nexus: Learning experiences of doctoral students. *Studies in Higher Education*, 41(6), 971–989.
- Bronfenbrenner, U. (1992). *Ecological systems theory*. Jessica Kingsley Publishers.
- Brown, D. K. (2001). The social sources of educational credentialism: Status cultures, labor markets, and organizations. *Sociology of Education*, 74, 19–34.
- Buchanan, J., Yu, S., Marginson, S., & Wheelahan, L. (2009). *Education, work and economic renewal: An issues paper prepared for the Australian Education Union*. Workplace Research Centre, University of Sydney. <https://minerva-access.unimelb.edu.au/handle/11343/28881>
- Buckskin, P. (2016). *More Aboriginal and Torres Strait Islander teachers initiative: Final report*. University of South Australia. <http://hdl.voced.edu.au/10707/424970>
- Buckskin, P., Hughes, P., Price, K., Rigney, L. I., Sarra, C., Adams, I., & Haywood, C. (2009). *Review of Australian directions in Indigenous education 2005-2008 for the Ministerial Council for Education, Early Childhood Development and Youth Affairs*. David Unaipon College of Indigenous Education and Research, University of South Australia.
- Burchell, G., Gordon, C., & Miller, P. (Eds.) (1991). *The Foucault effect: Studies in governmentality*. University of Chicago Press.

- Butler, J. (1989). Foucault and the paradox of bodily inscriptions. *The Journal of Philosophy*, 86(11), 601–607.
- Callewaert, S. (2017). Foucault's concept of dispositif. *Praktiske Grunde. Nordisk tidsskrift for kultur-og samfundsvidenskab*, 1, 2, 29–52.
- Callin, T. (2001). *Writing sous rature: The metaphysics of nothingness in Samuel Beckett's later prose texts* [Doctoral dissertation, University of Canterbury, New Zealand]. <https://ir.canterbury.ac.nz/handle/10092/10819>
- Carter, D. (2009). More than sorry: Indigenous policy under Howard and Rudd (Special issues – 2008 Annual Conference, Keynote Speech). *Journal of Australian Studies*, 22, 6–22.
- Casanave, C. P. (2010). Dovetailing under impossible circumstances. In C. Aitchison, B. Kamler, & A. Lee, *Publishing pedagogies for the doctorate and beyond* (pp. 59–75). Routledge.
- Castagno, A. E., Garcia, D. R., & Blalock, N. (2016). Rethinking school choice: Educational options, control, and sovereignty in Indian Country. *Journal of School Choice*, 10(2), 227–248.
- Caust, M. K. (2010). *Measuring student progress in school: A role for teacher judgement* [Unpublished doctoral dissertation]. James Cook University.
- Cavalletto, G., & Silver, C. (2014). Opening/closing the sociological mind to psychoanalysis. In L. Chancer & J. Andrews (Eds.), *The unhappy divorce of sociology and psychoanalysis* (pp. 53–76). Palgrave Macmillan.
- Chang, H-C., & Holt, G. R. (1991). More than relationship: Chinese interaction and the principle of kuan-his. *Communication Quarterly*, 39, 251–271.
- Chang, R. S., & Culp Jr, J. M. (2002). After intersectionality. *UMKC L. Rev.*, 71, 485.
- Chilisa, B. (2012). Postcolonial indigenous research paradigms. In *Indigenous research methodologies* (pp. 98–127). Sage.
- Chiseri-Strater, E. (1996). Turning in upon ourselves: Positionality, subjectivity, and reflexivity in case study and ethnographic research. In P. Mortensen & G. E. Kirsch (Eds.), *Ethics and representation in qualitative studies of literacy*. (pp. 115–133). National Council of Teachers of English.
- Chomsky, N. (2000). *Chomsky on miseducation*. Rowman & Littlefield.
- Chomsky, N. (2003). *Chomsky on democracy & education*. Psychology Press.
- Choi, I., & Nisbett, R.E. (2000). Cultural psychology of surprise: Holistic theories and recognition of contradiction. *Journal of Personality and Social Psychology*, 79, 890–905.
- Cobb-Clark, D. A., Kettlewell, N., Schurer, S., & Silburn, S. (2018, April). The effect of quarantining welfare on school attendance in indigenous communities. *IZA Discussion Paper*, no. 11514, <https://ftp.iza.org/dp11514.pdf>

- Cochran, P. A., Marshall, C. A., Garcia-Downing, C., Kendall, E., Cook, D., McCubbin, L., & Gover, R. M. S. (2008). Indigenous ways of knowing: Implications for participatory research and community. *American Journal of Public Health*, 98(1), 22–27.
- Collins, P. H. (2019). The difference that power makes: Intersectionality and participatory democracy. In *The Palgrave handbook of intersectionality in public policy* (pp. 167–192). Palgrave Macmillan.
- Connell, R. (2020). *Southern theory: The global dynamics of knowledge in social science*. Routledge.
- Connell, R. W., Ashenden, D. J., Kessler, S., & Dowsett, G. W. (2020). *Making the difference: Schools, families and social division*. Routledge.
- Cook, J. (2010). Large scale assessment: poison or panacea? *EQ Australia* (pp 13-14) <http://www.curriculum.edu.au/leader/abstracts,58.html?issueID=12086>
- Cooley, C., H. (2017). *Human nature and the social order*. Routledge.
- Cooper, T. J., Ewing McMahon, B. F., Sarra, G., Baturo, A. R., & Matthews, C. (2010, July). NAPLAN, a high priority or...? Statements about its purpose in Queensland schools. In *MERGA 33 Conference: Shaping the Future of Mathematics Education*. <https://eprints.qut.edu.au/37671/>
- Corni, G. (1999). “Volk”, “Nation”, “Rasse” in the Theory and Practice of the National Socialism. In H. R. Huttenbach & F. Privitera (Eds.), *Self-determination from Versailles to Dayton: Its historical legacy* (pp. 1000–1020). Ravenna: Longo.
- Couldry, N. (2013). If not a single field, then what? *Media, Culture & Society*, 35(8), 1023–1026.
- Cowen, R. (2014). Ways of knowing, outcomes and ‘comparative education’: Be careful what you pay for. *Comparative Education*, 50(3), 282–301.
- Crampton, J. (2012). Foucault and space, territory, geography. In C. Falzon, T. O’Leary, & J. Sawicki (Eds.), *A companion to Foucault* (pp. 384–400). Blackwell Publishing.
- Craven, R. G. (2005). Turning points in indigenous education: New findings that can really make a difference and implications for the next generation of indigenous education research. Paper presented at AARE Annual Conference, Paramatta. <https://www.aare.edu.au/data/publications/2005/cra05318.pdf>
- Craven, R. G., Bodkin Andrews, G., & Mooney, J. (Eds.). (2013). *Indigenous peoples: Education and equity*. IAP.
- Crenshaw, K. (1990). Mapping the margins: Intersectionality, identity politics, and violence against women of color. *Stanford Law Review*, 43, 1241.
- Crenshaw, K. (2017). *On intersectionality: Essential writings*. The New Press.
- Creswell, J., & Plano Clark, V. (2011). *Designing and conducting mixed methods research* (2nd ed.). Sage.

- Crossman, A. (2019, October 25). Definition of the sociological imagination and overview of the book. <https://www.thoughtco.com/sociological-imagination-3026756>
- Crouch, D. (2015, June 17). Highly trained, respected and free: Why Finland's teachers are different. *The Guardian*. <https://www.theguardian.com/education/2015/jun/17/highly-trained-respected-and-free-why-finlands-teachers-are-different>
- Cumming, J., Kimber, K., & Wyatt-Smith, C. (2011). Historic Australian conceptualisations of English, literacy and multimodality in policy and curriculum and conflicts with educational accountability. *English in Australia*, 46(3), 42–53.
- Cumming, J. J., Wyatt-Smith, C., & Colbert, P. (2015). Students at Risk and NAPLAN: The collateral damage. In *National testing in schools* (pp. 126–138). Routledge.
- Darling-Hammond, L. (2007). Race, inequality and educational accountability: The irony of 'No Child Left Behind'. *Race Ethnicity and Education*, 10(3), 245–260.
- Davidson, J. (2009). NAPLAN or napalm? Using the new national tests to personalise learning. *Teacher Learning Network*, 16(1), 3–5.
- Dee, T. S., & Jacob, B. (2011). The impact of No Child Left Behind on student achievement. *Journal of Policy Analysis and management*, 30(3), 418–446.
- Deer, C. (2014). Doxa. in Grenfell, J. (ed). Pierre Bourdieu: Key Concepts (pp. 126–137). Routledge.
- De La Salle University. (2013). What is a research locale? Retrieved August 16, 2021, from <https://www.dlsu.edu.ph/wp-content/uploads/pdf/urco/guidelines.pdf>
- Deleuze, G. (1995). "On a Thousand Plateaus." In *Negotiations* (M. Joughin, Trans.; pp. 25–34). Columbia University Press.
- De Plevitz, L. (2007). Systemic racism: The hidden barrier to educational success for Indigenous school students. *Australian Journal of Education*, 51(1), 54–71.
- Department of Education and Training. (2017). *National Aboriginal and Torres Strait Islander Education Strategy 2015*. <https://www.dese.gov.au/indigenous-education/resources/national-aboriginal-and-torres-strait-islander-education-strategy-2015>
- Department of Education, Employment and Workplace Relations [DEEWR]. (2008). *Review of Australian higher education—Final Report, 2008*. DEEWR.
- Department of the Prime Minister and Cabinet. (2020). *Closing the Gap report 2020*. Commonwealth of Australia. <https://ctgreport.niaa.gov.au/sites/default/files/pdf/closing-the-gap-report-2020.pdf>
- Department of the Prime Minister and Cabinet. (2009). *Closing the Gap on Indigenous Disadvantage: The Challenge for Australia*. Commonwealth of Australia. https://www.dss.gov.au/sites/default/files/documents/05_2012/closing_the_gap.pdf
- Derrida, J. (1978). *Writing and difference*. Routledge.

