

## Ngā Pou Māreikura - - relational signposts of Indigenous women's being and belonging with nature.

Ngā Pou Māreikura are a set of five interactive pillars connecting wāhine (Māori/Indigenous women) with the natural environment and with themselves. Through pūrākau (stories) told via their diverse traditional and contemporary practices, wāhine can position themselves in places of significance (wāhi tapu), collective knowledge systems (wānanga), and their own wāhine pūkenga (areas of expertise). This workshop will outline the origins, development, and future aspirations of Ngā Pou Māreikura, a model and interactive learning resource being developed from the findings from ongoing research. These pou began as 5 metaphors to describe attributes of physically active Māori women and their connection to atua wāhine (divine feminine) but are being applied more broadly to explore wellbeing connected to our natural environments. This work is about elevating and empowering wāhine existing knowledge and capacity to connect, to relate, and to heal. By prioritising wāhine knowledge and practices, this research seeks to (re)define hauora (health) as a process of (well)being and belonging: in/to place, with/to each other, and with/to self; and has implications for both human and planetary health initiatives. This workshop will be presented as a wānanga space – enabling collective ideation of wellbeing through Ngā Pou Māreikura. It will provide insight into the development and application of each pou and its relationship to Indigenous (well)being and belonging in and with te taiao and their associated deities. We'll explore pūrākau (stories) connected to each pou and invite participants to engage with their prompts, to reflect, connect, and position themselves within those stories.

### Presenters

A/Prof Deborah Heke

## Cloaked in our love: Aboriginal and Māori cloak making as sites for social justice and community transformation

Aboriginal and Māori women, particularly mothers and grandmothers, play a critical role in nurturing and restor(y)ing positive cultural and linguistic identities for their children as they reclaim and re-weave threads of language, culture and identity frayed by colonisation. Aunty Dr Vicki Couzens (in absentia) and Dr Hinekura Smith are artists, teachers and researchers who are leading activist communities of practice for social transformation. This presentation shares a trans-Indigenous research collaboration that explored the practice, pedagogy and activism of revitalising once endangered cloaking practices as powerful symbols of identity, sites of social justice, and community transformation across Aboriginal and Māori cloak making practice and pedagogy. Although distinctly different in both practice and materials, our similar community building approach to re-learning cloak making seeks to revitalise knowledge and language, and reaffirm positive cultural identity in, with, and for our communities. Māori and Aboriginal cloak making is (far) more than an aesthetic commodity. When taught on Country / whenua, and with community transformation at its centre, cloak making holds generations of pedagogical knowing that connects us through ancestral memory to people, Country / whenua, identity, and language. Working with our communities to re-learn traditional knowledge, language and traditions through our research based arts practice is an example of research - practice that better addresses the common education, health and wellbeing aspirations we hold for communities. Collaborative research outputs include - a community driven 'fashion show', community exhibition, national media coverage, community written research data.

### Presenters

A/Prof Hinekura Smith

## Moon Phases, Microbes, and Melodies – Reconnecting with the knowledge and environments which shape our identity and well-being

Indigenous identity is inherently tied to the land, waters, and skies that surround us. This connection – at a physical, cultural and spiritual level – is woven through stories, and cultural practice. This presentation outlines the learnings from a 3-year study exploring the connection between Māori well-being, Indigenous environmental traditions, and emerging environmental science. Traditional systems such as the Maramataka (often termed the ‘Māori lunar calendar’) reflect generations of precise environmental observation. These days, these systems remind us to slow down, manage levels of stress and activity, pay attention, and align our behaviours with the rhythms of the natural world. Likewise, the emerging scientific field exploring the human microbiome, also emphasises what our ancestors have long understood: the ‘unseen’ influence of the environment on our health. Our microbial health reflects our relationship with soil, water, food, and air—providing a physiological layer to cultural knowledge about reciprocity with the environment. Lastly, we discuss the Indigenous research method employed in this study which drew upon traditional forms of composing songs and chants (mōteatea, waiata, haka). Indigenous composition provides a way of analysing ‘data’ and disseminating research findings that reflects the knowledge creation practices of our tūpuna (ancestors). By reweaving ancestral knowledge, environmental science, and oral tradition, this work proposes a pathway toward revitalising Indigenous connections with those environments which shape our Indigeneity.

### Presenters

A/Prof Isaac Warbrick, A/Prof Deborah Heke, Hinewaimarama Reihana-White

## A small axe to fell a mighty tree: re-imagining entrepreneurship education through Indigenous regenerative design

‘Wicked problems’ such as climate change, systemic inequality, and the enduring legacies of colonialism, often are laid at the door of business. The seeming disregard or resistance within the business world to address these interconnected challenges calls into question the values and ethics of current business practices, and more fundamentally, of the models of shareholder capitalism that underpin business education. It strains credulity to believe that Indigenous inclusivity or participation will really address these issues when business school curricula and pedagogy are embedded in and reflective of these systems (Gaudry and Lorenz, 2018). In this presentation, we examine how Indigenous Māori thinking and practice exemplified through pūrakau traditional narratives, whakatauki proverbs and local histories guided the development of a ‘mainstream’ NZ Business School entrepreneurship degree. We focus on the process we used, regenerative design, and how we incorporated Māori epistemologies into the heart of the degree. The authors have used regenerative design across diverse fields: gaming company design, ecological restoration, tertiary education [the focus of the presentation] and geo-engineering. As a methodology that applies a systematic framework to address complex transformation projects, we see Indigenous regenerative design as offering new ways to literally ground projects in the specifics of location and Indigenous epistemology and practice. We see this approach as having application in addressing several of the issues we outlined above.

### Presenters

A/Prof Katharina Ruckstuhl, Rachel Ruckstuhl-Mann

## “K’idilyé bee Na’oodzihh” (healing through planting): A Community-led Approach to Nourishing the Language Seed

One of my research projects is with Saad K’idilyé, a Diné (Navajo) language nest based in Albuquerque, NM, which focuses on Diné (Navajo) language acquisition through immersion, community learning, literacy, and cultural knowledge, which centers self-sustaining food systems in their praxis to model thriving. Saad K’idilyé means “the planting of the language seed,” and they have an on-site community garden, as well as a larger (70 yards by 20 yards) off-site cornfield. Our collaborative project, “K’idilyé bee Na’oodzihh” (“Healing through Planting”), demonstrates how the health of a harvest translates to the health of language learners and cultural teachings. The literal “planting of language seeds” necessitates time with the Earth (planting, weeding, watering, harvesting), which is balanced with metaphorical “planting of seeds,” that necessitate unearthing and organizing songs, stories, and protocols of traditional Diné seeding, planting, harvesting, and care taking. The Diné bahane’ (traditional stories) contain a wealth of knowledge, for instance, one relatively well-known vignette about our hero twins who slay monsters tell of contemporary monsters, one of which is hunger. The hane’ (stories) do not spoon-feed solutions, instead they necessitate that listeners think critically about what solutions will benefit communities and families to imagine our collective, unbound futures. This paper will share our preliminary findings of how homegrown, linguistic, and cultural nourishment are vital for self-sustaining futures and thriving for Indigenous Peoples. Most importantly, this work is under the leadership of Saad K’idilyé, where infants, toddlers, children, their caregivers, and staff of the language nest directly benefit. (Only Watchman will present.)

### Presenters

A/Prof Renae Watchman

## Dreaming Kāi Tahu Diversity: Gender, Sexuality, and Identity in Our Indigenous World

Stories of our Indigenous world are often marked with absences; spaces where colonial hands have carved out emptiness where diversity once was, re-shaping our culture in the image of the colonial West. Where colonisation has pushed us, we have pushed back. This presentation reflects on stories of Māori resistance to enforced heteropatriarchy, and speaks to the resistance, resilience, and imagination of Māori, specifically Kāi Tahu, in our rebuilding of spaces for diversity in gender and sexuality. Through collaborative art making grounded in cultural knowledge, we explore stories of becoming ourselves, and aspirations of Kāi Tahu young people to leave a legacy of diversity. We reflect on our own sense of belonging and the supports that have strengthened our identities, drawing together a vision for an Indigenous future where there is a secure place for mokopuna (our descendants) at the intersections of queerness, gender diversity, and Kāi Tahu identity. These aspirations and stories will provide the bedrock for the development of resources for whānau Kāi Tahu (Kāi Tahu families), feeding knowledge shared back into our communities.

### Presenters

Ahinata Kaitai-Mullane

## Caring for Country and Agriculture 2050: Exploring Indigenous Agricultural Futures and Transitions

As Australia faces intensifying environmental, economic, and social pressures, Indigenous-led agricultural innovation is increasingly recognised as essential for a just and resilient food future. Caring for Country and Agriculture 2050 is a forward-looking initiative that seeks to map Indigenous farmer-led perspectives, practices and priorities in shaping the future of food and agriculture in Australia. Through participatory workshops, on-Country conversations, and case study storytelling, this research centres Indigenous knowledge systems, governance structures and values in imagining agrifood futures. Applying futures thinking as a methodological framework, this project explores how farmers are navigating climate adaptation, food security, economic development, and cultural revitalisation across diverse regions. It highlights both the enablers and systemic barriers shaping Indigenous leadership in agroecological transformation, land stewardship, and intergenerational knowledge transfer. The research presents key drivers, trends, and influences that are either hindering or supporting Indigenous agricultural futures. It also offers a set of plausible future scenarios co-developed with farmers, providing valuable insights to guide future research, policy, and investment pathways. This work will be presented as a plenary session, contributing to the growing field of Indigenous futures thinking. In doing so, it reframes agricultural transitions as not only a technical challenge but also a cultural and relational journey deeply tied to Country.

### Presenters

Alex Ibarra, Zaynel Sushil

## Saibailgaw igililnga: Restore what was fragmented, Reframe what was misread, and Regenerate what still lives beneath the surface

The presentation presents PhD research that addresses the erosion of Saibai Island cultural knowledge— driven by language decline, migrations, and colonial influence— through the development of a culturally grounded digital archive. The archive, hosted online, contains over 400 historical and cultural items, including photographs, objects, audio and visual recordings, structured according to a Saibai Island Cultural Knowledge Framework. Centring interconnected clan-based and cultural entities, the framework ensures knowledge is preserved and contextualised in ways meaningful to Saibai Islanders. Drawing on Complex Adaptive Systems and Panarchy theory, the research interprets cultural continuity and change as emerging from dynamic relationships within and beyond Saibai Island systems. In collaboration with Saibai elders, the project identified knowledge gaps across a seven-clan framework, resulting in the cocreation of high-quality video content. The work presents a model for digitally preserving Indigenous knowledge systems in a manner that preserves cultural integrity and fosters intergenerational engagement. Building on this foundation, I aim to undertake postdoctoral research to comprehensively document the world of Saibai Island using a dual-language, dual-perspective approach. One version in English, offering an external lens, while the other will be in Kalaw Kawaw Ya, providing an internal Saibai Islander perspective. The research will systematically document both tangible and intangible knowledge systems, including environmental knowledge (land, sea, fauna, flora, tides, and celestial systems), as well as cultural lifeways (cosmology, ancestral narratives, ceremonies, values, and practices). The goal is to create a bilingual resource that authentically reflects the depth and complexity of Saibai knowledge for current and future Saibai descendants

### Presenters

Alistair Harvey

## Te Rito o te Harakeke: Collective Resilience and Relational Research with Whānau Māori

This presentation draws on my doctoral research – a longitudinal Kaupapa Māori (by, with, for Māori) study with Māori whānau (families) whose pēpi (infants) were born preterm (before 37 weeks' gestation). Grounded in the whakatauhākī (proverb) 'Unuhia te rito o te harakeke, kei hea te kōmako e kō?' (if you remove the central shoot of the flaxbush, where will the bellbird sing?), the study positions pēpi as te rito – the central shoot of the flaxbush – surrounded and sustained by generations of whānau who uphold their wellbeing and carry ancestral knowledge forward. Using a slow, flexible, and relational approach, I walked alongside whānau through their experiences of birth, neonatal intensive care, ongoing hospitalisation, transitions home, and first birthday celebrations. This methodology allowed for rich, multi-layered understandings to emerge – grounded in trust, reciprocity, and a Māori ethics of care. Preterm birth is not simply a medical event – it is a collective journey of adaptation, aroha (love), and resistance to being fragmented by institutional systems. What came through strongly was whānau collective resilience: not as stoicism or individual grit, but as connection, shared caregiving, cultural continuity, and the refusal to let clinical systems define what matters most. In a time of intensified political efforts to silence or contain Indigenous voices, this research speaks to what endures. It offers a window into how Māori whānau are already giving shape to futures – not in abstract or distant terms, but through the everyday nurturing of life, culture, and sovereignty.

### Presenters

Anna Adcock

## EPIC Pathways - Self Determined Futures, Our Ways

In response to the urgent need for culturally grounded and strengths-based approaches to youth empowerment, EPIC Pathways has developed a dynamic, community-led model supporting Aboriginal and/or Torres Strait Islander high school students. Our work is rooted in the belief that Indigenous futures are shaped by the wisdom, aspirations, and self-determination of young people, supported by authentic role models and robust partnerships within education. Drawing on the historic and proven AIME mentoring model, evidence-based KPMG research, and with consideration of '8 ways' learning principles - EPIC Pathways integrates knowledge, storytelling, and mentorship to foster critical and creative thinking, cultural identity, and self-advocacy among students. Our model is recognised by a NIAA agreement and strengthened by collaborations with leading institutions such as UQ and CDU, Department Education QLD, as well as engagement with GARMA Festival, ACPA, and CareerTrackers. Through workshops, mentorship, storytelling, weaving, creative performance, and pathways planning - we create spaces where students are empowered to envision and pursue their own futures. Community-led research and feedback ensure our programming is responsive to the needs and aspirations of students and their families. By centering Indigenous leadership and strengths, EPIC contributes to self-determination and capacity building. Our model demonstrates how two-way learning, trust, and cultural affirmation can transform educational experiences and open new possibilities for Indigenous youth and their broader support systems, aligning with the conference's vision of ancient knowledge as drivers of transformative futures.

## Presenters

Ann-Maree Long, Rhian Miller, Robbie Miller, Kalani Ripley

## Reviving Indigenous Wisdom through the 552 Education Model: A Culturally Responsive Curriculum for Papua New Guinea

Papua New Guinea (PNG) is a culturally diverse nation, home to over 800 distinct tribal groups, each with its language, customs, and traditional knowledge systems. Before Western influence, indigenous education was effectively administered through men's and women's houses—traditional learning hubs where vital knowledge on healing, sex and marriage, hygiene, food cultivation and preservation, ethics, hunting, and survival skills was transmitted orally. However, the introduction of Western-style schooling displaced these traditional spaces without adequately integrating their essential knowledge into the modern curriculum. As a result, contemporary education in PNG fails to equip students with life-sustaining indigenous skills. This paper introduces the 552 Education Model, designed to preserve and integrate traditional knowledge within the framework of modern schooling. The model comprises five years of primary education (Early Childhood to Grade 5), five years of secondary education (Grades 6–10), and two final years focused on applied research and problem-solving in a selected field, incorporating technology and local innovation. A key feature of the model is the holistic inclusion of traditional knowledge, ethics, and cultural values, taught in collaboration with local experts. These skills are integrated across all subjects, including English, Mathematics, Science, Social Science, Agriculture, and the Arts. Developed during doctoral research and piloted in a private school, the model had a significant impact: students gained a deeper respect for culture and nature, and parents noted positive changes in their children's behavior, values, and community involvement. Despite funding limitations and public skepticism, the trial confirmed the transformative potential of merging indigenous wisdom with formal education systems.

