



Indigenous wisdom for regeneration: reducing the knowledge gap

Sandra Wooltorton

To cite this article: Sandra Wooltorton (2025) Indigenous wisdom for regeneration: reducing the knowledge gap, Environmental Education Research, 31:9, 1939-1957, DOI: [10.1080/13504622.2025.2527895](https://doi.org/10.1080/13504622.2025.2527895)

To link to this article: <https://doi.org/10.1080/13504622.2025.2527895>



© 2025 The Author(s). Published by Informa UK Limited, trading as Taylor & Francis Group



Published online: 03 Jul 2025.



Submit your article to this journal [↗](#)



Article views: 532



View related articles [↗](#)



View Crossmark data [↗](#)

Indigenous wisdom for regeneration: reducing the knowledge gap

Sandra Wooltorton^{a,b} 

^aNulungu Research Institute, University of Notre Dame Australia, Broome, Australia; ^bCentre for People, Place and Planet, Edith Cowan UniversityPerth, Western Australia

ABSTRACT

The author of this paper uses Indigenous-informed literature and explores the use of a Multispecies Collaboratory to hear place-based voices and practice ways of knowing often denied value by the mainstream. In the Indigenous nation of Australia, the author sets out to learn ways to practice environmental education that build upon aeons of experience at caring for and responding to Country. The starting point is a 2024 paper with three claims, which are: a culture of epistemic violence and denial support the mainstream paradigm which silences Indigenous voices; an Indigenous-informed way of being with living-places can inform the core of environmental education; and an Indigenous-informed Multispecies Collaboratory can enhance the sense of multispecies engagement that underpins environmental education. Using mostly Indigenous-informed references, the author addresses the perennial question of how to reduce the gap between mainstream knowledge and that which is Indigenous-informed. To heal the distance between these ways of knowing – and have real impact on society – requires the Indigenous values and practices of care, respect and humility, recognition of the vitality of places and praxes of refusal of colonialism. This strengthens the framework for regenerative socio-ecological practice.

ARTICLE HISTORY

Received 12 June 2024
Accepted 26 June 2025

KEYWORDS

Regeneration; praxes of refusal; Indigenous wisdom; response-ability

SUSTAINABLE DEVELOPMENT GOALS

SDG 13: Climate action

Opening

Indigenous knowledge-holders show, guide and explain sustainable lifeways which regenerate species, health, climates and ancient knowledges (Simpson 2017; Williams 2021). Recently in Australia, the 2023 Voice Referendum was defeated. It was: 'A Proposed Law: to alter the Constitution to recognise the First Peoples of Australia by establishing an Aboriginal and Torres Strait Islander Voice' (Uluru Statement 2023). Many Australians are disturbed by the lies and the racist nature of some of the commentary leading up to the referendum, and by the ongoing denial of Indigenous recognition (Grant 2023). This article is part of my commitment to change the narrative

CONTACT Sandra Wooltorton  Sandra.Wooltorton@nd.edu.au  Nulungu Research Institute, University of Notre Dame Australia, Broome, Australia

© 2025 The Author(s). Published by Informa UK Limited, trading as Taylor & Francis Group
This is an Open Access article distributed under the terms of the Creative Commons Attribution-NonCommercial-NoDerivatives License (<http://creativecommons.org/licenses/by-nc-nd/4.0/>), which permits non-commercial re-use, distribution, and reproduction in any medium, provided the original work is properly cited, and is not altered, transformed, or built upon in any way. The terms on which this article has been published allow the posting of the Accepted Manuscript in a repository by the author(s) or with their consent.

through environmental education practice. I invite readers to make it their commitment too.

Wooltorton and White (2024) addressed the question of how the Voice Referendum defeat relates to environmental education. Their article concluded with three insights, which are:

1. Colonisation, epistemic violence, and a culture of denial lurk behind academic and educational work in environmental education – and other parts of the academic project. It is very easy to reinforce the dominant paradigm of silencing Indigenous voices as this is the knowledge structure of the academy and of mainstream Australia.
2. An Indigenous-informed¹ onto-epistemology of living place can – and should – inform the heart of environmental education. This has sustained Australia for many millennia, and urgently needs restoration.
3. An Indigenous-informed Multispecies Collaboratory is one way to deepen the sense of multispecies engagement that underpins environmental education.

Their research used a Multispecies Collaboratory (Nelson and Drew 2024) to engage in a reflective, experiential, creative-critical and experimental process to derive understanding and critique. The authors were left with an uncomfortable question however, which is how to address the epistemic divide between mainstream knowledge and that which is Indigenous-informed. They asked that given the scale and depth of the Anthropocene's overarching interconnected oppressions resulting in climate change, species loss, war, violence, and deliberate silencing of Indigenous voice; what theory of change should be used, what more can be done, and how? (Wooltorton and White 2024) This is the purpose of the current paper.

In this paper, most references are to Indigenous authors or collectives because they are clear, targeted, and relevant to this research, and because they are often informed by generations of experience that is personal, familial, and cultural. Raman and Liboiron (2023) say that as well as hiring local people, they:

... also practise citational justice, a process that ensures gender parity and increased citations of authors of colour and of non-academics (2023, paragraph 11).

Further, they 'find ways to cite oral histories, plus community members and knowledge-holders who don't publish journal articles, by looking for citation formats that allow us to do so', (Raman and Liboiron 2023, paragraph 11). To this end, footnotes are used in this paper to introduce Country, Land, language, and/or nation (where publicly available) at the first reference to authors whose place-based wisdom is used. Thanks to Liboiron (2021)² for this idea. Each of the Indigenous voices are differently local, and it is anticipated the introductions will invite learning and further reading with these authors.

The paper begins with the use of literature to investigate the problem of continuing colonisation and the seemingly perpetual problem of domination, oppression, and its flipside of privilege. This is followed by Indigenous-informed theories of change to highlight the problem of an epistemic divide,³ and to deepen the three insights. In the next section, three ideas are developed to address the knowledge gap: to live

with and care for kin; to understand the notion of place as vital, sentient, and responsive; and to think-with an Indigenous-informed love for the world. After that is a description of an Indigenous-Informed Multispecies Collaboratory method with two short examples, each to illustrate a major theme of this paper: one describing praxes of refusal and care of plastics; and the other that illustrates a practice addressing a communicative place as family with a living past-presence. Finally, the paper is drawn together towards relationship and refusing complicity with oppression.

By way of introduction, I am a multi-generational Australian woman of mainly Anglo-Celtic ancestry, born on Whadjuk Noongar Country; a lifetime environmental educator committed to anticolonial, decolonial, feminist and antiracist notions of what it is to be Australian. I am currently located in southwest Australia, and acknowledge Wardandi Noongar custodians, knowledge and *boodjar* (Country⁴). Throughout my life, I have been learning Noongar language and co-researching with Noongar guides and Elders, and more recently, also co-researching with Nyikina and Walmatjari custodians of the Martuwarra Fitzroy River in Western Australia's Kimberley region. I am committed to Indigenous self-determination, truth telling, Indigenous leadership, and Indigenous-informed socio-environmental regeneration in local places (Poelina et al. 2023).