- Derrida, J. (1993). Structure, sign, and play in the discourse of the human sciences. In J. Natoli & L. Hutcheon (Eds.), *A postmodern reader* (pp. 223–242). SUNY Press.
- Descartes, R. (1999). *Discourse on method and meditations on first philosophy*. Hackett Publishing.
- Descartes, R. (1999). *Discourse on method and meditations on first philosophy*. Hackett Publishing.
- De Villiers, B. (2014). The protection of dispersed minorities: Options for Aboriginal people in Australia. *Heidelberg Journal of International Law (ZaöRV)*, 74, 105–140.
- Dewey, J. (1903). Democracy in education. *The Elementary School Teacher*, 4(4), 193–204.
- Dillon, M. (2008). Security, race and war. In M. Dillon & A. Neal (Eds.), *Foucault on politics, security and war* (pp. 166–196). Palgrave Macmillan.
- Dixon, S., & Angelo, D. (2014). Dodgy data, language invisibility and the implications for social inclusion: A critical analysis of indigenous student language data in Queensland schools. *Australian Review of Applied Linguistics*, 37(3), 213–233.
- Dobson, M. (2002). Sovereignty. *Balayi: Culture, Law and Colonialism*, no. 4, 13–19.
- Dodgson, J. E. (2019). Reflexivity in qualitative research. *Journal of Human Lactation*, 35(2), 220–222.
- Dodson, M. (2006). What is a treaty? *What good condition? Reflections on an Aboriginal treaty 1986–2006*, *Aboriginal History Monograph*, 105–22.
<https://www.jstor.org/stable/j.ctt2jbkr2>
- Dolmans, D. H., Loyens, S. M., Marcq, H., & Gijbels, D. (2016). Deep and surface learning in problem-based learning: a review of the literature. *Advances in health sciences education*, 21(5), 1087–1112.
- Donnelly, K. (2012, July 16). The equality myth: What really drives success at school. *ABC News*. <https://www.abc.net.au/news/2012-07-16/donnelly-school-disadvantage/4132814>
- Dreise, T., Milgate, G., Perrett, B., & Meston, T. (2016). Indigenous school attendance: Creating expectations that are ‘really high’ and ‘highly real’. *Policy Insights*, 4.
<https://research.acer.edu.au/policyinsights/4/>
- Dudgeon, P., & Bray, A. (2018). Indigenous healing practices in Australia. *Women & Therapy*, 41(1–2), 97–113.
- Duffy, C., & Wiley, B. (2019, December 3). Australian students behind in maths, reading and science, PISA education study shows. *ABC News*. <https://www.abc.net.au/news/2019-12-03/229ustralia-education-results-maths-reading-science-getting-worse/11760880>
- Duncan, A. (1994). Oodgeroo, a pioneer in Aboriginal education. *Australian Literary Studies*, 16(4), 131–140.
- Durkheim, E. (2013). *Émile Durkheim on institutional analysis*. University of Chicago Press.

- Durkheim, E. (2014). *The division of labor in society*. Simon and Schuster.
- The Educator. (2020, December 18). *HSC, ATAR results released*.
<https://www.theeducatoronline.com/k12/news/hsc-atar-2020-results-released/274847>
- Elder, B. (1998). *Blood on the wattle: Massacres and maltreatment of Aboriginal Australians since 1788*. New Holland.
- Erlenbusch, V. (2017). From race war to socialist racism: Foucault's second transcription. *Foucault Studies*, 134–152.
- Ewing, R. (2012). Competing issues in Australian primary curriculum: Learning from international experiences. *Education 3-13*, 40(1), 97–111.
- Fallatah, R.H.M., & Syed, J. (2018). A critical review of Maslow's Hierarchy of Needs. In *Employee Motivation in Saudi Arabia*. Palgrave Macmillan.
https://doi.org/10.1007/978-3-319-67741-5_2
- Fanon, F. (1994). *A dying colonialism*. Grove/Atlantic, Inc.
- Fanon, F. (2007). *The wretched of the earth*. Grove/Atlantic, Inc.
- Fanon, F. (2008). *Black skin, white masks*. Grove Press.
- Feigl, H. (1967). *The mental and the physical: The essay and a postscript*. University of Minnesota Press.
- Fernando, J. (2021). Law of supply and demand. *Investopedia*. Retrieved August 4, 2021, from <https://www.investopedia.com/terms/l/law-of-supply-demand.asp>
- Fitzgerald, T. (2006). Walking between two worlds: Indigenous women and educational leadership. *Educational Management Administration & Leadership*, 34(2), 201–213.
- Fitzpatrick, S. (2018, February 11). Closing the gap: Coming to terms with a decade of failure. *The Australian*.
- Fletcher, T. (2009). *The war against Indigenous Australia/ns: Foucault, racism and social work education*. Paper presented at Foucault: 25 years on, Adelaide.
<http://w3.unisa.edu.au/hawkeinstitute/publications/foucault25-years/fletcher.pdf>
- Fogarty, M. (2011). International report critical of NAPLAN testing. *Education*, 92(9), 15.
- Foley, D. (2003). Indigenous epistemology and Indigenous standpoint theory. *Social Alternatives*, 22(1), 44–52.
- Foley, D., Connell, R., Campbell, C., Vickers, M., Welch, A., Bagnall, N., & Hayes, D. (2007). Aboriginality and pedagogy. *Education, Change and Society*, 94–126.
- Foley, G. (2011). Black power, land rights and academic history. *Griffith Law Review*, 20(3), 608–618.
- Foley, G. (2012, May 25). How to steal the human rights of Aboriginal people. *Tracker: Be informed, be involved, be inspired*.
<http://www.kooriweb.org/foley/essays/tracker/tracker13.html>

- Foley, G., & Anderson, T. (2006). Land rights and Aboriginal voices. *Australian Journal of Human Rights*, 12(1), 83–108.
- Foote, M. Q., & Bartell, T. G. (2011). Pathways to equity in mathematics education: How life experiences impact researcher positionality. *Educational Studies in Mathematics*, 78(1), 45–68.
- Ford, M. (2013). Achievement gaps in Australia: What NAPLAN reveals about education inequality in Australia. *Race, Ethnicity and Education*, 16(1), 80–102.
- Foucault, M. (2003). *Abnormal: Lectures at the Collège de France, 1974-1975* (Vol. 2). Macmillan.
- Foucault, M. (2004). *Society must be defended: Lectures at the Collège de France, 1975-1976* (Vol. 1). Macmillan.
- Foucault, M. (2007). *Discipline and punish: The birth of the prison*. Duke University Press.
- Foucault, M. (2019a). *Power: The essential works of Michel Foucault 1954-1984*. Penguin.
- Foucault, M. (2019b). *Discourse and Truth and Parresia*. University of Chicago Press.
- Foucault, M. (4.9.2021). Michel Foucault - Quotes. Good Reads.
https://www.goodreads.com/author/quotes/1260.Michel_Foucault
- Foucault, M., Davidson, A. I., & Burchell, G. (2008). *The birth of biopolitics: Lectures at the Collège de France, 1978-1979*. Springer.
- Freire, P. (1996). *Pedagogy of the oppressed* (rev. ed.). Continuum.
- Fuller, R. S. (2016). How ancient Aboriginal star maps have shaped Australia's highways. *University of New South Wales, Newsroom*.
<https://newsroom.unsw.edu.au/news/social-affairs/how-ancient-aboriginal-star-maps-have-shaped-australia%E2%80%99s-highways>
- Fuller, R. S., Trudgett, M., Norris, R. P., & Anderson, M. G. (2014). Star maps and travelling to ceremonies: The Euahlayi People and their use of the night sky. *Journal of Astronomical History and Heritage*, 17(2).
<https://arxiv.org/ftp/arxiv/papers/1406/1406.7456.pdf>
- Garland, D. (2014). What is a “history of the present”? On Foucault's genealogies and their critical preconditions. *Punishment & Society*, 16(4), 365–384.
- Gelder, K. (2015). Thirty years on: Reading the country and Indigenous homeliness. *Australian Humanities Review*, 58, 17–25.
- Giddens, A. (1991). *Modernity and self-identity: Self and society in the late modern age*. Stanford University Press.
- Gilligan, C. (1993). *In a different voice: Psychological theory and women's development*. Harvard University Press.
- Gonski, D., Boston, K., Greiner, K., Lawrence, C., Scales, B., & Tannock, P. (2011). *Review of funding for schooling—Final report*. Australian Department of Education,