### Presenters

Ben Ninkama

## The architecture of belonging: Speculating futures for Māori connections to place

While the concept of tūrangawaewae (place where one has the right to stand) has often referred to a person's marae (tribal forum for social life), many Māori today find themselves forming new, contemporary connections to place. This project explores how deep, place-based connections contribute to Māori wellbeing, and how architecture and design can support those connections across generations. The project focuses on Tangowahine, a small rural settlement in Te Tai Tokerau (Northland) that has become the tūrangawaewae for four generations of one whānau (family). Faced with the possible loss of access to this whenua, the project asks: how might architecture support the continuation of whānau connection to place and identity? Using a kaupapa Māori approach that centres whānau voices and aspirations, the project combines interviews and creative design methods to reflect on the role of tūrangawaewae in sustaining cultural and emotional wellbeing. The designs that emerged, including a knowledge storehouse, pathways of remembrance, and communal sleeping spaces, represent not just structures, but strategies for connection, healing, and belonging. While conceptual, these speculative designs open a conversation about how Indigenous values and lived experience can shape future environments that nurture health in holistic ways. As access to whenua becomes increasingly difficult, this project highlights the importance of designing with whānau for wellbeing on their terms, in their places. The next phase involves sharing insights with Māori providers in housing and health, with the goal of supporting whānau-centred, culturally grounded approaches to wellbeing in both design and service delivery.

### Presenters

Ben Siesicki, James Berghan

## Kulingi kaiejn ruwe Water Rights for First Nations: Exploring Cultural Economic Futures through Agent Based Modelling

Tati Tati First Peoples are the sovereign Nation responsible for caring for Country in the Northwest Victoria Murray River region. As Millu Kulingi (Murray River People), the Millu is central to our identity—it is a spiritual entity, a cultural being, and the lifeblood of our people. Its health is inseparable from our own: emotionally, spiritually, physically, and culturally. Traditional Tati Tati values place water stewardship at the heart of cultural practice. Despite being dispossessed of our waters through settler-colonial legal systems, Tati Tati are now asserting our water rights and leading national debates on cultural flows. This project, co-designed by Tati Tati researchers and the University of Melbourne's Life Course Centre, explores the intergenerational benefits of returning water and resource control to our Nation. Through workshops with the Tati Tati working group, we identified key relationships between water, health, and wellbeing, grounded in cultural and lived experience. We structured these into domains: physical health (nutrition, activity), mental wellbeing (identity, stress reduction), social cohesion (kinship, knowledge exchange), and economic opportunity (employment, enterprise). Using participatory modelling, we quantified the impact of water access on wellbeing and socio-economic outcomes. Our research demonstrates clear causal pathways linking the return of water to improved mental health, enhanced Nation authority, and new economic opportunities. We highlight the transformative potential of recognising water not just as a physical resource, but as a vital element of cultural, spiritual, and ecological health. Resource-related decisions today can empower First Nations and transform their socioeconomic foundations into the future.

### Presenters

Brendan Kennedy, Sangeetha Chandra Shekeran, Rajith Vidanaarachchi, Saman Halgamuge

## The Future of Māori Neurodivergence: Refusing Deficit, Reclaiming Potential

In settler-colonial states like Aotearoa (New Zealand) and Australia, Indigenous futures are being constrained through political rollbacks, misinformation campaigns, and the erosion of treaty relationships. These forms of containment extend beyond law and policy. They also shape how Indigenous minds are diagnosed, disciplined, and defined within systems built on colonial assumptions of normality and control. This presentation explores how ADHD is diagnosed through Western deficit-based frameworks that misinterpret Māori ways of being. Traits such as restlessness, hyperfocus, high energy, and emotional intensity are pathologised when they do not align with Pākehā (European settler) norms of productivity, behaviour, and time. For Māori, this has led to widespread underdiagnosis, stigma, exclusion from care, and punitive responses in schools and services. In response, Māori are developing our own ways of understanding neurodivergence. Terms like aroreretini (a strengths-based Māori concept for ADHD) offer culturally grounded alternatives to clinical labels, affirming ADHD as a form of inherited energy and relational intelligence. Metaphors such as the pīwakawaka (fantail), a bird known for its agility and unpredictable movements, help reframe ADHD as culturally meaningful rather than disordered. Reclaiming Māori neurodivergence is both an act of refusal and affirmation. It challenges colonial systems that define us as broken and creates space for Indigenous minds to be supported, valued, and understood on our own terms. In this moment of tightening control, this work is vital for imagining and enabling Indigenous futures.

### Presenters

Byron Rangiwai

## Reimagining Indigenous Futures Through the Aroha Economy: A Relational Model of Generosity, Generativity, and Generational Stewardship

Widening inequality and ecological depletion call for radical reimagining of the economic paradigms underpinning contemporary development. This paper advances the Aroha Economy, a conceptual and practical framework grounded in mātauranga Māori that reconceptualises economy as a relational system characterised by generosity, regenerative design, and intergenerational stewardship. This conceptual framework advances three propositions: that an economy ought to be inherently generous, distributing resources and mana through reciprocity; that it must be generative, enhancing social, ecological, and cultural capital; and that it must operate with a generational horizon, privileging the wellbeing of future descendants alongside present needs. This presentation draws on the experience of Tāiki e!, a community-led social innovation ecosystem in Te Tairāwhiti, to illustrate how the principles of the Aroha Economy are made tangible through embedded praxis. Far from being a conventional service provider, Tāiki e! functions as an open, participatory infrastructure that mobilises whānau, entrepreneurs, community leaders, and rangatahi to co-design solutions, build capability, and grow the connective tissue between social, cultural, economic and digital domains. Its activities span community food sovereignty (pātaka kai), intergenerational financial capability (regional KiwiSaver strategies), indigenous-led urban regeneration (Treble Court revitalisation), and the nurturing of place-based innovation through spaces such as the Haututu HackLab. This emergent ecosystem approach demonstrates that the Aroha Economy is neither static theory nor romantic idealism, but a living, evolving practice shaped by community energy, local knowledge, and shared responsibility for future generations. In centering relational accountability, regenerative action, and mokopuna-focused decision-making, Tāiki e! offers a model of regional transformation with potential relevance for other Indigenous and non-Indigenous contexts seeking alternatives to extractive economic logics.

### Presenters

Cain Kerehoma

## (in)Palatable Erasure: The Quiet Violence of Systemic Inclusion and the Silencing of Genealogical and Cultural Truth

The term (in)Palatable Erasure is used deliberately to hold the tension between what institutions deem acceptable and what sovereign communities experience as erasure. It reflects how truth must be softened, translated, or erased in order to be accepted within systems that reward visibility over cultural authority. This framing draws from an autoethnographic approach where truth-telling is not optional. It is a ceremonial obligation grounded in cultural responsibility and intergenerational truth-telling. This presentation explores how cultural safety frameworks, reconciliation agendas, and inclusion policies, although often well-intentioned, have become sites of institutional control that displace genealogical authority and reward palatable performance over sovereign truth. Drawing from lived cultural responsibility as a Boonwurrung/Wemba Wemba/Trawoolaway woman, and informed by more than three decades of work in policy, museums, education, and cultural reform, this work positions genealogical legitimacy and cultural protocol as foundational to any meaningful systemic change. The presentation refuses to frame identity fraud and institutional erasure as fringe or exceptional. Instead, it names them as contemporary expressions of settler colonial logic. These mechanisms continue to inflict harm through the systemic legitimisation of unverified claims and the institutional silencing of those who carry inherited cultural authority. It argues that without truth-telling, inclusion becomes a tool of further displacement. It also distinguishes between those who assert identity without genealogical or cultural connection and those with newly discovered lineage but no cultural accountability - a conflation often reinforced by institutional systems. Anchored in PhD research currently in progress, grounded in cultural legitimacy, accountability, and systemic reform.

### Presenters

Caroline Briggs-Martin

## Justice Through Research Our Way on Quandamooka Country

First Nations community, Elders and scholars have applied extensive critique to the harmful and extractive cultures of western research methodologies (eg, Tuhiwai Smith 2022; 2012; Moreton-Robinson 2020,2000). They have carefully and collectively mapped (and continue to map) the unique research methodologies developed by and of the greatest value and validity to First Nations peoples (Tuhiwai Smith 2022; Moreton Robinson 2020; Rigney 2024; Martin, 2008). This paper shares the story of Minjerribah Moorgumpin Elders-in-Council (MMEIC Elders) work to restore research, methodologies, protocols and priorities that are defined by and that prioritises Goenpul, Ngugi and Noonuccal (collectively 'Quandamooka') holistic knowledges, relationships, and values. MMEIC Elders are enacting their research protocols and priorities through building collaborative partnerships that deflect the taken-for-granted assumption of power and authority displayed by Westerninformed research institutions, by restoring cultural authority, direction and control to Elders and community. The development of these collaborative partnerships are guided by our self-determined research priorities and ensure that we lead the research, rather than occupy a position of the 'researched.' This work is restoring pathways to valuable, reliable and beneficial research to future proof Goenpul, Ngugi and Noonuccal knowledges and values for the benefit of our community, kin and yurees, and for our land and sea/water country.

### Presenters

Chelsea Rolfe, Jennifer Nielsen

## Healed healers heal: Wānanga as a healing space to reclaim and reimagine wāhine Māori nursing.

The Māori culture is enriched by values, experiences, and perspectives that have been passed down from their tūpuna. However, this flourishing culture has been significantly disrupted by colonisation, resulting in the devastation of a flourishing way of life for many Māori. Specific to wāhine Māori, the reality is that, by the mere fact of their gender as women, they have been disproportionately impacted by overwhelmingly destructive, well-embedded patriarchal colonial processes. Compounding this, nursing is a predominantly female profession, which has often not been highly valued. The intersection of being wāhine, Māori, and a nurse means significant experiences of trauma because of the marginalisation of their knowledge, their status, and their well-being. My doctoral research, as a wāhine Māori nurse, is intended to discover, reclaim, and reimagine Māori nursing realities to achieve their aspirations for equitable health outcomes for whānau Māori. In this presentation, I will describe how I have used wānanga as an Indigenous research method that centres wāhine Māori nurse experiences and perspectives. For this research, ten wāhine Māori nurses participated in two wānanga held three months apart. We (myself and the participants) found that the wānanga provided a culturally safe space to share wisdom and collect and create knowledge. Somewhat unexpectedly, but crucially, the wānanga process itself offered a uniquely practical healing space to collectively examine trauma and resilience, and equally importantly, approaches that validate being Māori and wahine, to advance an understanding of how healing spaces contribute to the flourishing of wāhine Māori nurses

### Presenters

Coral Wiapo

## More than Survival: Theorizing and Centering Indigenous Strength in Historical Narratives

In the wake of renewed settler authoritarianism and the erosion of Indigenous rights across so-called liberal democracies, scholars and communities alike are seeking frameworks that resist damage-centered narratives and chart paths toward Indigenous futurities grounded in self-determination. As a Gwichyà Gwich'in historian and community-engaged scholar, this paper theorizes strength and resilience as foundational concepts in the field of Indigenous studies, and argues that historians must do more to engage these frameworks when interpreting colonialism and genocide. Drawing on the work of Eve Tuck, Gerald Vizenor, Dian Million, Leanne Betasamosake Simpson, Audra Simpson, and Jeff Corntassel, I examine how concepts such as survivance, affective resistance, and resurgence offer ways to understand Indigenous endurance as a form of thriving without reproducing tropes of victimhood. Building on this foundation, I offer an intervention grounded in Dinjii Zhuh community-based epistemologies of strength—t'aih (ancestral), vi'tah (individual), and guu'taii (communal)—which I developed in my book on Indian residential schooling histories in the Northwest Territories. These interrelated forms of strength are not merely survivals of the past but animate how Indigenous individuals and communities navigate and resist ongoing colonialism. I argue that these concepts can and should inform historical method, allowing us to write histories of Indigenous genocide that center relational accountability, community knowledge, and intergenerational capacity building. Ultimately, this paper asks: how might Indigenous understandings of strength reshape how we narrate colonial violence? How can historians be accountable to Indigenous futures—not only by documenting what was done to our peoples, but by illuminating how we lived, resisted, and remembered otherwise?

### Presenters

Crystal Gail Fraser

## Dancing the Future of Indigenous Governance, Our Health

Colonial processes have created certain contexts of fragmentation and distancing (diaspora), which also necessitate the cultivation of new innovative ways of coming to dance new futures. The documentary video in this sense, allows folks to participate in traditions via modern communicative technology. This workshop will open with a documentary video about Gule Wamukulu (performative spiritual mask dancing from the Chewa people, we dance governance and new futures into being). I also want to point out that spiritual mask dancing can be found across Africa and has travelled across the globe with the African diaspora. Gule Wamukulu is in of itself an invitation to Indigenous dialogue about our communal health (the development and nurturing of Indigenous political governance, relational gender health, communal spiritual health, disease prevention, and community parenting, which is nurturing beyond biology). This spiritual sacred dance is the voices of our ancestors stating: “We see you”. It is an open space, so it invites participation. Participation in the dance means active syncopation of bodies embedded in context, and involves responding to and acknowledging the dancers. The response involves answering: “Yes we see you too,” and in this observable response to our communities and spiritual ancestors we consent to address the issues that cause ill health and give thanks for where communal health has been restored. Because research is ceremony (Wilson, 2009), we then ask, “who and how did we see each other?” This question holds old truths, opens new doors of explorations, and raises unsettling questions about emerging truths from our encounters. It also explores mask dancing as a reciprocal engagement between the spiritual mask dancer and the observers in that the gift of the dance activates questions like: “What is being asked of me as the observer of this dance? What is the dance doing, undoing, redoing, offering or taking and what impact does this have on Ubuntu communal health?” The objectives of this workshop are: 1) How do you come to inquire and dialogue what connects with you? 2) What is the work that you are doing and how does this work move us into the future we want? 3) What does this work offer future generations? 4) Whose voice is missing from this work?

## Presenters

Devi Mucina

## Back to Community: Walking together, strong relationships for strong Country to thrive beyond the gap

As we witness a re-emergence of extreme conservative politics that serve to widen the economic gap, it is more important than ever to shift power back to First Nations' communities, bolster economic growth and bridge Western and First Nations' forms of governance to thrive beyond the gap. In this panel discussion we will share Community First Development's unique approach to working alongside communities, and findings from our research that demonstrates how our approach is strengthening economic development and good governance amongst First Nations' led community-based enterprises. Our framework, A First Nations' Approach to Community Development, is founded on twenty-five years of shared experience with hundreds of First Nations' communities and places self-determination at the core. Working in partnership with First Nations' communities on their long-term goals is at the heart of our work. Relationships are how things get done, we care for Country and all that reside there. Yarning and storytelling continue, even after the 'decision' is made. With this approach we maintain our rich relationships with community. First Nations' systems stress the importance of building relationships, trust, and mutually beneficial partnerships. First Nations' systems operate within diverse socio-political and cultural contexts and approaches that rely on practice-based evidence that emphasise a participatory assessment of assets and needs in project planning and implementation. Community First Development's framework embraces this. Communities come first and their interests, expertise, and experience are the basis for development. It is this approach that results in equitable, relevant, and sustainable change.

### Presenters

Donna-Maree Stephens, Renee Tomkinson, Eddie Miles, Gwen Taylor

## Reconciliation Rescue: Blak Humour as Resistance, Healing, and Indigenous Futuring

This presentation explores how Blak humour acts as a powerful force for truth-telling, healing, and cultural continuity in the face of ongoing colonial systems. Drawing from Reconciliation Rescue, an original scripted television series and exegesis developed as part of my doctorate, I reimagine Australia's reconciliation process through an Aboriginal comedic lens. It critiques the reconciliation process, through the lived experience and assertions of an Aboriginal female voice, sovereignty, identity, and resilience. Grounded in Indigenous knowledge systems and collectivist values, this work positions humour not merely as entertainment but as praxis. A form of cultural oration that addresses intergenerational trauma, racism, and misrepresentation. Through satire and storytelling, Reconciliation Rescue challenges dominant narratives and offers new pathways for dialogue and solidarity. As an Aboriginal woman and writer shaped by my father's legacy, artist Ron Hurley, I reflect on how humour and art serve as acts of "actionable solidarity", concrete expressions of care, survival, and resistance. In this way, the presentation demonstrates how Indigenous creative practices are vital tools for imagining and enacting Indigenous futures unbound.