The problem of implicit colonisation

One of the commonalities among Indigenous voices is that of opposition to settler colonialism. As Whyte, Caldwell, and Schaefer (2018),⁵ Barolsky, Rodriguez Castro, and Paradies (2024)⁶ and Paradies (2020) explain, capacities to retain and strengthen Indigenous lessons on sustainability rely upon resisting the multiple oppressions of colonisation. At the outset, I want to make clear that the intent of this paper is to advocate *for* Indigenous-informed ways of understanding Country, politics, histories and truth; to celebrate the contribution of Indigenous authors and collectives; and to promote, learn and implement Indigenous advice within environmental education. This aligns with the cross-curriculum priorities (ACARA n.d.) and the Universities Australia Indigenous Strategy 2022–2025 (Universities Australia 2022).

Williams (2021) advocates digging beneath the binary between Indigenous peoples and those no-longer Indigenous to place, to reject imperialism and hierarchy and recover relationships with the animate, enmeshed living world we inhabit, in ways that are relevant and culturally situated. She suggests we ask humble questions about how to live 'the truth of our reciprocity with other living beings' (Williams 2021, 7), thus grasping the simple truth that re-indigenisation⁷ is the process of recovering who we really are.

In considering a recovery process though, we note a lurking issue between essentialism⁸ and colonialism to beware of. Watts (2013) explains two of her observations which are first, '[c]olonialism is operationalised through dismantling the essential categories of other societies' (31) and second:

Once the voices and thoughts of these two essential categories of creation (the feminine and land) are silenced and then corrupted, the acquisition and destruction of land becomes all the more realized (Watts 2013, 30–31).

In other words, anti-essentialist perspectives can sanction domination and inequality, and both essentialism and anti-essentialism can – depending upon the framing – enable continued dispossession of Indigenous homelands and usurp self-determination (Coulthard 2014). Watts (2013) makes this clear: ‘To disengage with essentialism means we run the risk of disengaging from the land’ (32). The point here is that to confront historical and continuing injustices, racism and oppressions, Land relations is the heart of Indigenous being, knowing, doing, and living, as well as identity, sovereignty, cultural resurgence and authenticity (Alfred 2023). In Australia, Poelina et al. state:

[S]overeignty is a spiritual notion: the ancestral tie between the land, or ‘mother nature’, and the Aboriginal and Torres Strait Islander peoples who were born therefrom, remain attached thereto, and must one day return thither to be united with our ancestors. This link is the basis of the ownership of the soil, or better, of sovereignty. It has never been ceded or extinguished, and co-exists with the sovereignty of the Crown. (Poelina et al. 2019, 2)

Further to this, some argue (for example Coulthard 2014) that a politics of recognition – and hence reconciliation – can still be colonial. Truthfulness in relation to Indigenous standpoints make for a radical opening (Nakata 2007; Paradies 2020). The invasion and colonisation of Indigenous Lands continue (Poelina, Brueckner, and McDuffie 2021; Poelina and Hocking 2022). Nakata says, ‘In this contested space between the two knowledge systems, the cultural interface, things are not clearly black or white, Indigenous or Western’ (Nakata 2007, 9). Anne Poelina makes the point this way:

What I’m trying to encourage fellow Australians [to do] is feel this land, connect with it, build a relationship. Your DNA is now part of this cultural landscape. You are part of this memory. (2022, front page)

Epistemic structures of the settler state

Colonisation of people and place, epistemic violence, and a culture of denial reinforce the dominant paradigm of silencing Indigenous voice in Environmental Education and elsewhere (Grant 2023; Wooltorton and White 2024). Below is a brief tour of the multiple notions of oppression and how this forms part of the dominant paradigm.

Liboiron (2021) illustrates different kinds of oppressions that are often conflated. They build on the work of Tuck and Yang (2012),⁹ who show how the easy take-up of terms such as decolonisation can make meaning metaphoric rather than socio-culturally just or critical; thereby furthering settler colonial desires. Tuck and Yang (2012) illustrate the incommensurability among the political agendas using decolonial ideas that sometimes assume White innocence of intent. For example, they say that naïve use of decolonial notions towards an outcome of reconciliation can be about rescuing settler normalcy – or rescuing a settler future of privilege after decolonisation. On the other hand, an ethic of incommensurability ‘guides moves that unsettle innocence’ (Tuck and Yang 2012, 35) – or show that these agendas or positionings need transformative change in terms of power, privilege and Land. In the same paper, they show how the various experiences of oppression are often homogenised as colonization, being a more nuanced proposal to White innocence.

Similarly, equivocation or using the same term too broadly, can hide a shift towards innocence. An example is: 'We are all colonized', which might be true but is vague and deceptively embrative due to its inference that none of us here are settlers (Tuck and Yang 2012, 17). In these ways, remaining silent on settler colonialism erases the massive scope of Land as the basis of power, wealth, and law in the settler state. Similarly, Liboiron (2021) argues that capitalism and colonialism are not synonymous, and conflating environmentalism with anticolonialism misses these complexities. Likewise, anticolonialism and decolonisation are different in their local applications.

Liboiron (2021) writes that all research is subject to the obligation for good relations, and asks the reader:

How do we write and read together with humility, keeping the specificity of relations in mind? How do we recognize that our writing and reading come out of different places, connections, obligations, and even different worldviews, and still write and read together? (31).

This calls for a stance of humility as I write, learning-with and from Indigenous authors who point out avenues for healing through mainstream transformation.

Neoliberalism, which is the managerialist approach to economic development, has been very well critiqued in recent decades (Springer 2016). As a mainstream¹⁰ response to climate change, Indigenous affairs and now disaster recovery, neoliberalism is devastatingly resistant to change (Corntassel 2008; Kidman 2020; Williams 2021).¹¹ As many Indigenous writers describe (for example Barolsky, Rodriguez Castro, and Paradies 2024; Coulthard 2014) these approaches can weaken Indigenous perspectives, such that the general population may believe Indigenous concerns have been adequately addressed, even though implicit, inherent colonisation continues. In fact over time, neoliberal responses are increasing in strength as spiralling violence and chaos linked to multiple oppressions including climate change gain relatively quick mainstream responses: a position that Indigenous writers have repeatedly warned of due to likelihoods of reinforcing settler colonial, patriarchal problems (Simpson 2017; Whyte 2018, 2021).

Theories of change: Indigenous transformative research

Important themes in Indigenous transformative research and education, are that of decentring the human (Watts 2013),¹² decolonisation (Williams et al. 2017) and/or anticolonialism (Liboiron 2021), Elder wisdom (Oxenham et al. 2022), the importance of intergenerational resilience and regenerative social actions (Williams 2021), addressing systemic power-over (Poelina, Brueckner, and McDuffie 2021), White ignorance (Moreton-Robinson 2011), and transforming settler privilege and denial – including by Indigenous allies (Whyte 2018). Many Indigenous writers show how Country is alive, response-able and relational (Martuwarra RiverOfLife et al. 2022), including Salmon (2000) who explains the kincentric ecology of his family in which the more-than-human and people are interrelated as family. He asserts that life within an environment is viable only when people regard the life around them as kin, as relations. (This is further developed in an example below).