- Employment and Workplace Relations. <https://www.dese.gov.au/school-funding/resources/review-funding-schooling-final-report-december-2011>
- Goss, P., & Sonnemann, J. (2016). *Widening gaps: What NAPLAN tells us about student progress*. Grattan Institute.
- Goss, P., Sonnemann, J., & Nolan, J. (2019). *Attracting high achievers to teaching*. Grattan Institute.
- Gracey, M. (2014). Why closing the Aboriginal health gap is so elusive. *Internal Medicine Journal*, 44(11), 1141–1143.
- Gracey, M., & King, M. (2009). Indigenous health part 1: Determinants and disease patterns. *The Lancet*, 374(9683), 65–75.
- Graham, M. (1999). Some thoughts about the philosophical underpinnings of Aboriginal worldviews. *Worldviews: Global Religions, Culture, and Ecology*, 3(2), 105–118.
- Graham, M. (2009). Understanding human agency in terms of place: A proposed Aboriginal research methodology. *PAN: Philosophy Activism Nature*, no. 6, 71–78.
- Graham, M. (2014). Aboriginal notions of relationality and positionalism: A reply to Weber. *Global Discourse*, 4(1), 17–22.
- Grant, S. G. (1997, November 20–23). *On subject-specific pedagogy: Two teachers, two pedagogical approaches*. Paper presented at the 77th Annual Conference of the National Council for the Social Studies, Cincinnati, OH.
- Gray, J., & Beresford, Q. (2008). A ‘formidable challenge’: Australia’s quest for equity in Indigenous education. *Australian Journal of Education*, 52(2), 197–223.
- Grissmer, D. W. (2016). *A guide to incorporating multiple methods in randomized control trials to assess intervention effects* (2nd. ed.). APA. <https://www.apa.org/ed/schools/teaching-learning/randomized-control-guide.pdf>
- Grix, J. (2019). *The foundations of research*. Macmillan International Higher Education.
- Grossman, D. (1995). *On killing: The psychological cost of learning to kill in war and society*. Boston: Little Brown.
- Guevara, C. ([1961] 2002). *Guerrilla warfare*. Rowman & Littlefield Publishers.
- Guglielmi, R. S., & Brekke, N. (2017). A framework for understanding cross-national and cross-ethnic gaps in math and science achievement: The case of the United States. *Comparative Education Review*, 61(1).
- Guy-Evans, O. (2020). Bronfenbrenner’s ecological systems theory. *Simply Psychology*. Retrieved March, 25, 2021, from <https://www.simplypsychology.org/Bronfenbrenner.html>
- Hancock, B. H. (2018). Michel Foucault and the problematics of power: Theorizing DTCA and medicalized subjectivity. *The Journal of Medicine and Philosophy: A Forum for Bioethics and Philosophy of Medicine*, 43(4), 439–468.

- Haraway, D. J. (2004). *The Haraway reader*. Psychology Press.
- Harding, S. G. (Ed.). (2004). *The feminist standpoint theory reader: Intellectual and political controversies*. Psychology Press.
- Hardy, I. (2015). Contesting and capitalising on NAPLAN. In *National Testing in Schools* (pp. 98-109). Routledge.
- Harrison, N. (2008). *Teaching and learning in Indigenous education*. Oxford University Press.
- Hartmann, J. (2003). Power and resistance in the later Foucault. PhilPapers. <https://philpapers.org/rec/HARPAR>
- Hartsock, N. C. (1998). Standpoint theories for the next century. *Women & Politics*, 18(3), 93-101.
- Hartsock, N. C. (2019). *The feminist standpoint revisited, and other essays*. Routledge.
- Hattie, J. (2012). *Visible learning for teachers: Maximizing impact on learning*. Routledge.
- Heiss, A. (2012). *Am I black enough for you?* Penguin.
- Henderson, M. (2015). The (mis) use of community of practice: delusion, confusion, and instrumentalism in educational technology research. In S. Bulfin, N. F. Johnson, & L. Rowan (Eds.), *Critical perspectives on technology and education* (pp. 127–140). Palgrave Macmillan.
- Herbert, J. (2012). “Ceaselessly circling the centre”: Historical contextualization of indigenous education within Australia. *History of Education Review*, 41(2), 91–103.
- Heyes, C. J. (2007). *Self-transformations: Foucault, ethics, and normalized bodies*. Oxford University Press.
- Hickeys, C., & Watt, C. (2010). The education revolution: glasnost or guillotine. *Independent Education*, 40(1), 10–13.
- Hogan, A. (2016). NAPLAN and the role of edu-business: New governance, new privatisations and new partnerships in Australian education policy. *The Australian Educational Researcher*, 43(1), 93–110.
- Hokowhitu, B. (2009). Indigenous existentialism and the immediacy of the Indigenous body. *Cultural Studies Review*, 15(2), 101–118.
- Holmes, A. G. D. (2020). Researcher positionality: A consideration of its influence and place in qualitative research—A new researcher guide. *Shanlax International Journal of Education*, 8(4), 1–10.
- Hope, A. (2013). Foucault, panopticism and school surveillance research. In M. Murphy (Ed.), *Social theory and education research: Understanding Foucault, Habermas, Bourdieu and Derrida* (pp. 35–51). Routledge.

- Howell, A. (2016). *Exploring children's experiences of NAPLAN: Beyond the cacophony of adult debate* [Doctoral dissertation, University of Queensland].
<https://doi.org/10.14264/uql.2016.186>
- Hoy, W. E. (2009). "Closing the gap" by 2030: Aspiration versus reality in Indigenous health. *Medical Journal of Australia*, 190(10), 542–544.
- Hughes, H., & Hughes, M. (2012). *Indigenous education 2012*. Centre for Independent Studies.
- Hunter, B. H., & Schwab, R. G. (2003). Practical reconciliation and continuing disadvantage in Indigenous education. *The Drawing Board: An Australian Review of Public Affairs*, 4(2), 83–98.
- Huxley, M. (2008). Space and government: Governmentality and geography. *Geography Compass*, 2(5), 1635–1658.
- Illich, I. (1970a, July 2). Why we must abolish schooling. *New York Review of Books*.
<https://nybooks.com/articles/1970/07/02/why-we-must-abolish-schooling/>
- Illich, I. (1970b, October 17). The false ideology of schooling. *The Saturday Review*, 58, 68.
- Jackson, M. (2006). Orders and obedience: Structure and agency. *International Journal of Sociology and Social Policy*, 26, 309–325.
- Jackson-Barrett, E. M., & Lee-Hammond, L. (2018). Strengthening identities and involvement of Aboriginal children through learning on country. *Australian Journal of Teacher Education (Online)*, 43(6), 86–104.
- James, N. J. (2018). Law and power: Ten lessons from Foucault. *Bond Law Review*, 30(1), 31–42.
- Jean, W. (1997). Gunpowder [Song]. On *The Carnival*. Columbia Records.
- Jensen, B., Weidmann, B., Farmer, J., Hunter, A., Romanes, D., & Magee, J. (2013). *The myth of markets in school education*. Grattan Institute.
- Jessop, B. (2007). *State power*. Polity.
- Jorgensen, R. (2018). Language resources to scaffold mathematical learning for remote Indigenous learners. In R. Hunter, M. Civil, B. Herbel-Eisenmann, N. Planas & D. Wagner (Eds.), *Mathematical discourse that breaks barriers and creates space for marginalized learners* (pp. 235–255). Brill Sense.
- Jorgensen, R. (2020). "Quality" STEM leaders in remote Indigenous contexts: Creating pedagogical capital. In *STEM Education Across the Learning Continuum* (pp. 155–173). Springer.
- Jorgensen, R., & Lowrie, T. (2018). Speaking spatially: Implications for remote Indigenous learners. In J. Hunter, P. Perger, & L. Darragh (Eds.), *Making waves, opening spaces*, Proceedings of the 41st annual conference of the Mathematics Education Research Group of Australasia (MERGA) (pp. 439–446). MERGA.