### Presenters

Dr Angelina Hurley

## Whakapapa Investment Philosophy: A Māori Way of Thinking about Investment.

Māori investment organisations are an influential component of a developing Māori economy, but little is known or written about them and how they function. This presentation shares the original findings from my PhD research and extends the analysis to explore how these insights align with the practices of other Māori investment organisations. The presentation will offer a unique view of their investment practices through a whakapapa lens. The case studies highlight areas where thinking and practices emerged that were initially puzzling but when viewed through a whakapapa lens began to make sense. I described them as a 'Whakapapa Investment Philosophy: A Māori Way of thinking about Investment.' Kaupapa Māori research was the overarching research methodology used along with inductive and qualitative grounded theory methods. A collective case study approach was employed to provide insights into a particular phenomenon occurring within the chosen organisations and to identify the emergence of ideas amongst current practices. A whakapapa investment philosophy privileges a Māori worldview and offers an inclusive framework of investing that considers whakapapa (history), whanaungatanga (relationships), mātauranga (knowledge), and tikanga (practices) alongside financial and economic elements. However, I also suggest that Māori Investment organisations have been investing this way for some time now but have never described it in this way. I argue that a Whakapapa investment philosophy deepens our understanding of Māori investment organisations and their capacity to sustainably support the long-term wellbeing of their people.

### Presenters

Dr Brian Tunui

## Critical kincentric ecologies: More-than-human responsibilities in environmental futures

How can we uphold our reciprocal responsibilities to more-than-human kin who have long sustained, guided, and protected us? This paper brings into relation three sites of Indigenous-led environmental work through which I have been engaging: a critical intervention into colonial scientific representations of Antarctica; an interrogation of stingless bee (sugarbag) science through Aboriginal ethics; and the formation of a trans-Indigenous collective grounded in ecological kinship across migratory bird flyways. These beings carry ancestral teachings and responsibilities connecting distinct Indigenous worlds, reaffirming our shared kinship. Drawing from these engagements, I offer the concept of critical kincentric ecologies as one way to describe plural expressions of Indigenous law and the relational, custodial ethics they enact with the more-than-human. It does not seek to abstract or universalise these relations but names a praxis of accountability which refuses settler ecological governance. Building on critical Indigenous articulations of kincentricity and relationality, this framing recognises that our protection of more-than-human kin is mutual and situated. Environmental futurity then is reframed from paternalistic logics and assimilation into hegemonic settler science paradigms, towards the resurgence of epistemologies that remember kin as agentic co-governors in ecological life. These ideas reflect responsibilities to relationships I am living and learning through. As a pakana STEM teacher and researcher working within and against tertiary science curricula, I ask what it means to teach in service of these relationships and responsibilities. STEM education, too, must move from liberal inclusion to relational accountability, repositioning life as object to kin as subject.

### Presenters

Dr Coen Hird

## INTERSECTING SOVEREIGNTIES: EXPLORING INDIGENOUS EMPLOYMENT IN TRANSCULTURAL ENTERPRISES

Indigenous employment is a key priority in Australia's pursuit of economic justice and equity for Aboriginal and Torres Strait Islander peoples. Despite various policy efforts, including Closing the Gap Target 8— which aims to increase the proportion of Aboriginal and Torres Strait Islander people aged 25–64 who are employed —progress remains. At the same time, Australia's labour market is fast evolving and expanding. Transcultural businesses, being those established and operated by culturally and racially diverse migrants are emerging as significant yet underexplored employers of Indigenous Australians. This presentation shares preliminary insights from the literature and business data that maps current understandings of Indigenous employment, with a focus on participation in transcultural business contexts. While existing literature has often centred on mainstream labour force integration or Indigenised enterprises, little attention has been given to how Indigenous Australians are engaging with transcultural businesses that operate across non-Western cultural logics and values. This work offers a new conceptual lens for understanding employment trends, proposing that transcultural business engagement represents a distinct and potentially generative space for Indigenous workforce participation. By bringing Indigenous and migrant experiences into relational view, this research invites further exploration of how employment can be shaped by shared aspirations for self-determination, mutual respect, and economic inclusion. In doing so, it highlights the need to move beyond inclusion rhetoric toward employment models that reflect the diverse ways Indigenous Australians contribute to, and thrive within, Australia's evolving economic landscape.

### Presenters

Dr Daeul Jeong

## Te kōtare and the colonial sensorium: re-memembering and re-embodiment Indigenous knowledges

This conceptual paper examines the entanglement of education policy, Indigenous sovereignty and colonial affective registers in Aotearoa New Zealand, arguing that schooling functions as a somatechnical apparatus that scripts futures, disciplines bodies and sustains the perceptual and material order of settler governance. Deploying a Māori heuristic of Te Kōtare—the sacred kingfisher—as both a method and metaphysics, the paper engages Sylvia Wynter’s (in McKittrick, 2015) critique of the overrepresentation of “Man” and her call for a new genre of human as praxis. It weaves together the ontological force of whakapapa (Māori genealogy) with Black Critical Theory to present a theorisation of refusal (Simpson, 2014) not as a reaction, but an insurgent mode of world-making. Against the binary logic of public and private education and the reformist limitations of both Marxist and Neoliberal critique alike, the paper explores charter schooling as a site of affective governance and fugitive pedagogy. And through the lens of policy prolepsis (Webb & Gulson, 2012), counter phantasms and Indigenous Knowledges (Hokowhitu, 2016; 2021), it insists on epistemologies and relationalities that exceed and thus remain incommensurable with settler futurity. In doing so, it offers not a resolution, but a politics of disorientation—where Māori sovereignty, ancestral and embodied, unsettles the colonial sensorium not unlike te kōtare, the watchful sentry that refuses capture.

### Presenters

Dr Daniel McKinnon

## (Re)presentation and relational making in creative practice research

Wominjeka Djeembana was established as a research lab in 2019 in the Faculty of Art, Design and Architecture at Monash University. Wominjeka Djeembana are Boon Wurrung words translated as 'come here to learn, listen at a place of knowledge and sharing'. Our HDR program supports Indigenous researchers to articulate the synergies between Indigenous ways of knowing with practice-led research. Collectively, research at Wominjeka Djeembana is demonstrating how knowledge pertaining to art, design, curation, architecture and beyond can be reconfigured and improved through an Indigenous lens and relational methodologies. This session will share the recently completed PhD research by our members and invite yarning about (re)presentation and the importance of embodied knowledge and Country in relational making. We will consider the role of creative practice-led research in reimagining Indigenous futures.

### Presenters

Dr Desiree Hernandez Ibinarriaga, Dr Jahkarli Romanis, Bradley Webb

## Re-storying place, connection and belonging: resurgence, presence, and renewal by young First Peoples in Naarm

This paper presents the outcomes of a doctoral thesis examining how young Aboriginal and Torres Strait Islander people (16-30 y/o) living in the now urban place of Naarm (Melbourne, Australia) practise and connect to their Indigeneity, as they come into relation with place, community, and their engagement with institutional regimes. Using a desire-based lens (Tuck, 2009), the experience and knowledge of young Aboriginal and Torres Strait Islander people were engaged through a variety of activities and programs. Through this work, young people spoke about their connections to Indigeneity, communities, where they were from and where they were. This research is significant as it challenges colonial framings of Aboriginal and Torres Strait Islander identities and connections as invalid, inauthentic or as erased. Through the powerful voices of young people, the immense possibilities and desires for unlimited futures reframe and resist attempts to control identity, belonging, and rights to belonging. This has specific impacts for health and wellbeing and ongoing connection to place and community. In this paper the key findings of this research will be discussed. Particularly relating to the ways young Aboriginal and Torres Strait Islander people in Naarm engage in processes of re-storying place, cultural resurgence, presencing as assertions of belonging, and enacting responsibilities of relationality. These findings assist in moving from theory to practice in relation to engaging desire-based frameworks to think about what futures are imaginable, and what the possibilities are for getting there.

### Presenters

Dr Emily Munro-Harrison

## Our Pen is Our Spear": Theorising a Yorta Yorta Research Paradigm

In the context of rising authoritarianism and a global reassertion of settler colonial power, Indigenous researchers continue to assert sovereignty by resisting the epistemic dominance of settler institutions. This paper reflects on the Indigenous methodological approach I developed and applied in my doctoral research project examining the native title case of *Members of the Yorta Yorta Aboriginal Community v the State of Victoria*. Although situated in western legal scholarship, the research challenged the authority of the colonial law through an approach to legal scholarship by speaking from, and to, Indigenous sovereignty. The methodology – Yorta Yorta winyarrin daborra (Yorta Yorta women's path) – was grounded in Country, kinship and community responsibility. Centring relationality and resistance, the approach drew on Critical Indigenous Studies, critical race theory and critical whiteness studies to guide a critical discourse analysis of the trial transcript. This approach not only revealed the colonial law's racialising function, but affirmed Yorta Yorta ways of knowing, analysing and "speaking back" (Tuhiwai Smith 2021: 8) to colonial narratives. As settler governments increasingly work to contain Indigenous self-determination, this paper offers an example of how Indigenous methodologies can reposition legal research as an act of accountability, relationality and sovereignty. It shows how research grounded in Country, community and relational responsibility can challenge the authority of colonial institutions while honouring Indigenous ways of knowing, being and doing. In doing so, it contributes to a well-established yet expanding body of Indigenous-led scholarship that centres Indigenous law and epistemologies as the foundation for futures led by and for our people.

### Presenters

Dr Holly Charles

## Building New Worlds: Oral Histories, Abolition and Anticolonial Futures on Indigenous Lands

As authoritarian politics re-entrench colonial and carceral power across western liberal democracies, racialised, criminalised and colonised communities continue to imagine otherwise. This panel introduces 'Building New Worlds', an emerging oral history project based in Naarm that explores how communities envision and create safety, justice and liberation beyond the racial and carceral logics of settler colonialism. Centred on community-based oral history practices, the project examines the function of oral history storytelling in reconfiguring abolitionist and anticolonial futures. While the structures of settler colonialism continue to marginalise Indigenous, criminalised and racialised peoples, this project positions oral history storytelling as a method for building our collective liberatory futures beyond these oppressive systems. Speakers will reflect on the theoretical, political and methodological principles informing the project. This includes understandings of oral history as a relational practice; interrogating carceral systems as tools of settler-colonial control; and recognising the centrality of Indigenous sovereignty while engaging with the experiences of racialised and criminalised communities. Together, the panel reflects on solidarity as foundational to liberatory futures, and explores the responsibilities of scholars working in community with those most impacted by carceral and colonial violence. Informed by lived experience and critical scholarship, this panel invites dialogue on how we might reimagine our collective futures through story, relationality and solidarity – and what it means to enact anticolonial and abolitionist ethics in both theory and practice.

### Presenters

Dr Holly Charles, Dr Natalie Ironfield, Dr Jordana Silverstein, Dr Andre Dao

## Learnings from Kulsamui – embodying Pasin as praxis in a time of climate resilience

Resilience to climate change is enriched and empowered through the application and passing down of Indigenous Knowledge (IK) for Melanesian coastal communities. Given the socio-political uncertainty, economic collapse and resource limitations, small island settings face, communities draw on lore, custom, learning and practices as IK passed down through generations. These forms of knowledge and lore are myths that tell the stories of creation and climate experience from the past. The purpose of this paper presentation within the context of climate resilience is threefold. Firstly, to discuss the Pasin as praxis framework for climate resilience. The Pasin framework unpacks Melanesian ways of knowing, being and doing, appreciating the embodiment of lived IK at the intersection of western science. Next, to foreground and tell the story of Kulsamui, a mythology or legend of the creator being of the Pam Island people of Manus Province. Third, to position Kulsamui within the Pasin as praxis framework. Lastly, I conclude with learning points of IK for building and embodying climate resilience – inbuilt strength in the face of socioeconomic setbacks. This climate resilience mindset foregrounds the importance of intergenerational wisdom of IK for the future of Melanesian and indigenous people of small island settings.

### Presenters

Dr Irene Semos

## A Framework for Assessing First Nations Autonomy and Examining Native Title

This presentation introduces the First Nations Autonomy Framework—a transformative analytical tool developed through my doctoral research for measuring and advancing Indigenous self-determination. Drawing on international human rights standards, particularly UNDRIP, the framework provides concrete metrics for assessing autonomy across four interconnected domains: People, Territory, Institutions, and Diplomacy. My research approach combined critical legal analysis with Indigenous methodologies, centring community perspectives on governance aspirations. The framework operationalises rights into practical assessment criteria, enabling Indigenous nations to articulate and navigate their governance journeys. By conceptualising autonomy as strategically engaged rather than isolationist, it creates space for working within contemporary constraints while maintaining focus on inherent rights. The framework bridges theoretical understanding with transformative application, providing tools to assess governance authority beyond state-imposed limitations and identify strategic pathways for strengthening self-determination. The interconnectedness of domains reflects Indigenous worldviews, acknowledging that governance of People and Country, institutional development, and diplomatic capacity function as an integrated whole. Key outcomes include a comprehensive methodology for communities to measure autonomy gaps and advance reforms. While brief observations on the framework's application to Australia's native title system will be included, the presentation focuses on the framework itself as a practical tool. Future applications include collaborating with Indigenous communities to implement the framework in governance planning, policy reform advocacy, and supporting broader nation-building objectives, demonstrating how measuring autonomy can inform strategic engagement and strengthen Indigenous governance capability and capacity.

### Presenters

Dr Ivan Ingram

## Treaty Literacy and the Role of Education in Securing Just Agreements

Education is a central consideration to ensuring that Indigenous-settler treaties are both widely understood and sustainably implemented. We argue that when treaty knowledge is broad and deep, agreements may be more likely to be negotiated, accepted, honoured, and implemented across shifting political cycles. In Australia, however, public understanding remains highly fragmented. Misconceptions persist about their purpose, legal standing, and implications, leaving space for uncertainty, misinformation, and weak engagement. Treaty education is therefore crucial to bridging this gap and forms a necessary foundation for strong Indigenous futures. Drawing on data from the Longitudinal Study of Indigenous Children (LSIC) (n = 1,179), this paper primarily presents descriptive statistics. It examines the perspectives of Indigenous youth, their parents and caregivers, teachers, principals, and Indigenous education workers. The findings reveal broad recognition of treaty importance, but limited understanding, reflecting the lack of formal education on the topic. Comparative lessons from Aotearoa (New Zealand) illustrate how curriculum reforms can enhance public understanding, strengthen treaty legitimacy, and promote Indigenous self-determination. Treaty education is not just a policy fix but part of truth-telling, sovereignty, and just Indigenous-settler relations. Done well, it could reshape how Australia engages with First Peoples, not merely symbolically but structurally.

### Presenters

Dr Jacob Phren, Jessica Horton

## Parents, Caregivers, and Treaty Attitudes: Relational Knowledge and Cultural Identity

This chapter examines how relational knowledge and cultural identity shape support for treaty-making among Indigenous families in Australia. Drawing on the Longitudinal Study of Indigenous Children (n = 682) and guided by Indigenous standpoint theory and Indigenous Data Sovereignty (IDSov) principles, the analysis centres Indigenous worldviews while acknowledging the enduring structures of settler colonialism. More than four in five parents and caregivers considered treaty “very important.” Cultural knowledge and treaty understanding strongly predicted support, particularly when grounded in lived identity. Indigenous caregivers expressed markedly higher support than their non-Indigenous counterparts, while families in remote areas were less likely to prioritise treaty. Socio-economic measures such as income, education, and employment were largely insignificant, showing that structural explanations alone cannot account for treaty attitudes. The findings highlight how relational knowledge, family networks, and cultural identity are crucial to political literacy, challenging settler-colonial assumptions embedded in mainstream survey instruments. Treaty support emerges not as an abstract civic preference but as a lived, relational commitment, carried through kinship and historical consciousness. This has direct implications for treaty education and public policy: engaging non-Indigenous Australians requires approaches that are relational, historically informed, and grounded in Indigenous perspectives.