These themes form a theory of change for addressing the question of how environmental educators can close the knowledge gap between mainstream knowledge, and that which is Indigenous-informed – by working to change mainstream practices. The goal is to encourage environmental educators to serve Indigenous interests, which are recognised as the planet's interests (Williams 2021). The principles are applied throughout the paper.

Living-with kin, caring for kin

Liboiron (2021) gives examples of the plastics life cycle beginning with oil and gas extraction, leading to militarisms and socio-economic/ecosystem impacts of disposal. In these ways, environmental crises and their solutions can reinforce rather than transform existing structures of power, causing stability of existing conditions, violences and silences. We are reminded that we cannot 'clean up' plastics as they persist in geological time, and cleaning merely shuffles them in space and place – there is no 'away'. Hence, pollution is colonialism (Liboiron 2021). On the other hand, Liboiron (2019) comments that plastic is also kin, organic ancestors from an ancient time. They comment that we still have relations with plastic and therefore we need to be good kin – even though our relation (plastic) might be being bad kin. Liboiron spends much time with plastics, teaching that there is much to learn from them – where they've been, and what their journeys might have been. In other words, plastic needs to be cared for – perhaps like a wayward uncle, but still cared for.

Paradies (2020) writes that for Indigenous nations to live, colonial mentalities must die. In the intersecting apocalypses we now inhabit, ending this mindset is necessary for all nations to live. Paradies invites all to abandon modernity and engage in revitalising communities with vivacious, ex-modern futures (Paradies 2020). This is an invitation to socio-ecological relational care, in which co-becoming with places (Bawaka et al. 2016) in non-dominative local and Indigenous ways enables flourishing (Paradies 2020). Bawaka et al. (2016) describe co-becoming from a Yolngu¹³ perspective, as an agential participation with the more-than-human world, which cultivates 'a vitalist sense of co-existence, emplacement and knowledge' (463). It is within a relational ontology of life.

Indigenous-Informed place-thought

Place-Thought is the non-distinctive space where place and thought were never separated because they never could or can be separated. Place-Thought is based upon the premise that land is alive and thinking and that humans and non-humans derive agency through the extensions of these thoughts... (Watts 2013, 21)

Watts (2013) articulates Place-Thought as a core theoretical understanding of the world inclusive of physical embodiment. This way of knowing recognises Land as alive, therefore every being derives agency from this all-inclusive animateness. Watts' (2013) illustrates a cosmology of place-agency and societal structure that is

fundamentally different to that of Euro-Western reasoning which separates and privileges the human.¹⁴

Multiple Indigenous accounts verify the animate, relational, all-encompassing nature of aliveness beginning with Country/Land. Invitations to non-Indigenous Australians to learn, understand and take-up these perspectives have been delivered perhaps since colonisation (Roe and Muecke 1983),¹⁵ however Indigenous people voice the Euro-Western resistance to Indigenous ways of understanding reality in ways such as:

White man got no dreaming, Him go 'nother way. White man, him go different. Him got road belong himself. (Muta, a Murinbata. Cited in Stanner 1979, 24)

In attempting to articulate Muta's¹⁶ notion of the Dreaming, Stanner (1979) – an anthropologist who worked with Aboriginal people from the Northern Territory from the 1930s for 40+ years – suggests that English language does not have the words or logic to communicate the world from a traditional Murinbata perspective. Many English language-embedded concepts such as time simply do not translate. For example, the closest word Stanner could derive for time is 'everywhen' (24, 25). Within an Australian Indigenous concept now called the Dreaming, the depth of interconnectedness requires learning or both-ways learning from early childhood. I refer to Place-Thought as deep enmeshment; and these two worldviews are incommensurable (Tuck and Yang 2012). There exists a fundamental knowledge gap.

Living awake in worlds of value

Notions of mutual respect, love and responsibility for the natural world can be regarded as tenuous for a critical environmental justice paper, writes McGregor (2015).¹⁷ However, to use these values and others such as generosity and kindness are obligations and responsibilities, being examples of Anishinaabek natural law (Kimmerer 2013; McGregor 2015). In this way the Anishinaabe worldview transcends the Euro-Western conception of water as resource or commodity. Both McGregor and Kimmerer write that because humanity is the recipient of the Earth's generosity, we are obliged to share and return something of ourselves to the Earth including waters (Kimmerer 2013; McGregor 2015). This coheres with the concept of co-becoming (Bawaka et al. 2016), and to that which Simpson (2017)¹⁸ refers to as making worlds or making life rather than outsourcing it. She writes:

If we want to create a different future, we need to live a different present, so that present can fully marinate, influence and create different futurities (20).

Later she writes that:

Theory and praxis, story and practice are interdependent, cogenerators of knowledge. Practices are politics. Processes are governance. Doing produces more knowledge. This idea is repeated over and over again in Nishnaabeg story ... (Simpson 2017, 20)

Indigenous authors often state that their writing relates to Indigenous contexts. These are not mainstream practices, and they are generally offered to all in the interests of dismantling settler colonialism (for example Paradies 2020; Simpson 2017). As Alfred (2023) writes on page 25, when grounded in Indigenous principles

and values, pathways to justice look very different to the futures promoted by governments.

A while back, Kinnane (2004)¹⁹ proposed the recognition of an inherent Indigenous obligatory responsibility to Country, kin and more than human beings, to enhance natural resource management and invigorate sustainability movements. He argued this would enhance sustainability discourses by interweaving social, economic, and environmental factors with spiritual and cultural practices – enabling a holistic balance. This would make possible restoration of ‘pristine’ pasts – since Australia was as Indigenous people sustained it when the colonisers arrived (Pascoe 2014).²⁰ The spiritual cultural obligatory responsibility Kinnane (2004) describes is intergenerational, part of complex socio-cultural ceremonies, rituals, stories, and rights that make up a core notion of Indigenous belonging to Country.

In this section it was noted that Indigenous-informed perspectives are based on participating within and gratitude for deep enmeshment with Country, sharing and reciprocity. There is an obligatory responsibility to care.

Next, upon a foundation of Indigenous theories of change, an Indigenous-Informed Multispecies Collaboratory is introduced. This is used to develop a praxis of plastic refusal first, then it is used to apply Salmon’s (2000)²¹ concept of place as ecological family.

Method: Indigenous-Informed Multispecies Collaboratory

Put plainly, as environmental educators, how can we bridge the gap between mainstream knowledge and that which is Indigenous-informed, through our practice? There is a need to pay close attention to paradoxes and contradictions that might privilege colonial frames or inadvertently silence, background or otherwise disrespect Indigenous priorities. In the chapter that preceded this article (Wooltorton and White 2024) use was made of a Multispecies Collaboratory to reflect on and experiment with ways of knowing places, species, and relationship with guidance from Indigenous voices. In the previous project, reflective walking was used as a way of unmuting voices, of engaging place, voices, emotion and feeling to experience places anew.