- Karp, P. (2021, August 25). “Reassuring”: Pandemic has not hurt children’s literacy and numeracy levels, NAPLAN data suggests. *The Guardian*.
<https://www.theguardian.com/235ustralia-news/2021/aug/25/reassuring-pandemic-has-not-hurt-childrens-literacy-and-numeracy-levels-naplan-data-suggests>
- Kayrooz, C., & Parker, S. (2010). The education revolutionary road: Paved with good intentions. In C. Aulich & M. Evans (Eds.), *The Rudd government: Australian Commonwealth Administration 2007-2010* (pp. 161–179). ANU Press.
- Kebede, M. (2001). The rehabilitation of violence and the violence of rehabilitation: Fanon and colonialism. *Journal of Black Studies*, 31(5), 539–562.
- Keddie, A., Claire MacDonald, K., Blackmore, J., Eacott, S., Gobby, B., Mahoney, C., ... & Wilkinson, J. (2020). School autonomy, marketisation and social justice: The plight of principals and schools. *Journal of Educational Administration and History*, 52(4), 432–447.
- Kelley, R. (2005). On the density of black being. In C. Kim (Ed.), *Scratch* (p. 10). Studio Museum of Harlem.
- Kerwin, D. (2010). *Aboriginal Dreaming paths and trading routes. The colonisation of the Australian economic landscape*. Sussex Academic.
- Kerwin, D. (2020). *Southward movement of water-the water ways* [Unpublished doctoral dissertation, University of Southern Queensland].
- Kerwin, D., & Van Issum, H. (2013). An Aboriginal perspective on education: Policy and practice. In R. Jorgensen, P. Sullivan, & P. Grootenboer (Eds.), *Pedagogies to enhance learning for Indigenous students* (pp. 1–20). Springer.
- Kidd, R. (1997). *The way we civilise: Aboriginal affairs, the untold story*. University of Queensland Press.
- Kisak, P. (2016). *Philosophical methodology: The methods of philosophical inquiry*. CreateSpace Independent Publishing Platform.
- Klenowski, V., & Wyatt-Smith, C. (2012). The impact of high stakes testing: The Australian story. *Assessment in Education: Principles, Policy & Practice*, 19(1), 65–79.
- Krakouer, J. (2015). Literature review relating to the current context and discourse on Indigenous cultural awareness in the teaching space: Critical pedagogies and improving Indigenous learning outcomes through cultural responsiveness. *Indigenous Education Research*, 42. https://research.acer.edu.au/indigenous_education/42/
- Krakouer, J. (2016). Literature review relating to the current context and discourse surrounding Indigenous Early Childhood Education, school readiness and transition programs to primary school.
https://research.acer.edu.au/cgi/viewcontent.cgi?article=1042&context=indigenous_education

- Kreps, D. G. P. (2010). *Foucault, exhibitionism and voyeurism on Chatroulette*. Paper presented at Cultural attitudes towards technology and communication conference, June 17–21, Vancouver. <http://usir.salford.ac.uk/id/eprint/10355/>
- Kuhn, T. S. (1974). Second thoughts on paradigms. *The Structure of Scientific Theories*, 2, 459–482.
- Kwaymullina, A. (2005). Seeing the light: Aboriginal law, learning and sustainable living in country. *Indigenous Law Bulletin*, 6(11), 12–15.
- Kwaymullina, A. S. T. (2017). *Indigenous standpoints, Indigenous stories, Indigenous futures: Narrative from an Indigenous standpoint in the twenty-first century and beyond* [Unpublished doctoral dissertation]. University of Western Australia.
- Kwiek, M. (1996). The picture of an ironist who is unwilling to be a liberal and a liberal who is unwilling to be an ironist (Foucault and Habermas). In *Rorty's elective affinities. The new pragmatism and postmodern thought* (pp. 211–237). Scientific Publishers of the Department of Philosophy of Poznan University, Poland.
- Kwiek, M. (1998). Between the community and the text (French philosophy, politics, and the figure of the intellectual—from Sartre to Foucault). *Trames*, 2(52/47), 2, 165–185. http://cpp.amu.edu.pl/kwiek/pdf/KWIEK_between_the_community_and_the_text.pdf repozytorium.amu.edu.pl
- Ladwig, J. G. (2010). What NAPLAN doesn't address. *Professional Voice*, 35.
- Laing, R. D., & Cooper, D. G. (2018). Reason and violence. In *Her hour come round at last* (pp. 299–300). Routledge.
- Langton, M., Ma Rhea, Z., & Sykes, H. (2009). Indigenous education and the ladder to prosperity. *Perspectives*, 95–119.
- Lather, P. (2018). What new sensibility, configuration or 'dominant' logic now for educational theory? *Educational Philosophy and Theory*, 50(14), 1602–1603. DOI:10.1080/00131857.2018.1468651
- Lather, P., & St. Pierre, E. A. (2013) Post-qualitative research. *International Journal of Qualitative Studies in Education*, 26(6), 629–633. DOI:10.1080/09518398.2013.788752
- Law, J. (2004). *After method: Mess in social science research*. Routledge.
- Leigh, A. (2012). Teacher pay and teacher aptitude. *Economics of Education Review*, 31(3), 41–53.
- Leigh, A., & Ryan, C. (2008). How and why has teacher quality changed in Australia? *Australian Economic Review*, 41(2), 141–159.
- Lemke, T. (2015). *Foucault, governmentality, and critique*. Routledge.
- Levi-Strauss, C. (1966). *The savage mind*. University of Chicago Press.

- Levinson, B. A., Sutton, M., & Winstead, T. (2009). Education policy as a practice of power: Theoretical tools, ethnographic methods, democratic options. *Educational Policy*, 23(6), 767–795.
- Lian, H. (2019). Positionality and power: Reflexivity in negotiating the relationship between land-lost farmers and the local government in China. *International Journal of Qualitative Methods*, 18.
- Liberman, K. (1990). Intercultural communication in central Australia. In D. Carbaugh (Ed.), *Cultural communication and intercultural contact* (pp. 177–183). Routledge.
- Liberto, D. (2020). The Fourth World. *Investopedia*. Retrieved April 3, 2020, from <https://www.investopedia.com/terms/f/fourth-world.asp>
- Lingard, B. (2010). Policy borrowing, policy learning: Testing times in Australian schooling. *Critical Studies in Education*, 51(2), 129–147.
- Lingard, B., & McGregor, G. (2014). Two contrasting Australian curriculum responses to globalisation: What students should learn or become. *Curriculum Journal*, 25(1), 90–110.
- Lisle, D. (2007). Defending voyeurism: Dark tourism and the problem of global security. In P. M. Burns & M. Novelli (Eds.), *Tourism and politics* (pp. 333–345). Routledge.
- Liz, J. (2014). Book Review of Fuggle, S., Lanci, Y., & Tazzioli, M. (Eds.). (2016). *Foucault and the history of our present*. Springer. *On Marx and Philosophy Review of Books*. https://marxandphilosophy.org.uk/reviews/8180_foucault-and-the-history-of-our-present-review-by-jordan-liz/
- Lonsdale, M. (2010). Using television to improve learning opportunities for Indigenous Children. *Indigenous Education Research*, 20. https://research.acer.edu.au/indigenous_education/20/
- Lonsdale, M. (2013). Making a difference: Improving outcomes for Indigenous learners. *Indigenous Education Research*, 29. https://research.acer.edu.au/indigenous_education/29
- Love, M. (1979). Christa Wolf and feminism: Breaking the patriarchal connection. *New German Critique*, no. 16, 31–53.
- Lowe, K., & Yunkaporta, T. (2018). The inclusion of Aboriginal and Torres Strait Islander content in the Australian national curriculum: A cultural, cognitive and sociopolitical evaluation. *Redress*, 27(2), 18–30.
- Ludowyke, J. (2010). Bursting the MySchool bubble. *Professional Educator*, 9(2), 16–19.
- Lukács, G. (1948). *The crisis of bourgeois philosophy*. *George Lukács archive*. Retrieved April 21, 2020, from <https://www.marxists.org/archive/lukacs/works/1948/bourgeois-philosophy.htm>
- Luke, A. (2009). Critical realism, policy, and educational research. In *Generalizing from educational research* (pp. 183–220). Routledge.