### Presenters

Dr Jacob Prehn, Dr Elizabeth Hoban

## Pathways to Treaty Literacy: Parents and Caregivers, Knowledge/Power, Settler Colonialism, and Indigenous Data Sovereignty

This presentation argues that the suppression of treaty knowledge in Australia is a structural expression of settler-colonial power that constrains possibilities for Indigenous self-determination. Despite the resurgence of Indigenous-led treaty advocacy, public understanding of treaties remains limited, reflecting entrenched patterns of epistemic exclusion. Grounded in the theoretical framework of settler colonialism, and complemented by Indigenous standpoint theory and Michel Foucault's concept of knowledge/power, we examine how treaty knowledge is produced, suppressed, and transmitted. We do so by drawing on national data from the Longitudinal Study of Indigenous Children, and analysing how primary caregivers (n=682) of Indigenous youths engage with treaty concepts. Treaty understanding is shaped by cultural knowledge, perceived importance, education, and Indigenous status, with knowledge of family, history, and culture emerging as the strongest predictor. Embedding Indigenous knowledge systems into civic and legal education is essential to building treaty literacy, combining critical awareness with culturally grounded understanding to support just and enduring treaty relationships.

### Presenters

Dr Jacob Prehn, Thomas Watson

## Sharing their knowledge: The arts on Country – a Quandamooka First Nation project with Elders

Educators have a responsibility to gain a true understanding of the Indigenous relationality between place and space and ways of knowing, being and doing. Through undertaking a school arts-based action research project on Quandamooka First Nation Country (South-East Queensland) and making connections with the Quandamooka community I learned of the importance of community, its protocols, and the interrelationships between the environments of land, sea, and sky. The project prioritised the Goenpul, Noonuccal and Ngugi Elders of the Minjerribah-Moorgumpin Elders-in-Council [MMEIC] on Minjerribah/Terrangee as the knowledge holders, embodying their sovereignty and ways of being and doing through demonstrations of practical understandings encapsulating their story telling through the arts. Findings revealed that when educators have an opportunity to learn 'on Country' with First Nations Elders new cultural understandings and insights enhance teacher self-efficacy and potentially enrich the teaching of Aboriginal and Torres Strait Islander Histories and Cultures, thus providing the catalyst for change in educator and student thinking and school pedagogy. The Elders' sense of self and pride in their identity as they observed the outward indicators of the transference of their cultural knowledge, provided affirmation for similar future projects in schools. Silencing of Indigenous voices is apparent in school curricula with its emphasis on accountability, student outcomes and standardised literacy and numeracy testing -the learning areas prioritised for funding. Funding for professional development that prioritises genuine long-term connections with local First Nation communities, their cultures and histories is a priority as only then will Indigenous futures be recognised, respected and reimagined.

## Presenters

Dr Jacqueline MacDonald, Aunty Mary Iselin-Burgess, Aunty Maureen Borey-Myers

## Onto the ladder: Alternative tenure pathways helping Māori into home ownership

Home ownership rates for Māori (the Indigenous peoples of Aotearoa New Zealand) remain persistently lower than those of the general population. As the gap between rental tenure and home ownership widens, many Māori whānau (families) face what can be described as the threshold problem: the difficulty of stepping onto the first rung of the property ladder. In response, a growing number are turning to alternative housing pathways such as shared equity, rent-to-buy and co-buying models, in pursuit of housing stability, economic security, and intergenerational wellbeing. This presentation draws on semi-structured interviews with whānau Māori who have accessed both formal and informal alternatives to conventional home ownership. It responds to a community priority to better understand how these emerging pathways are experienced not just in policy design but in the lives of whānau. Findings highlight the barriers whānau face in the mainstream market and reveal how alternative tenure models support Māori aspirations for mana Motuhake (autonomy, self-determination), housing literacy, and economic participation. While some models serve as stepping stones into conventional ownership, others foster long-term kāinga (villages). A case study of Kāinga Tuatahi, a kāinga developed by Ngāti Whātua Ōrākei, illustrates both the transformative potential and the structural limits of these models. This work contributes to policy, planning, and Indigenous housing scholarship. Next steps include sharing findings with iwi (tribes) and community housing providers and exploring ways to support the design of future pathways that are by, for, and with whānau Māori.

### Presenters

Dr James Berghan, Dr Els Russell

## Reimagining Gugu Badhun Futures: Structuring Gugu Badhun Sovereignty and Self-Government

As Aboriginal and Torres Strait Islander Nations within Australia move towards the negotiation of treaties, agreements and other constructive arrangements with Australian governments, these separate polities with distinct laws and customs will need to employ strategies that translate their ancient cultural and political jurisdictions into a modern era post-colonisation. By deliberately and purposefully reimagining a Gugu Badhun future that circumvents the political power of Australian government imposed corporate constitutions, this presentation will discuss Gugu Badhun Sovereignty via a process of designing and developing a political constitution of Gugu Badhun's own design and making. In its authentic form, Gugu Badhun Sovereignty must exist in juxtaposition to the Australian state, nevertheless in having the pragmatic objective of resetting and asserting Gugu Badhun's power in relation to the Australian state, this presentation will discuss the territorializing mechanisms through which Gugu Badhun can trade and share, as well as structure and operationalise its contemporary sovereignty with other Aboriginal and Torres Strait Nations and Australian governments. These schemes will be presented through the lens of a Gugu Badhun self-governing praxis; where Gugu Badhun Sovereignty represents a sophisticated manoeuvring between political modes of antagonism and agonism, and a simultaneous assertion of self-determination inside and outside the constituted order of the Australian state.

### Presenters

Dr Janine Gertz

## Generation Kāinga: Reimagining rangatahi Māori housing and kāinga futures through kaupapa Māori research and praxis

In the Māori language, kāinga refers to our home, communities and ancestral homelands. This kaupapa Māori research centres on the reclamation, restoration and regeneration of kāinga. In addition to a colonial legacy that disrupted and devastated our places of belonging, we face a raft of new political, social, and environmental challenges as Indigenous peoples. In Aotearoa, at the most basic level, the ability to gain secure, safe and affordable housing continues to be a major problem for rangatahi and whānau as economic circumstances worsen. Generation Kāinga is a large four-year research project, funded by NZ's Ministry of Business and Innovation, that investigates the experiences and aspirations of Māori youth for housing, home and our homelands. We have recently completed and are in the process of compiling a large data set that is comprised of 220 qualitative interviews and a quantitative survey of 1000 rangatahi responses. A collective analysis approach is underway, and initial findings are being formulated. This panel brings together four senior Māori researchers from the Generation Kāinga research project to explore the notion of kāinga for rangatahi and their whānau through kaupapa Māori research and praxis. Each of the presenters leads a particular dimension of the Gen K project, with expertise and experience in kaupapa Māori methodology, mātauranga Māori (Māori knowledge), marae and community leadership, architecture and housing development. The panel will discuss some of the initial findings, and as pakeke (seniors), we reflect on the richness and complexities of a rangatahi-centred research approach. This discussion reflects on our methodological orientation, which creates space for pakeke and rangatahi, who are sometimes together and at other times separate, yet complementary and aligned. Furthermore, our integrated, multidisciplinary approach supports a more holistic reimagining of kāinga and housing futures in Aotearoa.

### Presenters

Dr Jenny Lee-Morgan, Ngahuia Eruera, Rau Hoskins and Eruera Lee-Morgan.

## Walang, yulang, Sovereign universities: using yarning to carve Sovereign space in the academy. Inviting researchers on a decolonial journey

In 2019, several First Nations scholars and settler accomplices met at a fire pit on Ngunnawal Country to yarn about what Indigenous leadership and decolonisation meant for environmental science research and teaching at the Fenner School for Environment & Society. Today, over 150 people strong, the Fenner Decolonising Research and Teaching Circle has organised field trips, developed working on Country protocols, presented at seminars and conferences, published research and blogs, and curated a library of decolonising resources, to carve out a sovereign space at the Australian National University. These activities and more are sustained by our monthly yarns centred on Indigenous materials – the original walang (rock) creating yulang (ripples) in our academic bilabang. This workshop aims to generate practical insights, strategies, and networks for those seeking to build sovereign scholarly spaces. Reflecting on Fenner Circle experiences, First Nations and settler perspectives on creating a sovereign space will be offered, including distinguishing between yarning and solidarity circles and addressing reducing colonial loads. The workshop yarns across four themes: bilabang: what we wanted to create/what you may want to create; walang: how we did it/how you might do it; yindyamarra: hurdles and how we addressed them/issues you may encounter; yulang: achievements and testimonies/what you would like your Circle to achieve. Designed by Indigenous and non-Indigenous Circle members, Circle co-founder kate harriden (wiradyuri), and Circle co-convenor Rosanna Southerton (settler) will present the workshop. In preparation for the workshop, participants will be provided a paper and short article about the Circle.

### Presenters

Dr Kate harriden

## The co-design of Transformative Healing and Adungadoo Pathways: Reducing the Incarceration of Aboriginal and Torres Strait Islander Children

**Background:** The over-representation of Aboriginal and Torres Strait Islander children in youth detention is a national crisis rooted in systemic racism, intergenerational trauma, and the failure of institutions to meet complex health and social needs. Children with neurodevelopmental and mental health conditions, trauma histories, and socio-economic disadvantage are disproportionately criminalised, with early incarceration disrupting development and increasing the risk of adult imprisonment. **Methods:** This Indigenous-led research adopts a decolonising, participatory action approach grounded in Indigenist ontology and transformative epistemology. It centres the voices of Aboriginal and Torres Strait Islander people and communities to co-design a culturally responsive prevention framework. Four interrelated studies informed this work: a scoping review of diversion programs; qualitative research with Elders, community leaders, educators, and health professionals; lived experience narratives from those exposed to youth justice systems; and a co-design process synthesising these insights. **Findings:** This research revealed the need for early, compassionate, and culturally grounded interventions. Participants called for healing-informed, family-centred, and community-led responses that resist punitive systems and restore cultural identity. The resulting Transformative Healing and Adungadoo Pathways framework—named from the author’s Mandandanji language—offers a strengths-based, place-based model for justice reinvestment. It emphasises Indigenous leadership, flexible delivery, and holistic care adaptable to local contexts. **Conclusions:** This research affirms that meaningful change must be led by Indigenous communities and grounded in cultural strength, sovereignty, and relational accountability. It offers a hopeful, actionable vision for reducing incarceration and supporting children to grow up safe, connected, and free.

### Presenters

Dr Lorelle Holland

## UNDRIP and Urban Aboriginal Cultural Recognition in South East Queensland

The experience of urban Indigenous groups as rights bearers is a relatively new enquiry in International Relations and international human rights literature, despite the fact that more than half of all Aboriginal and Torres Strait Islander peoples now reside in Australia's urban and inner regional areas. In 2007, the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) passed the United Nations General Assembly with overwhelming support. A key aspect of UNDRIP is the protection it offers to cultural rights of Indigenous peoples, including the ability of Indigenous groups at the local level to define their own identity and to have their connection to Country and their right to speak for Country recognised by the wider community. It can be argued that in contemporary urban Australia these rights are often ignored or subsumed by rival claims. This presentation presents findings from a case study on the Kombumerri people of the Gold Coast. It will explore the factors shaping Aboriginal identity in an urban environment and the role of UNDRIP in supporting Kombumerri recognition.

### Presenters

Dr Madeleine Pugin

## Hau pea Kui (Powerful yet blind)

Maintaining Pacific cultural values is crucial, especially when one ascends to a position of power or becomes a leader. As Pacific Islanders, our identity, background, and heritage are intricately woven into who we are, and it is essential to remember and honour these roots. By holding fast to our Pacific cultural heritage, we can draw strength, wisdom, and resilience from our ancestors and traditions. As leaders, we have a responsibility to represent our families, communities, and cultures, and to bring a unique perspective and approach to our work, grounded in respect, reciprocity, and collective well-being. However, with power comes great responsibility, and we must not become oppressors of our own people. We must not perpetuate systems of oppression, but instead work to dismantle them and create a just and equitable society. Our power is not a personal privilege, but a sacred trust to serve the greater good of our communities. We must lead with humility, empathy, and commitment to the well-being of our people, and strive to be leaders our ancestors would be proud of. By doing so, we can create a brighter future, rooted in our Pacific ancestry, and guided by justice, compassion, and solidarity. We owe it to ourselves, our children, and future generations to stay true to our cultural values and serve with integrity and love for our communities.

## Presenters

Dr Matani Schaaf

## Indigenising Architecture, Design and Planning

The University of Sydney School of Architecture, Design and Planning's Strategic Plan 2025–26 marks a transformative commitment to embedding First Nations knowledge and leadership into architectural education, research, and practice. Central to this vision is the Indigenisation of the curriculum and the establishment of a dedicated Indigenous Knowledge Place for First Nations research. The plan embraces the Walanga Design Principles to reimagine educational and professional spaces, fostering environments that reflect and celebrate Aboriginal and Torres Strait Islander cultures, worldviews, and practices. The Indigenous Knowledge Place articulates a future where Indigenous knowledge systems are deeply respected and integrated across all levels of learning in architecture, design and planning. It envisions culturally rich spaces that support the academic and personal growth of Aboriginal and Torres Strait Islander students, underpinned by inclusive pedagogy, innovative research, reciprocal community partnerships, and strengthened Indigenous governance. The Indigenous Knowledge Place reinforces a commitment to shaping academic, industry and government practices that honours the enduring relationships between First Nations peoples and Country. Guided by the principles of the University of Sydney One Sydney Many People Strategy, the School aims to create culturally responsive, environmentally sustainable, and spiritually connected research, teaching and engagement practices. Through strong Indigenous academic leadership and collaborative, collective processes, the School seeks to facilitate belonging, support Indigenous excellence, and contribute to the healing and resilience of Country, Community and Culture.

## Presenters

Dr Michael Mossman, Elle Davidson, Beau de Belle

## Disrupting and Making Visible Criminological Ways of Knowing: An Anticolonial Research Methodology

This paper introduces the anticolonial methodological approach adopted in my doctoral research, which sought to interrogate the extent to which the recent 'critical' turn within Australian criminology has disrupted the discipline's relationship with the Australian colonial state. Situating my research within a framework of epistemology, I consider how this methodological approach took lead from MoretonRobinson's (2004) contention that we can disrupt the production of racialised knowledges about Indigenous people, by challenging the invisible function of whiteness as an ontological and epistemological a priori in western knowledge production. Outlining how Indigenous women's standpoint theory (Moreton-Robinson, 2013), an Indigenous politics of refusal (A. Simpson, 2014), and Indigenist Research Principles (Rigney, 1999) underpinned my overarching anticolonial methodological approach, I consider how this overarching approach actively sought to disrupt and make visible how Australian critical criminology continues to enact racial colonial violence in routine, mundane and insidious ways. I conclude by considering how an engagement with Indigenous epistemologies and ontologies provides an avenue for Indigenous scholars working in colonial disciplines to disrupt disciplinary knowledge, and the colonial land relations, which academic disciplines actively maintain and reproduce.

### Presenters

Dr Natalie Ironfield

## Elevating the voices of First Nations Peoples through reimagined landscapes: what are the challenges and opportunities for Traditional Owners/knowledge holders in drought conversations

Elevating the voices of First Nations Peoples through reimagined landscapes: challenges and opportunities for Traditional Owners/knowledge holders in drought conversations It is essential that First Nations people are empowered to participate, lead, co-design, and partner in all environments where commercial use of native food, plants, animals or knowledge is considered. First Nations people are the knowledge holders; they are resilient and continue to maintain cultural connections and traditional practices on country. These knowledges are passed down through generations and are essential to a sustainable future. First Nations leadership is central to effective engagement and partnerships and play a key role in recognising that appropriate First Nations groups are engaged in Caring for Country and Traditional Ecological Knowledge. Across Northern Queensland and Southern New South Wales, there are more than 35 First Nations groups engaged in drought conversations of which the challenges, achievements and opportunities for communities have been identified. Bringing First Nations people on the journey in every aspect of the whole project is key to building capacity of First Nations people and their communities in being resilient and sustainable beyond the project. Building capacity of researchers, partners, and industry in being MORE equipped, aware, and able to engage respectfully with First Nations people in a supportive and collaborative approach.

### Presenters

Dr Raelene Ward

## The RISE framework: How could an evidence-based framework for implementing 'Birthing on Country' services contribute to First Nations Nation Building?