In a nutshell, a collaboratory is a collaborative space, place or process that is experimental and practical – where the purpose is innovative and transformative (Nelson and Drew 2024). In this paper there are two small studies (called examples) to illustrate this. In the first, the idea began with Raman and Liboiron (2023): *What it means to practise values-based research*. Liboiron’s lab co-developed an anti-colonial, feminist approach to science, which they explain as:

Everything we do—who we hire, who we collaborate with and how we take out the trash—we do with three values in mind. First, humility, or recognizing that you are part of other relations. Second, accountability, or being beholden to those relationships. And finally, collectivity, the idea that no individual is more important than the collective. Together, these values are skewed towards good land relations: the acknowledgement that we’re always on Indigenous land, and that land exerts its authority and needs, and we must listen to it. Feminism and anti-colonialism are useful labels to make what we do here comprehensible. (2023, 3)

A collaboratory is a way to experiment, gain experience and practice together in real life. It is a way to learn new ways of attending to our words, actions, and intentions; in this case applying the values set out by Raman and Liboiron (2023). In a collaboratory, we are the data, and the record shows the process. As Hopkins (2013) writes, there is power in just doing stuff. It is local, responsive and will likely produce unique outcomes each time.

Example one: praxes of refusal of plastics

In this abridged account, I describe the practice of refusing plastic packaging that my family is embarking upon for life, and the learning we have derived so far. Beginning with the wilding of our yard, the practice responds to Paradies (2020) invitation to relinquish modernity. It applies Liboiron's (2021) account of pollution as colonialism in its systemic connection to violating Indigenous Land without consent.

Always being aware of the problem of plastic, my family have never been huge plastic consumers, and we have conducted plastic-free practices in years gone by with relatively little effort. We had noticed and discussed increasing difficulty in maintaining the practice over the years, without being particularly attentive to it in our busy-ness. Returning to our home in the southwest after years away; and attempting to resume familiar practices brought the matter into sharp focus.

Many conversations with small and medium sized business managers, local and within 5km followed. Most of the conversations were productive and some store managers already offer plastic-free products while others volunteered to change their practices. As a result of these dialogues, the local marketplace now sells whole pumpkin and other vegetables they previously sold cut and wrapped. Friends showed us how to make our own yogurt, and nearby there is a bulk supply shop selling organic beans, seeds, lentils, rice, oats and more, with produce going directly into our containers.

Shopping now takes longer, and it has required the nurturing of relationships, some of which enabled people already keen to act, to do so. We have changed our eating habits, and food preparation takes planning at least a day ahead. And how am I caring for already-purchased plastics as kin (Liboiron 2019) now that I'm refusing to purchase them? I keep a basket of folded plastic bags and other items in case of need, and I use them too. Old plastic bottles find a range of garden uses.

Praxes of refusal have made us attentive to the politics and economics of patriarchal and white supremacy in ways we did not imagine. Many of our family conversations are around dealing with and acting on food security for all. (Wooltorton, journal)

In practice, refusing plastics is a day-by-day negotiation. For us, it has been deeply generative of understandings about intersecting oppressions in ways we had not anticipated. It necessitated new relationships and refusals we had not foreseen. To refuse plastic is a political act – as is treating remaining bags and bottles with care, like they are family. Tuck and Yang (2014) write that:

Refusals are needed to counter narratives and images arising ... in social science research that diminish personhood or sovereignty, or rehumiliate when circulated. Refusal, in this article, refers to a stance or an approach to analysing data within a matrix of commitments, histories, allegiances, and resonances that inform what can be known within settler colonial research frames, and what must be kept out of reach. (811)

Although they are referring to qualitative data analysis in their statement, for this purpose it applies to the whole research process beginning with the experience and interpretation. For me, it is all about colonialism and intersecting oppressions from top to bottom. It makes clear that Land-relationships are affected by multiple systemic, managerial (neo-liberal) oppressions within the food supply industry. I felt with my heart and body, the domination by supermarkets which caused small delicatessens and local shops to go out of business, which forced consumers to buy plastic – and travel further to shop – as a whole, promulgating colonialist practices which are intolerable to me.

Like reducing fossil fuel dependence, reducing plastics has been on the national political agenda for many years but actively resisted – even though we are drowning in plastic and the ravages of climate change is wrecking lives, places, and cultures worldwide. This account has focused on a praxis of plastic refusal. The overarching idea of experimenting within an Indigenous-informed values-focused collaboratory (Raman and Liboiron 2023; Simmonds and Liboiron 2019) offers so much more learning. Refusal, to me, is a key element of regeneration.

In the second example in this project, the intent is to practice awareness of place-thought (Watts 2013) in ways where the researcher is an active participant who honestly and humbly becomes the data and reports it in its rawness. Use is made of the insights described by Poelina et al. (2023)²² in their use of Feeling and Hearing Country as an Indigenous practice. They recognise the responsivity of Country and show that people are response – able; that is, can respond to and with the communicative order of things.

Example two: ecological family

Taking a lead from Poelina et al. (2023), I begin by acknowledging Country as a cultural landscape, which bridges the binary of Indigenous/non-Indigenous and people/place through relationality. The insight here, is that the sense of identity as existing within a cultural landscape; a living, agential place (Poelina et al. 2023) may be unfamiliar to a settler sense of self. Williams (2021); and Williams et al. (2017) suggest Indigenous-guided relearning of local place-wisdom, a process of re-indigenisation over the longer term. This process builds on profound respect for Indigenous people, knowledges, and Country as a pathway to climate justice, with possibilities for liveable futures.

The concept of ecological family uses the idea of dispersed agency within a relational kincentric ecology in which all beings are kin relations within the communicative order of Place-Thought (Kimmerer 2017; Salmon 2000; Watts 2013). This case-study²³ uses reflective walking as the basis of experience and critical/creative reflection. I walk along the Collie River regularly. This place, where *bilya* meets *derbal* is in Eelup Noongar *boodjar* (Country).

History and context

These days, Eelup is the name of a big traffic roundabout in my hometown. The roundabout was constructed in recent decades and its name recognises Eelup Farm

that under British law was owned by the Scotts, a colonial farming family in the early to mid-1800s. The Scotts – who learned to speak Noongar language – named the farm Eelup after the first name for the Leschenault Estuary – *Derbal Eelup* – as their farm was located nearby. Several recent in-depth historical research projects reveal the first name of the place as Eelup, and the first owners were the Eelup clan who were *derbalyang* – estuary people – for millennia (Wooltorton, Collard, and Horwitz 2015).