- Luke, A. (2011). Generalizing across borders: Policy and the limits of educational science. *Educational Researcher*, 40(8), 367–377.
- Luke, A. (2012). After the testing: Talking and reading and writing the world. *Journal of Adolescent & Adult Literacy*, 56(1), 8–13.
- Lyons, Z., & Janca, A. (2012). Indigenous children in Australia: Health, education and optimism for the future. *Australian Journal of Education*, 56(1), 5–21.
- Macqueen, S., Knoch, U., Wigglesworth, G., Nordlinger, R., Singer, R., McNamara, T., & Brickle, R. (2019). The impact of national standardized literacy and numeracy testing on children and teaching staff in remote Australian Indigenous communities. *Language Testing*, 36(2), 265–287.
- Magritte, R. (2016). *Selected writings*. Alma Books Ltd. London.
- Malcolm, L., & Willis, O. (2016, July 8). Songlines: The Indigenous memory code. ABC Radio National.
<https://www.abc.net.au/radionational/programs/allinthemind/songlines-indigenous-memory-code/7581788>
- Mambrol, N. (2016, March 21). Claude Levi Strauss' concept of bricolage. *Literary Theory and Criticism*. <https://literariness.org/2016/03/21/claude-levi-strauss-concept-of-bricolage/>
- Mander, D. J., Cohen, L., & Pooley, J. A. (2015). 'If I wanted to have more opportunities and go to a better school, I just had to get used to it': Aboriginal students' perceptions of going to boarding school in Western Australia. *The Australian Journal of Indigenous Education*, 44(1), 26–36.
- Mansell, M. (2002). Finding the foundation for a treaty with the Indigenous peoples of Australia [Special issue: Treaty, let's get it right]. *Balayi: Culture, Law and Colonialism*, 4, 83–89.
- Marcuse, H. (2014). *Marxism, revolution and utopia: Collected papers of Herbert Marcuse, Volume 6*. Routledge.
- Marmot, M. (2011). Social determinants and the health of Indigenous Australians. *Medical Journal of Australia*, 194(10), 512–513.
- Martin, K. L. (2008). *Please knock before you enter: Aboriginal regulation of outsiders and the implications for researchers*. Post Pressed.
- Martin, K. L. (2020). Indigenous research. In G. Macnaughton, S. A. Rolfe, & I. Siraj-Blatchford (Eds.), *Doing early childhood research* (pp. 85–100). Routledge.
- Martin, K., & Mirraboopa, B. (2003). Ways of knowing, being and doing: A theoretical framework and methods for indigenous and indigenist re-search. *Journal of Australian studies*, 27(76), 203–214.
- Marx, K. ([1867] 2007). *Capital: A critique of political economy* (pp. 63–77). Duke University Press.

- Masters, G. (2016). Five challenges in Australian school education. *Policy Insights*, 5. <https://research.acer.edu.au/policyinsights/5/>
- Masters, G. N. (2009). A shared challenge: Improving literacy, numeracy and science learning in Queensland primary schools. *Assessment and Reporting*, 24. https://research.acer.edu.au/ar_misc/24/
- Masters, G. N. (2010). Teaching and learning school improvement framework. *Monitoring Learning*, 16. https://research.acer.edu.au/monitoring_learning/16/
- McGowan, M. (2017, September 27). Schools are a microcosm of society: The quest to close Australia's education gap. *The Guardian*. Retrieved October 15, 2021, from <https://www.theguardian.com/239ustralia-news/2017/sep/27/schools-are-a-microcosm-of-society-the-quest-to-close-australias-education-gap>
- McGregor, H. E., Madden, B., Higgins, M., & Ostertag, J. (2018). Braiding designs for decolonizing research methodologies: Theory, practice, ethics. *Reconceptualizing Educational Research Methodology*, 9(2).
- McLaughlin, J., & Whatman, S. (2008). Embedding university perspectives in university teaching and learning: Lessons learnt and possibilities for reforming/decolonising curriculum. *Proceedings of the 4th International Conference on Indigenous education: Asia/Pacific*, 123–146.
- McLaughlin, J., & Whatman, S. (2011). The potential of critical race theory in decolonizing university curricula. *Asia Pacific Journal of Education*, 31(4), 365–377.
- McKinley, E. A., & Smith, L. T. (Eds.). (2019). *Handbook of Indigenous education*. Springer.
- McShane, I. (2012). Learning to share: Australia's building the education revolution and shared schools. *Journal of Educational Administration and History*, 44(2), 105–119.
- McWhinney, E. (2007). *Self-determination of peoples and plural-ethnic states in contemporary international law: Failed states, nation-building and the alternative, federal option*. Brill.
- Mellor, S., & Corrigan, M. (2004). The case for change: A review of contemporary research on Indigenous education outcomes. *Australian Education Review*, 7. <https://research.acer.edu.au/aer/7/>
- Memmott, P., & Long, S. (2002). Place theory and place maintenance in Indigenous Australia. *Urban Policy and Research*, 20(1), 39–56.
- Meston, A. (1896). *Report on the Aborigines of Queensland*. Edmund Gregory, Government Printer.
- Meston, T. (2012). *Wiima-li, Wamba-li Wuu-ri (To light a fire, to carry, to give): Exploring an Aboriginal narrative method* [Unpublished master's dissertation]. Griffith University.

- Michel Foucault – Quotes. (2021). *Good reads*. Retrieved August 16, 2020
<https://www.goodreads.com/quotes/978808-schools-serve-the-same-social-functions-as-prisons-and-mental>
- Middleton, B. R. (2015). Jahát Jat'totòdom: Toward an indigenous political ecology. In R. L. Bryant (Ed.), *The international handbook of political ecology* (pp. 561–576). Edward Elgar Publishing.
- Milgram, S. (1963). Behavioral study of obedience. *The Journal of Abnormal and Social Psychology*, 67(4), 371.
- Mills, C. W. (1959). The promise. Chapter 1 in *The sociological imagination* (pp. 3–24). Penguin.
- Mills, M., Monk, S., Keddie, A., Renshaw, P., Christie, P., Geelan, D., & Gowlett, C. (2014). Differentiated learning: From policy to classroom. *Oxford Review of Education*, 40(3), 331–348.
- Ministerial Council on Education, Employment, Training and Youth Affairs [MCEETYA]. (2008). *Melbourne declaration on educational goals for young Australians*. MCEETYA.
- Mitchell, D. M. (2010). Australian educational reform and its implications for the artistry of teaching [Special issue]. *Australian Art Education*, 33, 30–35.
- Mkapa, B. (1998). Local pathways to global development. *Indigenous knowledge – Marking five years of the World Bank Indigenous Knowledge for Development Program*. World Bank.
<https://documents1.worldbank.org/curated/en/981551468340249344/pdf/307350ENGLISH0ik0local0pathways.pdf>
- Mockler, N. (2014). Simple solutions to complex problems: moral panic and the fluid shift from ‘equity’ to ‘quality’ in education. *Review of Education*, 2(2), 115–143.
- Moreton-Robinson, A. (1998). *Talkin' up to the white woman: Indigenous women and feminism in Australia* [Doctoral dissertation] Griffith University.
- Moreton-Robinson, A. (2001). *Talkin' up to the white woman: Indigenous women and feminism*. University of Minnesota Press.
- Moreton-Robinson, A. (2006). Towards a new research agenda? Foucault, whiteness and indigenous sovereignty. *Journal of Sociology*, 42(4), 383–395.
- Moreton-Robinson, A. (2011). The white man's burden: Patriarchal white epistemic violence and Aboriginal women's knowledges within the academy. *Australian Feminist Studies*, 26(70), 413–431.
- Moreton-Robinson, A. (2013). Towards an Australian Indigenous women's standpoint theory: A methodological tool. *Australian Feminist Studies*, 28(78), 331–347.
- Moreton-Robinson, A. (2015). *The white possessive: Property, power, and indigenous sovereignty*. University of Minnesota Press.

- Moreton-Robinson, A., Singh, D., Kolopenuk, J., Robinson, A., & Walter, M. (2012). *Learning the lessons? Pre-service teacher preparation for teaching Aboriginal and Torres Strait Islander students*. Report prepared for the Australian Institute for Teaching and School Leadership.
- Morgan, B. (2019). Beyond the guest paradigm: Eurocentric education and Aboriginal Peoples in NSW. In E. A. McKinley & L. T. Smith (Eds.), *Handbook of Indigenous education* (pp. 111–128). Springer.
https://link.springer.com/content/pdf/10.1007%2F978-981-10-3899-0_60.pdf
- Morris, P. (2015). Comparative education, PISA, politics and educational reform: A cautionary note. *Compare: A Journal of Comparative and International Education*, 45(3), 470–474.
- Mouzakitis, A. (2017). Modernity and the idea of progress. *Frontiers in Sociology*, 2, 3.
- Moyle, K. (2019). *Indigenous early childhood education, school readiness and transition programs into primary school: Literature review*.
<https://research.acer.edu.au/cgi/viewcontent.cgi?article=1001&context=littlejbigcuz>
- Mthembu, N. (2021). Indigenous African Knowledge System (IAKS) ethos: Prospects for a post-colonial curriculum. In N. Mthembu (Ed.), *Ethical research approaches to indigenous knowledge education* (pp 127-153). IGI Global.
- Muldoon, P., & Schaap, A. (2012). Aboriginal sovereignty and the politics of reconciliation: The constituent power of the Aboriginal Embassy in Australia. *Environment and Planning D: Society and Space*, 30(3), 534–550.
- Murphy, L. (2000). *Who's afraid of the dark? Australia's administration in Aboriginal affairs* [Unpublished master's dissertation]. University of Queensland.
- Muskovits, J. (2010). The Australian curriculum: A grand design: or is it? *Australian Educational Leader*, 32(3), 38–40.
- Myers, F., & Peterson, N. (2016). The origins and history of outstations as Aboriginal life projects. In *Experiments in self-determination: Histories of the outstation movement in Australia* (pp. 1–22). ANU Press.
- Nakata, M. (1998). Anthropological texts and Indigenous standpoints. *Australian Aboriginal Studies*, (2), 3–12.
- Nakata, M. (2001). Multiliteracies and Indigenous standpoints. In M. Kalantzis & B. Cope (Eds.), *Transformations in language and learning: Perspectives on multiliteracies* (pp. 113–20). Common Ground.
- Nakata, M. (2002). Indigenous knowledge and the cultural interface: Underlying issues at the intersection of knowledge and information systems. *IFLA Journal*, 28(5–6), 281–291.
- Nakata, M. (2007a). The cultural interface. *The Australian journal of Indigenous education*, 36(S1), 7–14.