Global evidence has demonstrated improved outcomes in health, wellbeing and education for First Nations families when there is community governance and control. Current Australian mainstream services are constructed and delivered under a colonial framework, excluding First Nations knowledges. There exists a need for an evidence-based framework that supports First Nations thriving through Nation Building and self-governance. The RISE framework development addresses this need. The framework is comprised of four pillars: Redesign the system; Invest in the workforce; Strengthen families; Embed community control. Underpinning the framework are First Nations Dreaming, Country, and Lore. The framework has been embedded within a roadmap to guide government in implementation and upscaling of Birthing on Country (BoC) services Australia-wide. BoC is an international movement to return control of birthing services to First Nations women and communities, shown to provide better maternal and infant outcomes, while reducing health care costs. The roadmap outcomes include; 1) Respectful and safe maternity care, choice of birthplace, and optimal birth experience; 2) First Nations babies are born healthy at full-term; 3) To attract, sustain, and grow a culturally and clinically exceptional workforce; 4) Strong resilient families and communities have a strong sense of identity, connection to culture, and Country; and 5) First Nations communities have agency to lead the design of maternity services for First Nations families. As a practice of 'Nation Building' we assert that application the RISE framework across sectors will grow the capacity for effective self-governance for First Nations communities.

### Presenters

Dr Res McCalman, Prof Yvette Roe

## Echoes of Identity: Creative Education as Resistance, Resilience, and Belonging

The research presented here is informed by a review of current literature exploring the ways in which creative education benefit Māori and Pacific youth. The transformative power of arts education extends beyond individual expression—it shapes identities, communities, and societal structures. This collection of themes as evident in the review of the literature, illustrates the interconnected ways in which arts education engages with mental health, social justice, cultural heritage, and civic engagement, presenting opportunities for personal growth, collective belonging, and systemic change. These themes can be understood through both macro and micro lenses. Delving into the micro level, we see how art education can create safe spaces for self-expression, how kapa haka can foster resilience and cultural pride, and how mentoring can build confidence and teamwork. At the macro level, we uncover overarching societal dynamics, such as the role of cultural festivals in fostering transnational identities, the interplay between neoliberal policies and access to creative outlets, and systemic disparities in arts education for marginalized youth. Collectively, the macro and micro dimensions of these themes emphasize the essential role of arts education in shaping a more inclusive and equitable future. By addressing both systemic challenges and individual experiences, they offer a roadmap for empowering marginalized youth, preserving cultural heritage, and fostering a sense of belonging.

### Presenters

Dr Tui Matelau

## Kāi Tahu women (re)Claim identity and belonging post foster system: Mana Wāhine Theory as praxis.

Indigenous women theories and practices continue to resist enduring historical and contemporary colonial mechanisms subjugating and silencing our leadership, strengths, and beings. This is undeniably evident in child protection systems where Indigenous women, and in Aotearoa, Māori women bear the brunt of imperialistic paternalism – disguised as protection – while enacting the logic of elimination and an enforced state of languishing. Through restoring the entirety of our knowledges, as artists, story-tellers, weavers, and our place in social structures, we rewrite ourselves back into the world, revisioning our futures in meaningful ways, while moving towards an Indigenous determined state of flourishing. Drawing on my recent research of the child protection system, I share Kāi Tahu women journeys of healing and restoration through shared storytelling and being on land with ancestral women narratives. Through my Kāi Tahu visual framework, metaphorically utilising Kāi Tahu stories, I centre Mana Wāhine theory as praxis. Illustrating the interaction between knowing, being, and doing, a bricolage of treasures found in my (re)Search is shared. These treasures are expressions of (re)Claiming our Indigenous sense of belonging and identity, through cultural and women art practices, and restoration of relationships between genealogy and the environment. They are the rebalancing of the trauma and physical realities of the child protection impacts on Māori women, as foster system survivors, looking towards cultural processes of repair. This (re)Search forms the beginning of further work to transform child protection services, centring and supporting our local Māori services, who supported and were part of this (re)Search journey.

### Presenters

Dr. Kerri Cleaver

## "Ya (Marma Traditional Farming) as Living Jurisprudence: Cultivating Indigenous Legal Futures Through Marma Research Methodologies"

This paper presents Ya cultivation as an Indigenous research methodology that reveals the living philosophy of Marma Justice (Trah) in Bangladesh's Chittagong Hill Tracts. Situated within the conference theme of "Indigenous Futures," I demonstrate how Ya's cyclical processes—from land selection guided by dreams (Imaah) to communal harvest rituals—embody Marma jurisprudence's core principles: relational accountability, restorative justice, and land-as-kin governance. Through Ya methodology, I examine three interwoven dimensions of Marma legal futures: 1. Relational Authority: Just as Ya requires consent from land spirits and community, Trah derives legitimacy from multi-species relationships rather than state coercion. 2. Regenerative Justice: Ya's fallow periods model Trah's emphasis on healing over punishment, where disputes resolve through dialogue and ecological restoration. 3. Sovereignty as Stewardship: The inalienable nature of Ya land tenure challenges capitalist property regimes, asserting Indigenous legal futures grounded in custodial ethics. Drawing on fieldwork with Marma Elders, I argue that Ya methodology offers vital tools for: • Documenting living legal traditions amid state erasure • Reimagining justice systems through Indigenous agricultural wisdom • Cultivating research paradigms that honor more-than-human legal personhood This work contributes to global Indigenous scholarship on land-based jurisprudence and methodological decolonization, offering pathways for legal futures where justice grows from reciprocal relationships with Country

### Presenters

Dr. Kyasingmong Marma

## Intertwining Leadership and Change to Embed Te Tiriti o Waitangi at a University

The United Nations Declaration of the Rights of Indigenous Peoples (un.org, 2007) has challenged the tertiary education system at a global and individual country level to respond to meeting the needs of Indigenous peoples. In New Zealand the indigenising of education is premised on Te Tiriti o Waitangi the founding partnership document of the nation signed in 1840. To give effect to this partnership, all educational leaders and managers must develop and foster stronger and more meaningful partnerships with iwi (Indigenous nations), based on shared aspirations, goals and outcomes. This case study contributes to our understanding about leading and implementing bicultural change within a university setting and therefore how a Te Tiriti based relationship is manifested. Specifically, it examines how the wider institutional context created conditions for change in the teacher education programmes. This research study investigated what were the drivers and mechanisms for bicultural change and leadership within the tertiary education sector. The research sought to acknowledge the issues and challenges as well as the opportunities and successes that arose for academic staff as they developed bicultural competence and confidence. A model, Haehae Moana| the Braided River, consisting of five mātāhae| channels, was formulated for implementing change at an institutional level. It is hoped that the findings provide insights that can inform other academic units and can be generalised across other educational institutions more broadly and contribute to the literature on indigenisation and leadership within any education context.

### Presenters

Elizabeth Brown

## Enacting Māori Data Sovereignty for Indigenous Thrivance: A Hapū-led model from Aotearoa

In response to growing threats from data colonialism and harm, Indigenous communities are asserting sovereignty over their data and seeking ways to control its collection, ownership, and use to support Indigenous thrivance. Ngāti Tiipa, a hapū (sub-tribe) from Aotearoa, New Zealand, identified protecting their genealogical and territorial data as a critical priority, leading to a seven-year journey to enact Indigenous Data Sovereignty (IDSov) over this data. Supported by research grants, Ngāti Tiipa undertook extensive data collection, digitising hapū-relevant information from government-controlled archives, libraries, online sources and oral histories from our elders. Our team then collaborated with data scientists to create a hapū data repository, which included a bespoke genealogical database. Through communitywide wānanga (customary deliberations), elders and families co-developed cultural protocols for data collection, privacy, and protection, demonstrating research-led community action. By sharing our experience and insights, we aim to offer practical tools and guidance for other Indigenous groups seeking to assert control over their data as a pathway to Indigenous thrivance. This case study highlights the importance of working together to design and implement Indigenous data sovereignty initiatives that support self-determination and build community resilience, capacity, and sustainability for future generations. Building on this foundation, ongoing research will explore how tikanga (customary practices and principles) can guide the protection, access, and use of genealogical data to benefit extended family networks.

### Presenters

Ella Pepi Tarapa-Dewes

## Strength-based approaches and enablers for developing culturally safe, inclusive and holistic harm reduction services for Aboriginal and Torres Strait Islander people

Strength-based approaches and enablers for developing culturally safe, inclusive and holistic harm reduction services for Aboriginal and Torres Strait Islander people  
Authors: Emily Pegler<sup>1</sup>, Gail Garvey<sup>1</sup>, Lisa Fitzgerald<sup>1</sup>, Amanda Kvassay<sup>2</sup>, Daniel Morris<sup>3</sup>, Diane Rowling<sup>4</sup>, Geoff Davey<sup>2</sup>, Nik Alexander<sup>2</sup>, Andrew Smirnov<sup>1</sup>. <sup>1</sup> The University of Queensland, School of Public Health, <sup>2</sup> Queensland Injectors Health Network, <sup>3</sup> Youth Link, <sup>4</sup> Metro North Public Health Unit. Background: This study involved partnerships with service providers and people with lived-living experience to identify strength-based and community-led strategies for enhancing the cultural responsiveness and accessibility of harm reduction services for Aboriginal and Torres Strait Islander peoples. Methods: Interview yarns (N=14) were conducted in 2021-2022 with Aboriginal and Torres Strait Islander participants, recruited at needle and syringe program research sites at QulHN (Meanjin/Brisbane and Gurambilbarra/Townsville) and Youth Link (Gimuy/Cairns), who were ≥18 years of age and had injected 2 drugs within the past 12 months. Interview yarns (N=14) were also conducted with service providers from harm reduction and healthcare services. Yarns were conducted by an Aboriginal research coordinator and non-Indigenous researcher, and data were analysed reflectively and thematically. Results: Aboriginal and Torres Strait Islander participants and service providers spoke on current enablers of service access, including welcoming and friendly staff and rapport-building (e.g. social yarns, offering clients food and “a cup of tea”, sitting outside services to chat), meeting clients “where they are at” in their health journey, offering cultural activities, and creating leadership roles for peers (people with lived-living experience) in service delivery, governance, community referral. Stakeholders recognised complex challenges faced by clients and agreed that focusing on drug-related harms without addressing racism, stigma, homelessness etc. will fail to improve long-term health and wellbeing outcomes. Conclusion: Strength-based knowledge and perspectives from all levels of the community are essential for creating culturally safe harm reduction services grounded in healing, inclusivity, relationships, and meeting multifaceted individual and collective community needs.

### Presenters

Emily Pegler

## Researching respectfully to support Indigenous futures: learning in community-led bushfoods research

There is opportunity for our Indigenous peoples in the rapidly growing bushfoods and botanicals industries – that’s our Indigenous plants - where we only have a tiny percentage of participation and benefits. Our people can use bushfoods research and economic activity as a focus for combined aims of caring for Country; passing on knowledge and strengthening culture; generating employment to enable our young people to work and stay on Country, among others. Meanwhile Indigenous communities, scientists and their allies have been calling for new ways of doing research, that are much more respectful of Indigenous knowledges, wishes, and the outcomes we want to see. There is good talk about the science, not much about the process of doing the science. How should we organise our Indigenous-led and collaborative research, so that good process enables these outcomes? I will share the arrangements we are pioneering in an Indigenous Discovery research project, A Deadly Solution: Towards an Indigenous-led Bushfoods Industry. This is a partnership between three communities (including mine), the University of Queensland, and a Queensland department (my employer). As both community member and scientist, I will explain the inter-disciplinary research design, relationship-building, and the governance arrangements including agreements that protect Indigenous knowledge and give commercial power, IP and confidentiality, and developing protocols. I will outline where think we are doing well, where we would like to keep improving, and challenges such as taking the research to practical outcomes. I will offer my perspectives on how science practice could develop to promote Indigenous futures.

### Presenters

Gerry Turpin

## Grounding human rights-based approaches for water in First Law: the Martuwarra Fitzroy River

Human rights-based approaches (HRBAs) to water governance are gaining traction globally as climate change, and other water stressors, intensify. However, HRBAs remain limited within Australian settler-state frameworks. Moreover, international rights-recognition frameworks can be both empowering and problematic. We examine human rights-based approaches to water governance in the context of climate change. Developed by both Indigenous and non-Indigenous researchers from the Martuwarra Fitzroy River Council and external academic institutions, the project drew on insights from a climate-water workshop with the Martuwarra Council. The workshop highlighted key gaps in western science concerning climate change impacts on aquifer recharge and species distribution—and their consequences for life and livelihoods. Indigenous knowledge and science is essential to understanding and responding to these changes through Country. Access to clean, safe drinking water was reaffirmed as a pressing priority. We reflect on how a HRBA might be operationalised to promote water justice by centring First Law—an ethical, place-based framework grounded in Indigenous law and governance. First Law is ontologically distinct from western rights frameworks, focusing on intergenerational sustainability, relational responsibilities, and more-than-human kinship. For a HRBA to be effective and empowering, it must expand beyond individual rights to address the socioeconomic, cultural, spiritual, and ecological dimensions of water. It must link water governance with Indigenous institutions, laws, and epistemologies. Critically, it should support the collective rights of Indigenous peoples as outlined in the UN Declaration on the Rights of Indigenous Peoples, alongside specific rights such as access to water and sanitation.

### Presenters

Glenn Woods, Kat Taylor, Prof Anne Poelina, John Williams and Quentin Grafton

## Critical policy analysis of Indigenous knowledges and perspectives within health and physical education: moving beyond the past

The ideology of a national curriculum is to facilitate and nurture a nation's aspirations for future generations. The curriculum must provide a balance between recognition of cultural history and global contexts for 21st century learners. However, what constitutes effective policy reform to achieve future goals is always open to debate. Over the past decade, the Australian Professional Teacher Standards have increasingly emphasised the requirement for educators to demonstrate enhanced knowledge and understanding of Aboriginal and Torres Strait Islander peoples, their histories, and cultures. As such, there has been a renewed focus to ensure that Indigenous knowledges and perspectives are embedded and ultimately enacted within the Australian Curriculum: Health and Physical Education (AC: HPE). A critical policy analysis was undertaken to investigate the evolution of the effectiveness and representation of Indigenous knowledges and perspectives within the AC: HPE Version 9 and to explore tensions arising from an Indigenous standpoint. The findings revealed evidence of cultural inclusiveness and reconciliation discourse across the curriculum context (within the content elaborations), albeit with varying degrees of prominence in each and with particular emphasis of specific contexts. Examination of the curricula yielded three primary tensions: (i) Disruption of Western ideologies; (ii) Indigenous self-determination; and (iii) Power dynamics. A positive contribution to the field, revealing a lack of substantive progress with embedding Indigenous knowledges and perspectives within HPE, the results of this study provide direction for policy makers and curriculum developers when further incorporating Indigenous knowledges and perspectives within the AC: HPE.

### Presenters

Graeme Bonato

## Uncle Cheg's Weaving Workshop: Weaving as Cultural Therapy

Weaving, in the context of Indigenous Futures, centres around cultural revitalisation, transference of intergenerational knowledge, sustainability and wellbeing of community and the cultural pedagogy of mindful listening. Elder in Residence at the IFC, Uncle Cheg, will take participants on a journey through the ritual of weaving. He will share, in his own words, how weaving has benefited him, how it has connected him to the spirits of his ancestors and helped him to slow down, be present and really listen. In a digital and technological society that is going so fast it cannot keep up with itself, Uncle Cheg will teach participants how weaving helps physically, spiritually and emotionally, and how, through practice, it can take away the thousand voices in our minds, allowing us to deeply listen, contemplate and understand. In his own words, "When I weave, for some reason, I listen better. I am mindful, calm and present. As an Elderly person, it really helps me concentrate on what I'm doing. When I make something, I feel spiritually connected to our old people and a deep sense of accomplishment. It is also a form of physical therapy, creating strength in my hands, so I don't shake as much from doing my weaving." Within this headspace, we can transcend modernity, to yarn and listen while we contemplate indigenous futurism, and express alternative visions of the future, whilst remaining strongly connected to the past.