As years passed and more and more colonisers moved to the area, Noongar people were excluded from their landscape and reduced to begging (SouthWest Aboriginal Land and Sea Council, Host, Owens, and SouthWest Aboriginal Land and Sea Council 2009). If Noongar men were caught hunting on their own land, or taking wheat flour to feed families, they were sent to Rottnest Island prison where many died (Collard and Bracknell 2012).²⁴ There are massacre sites at Wonnerup and Lake Minninup (Collard 1994), around 12 to 20 kilometres south of where I am sitting. Not until 6 June 2016 were Noongar people recognised as the Traditional Owners of the south-west of Western Australia through an Act of the WA Parliament. The Act acknowledges continuing place-connection with social, cultural, familial, and spiritual relationships, and is the largest land agreement in Australian history. (South West Aboriginal Land and Sea Council 2016).

Experience and reflection

As I walk across the sand to the edge of *derbal*, estuary, I take sand, wipe it across my armpit, and throw it into the water as usual. I sing out in Noongar language to *derbal* and to *Ngangungudditj walgu*, the hairy faced ancestral snake. I tell *walgu* in Noongar language that I am here, that I am happy to be here and that my heart sings to walk along *derbal* and *bilya*, river Today as I do this, I notice breezes and tiny waves, and feel a sense of inclusion. I understand this acknowledgement process calls in my senses and widens my perception. The breezes and waves were possibly here already, but now I feel and notice them anew. (Wooltorton, journal)

The practice of throwing sand the right way to introduce one's smell to *bilya*, river, and the story of *Ngangungudditj walgu*, was first taught to me decades ago at Minninup Pool – 30kms along *bilya* (Collie River), by traditional owner Joe Northover. As well as the protocol, I was taught the version that anyone can read (Northover 2008). I practice as Joe showed me, each time I go to the river. I usually feel a sense of welcome and invitation to participate. Occasionally though, conditions seem too windy, or busy, or otherwise unsettled. Nonetheless, I do as Joe instructed for reasons of respect and care. I walk particularly gently on unsettled days, and watch out, aware that perhaps something is awry, or danger is afoot.

As I walk, a middle size paperbark tree with intense activity happening in its branches attracts my attention. A large *djidi-djidi* (willy wagtail bird) family are completely occupied and making much *djidi-djidi* noise. I am totally ignored as I observe and then walk by – obviously not considered to be in the way of their busy-ness. (Wooltorton, journal)

Trees, birds, kangaroos, and everything has a place in this kinship system. Noongar language and knowledge show how every person and every species here is historically

related to this place. This ecological family determines to whom each person or being (only some of whom are human) has obligations – and the nature of these. Here in my reflective walking, I consider the past as continuous present – always here. A continuous past-presence means the impacts of colonial terror and distress are also here, evidenced by massacres (Collard 1994), continuous marginalisation (Poelina, Brueckner, and McDuffie 2021), and now, the Referendum (Grant 2023). It is futile to deny the continuity, pain and intergenerational harms of these events, as they are embedded in a communicative landscape. Similarly, ignoring plastics is like disregarding climate change (or the wayward uncle) – it is impossible (Liboiron 2021). Rather, it is necessary to develop new lifeway practices including refusal, acknowledgement, ceremony, and care to transform mainstream knowledges and reduce the epistemic divide.

To change the practice is to transform the outcome. Seeing, hearing, making

In responding to the racism in the national conversation around the 2023 Voice Referendum, my intention was to hear – and promote – Indigenous voices and practice ways of knowing, doing and being often denied value by the mainstream. I wanted to know how to reduce the epistemic divide between mainstream knowledge and that which is Indigenous-informed. An Indigenous-informed multi-species laboratory served the purpose for these explorations – enabling me to practice refusing plastic and using remnants in the kitchen and garden. My experiences show me that as an environmental educator, my practice strengthens by first understanding and then refusing complicity with oppressions; and learning to think and feel with the earth (Escobar 2016; Knight, Poelina, and Wooltorton 2024; Poelina et al. 2023). To learn relationality is to see the world differently (Escobar, Osterweil, and Sharma 2024). The practice is the transformation, the making and remaking of life. For instance, Leanne Betasamosake Simpson (2017) writes:

It became clear to me that *how* we live, *how* we organise, *how* we engage in the world – the process - not only frames the outcome, it is the transformation. *How* molds and then gives birth to the present. The *how* changes us. *How* is the theoretical intervention. It changes the relationships that house our bodies and our thinking. (Simpson 2017, 19, italics in original)

Burarrwanga et al. (2014), of the Bawaka Collective, say it this way in their book introduction:

When *ngapaki*, non-Indigenous people, come to Bawaka they see the beauty of the blue sea and the White sand, but they don't see what *really* makes our land beautiful. They don't see the stories, the connections, the patterns, the rhythms, the songlines...

To understand the Yolngu way, you need to see everything through the *wānga* (home-land), through Nature and through *dhāruk* (language). *Dhāruk* is part of the Yolngu way. Our language allows some things to be told, it holds its own messages, its own Law. You know how in Western societies, the rules seem to be the same wherever you go? In Yolngu thought, to understand something properly you have to link it to one place. For us, that place is Bawaka. So as we tell you this story, we are telling it through Bawaka, our home. It is easy to learn when you learn in place. When we teach children the Yolngu

way, we take them out and show them. We walk them through... (Burarrwanga et al. 2014, 11–12)

Conclusion: Indigenous wisdom for reducing the knowledge gap

The main question for this paper, was how to address the epistemic divide between mainstream knowledge and that which is Indigenous informed, through our practice as environmental educators. The paper used and advocates reading-with and applying the work of Indigenous authors and Indigenous authorial collaborations, to respond to the epistemic divide, which is derived from incommensurable worldviews (Tuck and Yang 2012). The outcome was to challenge and transform everyday practices – and hence mainstream knowledge (Simpson 2017). Indigenous voices explain the lurking dangers – for everyone – of implicitly recolonising places and people *via* proposals to settler/coloniser innocence of intent.

Indigenous-guided recovery of local place-wisdom builds on respect for Indigenous people, knowledges, and Country as a pathway to justice, with possibilities for liveable futures. To heal the distance between Indigenous and mainstream ways of knowing – and have real impact on society – requires care, respect and humility, recognition of the vitality of places and praxes of refusal of colonialism. It is to value Indigenous experience and story; to recover who we really are, together. This means to learn to live with kin and care for Country in an Indigenous way, a relational way. It is to understand and use Indigenous theories of change and to notice and refuse networks of oppressions that silence Indigenous and place-based voices. It also means recognising places as having long Indigenous histories, and as being vital, sentient, and responsive. When we walk in Australia, we walk on Indigenous Land – we are part of Country, within Country, we relate with Country. We are within its memory.

For truth telling about all histories – deep and long histories as well as colonial histories; there needs to be a strong push back against Western knowledge systems, particularly the deceitful lies that are tolerated in an era of climate change, species loss and global terror (Paradies 2020; Strating and Carson 2023; Whyte 2018). There is significant incommensurability in these knowledge systems, and integrity of Indigenous positions is significant; the epistemologies cannot be merged but the distance between them can be reduced. This aligns with the Australian cross-curriculum priorities (ACARA n.d.) and the strategies advocated by Universities Australia (2022). It seems to me that environmental educators of all backgrounds and positionalities can work to transform the mainstream colonising narrative while enhancing environmental education practice.