- Nakata, M. (2007b). An Indigenous standpoint theory. In *Disciplining the savages: Savaging the disciplines* (pp. 213–217). Aboriginal Studies Press.
- Nakata, M. (2011). Pathways for Indigenous education in the Australian curriculum framework. *The Australian Journal of Indigenous Education*, 40, 1–8.
- National Health and Medical Research Council. (2018). *Ethical conduct in research with Aboriginal and Torres Strait Islander Peoples and communities: Guidelines for researchers and stakeholders*. Commonwealth of Australia.
- Neal, J. W., & Neal, Z. P. (2013). Nested or networked? Future directions for ecological systems theory. *Social Development*, 22(4), 722–737.
- Neidjie, B. (1989). *Story about feeling*. Magabala Books.
- Nettleship, S. (2015). *NAPLAN narratives: literacy teachers' perceptions of the impact of testing in schools* [Unpublished doctoral dissertation]. Monash University.
- New South Wales Department of Education. (2021). *8 ways of Aboriginal learning: Aboriginal pedagogy*. Retrieved August 17, 2021, from <https://www.8ways.online/>
- Nichols, S. L., Glass, G. V., & Berliner, D. C. (2005). High-stakes testing and student achievement: Problems for the *No Child Left Behind Act*. Appendices. Arizona State University. <https://files.eric.ed.gov/fulltext/ED531184.pdf>
- Nicholls, C., J. (2014, January 23). 'Dreamtime' and 'The Dreaming' – An introduction. *The Conversation*. <https://theconversation.com/dreamtime-and-the-dreaming-an-introduction-20833>
- Nisbett, R. E. (2019). Cognition and perception: East and West. In *Progress in psychological science around the world* (pp. 209–228). Routledge.
- Nolan, J., & Sonnemann, J. (2019, September 3). Three charts on teachers' pay in Australia: it starts out OK, but goes downhill pretty quickly. *The Conversation*. <https://theconversation.com/three-charts-on-teachers-pay-in-australia-it-starts-out-ok-but-goes-downhill-pretty-quickly-122782>
- Norris, D. (2010). Content fundamentals for a TV show aimed at Indigenous children aged 3 to 6: A literature review and discussion paper. *Indigenous Education Research*, 23. https://research.acer.edu.au/indigenous_education/23/
- OECD. (2012). *Equity and quality in education: Supporting disadvantaged students and schools*. OECD Publishing. <http://dx.doi.org/10.1787/9789264130852-en>
- OECD. (2018). *Education at a Glance 2018: OECD Indicators*. OECD Publishing. <https://doi.org/10.1787/eag-2018-en>.
- O'Farrell, O. (2021). *Michel Foucault: Key concepts*. Retrieved February 3, 2021, from <https://michel-foucault.com/key-concepts/>
- O'Grady, S. (2010). My school, my curriculum, my life. *Professional Educator*, 9(2), 38–39.
- Öhman, M. (2010). Analysing the direction of socialisation from a power perspective. *Sport, Education and Society*, 15(4), 393–409.

- Oxford Languages. (n.d.). Definition of Murri. Retrieved August 15, 2021, from <https://www.lexico.com/definition/murri>
- Page, S., Trudgett, M., & Bodkin-Andrews, G. (2019). Creating a degree-focused pedagogical framework to guide Indigenous graduate attribute curriculum development. *Higher Education*, 78(1), 1–15.
- Palermo, G. (2016). *Economics and power: A Marxist critique*. Routledge.
- Pascoe, B. (2021, April 13). Revisited: Bruce Pascoe on overcoming a summer of trauma. *The Guardian*. <https://www.theguardian.com/243australia-news/audio/2021/jan/04/revisited-bruce-pascoe-on-overcoming-challenges-to-his-indigenous-identity>
- Pearson, N. (2006). Walking in two worlds. *The Australian*, 28.
- Perso, T. (2009). Cracking the NAPLAN code: Numeracy in action. *Australian Mathematics Teacher*, 65(4), 11–16.
- Perso, T., & Haywood, C. (2015). *Teaching Indigenous students: Cultural awareness and classroom strategies for improving learning outcomes*. Allen & Unwin.
- Pett, S. (2015). It's time to take the curriculum back from dead white men. *The Conversation*, May 8. <https://theconversation.com/its-time-to-take-the-curriculum-back-from-dead-white-men-40268>
- Phillips, J. (2011). *Resisting contradictions: Non-Indigenous pre-service teacher responses to critical Indigenous studies* [Unpublished doctoral dissertation]. Queensland University of Technology.
- Phillips, D., & Lampert, J. (2012). *Introductory Indigenous studies in education: Reflection and the importance of knowing*. Pearson Education Australia.
- Phillips, J., & Luke, A. (2017). Two worlds apart: Indigenous community perspectives and non-Indigenous teacher perspectives on Australian schools. In *Second international handbook of urban education* (pp. 959–996). Springer.
- Pitts, F. H. (2015). Normalisation, exclusion, commensuration: work, economics and the possibilities of political economy. *Enquire*, 7(1), 1–12.
- Polesel, J., Rice, S., & Dulfer, N. (2014). The impact of high-stakes testing on curriculum and pedagogy: A teacher perspective from Australia. *Journal of Education Policy*, 29(5), 640–657.
- Pollard, C. (2019, August 27). Explainer: The ideas of Foucault. *The Conversation*. <https://theconversation.com/explainer-the-ideas-of-foucault-99758>
- Postman, N., & Easton, L. (1999). The end of education: Redefining the value of school. *Canadian Social Studies*, 33(4), 131.
- Poulantzas, N. A. (2000). *State, power, socialism* (Vol. 29). Verso.
- Price, K., & Rogers, J. (Eds.). (2019). *Aboriginal and Torres Strait Islander education*. Cambridge University Press.

- Pritchard, S., & Dodson, M. (1998). Recent developments in Indigenous policy: The abandonment of self-determination? *Indigenous law bulletin*, 4(15), 4–6.
- Qin, D., & Lykes, M. B. (2006). Reweaving a fragmented self: A grounded theory of self-understanding among Chinese women students in the United States of America. *International Journal of Qualitative Studies in Education*, 19(2), 177–200.
- Queensland Government. (1897). *Aboriginals Protection and Restriction of the Sale of Opium Act*.
- Rabaka, R. (2010). *Forms of Fanonism: Frantz Fanon's critical theory and the dialectics of decolonization*. Lexington Books.
- Rahman, M. (2018). Postcolonialism and International Relations: Intersections of sexuality, religion, and race. In *Race, Gender, and Culture in International Relations* (pp. 99–115). Routledge.
- Reay, D. (2004). Gendering Bourdieu's concepts of capitals? Emotional capital, women and social class. *The Sociological Review*, 52(2), 57–74.
- Reynolds, H. (2001). *An indelible stain? The question of genocide in Australia's history*. Viking.
- Reynolds, H. (2004). Genocide in Tasmania. In A. Dirk Moses (Ed.), *Genocide and settler society: Frontier violence and stolen Indigenous children in Australian history* (p. 147). Berghahn Books.
- Reynolds, H. (2006). *The other side of the frontier: Aboriginal resistance to the European invasion of Australia*. UNSW Press.
- Rezai-Rashti, G. M., & Lingard, B. (2021). Test-based accountability, standardized testing and minority/racialized students' perspectives in urban schools in Canada and Australia. *Discourse: Studies in the Cultural Politics of Education*, 42(5), 716–731.
- Rhea, Z. M., & Russell, L. (2012). The invisible hand of pedagogy in Australian Indigenous studies and Indigenous education. *The Australian Journal of Indigenous Education*, 41(1), 18–25.
- Rigney, L. I. (1999). Internationalization of an Indigenous anticolonial cultural critique of research methodologies: A guide to Indigenist research methodology and its principles. *Wicazo SA Review*, 14(2), 109–121.
- Rigney, L. I. (2001). *A first perspective of Indigenous Australian participation in science: Framing Indigenous research towards Indigenous Australian intellectual sovereignty*. Aboriginal Research Institute.
- Rigney, L. I. (2006). Indigenist research and Aboriginal Australia. In J. Kunnie & N. Goduka (Eds.), *Indigenous peoples' wisdom and power: Affirming our knowledge through narrative* (pp. 32–48). Routledge.
- Rigney, L. I. (2010). Indigenous education: The challenge of change. *Every Child*, 16(4), 10–11.