### Presenters

Gregory "Uncle Cheg" Egert, Rhiannon Moreton

## Te Ara Rangatira: Empowering Māori Student Leaders to Advance Māori Health and Wellbeing

At this time of regressive politics challenging Indigenous Peoples' rights, Indigenous leadership in the health sector is increasingly important. Te Ara Rangatira (TAR) is a programme of leadership development for Māori\* health sciences students at Ōtākou Whakaihu Waka (University of Otago), established to address the reality that Māori health professionals are called upon to be not only clinicians but community leaders, Indigenous rights advocates, and public commentators. TAR is coordinated by the University's Māori Health Workforce Development Unit (MHWDU), the mission of which is to grow and develop the Māori health workforce. TAR develops Māori student leadership utilising Māori values, concepts and pedagogical approaches. Students are challenged to critically reflect on the tikanga (system of values and practices) of leadership that effectively advances tino rangatiratanga (self determination), and to envisage what this might look like in the context of Māori student associations within the Division of Health Sciences. This presentation will discuss the development and evolution of TAR, existing Māori student leadership structures at the University and across the health sector; and TAR's underpinning values and organising principles. With a mind to promoting discussion and learning between attendees, the core purpose of this presentation is to outline the key activities of TAR, i.e. the leadership training provided, with a subsequent discussion of programme outcomes. Critical success factors and challenges in running the programme will be presented, as will aspirations for the programme's future development. \*The Indigenous Peoples of Aotearoa/New Zealand

### Presenters

Griffin Leonard

## Singing the Land: An Interactive Workshop on Munda Indigenous Song, Memory, and Belonging

Come sing with us; remember what your body already knows about rhythm, about breath, about belonging to the earth. I am from the Munda Indigenous community of central India, and I want to share something precious with you - one of our songs. Not just the words and melody, but the memory and the world it holds. When my people sing while planting rice, they're not just making music. They speak to the soil, calling the rains, keeping our stories alive. For us Munda people, every song is a ceremony, every rhythm a relationship with the forest, every verse a way of remembering who we are. But our songs are disappearing. Colonization tried to silence them. Modernisation tells our youth they're old-fashioned. That's why we, Rumbul - a group of young Indigenous people from Jharkhand, refuse to let our songs die. We're bringing them back, one voice at a time. In this workshop, we'll teach you a Munda song the way our elders taught us, with our bodies moving, our hands clapping, our hearts opening. You'll feel the vibrations of our drums and our traditional flutes will carry you into our forest world. This is community building. It's about connection. It's about understanding that when Indigenous people sing - we're surviving, we're healing, we're saying: "We are still here." By the time we finish singing together, you'll carry more than a melody. You'll carry a piece of our resilience, our joy, our unbreakable bond with the land and each other.

### Presenters

Gunjal Ikir Munda

## Reclaiming Indigenous sacred feminine wisdom to reimagine wellbeing, self-determination and collective impact

In Aotearoa and around the world, wellbeing frameworks often neglect the sacred, spiritual and relational dimensions of life that are central to Indigenous understandings of wellbeing, balance and purpose. This presentation explores the transformative potential of reclaiming and reasserting atua wāhine, Māori sacred feminine and the esteem of women, as systems of knowledge, resistance, and restoration. This session invites participants into a reframing of wellbeing that centres Indigenous sacred feminine as a vital component of healing, wellbeing and thriving. It highlights how colonisation, patriarchy, and colonial religions worked systematically to erase atua wāhine, disconnecting Māori communities from intuitive ancestral models of leadership, care, and self-empowerment. Through pūrākau (ancestral stories), systems thinking, and contemporary application, the presentation will demonstrate how atua wāhine offer dynamic frameworks to reimagine our approaches to individual, collective and intergenerational wellbeing. Atua are explored not just as symbolic figures, but as practical guides for restoring balance, challenging dysfunctional systems, and advancing Indigenous selfdetermination. Any genuine conversation about wellbeing and systems change must be led by the tupuna mātauranga (ancestral knowledge systems), narratives, and authority of Indigenous peoples themselves, offering a grounded, fully embodied, Indigenous and systemic approach to collective impact.

### Presenters

Hana Tapiata

## Moving towards a new method: Exploring Chondan and Khan-Kho as indigenous methodologies within the paradigm of Social Anthropology

Kukis, an indigenous community in North-East India have a unique way of life (Chondan), a system and how it is put into practice (Khan-Kho) in their everyday lives. It involves action based on looking out for one another and the extended community. It is still vigorously followed in all cultural and traditional aspects of the Kukis. In Kuki academia or the larger academia, there have not been attempts made to establish Chondan and Khan-Kho as an indigenous method. This article aims to situate Chondan and Khan-Kho as a Kuki indigenous method by locating it within the Kuki Indigenous Paradigm through a Social Anthropology Standpoint. Indigenous scholars have stated how relationality sums up the indigenous paradigm. This article further looks at the roots of relationality by exploring the values and ethics of indigenous communities as something that creates a special bond in the research process through Chondan and Khan-Kho. In this way, it can be argued that indigenous people feel accountable to the research, thereby making participants feel like the research belongs to them and acting like researchers themselves.

### Presenters

Hatneo Kipgen

## Digital Talanoa Transforming Health and Wellbeing Through Pasifika Women's Diabetes Wellness Program

What if the key to improving diabetes care for Māori and Pasifika women lies not only in clinical guidelines, but in the stories they share? Māori and Pasifika women living with Type 2 Diabetes (T2D) are not just patients—they are storytellers, knowledge holders, and agents of change. In Queensland, the Pasifika Women's Diabetes Wellness Program (PWDWP) was co-designed with Māori and Pasifika communities to improve the health and wellbeing of women with T2D. At the heart of the program was a co-created digital talanoa—a culturally grounded, dialogue-based storytelling method. This approach created a safe cultural space (vā) for reciprocal storytelling, capturing the lived experiences of five Māori and Pasifika women over 24 weeks. Through talanoa, the women addressed cultural stigma, embraced relational wellbeing, and drew strength from their families, spirituality, and communities. The digital storytelling process empowered participants to reflect on their journeys, celebrate successes, and learn from challenges. It fostered self-care, reduced isolation, and enhanced their sense of control over their health. Unlike individualistic self-management models, these stories highlighted collective care—where healing is shared among families and cultural networks. This participatory action research demonstrates how culturally embedded digital storytelling can amplify Indigenous women's voices, preserve cultural knowledge, and inspire collective change. These narratives challenge mainstream diabetes care models by centering cultural identity, relational wellbeing, and self-determination as drivers of health empowerment. Community Permissions and Impact The program's impact was grounded in active community engagement, with Māori and Pasifika communities involved throughout the research. Co-led by Pasifika health workers and community researchers, PWDWP prioritised community permission, honouring the women's voices with cultural sensitivity. This reciprocal approach strengthened trust, fostering an environment of cultural safety, respect, and engagement.

### Presenters

Heena Akbar, Winnie Niumata, Harata Syme, Reo Hoori

## The Fourth National Indigenous Languages Survey: Reimagining Measures of Language Strength

A widely used definition of a “strong language” is one that has fluent speakers and is still being learnt by children. According to this definition there were 14 strong Indigenous Australian languages in 2019. However, measurements of fluency and intergenerational transmission do not tell the whole story of language strength. Through AIATSIS’s Indigenous-led co-design process, the fourth National Indigenous Languages Survey (NILS4) aims to reimagine how language strength is measured in Australia. Survey questions founded in Indigenous ontologies will produce data that fundamentally transforms how language strength is understood by government. This will in turn transform the development and implementation of government programs and policies. Furthermore, by asking the questions that community want the answers to, NILS4 will build an evidence base for targeted and effective self-determined language strengthening efforts. Closing the Gap Outcome 16 is that “cultures and languages are strong, supported and flourishing”. These three words – strong, supported, flourishing – intertwine in complex ways. A language may be strong while still needing support. A language may appear to be flourishing without being strong in its core, in community and family. Thrivance offers an understanding beyond these three words: an understanding based in strong communities, connection to Country, and holistic well-being. A thrivance-focused language survey centres Indigenous knowledge and experience, providing a strong foundation from which communities can re-imagine the futures of their languages.

### Presenters

Henry Leslie-O'Neill, Zoe Avery

## Gamilaraay Food Sovereignty: Nation Building Through Customary Foods and Self-Determined Governance

Indigenous food sovereignty in Australia is yet to fully emerge as the powerful socio-political nation building movement we see in other settler-colonial nation states, like the USA. Food sovereignty generates multiple positive outcomes: improved health and wellness, strengthens cultural continuity and intergenerational knowledge transfer, drives economic development, enhances care for Country, and helps Indigenous peoples adapt, innovate, and self-determine in a dynamic and uncertain landscape. Despite growing recognition of food sovereignty's potential for Indigenous thriving, little attention has been paid to how Indigenous communities in Australia might activate food systems that centre Indigenous knowledge, protocols, and authority over customary foods and Country-based practices. This community-led research examines how Gamilaraay people are activating food sovereignty through culturally determined governance and protocols, working within Gamilaraay frameworks to demonstrate community-driven processes of reclaiming authority and jurisdiction over customary foods and their stories. Critically, this work establishes the systems and structures that fosters nation building through reconnection with customary foods, and by developing capability and capacity for self-governance. The potential outcome of this work is a food system that looks after both people and Country; activates education and capacity building outcomes; and is developed into an integrated and circular economy. This research contributes to broader understandings of Indigenous futures by demonstrating how food sovereignty transcends nutrition to become a practical example of Indigenous nation building. The Gamilaraay people strive to be an inspiration and offer a replicable model for other communities working within their own self-determined cultural contexts.

### Presenters

Jacob Birch, Dominique Chen, Rosie Armstrong, Christopher Orchard.

## Decolonising Drug Policy in Aotearoa: Māori Futures Beyond Prohibition

Aotearoa New Zealand has an ongoing legacy of drug prohibition as a settler-colonial state. This critical reflection will explore the deployment of prohibition as a colonial tool of oppression against Māori and other groups, the ways in which a prohibitionist orientation has led to and continues to generate inequity for Māori, and the complexities of Māori engagement with and use of prohibition. It examines the impacts of colonisation and national drug legislation and policy for drug use, wellbeing, and imprisonment for Māori. Although there have been small bursts of drug policy reform, very little has been done to reduce inequity for Māori at a structural level, nor the reduction of drug harm more generally. The need for urgent and meaningful reformation of drug policy in Aotearoa New Zealand is clear, both as a matter of human rights and obligation under Te Tiriti o Waitangi. This presentation will explore non-punitive, non-coercive approaches to health and social policy, chief among them decriminalisation, and imagine alternative, Māori-led futures regarding drug policy and drug use in Aotearoa.

### Presenters

Jai Whelan

## An Indigenous methodology for causal inference from stories and data

This paper presents emerging PhD research focused on developing new methodologies for causal inference which respond to Indigenous knowledges, epistemologies, and experiences. Causal questions are at the core of the Indigenous political agenda: namely, what are the causes of contemporary Indigenous inequity and what do we do to address them. Causality is conventionally studied through the counterfactual approach using experimental methods. These methods have been viewed skeptically by Indigenous people as breaching ethical norms and failing to account for holistic and relational concepts of causality rooted in Indigenous epistemologies. This paper presents a novel approach to causal inference which draws on Indigenous subjective experience revealed through both stories and Indigenous datasets. Subjective Bayesianism is used as an epistemological framework to address the problems of positivism from Indigenous perspectives and to conceptualise knowledge as grounded in inter-subjective experience. Drawing on process tracing methodologies, this paper makes the case that robust causal inferences can be made from even single Indigenous stories. Causal graph theory is then used to demonstrate how Indigenous stories can be used to guide machine learning processes to generate causal hypotheses using Indigenous datasets. These hypotheses can then stimulate further learning through the (re)interpretation of Indigenous experience. This paper concludes by revealing the potential of causal graph theory to support Indigenous futurisms by demonstrating practical mathematical operations which allow us to study political action and alternative decolonial worlds in statistical space. This paper is relevant to research across all policy domains that impact Indigenous lives.

### Presenters

Jarrold Hughes

## Identifying strategic well-being priorities for Pacific youth in the Southern regions of Aotearoa New Zealand.

Pacific youth initiated and led research is under-represented in Aotearoa New Zealand (NZ). Often youth projects are initiated by adults and often focus on what adults perceive to be the pressing needs for youth. Additionally, Pacific youth focused research in Aotearoa often privileges those young people living in Auckland where there is a large population of Pacific people. However, what about Pacific youth living in less densely Pacific populated areas? This project engages Pacific youth in a range of activities across hui in the Southern Regions of Aotearoa NZ to co-create a youth led research agenda for Pacific youth wellbeing. There is a pressing need to establish a Pacific youth research agenda aligned with Te Tiriti o Waitangi, embedded in a vā-relational approach, and that is relevant to Pacific youth in their community contexts. Doing this would improve the outcomes and support young Pacific people growing up in Aotearoa NZ. This presentation shares the methodology, findings, and priorities identified by Pacific youth within the Southern Regions of Aotearoa. The priorities identified through the workshops and hui will be valuable in guiding future research and policies relevant to Pacific youth in Aotearoa.

### Presenters

Jean M Uasike Allen

## Indigenous Data Sovereignty and Legacy Collections at the University of Sydney: Implementing a Pathway for Greater First Nations Access, Authority, and Institutional Accountability

Since its establishment in 1850, the University of Sydney has collected, stored, disseminated, exhibited, traded, and sold First Nations materials, records, and items, often unbeknownst to Aboriginal and Torres Strait Islander knowledge owners. Many of these items, commonly referred to as 'legacy collections', contains Indigenous Cultural and Intellectual Property (ICIP) and Indigenous Data (ID) extracted from First Nations cultures and used in ways that violated cultural protocols and solidified colonialism. In this presentation, we consider how First Nations peoples are asserting their Indigenous Data Sovereignty (IDSov) and practicing Indigenous Data Governance (ID-Gov) to Indigenise the management and use of legacy collections at the University of Sydney. We consider how ICIP and ID was acquired, managed, and dispersed both within the university and externally, and discuss how the University of Sydney's Indigenous Cultural and Intellectual Property and Indigenous Data Sovereignty Protocol (2025) and its Libraries, Archives, and Museums ICIP and ID-Sov Framework (2025) are helping to create a community of practice that places 'First Nations First'. Through these guiding documents, the University of Sydney is working to embed culturally responsible practices that will help identify and attribute knowledge owners of the institution's collections and seek direction on how First Nations materials should be stored, accessed, used, or repatriated. We argue that protocols are seminal to shaping the management of ICIP and ID, allowing First Nations knowledge owners to attain greater access and control of First Nations content, and encouraging the institution to engage in truth-telling that confronts and responds to its complicity in colonialism.

### Presenters

Jennifer Barrett

## Indigenous athletes don't really care what you know about, until they know that you really care about them and indigeneity.

Coaching indigenous athletes requires caring for their indigeneity; we aim to “Inspire” audiences by discussing an Indigenous-led research project that was aspirational about transforming coaching praxis in Aotearoa (New Zealand) to futureproof Māori experiences and realities in mainstream sport. As three Māori coaches and participant-observers, we employed an auto-ethnographic methodology, collectively “Centring” our theories, knowledges and ways of doing and being through this collaborative project. The ‘goal’ was for sport to become more relational and ultimately transformational. Indeed, as Indigenous coaches our project aimed to “Advance” both conceptual and practical understandings of ‘thrivance’ for athletes within the Aotearoa mainstream sports context. The project’s kaupapa (purpose) “He Awe Māpara: The intersections of Indigenous imaginings, decolonisation and mainstream sport for Māori, as culturally Māori” speaks to “Resisting” the silencing of Indigenous voices and reimagining Māori realities and experiences in sports into the future. Through multiple reflexive wānanga (deliberations) we unpacked our various sport coaching roles vis-à-vis “Embodying” Indigenous peoples’ sovereignty, knowledge and ways of being and doing, getting to know our players as indigenous people first, athletes second. We wanted the three teams we worked with to know we did “CARE” deeply for them as people, before asking them to care about our sport coaching knowledges. The idea of relationality (whakawhānaungatanga) is a key message we want audiences in sport (and society) to take from our presentation. By shining light on our project, our hope is that sports practitioners, academics and policy makers take notice and Indigenous futures in sports shine brighter.