As educators and teachers, we can learn, practice, and demonstrate an Indigenous love of place. It is part of a communicative, responsive order of things whereby people are not central but are response-able with River, Country, and all beings. It includes an inherent obligatory responsibility (Kinnane 2004). In Australia, it is important to practice acknowledging Country and self-introduction for positionality with Country and cultural custodians, and in social and academic writing. Otherwise, the assumption is settler normalcy and Indigenous invisibility in the cultural landscapes in which all Australians reside. To speak acknowledgement is to strengthen one's commitment and to gain confidence in practice.

Whilst the actions described in this paper are individual and family based, that could be narrowly seen to be neoliberal lifeways amendments (with minimal systemic transformation), they are proposed as learning strategies for parents, academics, and teachers. They have capacity for substantial classroom and community application. The intention is collective change through dialogue and local example, as advocated in the Jena Declaration²⁵ which aims to address the Sustainable Development Goals through mass individual and community-based actions, given the slowness of government response (UNESCO 2021).

Finally, in the two examples reported in this paper, the incorporation of methods such as an Indigenous-Informed Multi-Species Collaboratory into environmental education highlight the method's experiential and experimental praxes. At the heart of environmental education – and Indigenous place-wisdom – is a world that is responsive, relational, vital, and communicative. Making relationship is a way to close the knowledge gap, and along with praxes of refusal of colonialism, it makes a framework for regenerative socio-ecological practice. The world is not linear, separate from nature or made of binaries that give some the right to oppress others. It is kincentric and relational, with participative response-abilities, alive to the potential for regeneration.

Notes

1. In this paper, 'Indigenous-informed' refers to research authored by Indigenous researchers and Indigenous-led author groups who write within an Indigenous worldview. It conforms with the Indigenous transformative research principles outlined in this paper, centres the onto-epistemology and sovereignty of First Nations peoples, troubles colonial relations with Land, and embodies and practices truth-telling (Barolsky, Rodriguez Castro, and Paradies 2024).
2. Liboiron: Red River Métis/Michif and settler raised in Lac la Biche, Treaty 6 Territory, Canada.
3. 'Epistemic' relates to knowledge, knowing and the ways knowledge is structured. Knowledge in Indigenous contexts and in mainstream contexts are organised quite differently around big ideas such as the organisation of society, environments, and governance. From these different perspectives, the world appears quite different. This is what is meant by the epistemic divide (sometimes called an epistemic gap or knowledge gap).
4. Use of Country (capital C) conveys an Indigenous English language understanding of place that is broader and more inclusive than the normal English meaning. Capitalised, Country includes socio-ecological-spiritual-cultural connection.
5. Whyte: an enrolled member of the Citizen Potawatomi Nation.
6. Paradies: Aboriginal-Asian-Anglo Australian of the Wakaya people from the Gulf of Carpentaria, Australia.
7. Re-indigenising is about realigning humanity with Indigenous lifeways (Williams 2021, 17) which avoids confusion with re-colonising processes that naturalise settler colonial identities onto Indigenous Lands Williams, *ibid.*)
8. Essentialism is like racism in its attribution of characteristics such as ethnicity or ancestry, beliefs, marginality, physicality or morality to a population. It can lead to oppression, domination, or privilege. Elias, Mansouri, and Paradies (2021).
9. Tuck: Unanga̋ and is an enrolled member of the Aleut Community of St. Paul Island, Alaska.
10. In this paper, 'mainstream' refers to what is generally accepted to be normal or conventional in Euro-Western society. It is often reinforced by commercial advertising on popular television and is frequently government-backed.

11. Williams: Indigenous, feminist scholar-practitioner of Ngāi Te Rangi descent. Grew up in Aotearoa.
12. Watts: Anishnaabe and Haudenosaunee.
13. Yolngu are people who live in the north-east Arnhem region of the Northern Territory of Australia.
14. There is an argument that *traditional* Euro-Western thought is in fact built on similar recognitions of place-agency and aliveness, however these were colonised by patriarchal logics before (and then legitimated) the colonisation of non-European worlds. Ghosh (2021). *The Nutmeg's curse: Parables for a planet in crisis*. University of Chicago Press.
15. Paddy Roe (RIP) was born near Broome in the West Australian Kimberley region, just before the First World War. He was a Nyikina Elder who lived with his Goolarabooloo community. He shared his profound cultural knowledge to encourage reciprocal understandings of Country and lifeways of mutual respect and care.
16. Muta: Murinbata, Northern Territory, Australia. (RIP).
17. McGregor: Anishinaabe from Whitefish River First Nation, Birch Island, Ontario.
18. Leanne Betasamosake Simpson is a renowned Michi Saagiig Nishnaabeg scholar, writer and artist. (<https://www.leannesimpson.ca/>).
19. Marda Marda from Mirrowoong country in the East Kimberley, Australia.
20. Pascoe: Yuin, Bunurong and Tasmanian man.
21. Salmon: a Rara'muri, also known as Tarahumara, whose homeland is in a region called Gawi Wachi (the Place of Nurturing) in the eastern Sierra Madres of Chihuahua, Mexico.
22. Poelina and Perdisat are Nyikina and Mulligan is Walmatjarri, all being people of the Martuwarra Fitzroy River in the Kimberley (northern) Western Australia. Wooltorton is an Australian of Anglo-Celtic ancestry who grew up in Noongar Country, southwest Australia.
23. Because this account is written on Wardandi Noongar Boodjar, in southwest Western Australia, it uses some Noongar language.
24. Len Collard: Noongar Elder of the Whadjuk clan of the metropolitan area of Perth, Western Australia. Clint Bracknell: Noongar song-man from the south coast of Western Australia.
25. We declare that – Declaration – The Jena Declaration.

Acknowledgements

I wish to thank the three colleagues (Yin Paradies, Stephen Kinnane and Len Collard) who have made comment on an earlier version of this paper, and I thank the reviewers for their insights. I wish to acknowledge the shared conversations over many years with Len Collard, where many of these ideas were developed.

Ethics approval

Ethics approval is 2022-022B, which was granted by the University of Notre Dame Australia's Human Research Ethics Committee for the project: *Living Waters Cooperative Inquiry*.

Authors contributions

Sandra Wooltorton is the only author of this paper. She conceptualised and designed it, analysed and interpreted the data, drafted and critically revised it, and approved the final publication version. She is accountable for all aspects of the work.

Disclosure statement

No potential conflict of interest was reported by the author.

Funding

No funding was received for this research.