- Rigney, L. I. (2020). Aboriginal child as knowledge producer: Bringing into dialogue Indigenist epistemologies and culturally responsive pedagogies for schooling. In *Routledge Handbook of Critical Indigenous Studies* (pp. 578-590). Routledge.
- Riley, T., & Pidgeon, M. (2019). Australian teachers voice their perceptions of the influences of stereotypes, mindsets and school structure on teachers' expectations of Indigenous students. *Teaching Education*, 30(2), 123–144.
- Robertson, R. (2007). Open societies, closed minds? Exploring the ubiquity of suspicion and voyeurism. *Globalizations*, 4(3), 399–416.
- Rogers, J. (2014, July 18). Islam and Indigenous Australia. Radio National: Encounter. <https://www.abc.net.au/radionational/programs/archived/encounter/islam-and-indigenous-australia/5602354>
- Rogers, M. (2012). Contextualizing theories and practices of bricolage research. *Qualitative Report*, 17, 7.
- Ronai, C. (1995). Multiple reflections of childhood sex abuse: An argument for a layered account. *Journal of Contemporary Ethnography*, 23, 395–426.
- Rorty, R. (1991). *Essays on Heidegger and others: Philosophical papers* (Vol. 2). Cambridge University Press.
- Rose, D. B. (1996). Land rights and deep colonising: The erasure of women. *Aboriginal Law Bulletin*, 3(85), 6–13.
- Rose, D. (2004). Sequencing and pacing of the hidden curriculum: How indigenous learners are left out of the chain. In *Reading Bernstein, researching Bernstein* (pp. 109–125). Routledge.
- Rose, J., Low-Choy, S., Singh, P., & Vasco, D. (2020). NAPLAN discourses: A systematic review after the first decade. *Discourse: Studies in the Cultural Politics of Education*, 41(6), 871–886.
- Rowe, W. E. (2014). "Positionality." In D. Coughlan & M. Brydon-Miller (Eds.), *The Sage encyclopedia of action research* (pp. 280–296). Sage.
- Rudolph, S. (2013). Whiteness in Education: How are Notions of Educational Success in Australia Influenced by Images of Whiteness? In *Images of whiteness* (pp. 207–220). Brill.
- Rudolph, S. (2019). *Unsettling the gap: Race, politics and Indigenous education*. Peter Lang.
- Rudolph, S., & Hogarth, M. (2020). Contested citizenship education in settler colonies on first nations land. In A. Peterson, G. Stahl, & H. Soong (Eds.), *The Palgrave handbook of citizenship and education* (537–548). Palgrave.
- Rutledge, D., Manderson, A., Lilburne, L., Ausseil, A. G., Belliss, S. E. & Price, R. (2016). *Methodology for a GIS-based Land Use map for Southland: A review*. <https://www.envirolink.govt.nz/assets/Envirolink/1645-ESRC274-Methodology-for-a-GIS-based-Land-use-Map-for-Southland-A-Review.pdf>

- Ryan, L. (2008). Massacre in the Black War in Tasmania 1823–34: A case study of the Meander River region, June 1827. *Journal of Genocide Research*, 10(4), 479–499.
- Ryan, L. (2010). Settler massacres on the Port Phillip frontier, 1836–1851. *Journal of Australian Studies*, 34(3), 257–273.
- Ryan, L. (2013). Untangling Aboriginal resistance and the settler punitive expedition: The Hawkesbury River frontier in New South Wales, 1794–1810. *Journal of Genocide Research*, 15(2), 219–232.
- Ryan, R. M., & Deci, E. L. (2000). Self-determination theory and the facilitation of intrinsic motivation, social development, and well-being. *American Psychologist*, 55(1), 68.
- Said, E. (1978). *Orientalism*. Penguin.
- Saidi, T. (2008, February 15). Islam and culture, don't mix them up. *MinnPost*. Retrieved August 7, 2021, from <https://www.minnpost.com/community-voices/2008/02/islam-and-culture-dont-mix-them/>
- Santiago, P., Donaldson, G., Herman, J., & Shewbridge, C. (2011). *OECD reviews of evaluation and assessment in Education: Australia*. <https://www.oecd.org/australia/48519807.pdf>
- Santoro, N., Reid, J. A., Crawford, L., & Simpson, L. (2011). Teaching Indigenous children: Listening to and learning from Indigenous teachers. *Australian Journal of Teacher Education (online)*, 36(10), 65–76.
- Sarra, C. (2011). Reflections of an Aboriginal school principal on leading change in an Aboriginal school: Australia. In *Changing Schools* (pp. 77–86). Routledge.
- Sarrup, M. (1988). *An introductory guide to post-structuralism and post-modernism*. Harvester Wheatsheaf.
- Sartre, J. P. (2021). *Existentialism is a Humanism*. Yale University Press.
- Savage, G. C., & O'Connor, K. (2019). What's the problem with 'policy alignment'? The complexities of national reform in Australia's federal system. *Journal of Education Policy*, 34(6), 812–835.
- Sawicki, J. (2020). *Disciplining Foucault: Feminism, power, and the body*. Routledge.
- Sayed, S. (2019). Connecting kindy to country. *Bedrock*, 24(1), 16–17.
- Scheiner, S. M., & Willig, M. R. (Eds.). (2011). *The theory of ecology*. University of Chicago Press.
- Schott, J. (2005). Effective teaching strategies for Indigenous learners. *Literacy Learning: The Middle Years*, 13(2), 50–56.
- Sellar, S., & Lingard, B. (2018). International large-scale assessments, affective worlds and policy impacts in education. *International Journal of Qualitative Studies in Education*, 31(5), 367–381.

- Semali, L. M., & Kincheloe, J. L. (1999). *What is indigenous knowledge?: Voices from the academy*. Routledge.
- Sergent-Shadbolt, J. (2015). Germaine Greer's dirty feminism: Necessary evils and the advancement of a social epistemology. *New Zealand Sociology*, 30(1), 140–155.
- Seton, K. (1999). Fourth World Nations in the era of globalisation: An Introduction to contemporary theorizing posed by Indigenous nations. *Fourth World Journal*, 4(1), 49-69.
- Shay, M., & Lampert, J. (2020). Community according to whom? An analysis of how indigenous 'community' is defined in Australia's through growth to achievement 2018 report on equity in education. *Critical Studies in Education*, 1–17.
- Shakur, T. (1997). Against all odds [Song]. *The Don Killuminati: The 7 day theory*. Death Row Records.
- Shore, C., & Roberts, S. (1993). Higher education and the panopticon paradigm: Quality assessment as “disciplinary technology”. Paper presented at the SRHE Annual Conference, University of Sussex. <https://files.eric.ed.gov/fulltext/ED368243.pdf>
- Short, D. (2003). Reconciliation, assimilation, and the indigenous peoples of Australia. *International Political Science Review*, 24(4), 491–513.
- Sikora, J., & Biddle, N. (2015). How gendered is ambition? Educational and occupational plans of Indigenous youth in Australia. *International Journal of Educational Development*, 42, 1–13.
- Skinner, B. F. (1971). Operant conditioning. *The encyclopedia of education*, 7, 29-33.
- Smagorinsky, P. (2008). The method section as conceptual epicenter in constructing social science research reports. *Written communication*, 25(3), 389–411.
- Smith, D. E. (2002). *Jurisdictional devolution: Towards an effective model for Indigenous community self-determination*. Discussion paper no. 233, Centre for Aboriginal Economic Policy Research, Australian National University.
- Smith, G. H. (2012). The politics of reforming Maori education: The transforming potential of Kura Kaupapa Maori. *Towards successful schooling*, 73–87.
- Smith, L. T. (1999). *Decolonising methodologies: Researching and indigenous peoples*. Zed Books Ltd.
- Smith, L. T. (2012). *Decolonizing methodologies: Research and indigenous peoples* (2nd ed.) Zed Books Ltd.
- Smith, S. (2015). *Manifesto for the humanities: Transforming doctoral education in good enough times*. University of Michigan Press.
<http://library.oapen.org/handle/20.500.12657/24042>
- Smith, T., Edwards-Groves, C., & Brennan Kemmis, R. (2010). Pedagogy, education and praxis. Charles Sturt University.
<https://researchoutput.csu.edu.au/en/publications/pedagogy-education-and-praxis>