## Presenters

Jeremy Hapeta

## Young People Shaping Treaty in Victoria

The Statewide Treaty process in Victoria, led by the First Peoples' Assembly of Victoria, represents a significant step towards self-determination and reimagined futures for our communities. The Treaty process is transforming relationships between State and First Peoples, grounded in cultural authority and community leadership. This panel presentation explores the vision, mechanisms, and the Statewide Treaty journey, with a focus on young people's roles and voices. Young people are not just the leaders of tomorrow, but they are leaders of today. Their voices, experiences, and ideas are significant in shaping the future we want to live in. As we take this journey to reclaim our people's power and freedom, ensuring decisions affecting our communities, culture, and Country are in our hands, we are decolonising Western decision-making structures and building culturally strong processes that uphold Cultural Authority. This path is guided by the Assembly's Yurpa Committee and the Yurpa Philosophy and Principles. These principles are being used to inform and guide all aspects of the Assembly's work from discussions, decision making to practices and processes. Yurpa Philosophy and Principles carry forward the importance of relationships to one another, to land, to community, and to the Cultural Flow. Yurpa Philosophy is not just guiding the Assembly's work but inspires young people to lead the transformation of systems and to imagine new futures for our young people grounded in selfdetermination, cultural strength and collective leadership.

## Presenters

Jordy Edwards, Alice Pepper, Hope Kuchel

## A student-led exploration of the social and emotional wellbeing experiences and needs of Aboriginal students attending boarding school in South Australia

This study explores the social and emotional wellbeing (SEWB) of Indigenous boarding students and the associated impact on their educational aspirations and outcomes. Using Indigenist Research Principles (Rigney, 1999), 23 Aboriginal students in South Australia were positioned as co-researchers, sharing their experiences using relational methods of Yarning and Photoyarn. Using a process of Reflexive Thematic Analysis, three key enablers of SEWB emerged: Relationships, Culture, and Agency/Voice. These are conceptualised within a new SEWB model, adapted from Gee et al. (2014), to support increased understanding and promotion of Indigenous student social and emotional wellbeing and academic engagement at boarding school in South Australia.

### Presenters

Justin Wilkey

## aontaiako'nikonhratihéntho' "to pull one's mind": Indigenous VR Pedagogy in Two Projects

These projects build on previous work examining the power of Indigenous stories to connect the listener to the natural world through the lens of Rosa's theory on resonance (2019). Indigenous peoples are tasked with caretaking the earth, we call this Our Original Instructions. As our relationship to the world is increasingly distorted and we are impacted by environmental degradation, decreasing resonance with the world results in a broken relationship and connection to our mother, the earth. She is suffering and we are all responsible. As Indigenous educators, we are limited by funding and logistics in bringing our students to the space and places that reflect our understanding of the natural world and facilitates a tangible connection. I ask then, how do we teach our students how to connect with the natural world in the bricks and mortar of the institution? Can we do this in a way that enables them to have an emotional connection to the earth? One that will compel them to work alongside Indigenous people in task of caretaking. Is it possible to do this using virtual reality? The Indigenous VR Learning Space and 360, immersive Longhouse film wa'ötši'gwa:to' "she dropped in for a short while" developed at Carleton University, are designed with Indigenous ways of teaching and learning. This presentation will show this is done and how VR is being used as a teaching tool. Preliminary feedback on the use of VR will illustrate that resonance occurs when students and faculty engage in the experiences.

### Presenters

Kahente Horn-Miller

## By families. For families. Peer advocacy and support for Aboriginal and Torres Strait Islander families in the child protection system.

The overrepresentation of Aboriginal and Torres Strait Islander families in the child protection system remains a critical issue, with rates of child removal and family surveillance increasing annually. This research, grounded in Indigenist methodologies and guided by Indigenous women's standpoint theory and Aboriginal ways of knowing, being and doing, seeks to shift the narrative from deficit to strength by investigating culturally safe and responsive models of Peer Parent and Family Advocacy (PPFA). Central to this work is the belief that families are experts and knowledge holders, whose leadership and participation are vital to addressing the current system crisis. Focusing on community-led initiatives in Queensland and New South Wales, the project examines how Aboriginal and Torres Strait Islander community-controlled organisations and other culturally safe entities are already practising PPFA. The research aims to identify the characteristics and enabling conditions of these strengths-based practices that support families' rights to meaningfully engage in child protection processes. This presentation will outline the planned two-stage research design. It will propose how these approaches contribute to Indigenous thriving—centering family, kinship, self-determination, and cultural continuity. Through this work, the project aims to build Indigenous research capacity and contribute to broader efforts toward systemic transformation through community-informed and community-led solutions. By prioritising community expertise and recognising Indigenous resilience and leadership, this study seeks to deepen understandings of how culturally grounded advocacy could help restore power and self-determination to families and protect the rights of future generations.

### Presenters

Karina Maxwell

## Culturally safe care through interdisciplinary tertiary education: exploring student nurse, midwife and social work learning experiences during course curriculum

**Background:** Indigenous peoples globally experience disproportionate health burdens and premature mortality due to structural racism and the enduring impacts of colonisation. Tertiary education presents a critical opportunity to disrupt these legacies by supporting Indigenous knowledge, self-determination, and culturally safe spaces that empower communities to shape sovereign, resilient futures. **Objectives:** To explore the knowledge, attitudes, and beliefs of undergraduate and graduate-entry nursing, midwifery, and social work students before and after completing a mandatory interdisciplinary Cultural Safety and Indigenous Health course at an Australian university. **Methods:** A sequential multi-method design was employed using the validated Ganngaleh nga Yagaleh survey across three domains: Commitment to Culturally Safe Practice; Understanding of History and Power; and Attitudes, Values and Beliefs. Complementary qualitative questions captured students' expectations (pre) and reflections (post). Quantitative data were analysed using linear mixed modelling; qualitative data underwent thematic analysis. **Results:** Of 481 enrolled students, 182 (37.8%) completed all survey components. While no significant change was observed in Commitment to Culturally Safe Practice (MD 1.11, 95% CI -0.32–2.53,  $p=0.13$ ), significant improvements were found in Understanding of History and Power (MD 2.59, 95% CI 1.55–3.62,  $p<.001$ ) and Attitudes, Values and Beliefs (MD 3.44, 95% CI 1.95–4.92,  $p<.001$ ). Qualitative findings reflected diverse levels of prior knowledge and the need for Indigenising curriculum beyond one course to enable students' earlier exposure to racially determined negative health outcomes. **Conclusion:** To heighten graduates' capacity as culturally safe practitioners and improve Indigenous health outcomes, educators must embed transformative anti-discriminatory and social justice pedagogy throughout undergraduate and graduate-entry curriculum.

### Presenters

Kate Thompson

## Restoring the Mauri of Aotea: An Intergenerational Journey

This kaupapa explores the restoration of te mauri of Aotea through the lens of intergenerational knowledge, whakapapa, and environmental reconnection. Aotea holds profound cultural, spiritual, and ecological significance, yet its people and whenua have long carried the impacts of colonisation, environmental degradation, and geographic isolation. Restoring the Mauri of Aotea is not a symbolic gesture, but a grounded, living process – one that reweaves balance between people, land, and tikanga. It connects kaumātua, rangatahi, and whānau in a shared mission to restore the physical and spiritual vitality of Aotea. Through the revitalisation of traditional practices, and the return to ancestral knowledge systems, this work strengthens both land and identity. Central to this journey is the understanding that mauri is not confined to the whenua and awa, but lives within people – in our stories, relationships, language, and responsibilities. Importantly, this work challenges the notion that learning and knowledge must be validated through Western institutions. Instead, it uplifts the kōrero tuku iho carried in the lost language of the whenua and moana, where our first teachers are the tides, the trees, the winds, and the ancestors who still walk with us. Restoring the Mauri of Aotea is an act of reclamation – of identity, land, and future. It is an intergenerational journey that affirms Indigenous ways of being, knowing, and healing. It is through this reconnection that the seeds of resilience and transformation are sown, ensuring Aotea thrives for generations to come.

### Presenters

Kelly Klink

## Ascending Horizons: Envisioning Feminist Futures Through Art

In January, 2025, Kim Anderson (Metis) and Alex Jacobs-Blum (Gayogohó:no/German) launched an exhibition of Indigenous women artists they had co-curated for McMaster Museum of Art in Hamilton, Ontario, Canada. The intention of was to offer a vision of Indigenous feminist futurities that encourage us to be good relatives, and it couldn't have come at a better time, as anxieties about climate crisis, war, authoritarianism, reactionary politics, patriarchy and anti-intellectualism were exacerbated with the recent U.S. election. As co-curators, Anderson and Jacobs-Blum brought together seven contemporary Indigenous women artists for Ascending Horizons; a show that centered Indigenous women's knowledge systems, matrilineal care, and connections to land, water and sky. Work on the show involved seeking out artists from their own cultures, and conducting studio visits where they engaged in discussions about the future facing vision of the show, the need to inspire hope, and the role of Indigenous women's art therein. In this presentation, Anderson and Jacobs-Blum will speak to what it means to weave together a visual remembering and a future grounded in stories of the sacred feminine. They will then report on uptake of visitors to the gallery, writing on the works, and discussions they had with Indigenous grandmothers who came to interpret the vision offered by the artists. In answer to the question "what will the future look like," Anderson and Jacobs-Blum will discuss how we can build on Indigenous women's culture based, embodied and creative practices to offer an alternative to a patriarchal and violent world.

### Presenters

Kim Anderson, Alex Jacobs-Blum

## Woven Futures: Knot Theory, Community Knowledge, and the Cultural Logic of Net-Making

Have you ever considered that a fishing net could map an entire worldview? On Bundjalung rainforest Country, net-making is not only a physical craft, it's a cultural equation. Every twist of string, every looped knot, carries stories of governance, ecological reciprocity, and community knowledge. This revitalised practice brings together Elders, youth, and families, each playing specific roles that reflect gendered responsibilities and cultural protocols. It is, in effect, a living system of relational mathematics. Across Australia, Indigenous businesses are returning \$3.66 in social value for every dollar earned (Supply Nation, 2024). Our communities are not waiting for permission to thrive—we are generating futures built on self-determination, circular economies, and cultural resurgence. This net-making project is one such expression. Existing STEM frameworks often separate maths from meaning, but what if knot theory and string theory could help us visualise Indigenous ways of knowing as inherently patterned, complex, and interwoven with Country? Drawing on both Western topology and Indigenous relational logic, this study repositions netmaking as an Indigenous STEM practice: a weaving of epistemology, pedagogy, and ecological ethics. Our methods were grounded in cultural protocol and co-design. Elders guided fibre harvesting, women spun string, men knotted ceremonial nets, and young people learned through doing. Thematic analysis revealed core outcomes: enhanced belonging, cultural pride, ecological responsibility, and Indigenous data sovereignty. We argue that relational practice is not an alternative to science; it is science, in a more-than-human key. This is not a metaphor. The net is real. So is the future we're weaving.

### Presenters

Kylie Day

## Listening to Children, Reimagining Care: Indigenous Futures in Therapeutic Residential Care

Our research is deeply aligned with the core themes of Indigenous sovereignty, thriving, and relational, Indigenous-led praxis. Grounded in community and guided by the lived experiences of 16 First Nations young people in Therapeutic Residential Care (TRC), this study contributes to the reimagining of care systems that honour cultural authority, nurture relational bonds, and support future generations to thrive. The young people in this study shared what works in TRC, relational practice, cultural connection, and genuine care and named what continues to harm: disconnection from family, instability, and being silenced within systems not built for them. Their calls for connection, culture, stability, and voice are not aspirational; they are basic rights. Yet these remain unmet due to systemic neglect and the continued dominance of procedural, non-Indigenous models of care. This presentation highlights the urgent need to move from rhetoric to reality: to centre Indigenous-led care, elevate kinship carers (particularly grandmothers), and reform TRC through a relational praxis grounded in listening, accountability, and cultural truth. In doing so, we respond directly to the call for Indigenous futures built on self-determination, care for all relations, and the flourishing of our nations.

### Presenters

Kylie Day, Lynne McPherson

## Indigenizing sport: Beyond tokenism

The rise of people of color as sport athletes has been contentious and controversial. Although they are more visible in professional sports, much of their existence is underpinned by “white” systems. Many of these athletes are forced to work in a capitalist individualist structure which runs contrary to their collective cultural ways. As a result, many sporting organizations are culturally exclusive at worst and cultural box ticking at best. As Indigenous researchers, we believe it is not good enough to just have people of color, but to also incorporate their culture and knowledge systems within the sport arena. Through the analysis of Indigenous athletes, we invade these traditionally white spaces with our ancestral knowledge and ways of being. It is envisioned that this chapter is a strengths-based guide to better work with Indigenous athletes.

## Presenters

Lefaoali'i Associate Professor Dion Enari

## Self-Determination and Autonomy for Indigenous Peoples in Queensland, Australia. A study addressing past, contemporary and future models for self-governance

Training for Indigenous Peoples in leadership, diplomacy and negotiation skills is paramount to overtake State control of our rights as peoples. I am an Aboriginal, now more than 70 years of age, and have a lifetime of experiences, qualifications and expertise rarely found in the struggle for better Aboriginal futures. I have been at the centre of engagement with Indigenous communities and leadership, representative bodies, and decision-makers and law-makers, here in Australia, around the world and at a global level. I have taken time to learn traditions of Indigenous people and our transition into contemporary society, in the context of an Indigenous cosmology. My workplace has ranged from the streets and lockups as a community activist, to influential offices as a senior government official, to the palaces of global governance as a representative for Indigenous Peoples. I am and always will be an advocate for change. My presentation will focus upon the path of political development - historical, present and future - of Indigenous governance in Queensland, Australia. Existing models of community governance exist, but are largely overlooked or not appreciated for their structure, status and future potential. My presentation looks at the successes and failures of these models and the challenges ahead if their aspirations to be met. The current functioning models for governance continue to develop as the broader community gains greater self awareness and control; they are on the cusp of the quest for autonomy. The path towards autonomy requires more political development entailing better awareness, and leadership skills.

### Presenters

Les Malezer

## Le tualuga o tausiga: The Samoan epitome of healthcare as determined by Samoan elders, families, traditional healers and health officials

Pacific peoples living in Aotearoa suffer disproportionate health outcomes in almost every metric. They are also likely to experience unjust and discriminatory attitudes and behaviours from health workers within the New Zealand health system. Thus, a culturally safe health workforce has the capability to remove or reduce the barriers that Pacific peoples face in accessing and receiving high-quality health services. This type of workforce will have a greater ability to meet Pacific peoples' needs and improve health outcomes by translating Pacific cultural values, practices and world views into high-quality, evidence-informed health services. However, there is no specific guidance available on how the Physiotherapy profession could plan, promote and deliver culturally safe health services when working with and for Pacific peoples. This doctoral research aimed to explore the cultural knowledge of Samoan families and Physiotherapists living in Aotearoa New Zealand and Samoa with the view of illuminating how understandings of Samoan and Pacific cultural philosophies, ways of being and health practices could enhance the rehabilitative role of Physiotherapists when engaging Pacific families. Utilising Samoan research methods to investigate the rich cultural knowledges of Samoan families, elders, traditional healers and health officials, a conceptual model of Samoan cultural safety was developed. This model drew upon the metaphor of the Samoan ceremonial dance, the tualuga, to illustrate the criticality of interweaving genealogy, relationality, traditional healing and health systems design together, enabling the epitome of health services. Thus reimagining and recharting a course towards flourishing Samoan and Pacific health futures.