ORCID

Sandra Wooltorton  <http://orcid.org/0000-0001-8677-870X>

References

- ACARA. n.d. "Cross-Curriculum Priorities." Australian Curriculum and Assessment Authority (ACARA). Accessed July 2. <https://v8.australiancurriculum.edu.au/f-10-curriculum/cross-curriculum-priorities/>
- Alfred, T. 2023. *It's All about the Land: Collected Talks and Interviews on Indigenous Resurgence*. Aevo. Toronto, Buffalo, London: University of Toronto Press.
- Barolsky, V., L. Rodriguez Castro, and Y. Paradies. 2024. "Reckoning with Truth Globally: Decolonial Possibilities." *Journal of Sociology*, 60 (4): 667–685. <https://doi.org/10.1177/14407833231216176>.
- Bawaka, C., S. Wright, S. Suchet-Pearson, K. Lloyd, L. Burarrwanga, R. Ganambarr, M. Ganambarr-Stubbs, B. Ganambarr, D. Maymuru, and J. Sweeney. 2016. "Co-Becoming Bawaka: Towards a Relational Understanding of Place/Space." *Progress in Human Geography* 40 (4): 455–475. <https://doi.org/10.1177/0309132515589437>.
- Burarrwanga, L., B. Ganambarr, D. Maymuru, K. Lloyd, M. Ganambarr-Stubbs, R. Ganambarr, S. Suchet-Pearson, and S. Wright. 2014. "Welcome to my Country: Seeing the True Beauty of Life in Bawaka." *The Conversation*, September 15. <https://theconversation.com/welcome-to-my-country-seeing-the-true-beauty-of-life-in-bawaka-31378>
- Collard, L. 1994. *A Nyungar Interpretation of Ellensbrook and Wonneup Homesteads*. Perth, Western Australia: National Trust of Western Australia.
- Collard, L., and C. Bracknell. 2012. "Beeliar Boodjar: An Introduction to Aboriginal History in the City of Cockburn, Western Australia." *Australian Aboriginal Studies (Canberra, A.C.T.: 1983)* 2012 (1): 86–91.
- Corntassel, J. 2008. "Toward Sustainable Self-Determination: Rethinking the Contemporary Indigenous-Rights Discourse." *Alternatives: Global, Local, Political* 33 (1): 105–132. <https://doi.org/10.1177/030437540803300106>.
- Coulthard, G. S. 2014. *Red Skin, White Masks: Rejecting the Colonial Politics of Recognition*. Minneapolis, MN: University of Minnesota Press.
- Elias, A., F. Mansouri, and Y. Paradies. 2021. *Racism in Australia Today*. Paradies, Singapore: Palgrave Macmillan.
- Escobar, A. 2016. "Thinking-Feeling with the Earth: Territorial Struggles and the Ontological Dimension of the Epistemologies of the South." *AIBR, Revista de Antropología Iberoamericana* 11 (1): 11–32. <https://doi.org/10.11156/aibr.110102e>.
- Escobar, A., M. Osterweil, and K. Sharma. 2024. "Relationality: An Emergent Politics of Life beyond the Human." Bloomsbury Visual Arts. <https://www.bloomsbury.com/au/relationality-9781350225992/>
- Ghosh, A. 2021. *The Nutmeg's Curse: Parables for a Planet in Crisis*. Chicago, IL: University of Chicago Press.
- Grant, S. 2023. "In the Witness of Poetry, the Silent Breath: How History is Too Heavy for Democracy." <https://www.youtube.com/watch?v=HW1waiBEX0c>
- Hopkins, R. 2013. *The power of just doing stuff: How local action can change the world*. Green Books; Bloomsbury Publishing. <https://www.bloomsbury.com/au/power-of-just-doing-stuff-9780857841193/>
- Host, J. T., and C. Owens. 2009. *It's Still in my Heart This is my Country': The Single Noongar Claim History*. Crawley, WA: UWA Press.

- Kidman, J. 2020. "Whither Decolonisation?: Indigenous Scholars and the Problem of Inclusion in the Neoliberal University." *Journal of Sociology* 56 (2): 247–262. <https://doi.org/10.1177/1440783319835958>.
- Kimmerer, R. W. 2013. *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge and the Teachings of Plants*, edited by J. Castellino and N. Walsh, 1st ed. Canada: Milkweed Editions.
- Kimmerer, R. W. 2017. "Speaking of Nature: Finding Language That Affirms Our Kinship with the Natural World." *Orion Magazine*, March/April. <https://orionmagazine.org/article/speaking-of-nature/>
- Kinnane, S. 2004. "Indigenous Sustainability: Rights, Obligations and a Collective Commitment to Country." In *International Law and Indigenous Peoples*, 159–193. Leiden and Boston: Brill. https://doi.org/10.1163/9789047407324_012.
- Knight, K. N. O., A. Poelina, and S. Wooltorton. 2024. "Regenerative Learning: Hearing Country and Music for Healing People, Place, and Planet." In *Traditional Knowledge and Climate Change: An Environmental Impact on Landscape and Communities*, edited by A. Penteado, S. P. Chakrabarty, and O. H. Shaikh, 255–266. Singapore: Springer Nature. https://doi.org/10.1007/978-981-99-8830-3_11.
- Liboiron, M. 2019. "Anti-Colonial Science & the Ubiquity of Plastic." *Smart Economics for the Environment and Human Development (SEED)*. Accessed January 20. <https://www.smart-development.org/news/2019/2/5/anti-colonial-science-amp-the-ubiquity-of-plastic>
- Liboiron, M. 2021. *Pollution is Colonialism*. Durham: Duke University Press.
- McGregor, D. 2015. "Indigenous Women, Water Justice and Zaagidowin (Love)." *Articles & Book Chapters* 2902. https://digitalcommons.osgoode.yorku.ca/scholarly_works/2902
- 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. <https://doi.org/10.1080/08164649.2011.621175>.
- Nakata, M. 2007. "The Cultural Interface." *The Australian Journal of Indigenous Education* 36 (S1): 7–14. <https://doi.org/10.1017/S1326011100004646>.
- Nelson, N., and J. Drew. 2024. "Multispecies Collaboratories: Reconfiguring Children's More-than-Human Entanglement with Colonization, Urban Development and Climate Change." *Children's Geographies* 22 (1): 165–181. <https://doi.org/10.1080/14733285.2023.2253184>.
- Northover, J. 2008. "Joe Northover Talks about Minningup Pool on the Collie River." South West Aboriginal Land and Sea Council. <https://www.noongarculture.org.au/joe-northover-minningup-pool/>
- Oxenham, D., C. Hayward, C. Innes, N. Nannup, and R. Walley. 2022. *Boordiya Waangkiny: Elders' Stories of Hope, Resilience and Connection*. Whadjuk Noongar Boodja: Danjoo Koorliny and Centre for Social Impact, The University of Western Australia. <https://doi.org/10.25916/1cb8-5937>.
- Paradies, Y. 2020. "Unsettling Truths: Modernity, (de-)Coloniality and Indigenous Futures." *Postcolonial Studies* 23 (4): 438–456. <https://doi.org/10.1080/13688790.2020.1809069>.
- Pascoe, B. 2014. *Dark Emu. Black Seeds: Agriculture or Accident?* Broome, Western Australia: Magabala Books.
- Poelina, A., and R. Hocking. 2022. "Water, Memory and the Martuwarra." Powerhouse Museum. <https://100climateconversations.com/anne-poelina/>.
- Poelina, A., M. Brueckner, and M. McDuffie. 2021. "For the Greater Good? Questioning the Social Licence of Extractive-Led Development in Western Australia's Martuwarra Fitzroy River Region." *The Extractive Industries and Society* 8 (3): 100827. <https://doi.org/10.1016/j.exis.2020.10.010>.
- Poelina, A., M. Perdrisat, S. Wooltorton, and E. L. Mulligan. 2023. "Feeling and Hearing Country as Research Method." *Environmental Education Research* 29 (10): 1486–1501. <https://doi.org/10.1080/13504622.2023.2239531>.
- Poelina, A., T. Webb, A. S. Smith, N. Smith, S. Wright, P. Hodge, L. Daley, E. Woodward, P. Yates, and R. Hill. 2019. "Foundations of Our Law Our Way." In E. Woodward, R. Hill, P. Harkness, & R. Archer (Eds.), *Our Knowledge Our Way in Caring for Country: Indigenous-Led Approaches to Strengthening and Sharing Our Knowledge for Land and Sea Management*. Canberra, ACT:

- Australian Government, NESP, CSIRO, NAILSMA, IUCN. https://nesplandscapes.edu.au/wp-content/uploads/2021/04/OKOW-Guidelines_Chapter-1.pdf.
- Raman, S., and M. Liboiron. 2023. "What It Means to Practise Values-Based Research." *Nature*. <https://www.nature.com/articles/d41586-023-01878-1>.
- Martuwarra RiverOfLife, Unamen Shipu Romaine River, A. Poelina, S. Wooltorton, L. Guimond, and G. Sioui Durand. 2022. "Hearing, Voicing and Healing: Rivers as Culturally Located and Connected." *River Research and Applications* 38 (3): 422–434. <https://doi.org/10.1002/rra.3843>.
- Roe, P., and S. Muecke. 1983. *Gularabulu: Stories from the West Kimberley*. Fremantle, WA: Fremantle Arts Centre Press.
- Salmon, E. 2000. "Kincentric Ecology: Indigenous Perceptions of the Human-Nature Relationship." *Ecological Applications* 10 (5): 1327–1332. <https://doi.org/10.2307/2641288>.
- Simmonds, E., and M. Liboiron. 2019. "Praxes of Refusal." DREC: Digital Research Ethics Laboratory. <https://www.drecollab.org/praxes-of-refusal/>.
- Simpson, L. B. 2017. *As We Have Always Done: Indigenous Freedom through Radical Resistance*. Minnesota: University of Minnesota Press. <https://doi.org/10.5749/j.ctt1pwt77c>.
- South West Aboriginal Land and Sea Council. 2016. "Settlement Agreement." South West Aboriginal Land and Sea Council. Accessed February 24. <https://www.noongar.org.au/about-settlement-agreement>
- Springer, S. 2016. "Fuck Neoliberalism." *ACME: An International Journal for Critical Geographies* 15 (2): 285–292.
- Stanner, W. E. H. 1979. *White Man Got no Dreaming: Essays, 1938-1973*. Canberra: ANU Press.
- Strating, R., and A. Carson. 2023. "Lies Fuel Racism: How the Global Media Covered Australia's Voice to Parliament Referendum." *The conversation*. <https://theconversation.com/lies-fue-l-racism-how-the-global-media-covered-australias-voice-to-parliament-referendum-215665>
- Tuck, E., and K. W. Yang. 2012. "Decolonization is Not a Metaphor." *Decolonization: Indigeneity, Education & Society*, 1 (1): 1–40. <https://jps.library.utoronto.ca/index.php/des/article/view/18630>
- Tuck, E., and K. W. Yang. 2014. "Unbecoming Claims: Pedagogies of Refusal in Qualitative Research." *Qualitative Inquiry* 20 (6): 811–818. <https://doi.org/10.1177/1077800414530265>.
- Uluru Statement. 2023. "A Statement from Indigenous Australians Who Supported the Voice Referendum." The Uluru Statement. <https://ulurustatement.org/a-statement-from-indigenous-australians-who-supported-the-voice-referendum/>
- UNESCO. 2021. "The Jena Declaration." UNESCO. Accessed December 17. <https://www.thejenadeclaration.org/>
- Universities Australia. 2022. "Indigenous Strategy 2022-25." Universities Australia . <https://www.universitiesaustralia.edu.au/wp-content/uploads/2022/03/UA-Indigenous-Strategy-2022-25.pdf>
- Watts, V. 2013. "Indigenous Place-Thought Agency Amongst Humans and Non-Humans (First Woman and Sky Woman Go on a European World Tour!)." *Decolonization: Indigeneity, Education & Society*, 2 (1): 20–34.
- Whyte, K. P. 2018. "Indigenous Science (Fiction) for the Anthropocene: Ancestral Dystopias and Fantasies of Climate Change Crises." *Environment and Planning E: Nature and Space* 1 (1-2): 224–242. <https://doi.org/10.1177/2514848618777621>.
- Whyte, K. P. 2021. "Time as Kinship." In *The Cambridge Companion to Environmental Humanities*, edited by J. Cohen and S. Foote, 39–55. Cambridge, UK: Cambridge University Press. <https://doi.org/10.1017/9781009039369.005>.
- Whyte, K., C. Caldwell, and M. Schaefer. 2018. "Indigenous Lessons about Sustainability Are Not Just for 'All Humanity'" In *Sustainability: Approaches to Environmental Justice and Social Power*, edited by J. Sze, 149–179. New York: New York University Press. <https://kylewhyte.marcom.cal.msu.edu/wp-content/uploads/sites/12/2018/07/IndigenousInsightsintoSustainabilityarentforAllHumanity.pdf>
- Williams, L. 2021. *Indigenous Intergenerational Resilience: Confronting Cultural and Ecological Crisis*. London: Routledge. <https://doi.org/10.4324/9781003008347>.
- Williams, L., T. Bunda, N. Claxton, and I. MacKinnon. 2017. "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. <https://doi.org/10.1017/jie.2017.25>.

Wooltorton, S., and P. White. 2024. "Towards an Indigenous-Informed Multispecies Collaboratory." *Australian Journal of Environmental Education* 40 (3): 458–472. <https://doi.org/10.1017/aee.2024.21>.

Wooltorton, S., L. Collard, and P. Horwitz. 2015. "Stories Want to be Told: Elaap Karlaboodjar." *PAN: Philosophy, Activism, Nature* 11: 3–18. <http://panjournal.net/>

Wooltorton, S., L. Collard, P. Barnes, and F. Steele. 2013. "A Sense of Home: A Cultural Geography of the Leschenault Estuary District." <https://estuaries.dwer.wa.gov.au/wp-content/uploads/2016/10/Leschenault-Cultural-Geography-Report-Final-RS.pdf>