- Snow, C. P. (1972). Public affairs. *American Journal of Physics*, 40(10), 1553–1557.
- Sonnemann, J., & Nolan, J. (2019). Why our best and brightest don't teach. *The Sydney Morning Herald*. <https://www.smh.com.au/education/why-our-best-and-brightest-don-t-teach-20190823-p52k6z.html>
- Speilberger, C. (2004). Cultural assimilation. In *Encyclopedia of applied psychology*. Elsevier Academic Press.
- Spivak, G. C. (2003). Can the subaltern speak? *Die Philosophin*, 14(27), 42–58.
- Stanner, W. E. H. (1979). *White man got no dreaming: Essays 1938-1973*. Australian National University Press.
- Steinhauer, P. (2001). Situating myself in research. *Canadian Journal of Native Education*, 25(2), 183.
- Stephenson, P. (2009). Keeping it in the family: Partnerships between Indigenous and Muslim communities in Australia. *Aboriginal History*, 33, 97–116.
- Stephenson, P. (2010). *Islam dreaming: Indigenous Muslims in Australia*. UNSW Press.
- Stone, B. E. (2004). Defending society from the abnormal: The archaeology of bio-power. *Foucault Studies*, 1, 77–91.
- Streitenberger, S., & Irby, D. (2018). Using a balanced assessment approach to improve. *Momentum – National Catholic Education Association magazine*. https://www.ncea.org/NCEA/How_We_Serve/Resources/Momentum_Magazine/NCEA/How_We_Serve/Resources/Momentum.aspx
- Strömbäck, J. (2008). Four phases of mediatization: An analysis of the mediatization of politics. *The international journal of press/politics*, 13(3), 228–246.
- Tartaglia, J. (2007). *Routledge philosophy guidebook to Rorty and the mirror of nature*. Routledge.
- Teddle, C., & Tashakkori, A. (2008). Foundations of mixed methods research – Integrating quantitative and qualitative approaches in the social and behavioral sciences. Thousand Oaks, CA: Sage.
- Thompson, G. (2014). NAPLAN, MySchool and accountability: Teacher perceptions of the effects of testing. *International education journal: comparative perspectives*, 12(2).
- Thompson, G., & Cook, I. (2014). Manipulating the data: Teaching and NAPLAN in the control society. *Discourse: Studies in the Cultural Politics of Education*, 35(1), 129–142.
- Thompson, G., & Harbaugh, A. (2012). The effects of NAPLAN: Teacher perceptions of the impact of NAPLAN on pedagogy and curriculum. In *Proceedings of the 42nd International Conference of the Australian Association for Research in Education (AARE)* (pp. 10–20). Australian Association for Research in Education.

- Thompson, G., & Harbaugh, A. G. (2013). A preliminary analysis of teacher perceptions of the effects of NAPLAN on pedagogy and curriculum. *The Australian Educational Researcher*, 40(3), 299–314.
- Thomson, S., De Bortoli, L., Underwood, C., & Schmid, M. (2019). *PISA 2018: Reporting Australia's results. Volume I student performance*. Australian Council for Educational Research. Camberwell.
- Timans, R., Wouters, P., & Heilbron, J. (2019). Mixed methods research: what it is and what it could be. *Theory and Society*, 48(2), 193–216.
- Townley, B. (1993). Foucault, power/knowledge, and its relevance for human resource management. *Academy of Management Review*, 18(3), 518–545.
- Townsend-Cross, M. L. (2018). *Difficult knowledge and uncomfortable pedagogies: Student perceptions and experiences of teaching and learning in critical indigenous Australian studies* [Unpublished doctoral dissertation]. University of Technology Sydney.
- Tripcony, P. (2002). *Challenges and tensions in implementing current directions for Indigenous education*. Paper presented at the Annual Conference of the Australian Association for Research in Education. <https://files.eric.ed.gov/fulltext/ED475374.pdf>
- Trudgett, M. (2009). Build it and they will come: Building the capacity of Indigenous units in universities to provide better support for Indigenous Australian postgraduate students. *The Australian Journal of Indigenous Education*, 38(1), 9–18.
- Trudgett, M. (2011). Western places, academic spaces and Indigenous faces: Supervising Indigenous Australian postgraduate students. *Teaching in Higher Education*, 16(4), 389–399.
- Trudgett, M. (2014). Supervision provided to Indigenous Australian doctoral students: A black and white issue. *Higher Education Research & Development*, 33(5), 1035–1048.
- Trudgett, M., Page, S., & Harrison, N. (2016). Brilliant minds: A snapshot of successful Indigenous Australian doctoral students. *The Australian Journal of Indigenous Education*, 45(1), 70–79.
- Truscott, A., & Malcolm, I. (2010). Closing the policy–practice gap: Making Indigenous language policy more than empty rhetoric. *Re-awakening languages: Theory and practice in the revitalisation of Australia's Indigenous languages*, 6–21.
- Tur, S. U., Blanch, F. R., & Wilson, C. (2010). Developing a collaborative approach to standpoint in Indigenous Australian research. *The Australian Journal of Indigenous Education*, 39(S1), 58–67.
- Turnbull, D. (2016). Maps and mapmaking of the Australian Aboriginal people. In H. Selin (Ed.), *Encyclopedia of the history of science, technology and medicine in non-western cultures* (pp. 2685–88) Springer.
- Tzu, S. (2012). *The art of war*. Vij Books.

- University of Southern Queensland [USQ]. (n.d.). The cultural interface. In *Understanding Australian Aboriginal educational contexts*. Retrieved September 21, 2021, from <https://open.usq.edu.au/mod/book/view.php?id=7448&chapterid=640>
- Vass, G. (2012). 'So, what is wrong with Indigenous education?' Perspective, position and power beyond a deficit discourse. *The Australian Journal of Indigenous Education*, 41(2), 85–96.
- Verges, F. G. (1992). The unbearable lightness of deconstruction. *Philosophy*, 67(261), 386–393.
- Von Clausewitz, C. (1917). *Vom kriege*. Insel-Verlag.
- Walker, K. (1973). Assimilation–No!. *The Australian Journal of Indigenous Education*, 1(2), 44–44.
- Waller, L. (2016). Australian Indigenous public spheres: From the ground up. *Critical Arts*, 30(6), 788–803.
- Waring, M., & Steinem, G. (1988). *If women counted: A new feminist economics*. Harper & Row.
- Watt, M. G. (2004). *The role of curriculum resources in three countries: The impact of national curriculum reforms in the United Kingdom, the United States of America, and Australia* [Unpublished doctoral dissertation]. University of Canberra.
- Weaver-Hightower, M. B. (2008). An ecology metaphor for educational policy analysis: A call to complexity. *Educational Researcher*, 37(3), 153–167.
- Weber-Pillwax, C. (1999). Indigenous research methodology: Exploratory discussion of an elusive subject. *The Journal of Educational Thought (JET)/Revue de la Pensée Éducative*, 31–45.
- Weber-Pillwax, C. (2001). Orality in northern Cree Indigenous worlds. *Canadian Journal of Native Education*, 25(2), 149.
- Welch, A. R. (1988). Aboriginal education as internal colonialism: The schooling of an Indigenous minority in Australia. *Comparative Education*, 24(2), 203–215.
- Welcome to Country. (2021). *26 Aboriginal words all Australians need to know*. <https://www.welcometocountry.org/26-aboriginal-words-australians-should-know/>
- Weldon, P. R. (2015). The teacher workforce in Australia: Supply, demand and data issues. *Policy Insights*, 2. <https://research.acer.edu.au/policyinsights/2/>
- Weldon, P. R. (2016). *Out-of-field teaching in Australian secondary schools*. research.acer.edu.au/policyinsights/6/
- Widder, N. (2008). Foucault and the Event. *International Political Sociology*, 2(3), 276–277.
- Wigglesworth, G., Simpson, J., & Loakes, D. (2011). NAPLAN language assessments for Indigenous children in remote communities: Issues and problems. *Australian Review of Applied Linguistics*, 34(3), 320–343.

- William & Mary. (2021). *What is decoloniality?* Decolonising Humanities Project. Retrieved September 4, 2021, from <https://www.wm.edu/sites/dhp/decoloniality/index.php>
- Williams, A. D. (2008). *Inside the divine* (2nd edition). Gemini Publishing Company. USA.
- Williams, L., Bunda, T., Claxton, N., & MacKinnon, I. (2018). A global de-colonial praxis of sustainability—Undoing epistemic violences between Indigenous peoples and those no longer indigenous to place. *The Australian Journal of Indigenous Education*, 47(1), 41–53.
- Willmot, E. (1987). *Pemulwuy: The rainbow warrior*. Matilda Media Pty Ltd.
- Wilson, S. (2008). *Research is ceremony: Indigenous research methods*. Fernwood Publishing.
- Wood, D. M. (2016). *Beyond the panopticon? Foucault and surveillance studies* (pp. 257–276). Routledge.
- Yunkaporta, T., & Kirby, M. (2011). Yarning up Aboriginal pedagogies: A dialogue about eight Aboriginal ways of learning. In *Two way teaching and learning: Toward culturally reflective and relevant education* (pp. 205–213). ACER Press.
- Yunkaporta, T., & McGinty, S. (2009). Reclaiming Aboriginal knowledge at the cultural interface. *The Australian Educational Researcher*, 36(2), 55–72.
- Zimbardo, P. G., Haney, C., Banks, W. C., & Jaffe, D. (1971). *The Stanford prison experiment*. Zimbardo, Incorporated.
- Zyngier, D. (2014). Class size and academic results, with a focus on children from culturally, linguistically and economically disenfranchised communities. *Evidence Base: A Journal of Evidence Reviews in Key Policy Areas*, 1, 1–24.