### Presenters

Lilo Dr Oka Sanerivi

## Reclaiming the Court: Indigenous Thrivance Through Netball

This presentation draws from 'He Awe Māpara', a Marsden Royal Society Te Apārangi funded project exploring the dynamic intersections of Indigenous futures, decolonisation, and mainstream sport. In collaboration with Te Wānanga o Raukawa Central Pulse netball franchise, this presentation will consider how athletes and coaches are radically transforming a mainstream sport by centering Māori values and embodying sovereignty on and off the netball court. The Pulse became the first professional sporting franchise in Aotearoa NZ to resist standard corporate sponsorship conventions often linked with Indigenous harm and instead establish an enduring partnership with an Indigenous tertiary education provider. They also became the first professional netball team to perform the haka inspiring other franchises to follow soon after. Employing a qualitative strengths-based methodology, informed by Kaupapa Māori research approaches, stories and experiences were gathered from eight current Māori athletes and coaches at the Pulse through 1-1 interviews, focus groups, mapping exercises and ethnographic observations. These athletes and coaches are creating futures where Indigenous ways of being, knowing, and excelling define the rules of play and challenge frameworks of Eurocentric conformity. This presentation invites the audience to reimagine a future where Indigenous knowledge in sport is not marginal but central. Where Indigenous voices in sport are not silenced but amplified. And where Indigenous peoples in sport don't just survive colonial institutions, they transform them.

### Presenters

Luke Rowe

## Embracing Generational Custodianship for Shaping Indigenous Futures

Learn how to guide a group to embrace their agency for impacting possible Indigenous Futures using First Nations wisdom and facilitation techniques. Mark will share knowledge and skills from over 25 years of facilitating leadership development for First Nations and other multicultural Australians. He will guide participants through a technique that enables individuals and groups to embrace their agency to impact possible futures. The technique draws on the First Nations wisdom of Seven Generations before and after us. It highlights the necessity to perceive beyond individual life achievements and career development and appreciate our roles as 'generational custodians'. In short, the technique allows individuals and groups to look back in order to look forward. It improves our comprehension of the events, activities, and interventions that have produced our contemporary reality enables us to embrace our agency as pivot-points in history to influence, impact and directly shape possible futures. At an individual level we can use this technique to delve into personal influences. At a collective level we can develop shared awareness and understanding of the impacts and influences that have shaped our collective contemporary reality. At a systemic or population level we can develop shared understanding of the variations and tensions that have produced our contemporary systems, our contemporary narratives, and our tolerances for deviation. Attend this workshop to improve your understanding of generational custodianship principles, develop knowledge of generational custodianship as a methodology, and gain skills in practical application.

### Presenters

Mark Yettica-Paulson

## Reimagining Water Relationships: Governance Beyond Aqua Nullius

This interactive workshop explores Indigenous water sovereignties through the lens of relationality, challenging the colonial logic of aqua nullius - the doctrine that renders water "ownerless" and available for extraction. Grounded in lived experience and community-based research, the session invites participants to imagine rivers and coastlines not as resources but as kin, imbued with memory, story, and reciprocal obligation. Through guided exercises, soundscapes, and dialogue, we centre Indigenous epistemologies that see water as a living being within socio-ecological networks. We interrogate how extractivist paradigms embedded in law, policy, and academia continue to erase these relationships and propose pathways to reconfigure water governance through Indigenous-led frameworks. This workshop contributes to Indigenous thriving by activating relational, rights-based, and restorative approaches to healing ancestral waters and futures. Facilitated by Indigenous scholar (Kennedy) from the Murray-Mallee region, and a non-Indigenous water consultant (McCoy) and co-conspirator, we speak directly to the call to protect Country, resist the silencing of Indigenous voices, and build capacity through sovereignty-centred, transformative praxis. This interactive workshop will bring to the forefront how we understand waterway governance. As water scarcity intensifies, the Murray–Darling Basin faces an ecological and cultural reckoning. Efforts to secure future water sustainability must begin by removing aqua nullius from governance structures and affirming Indigenous authority and knowledge systems. By returning to principles of custodianship and kinship, we not only protect ecological flows but also re-establish the Basin as a thriving cultural landscape.

### Presenters

Melissa Kennedy, Amy McCoy

## Experiences of Indigenising Urban Spaces: The case of Ōtepoti Dunedin, Aotearoa New Zealand

Conventional urban planning and development praxis in Aotearoa New Zealand has fallen short of providing Indigenous Māori communities the opportunity to grow and develop their culture within urban environments. In the paper, we report on reflections about the barriers that are continuing to hinder Indigenous visibility within urban environments. As Indigenous researchers, we establish a conceptual framework centred on three key Māori concepts relevant to this kaupapa (purpose) including mana motuhake (self-determination), tuakiritanga (cultural identity), and kotahitanga (collective orientation). The investigation is primarily based on kōwetewete (a conversational method) with research collaborators comprising the urban professionals and mana whenua (local tribal group) most directly involved in Indigenous urban transformation in Ōtepoti Dunedin. Our research demonstrates that significant barriers from historical and ongoing inattentiveness, combined with strong colonial dominance of planning practices, underpin the extensive cultural marginalization of Māori in the built environment. Nevertheless, the planning practices of mana whenua constantly develop innovatively through persistence in daily practices. We highlight the multiple ways of engaging within, against, and beyond colonial planning. This work will be further developed by developing analytical materials for other Indigenous communities; guidance notes for local planning authorities and professionals; and policy briefs for government agencies.

### Presenters

Michelle Thompson-Fawcett

## The Māori response to Covid - lessons for democracy?

Worldwide, the democratic ideals and institutions of Western democratic states are apparently under threat. Authors have focused on such things as the rise of populism and responses to the Covid pandemic, which are said to have put pressure on democratic processes and values. In Aotearoa NZ the Covid pandemic, for example, prompted responses from Government that bypassed usual democratic processes. Interestingly, however, the impact of the Covid pandemic on Māori communities and decisionmaking arguably operated in quite a different way. Rather than placing pressure on longstanding Māori commitments to kotahitanga (unity) and tino rangatiratanga (authority), the Covid pandemic reinforced those commitments and facilitated their expression. This paper investigates the differing democratic impact of Covid on the state and on diverse indigenous Māori communities. It suggests that Covid helps identify the operation of a distinctive Māori demos, from which we might draw important lessons about democracy more generally.

## Presenters

Mihiata Pirini

## Te Whare Tū Rangatira: Cultivating Indigenous Thrivance through Sport, Culture, and Connection

This research collaboration with a Wharekura (Māori Immersion Secondary School) Māori secondary school girls' touch rugby team exemplifies how Māori epistemologies can both inform and transform sport into a space of cultural strength and flourishing. Employing a qualitative strengths-based research methodology, data were gathered through 1-1 narrative interviews, focus groups, mapping exercises, photovoice and ethnographic observations, centring Māori girls lived experiences and perspectives. This relational approach ensured Indigenous voices remained at the forefront, emphasising that Indigenous knowledges and practices are vital to shaping flourishing futures rooted in sovereignty, identity, and cultural power. Informed by Indigenous-led praxis, the wider project seeks to activate transformative action, using sport (Touch rugby, Netball and Rugby Union) as a platform to reimagine Indigenous peoples' futures. Embedding tikanga (customs) and te reo (language) within sporting contexts demonstrates how Indigenous sovereignty can be embodied and enacted, creating pathways for youth to develop confidence, leadership, and strength in the face of ongoing colonial challenges and marginalisation. This presentation advances theoretical, conceptual, and practical understandings of Indigenous thrivance, illustrating how sport can serve as a tool for cultural resurgence, social cohesion, and intergenerational strength. It also amplifies a commitment to resisting the silencing of Indigenous voices by reimagining futures where rangatahi Māori (Indigenous youth) and communities thrive as sovereign, vibrant peoples. Ultimately, this work invites audiences to consider how Indigenous-led, relational research and practices can reimagine what Indigenous futures look like, grounded in Indigenous knowledges and sovereignty.

## Presenters

Mohi Rua, Jeremy Hapeta, Luke Rowe, Isaac Warbrick

## Revolution of the Heart: A Ceremonial Action, Community and Activism

This paper will discuss the role of grassroots organizing and counter-narratives surrounding colonial monuments in Canada, with a particular case study focus on the removal of the statue of John A. Macdonald (the first Prime Minister) that was located in Kingston, Ontario. John A Mac Donald played a pivotal role in the establishment and implementation of the Indian Residential School System in Canada. This ceremonial direct action called Revolution of the Heart a term adapted with permission and inspired by Anishinabek artist and storyteller Issac Murdoch was led by Indigenous and settler allies, in which I took part as a scholar-activist. Through this lived experience and autoethnographic insights, the paper explores the significance of such actions. These counter narratives to colonial monuments challenge the dominant historical accounts that often glorify colonial figures and events, instead highlighting the perspectives and experiences of Indigenous peoples who have endured the consequences of colonization and the legacy of Indian Residential Schools. I argue Indigenous activism around the dismantlement of these monuments is a means of reclaiming public spaces and shifting dominant colonial narratives that normalizes colonial logics and violence. Counter-narratives provide a platform for storytelling that reflects Indigenous histories, perspectives, and relationships to the land. These narratives advocate for an anticolonial understanding of history that recognizes ongoing Indigenous presence and continued need for steps towards reconciliation, healing and justice. Through these efforts, activists are reshaping the landscape of public memory and fostering a more equitable and just society.

### Presenters

Natasha stirrett

## Removing the Whitewash

Beware the English Ear - Most east coast Aboriginal groups are in a state of emergency to restore the precolonised knowledge of our Ancestors. It is disappearing so fast. It is like being colonised all over again and we need to act with urgency. Wiradyuri oral expression is anchored in their creation ancestors Kinship, Lore or Ceremonial relationship, responsibility and obligations to the universe. Identifying or translating this requires a completely different set of rules for how to express, learn or share information. Aboriginal people have lost more land to western mapping than through anything else. The inaccuracy of modern language maps places the Kinship, Ceremony and Lore Ancestry knowledge of my Aboriginal Creators at odds with the standard and rules of how to map place according to Western Systems. The English ear translation of my peoples ancient ancestry knowledge has been sadly lacking under the lens of extraordinary bias in early colonisation. The extra lode it places on Aboriginal people today when repatriating pre-colonised knowledge is never ending. Over the last 20 years I have had to learn how to remove the whitewash and corruption of our beautiful system. In my lifetime pursuit of my peoples Universal Ancestry System, I have focused on the repatriation of Ancestor sound codes and the translation of my original Wiradyuri Expressions as the key to unlocking my people's pre-colonised knowledge. It is my belief that my people's truth can only be found in information that does not include the English eye or ear.

## Presenters

Nola Turner-Jensen

## Rebuilding the Raukūmara – Indigenous-led Futures in Action

Rebuilding the Raukūmara – Indigenous-led Futures in Action Raukūmara Pae Maunga is Aotearoa New Zealand's largest Indigenous-led forest restoration programme, founded by Te Whānau ā Apanui and Ngāti Porou and in partnership with the Crown. Anchored in over 800 years of cultural connection to the Raukūmara ranges, the kaupapa represents a living expression of whakapapa (geneology), tino rangatiratanga (leadership), and futures-led kaitiakitanga (stewardship). Raukūmara Pae Maunga is restoring the mauri (lifeforce) and mana (status) of one of the last intact mountain-to-sea native forest ecosystems in the North Island, reversing decades of ecological degradation through Indigenous governance, science collaboration, and systems-level climate resilience. At scale, the Trust is actively managing over 150,000 hectares of forest through: Aerial 1080 predator control to halt canopy collapse and protect endemic species; Ungulate (deer, goat, pig) population management to enable forest regeneration; Integrated ecological monitoring using mātauranga Māori and Western science; Climate adaptation practices, reducing sediment loss and mitigating flood risks; Engagement to ensure their communities and tribal nations are on the journey to restore the wellbeing of their lands. What makes this programme transformative is not only its ecological ambition, but its social infrastructure: Raukūmara Pae Maunga currently employs 28 local people – 99% of whom are iwi – creating place-based futures through meaningful work, intergenerational training, and cultural revitalisation. This presentation shares how Raukūmara Pae Maunga operationalises Indigenous futures: designing governance, restoration, and employment systems from mātauranga Māori and iwi priorities, and demonstrating how large-scale Indigenous leadership is critical to climate resilience, biodiversity renewal, and cultural resurgence. As a working model of ecological sovereignty, Raukūmara Pae Maunga offers both a challenge and an invitation: to shift the paradigm of restoration in Aotearoa – and globally – toward Indigenous futures that are already being built from the whenua up.

## Presenters

Ora Barlow, Tui Warmenhoven

## Aboriginal and Torres Strait Islander Community and Staff Perspectives on Health Data Sharing for Perinatal Service Delivery.

Background: As health systems rapidly digitise and information is shared between services, it remains critical to uphold Aboriginal and Torres Strait Islander data sovereignty—supporting community control of health data in ways that reflect local values, priorities, and relationships. This study explores how custodial stewardship is enacted in a real-world data-sharing arrangement between a government birthing facility and an Aboriginal and Torres Strait Islander community-controlled perinatal organisation in South East Queensland. Aim: To understand Aboriginal and Torres Strait Islander service users' and health workers' perspectives on the type and nature of health data appropriate for sharing between services. Methods: Led by a community-controlled organisation, the study used Indigenous methodologies including traditional knowledge-sharing and sense-making practices. An Aboriginal researcher conducted yarns with Aboriginal and/or Torres Strait Islander staff and perinatal service users. Collaborative analysis was undertaken using adapted 'Thought Ritual', an Aboriginal analysis approach. Results: Analysis identified four domains: 1) Power and Control in Data Sharing – Data sharing can shift power dynamics, affecting sovereignty and community control, 2) Safety Concerns – Participants cited legal, cultural, and psychosocial risks tied to stigma and systemic racism, 3) Ability to Do My Job – Limited data access can hinder effective service delivery, and 4) Not Everything Should Be Shared – There is a clear preference for consent-based, selective data sharing. Conclusion: Honouring Indigenous perspectives in data-sharing arrangements is an ethical obligation. In perinatal settings, upholding custodial stewardship helps safeguard sovereignty, safety, and equitable outcomes.

### Presenters

Phi Sandy, Alynta Emery, Sophia Mann

## Indigenising Law Curriculum

This talk examines what Indigenisation of a law curriculum could mean and how law teachers can include Indigenous content into the subject matter of their substantive law classes, especially the Priestly 11, and then further assist students to contextualise this material by incorporating Indigenous perspectives from the works of several different Indigenous legal, philosophical and legal theory scholars. The aim as presented in such courses is to help bring truth telling into the law and inter alia to help non-Indigenous law students in particular to navigate, and critically examine, the impact of several legal fictions that have been created during colonisation and how these fictions adversely have impacted on the rights of indigenous peoples. The impact of these legal fictions on the etymologies and ontologies of Indigenous communities is briefly examined in this context. The aim in the longer term is how the curriculum can help reverse these fictions and eventually remove or reverse the impact of these legal fictions on Indigenous peoples and the law in general. The talk will also briefly examine the role of decolonisation processes in law and in law schools and how the decolonisation process can be assisted by the academy particularly by examining the impacts of such processes in the safety of the classroom. The key aim here is to examine how Indigenous knowledge making processes can be revived. It will be argued that such an approach will benefit all peoples living on the continent, and applied broadly will allow the societies that make up Australia to work in concert to enhance these knowledge production facilities.

## Presenters

Prof Asmi Wood

## Infrastructure for the indigenous Global South

The conference theme raises the question of governance and nation states in a period of extreme policy and ideological lurches to the far right to prop up legacy colonial power and wealth. We could read such a lurch as a corruption of order, equally however it could also be an order of corruption, that is to say its telos is the maintenance of the colonial legacy, but presented as the democratic will of the people. I remained profoundly unconvinced that the existing system could be a source of indigenous liberation. Rather architecture has to be designed and built by our communities. To that end, this paper presents an early audit and analysis of services being provided by iwi/Māori organisations from across Aotearoa with the view to mapping out a pathway to building infrastructure for liberation. The “infrastructure turn” is increasingly central to Global South strategies to “delink” from the Global North<sup>1</sup>. If there is an infrastructure pathway for Global South nations then it follows also that there is also one to be explored for indigenous populations within Global North nation states, who are, after more properly located as part of the Global South.

## Presenters

Prof Garrick Cooper

## From learning to livelihood: The interplay between education, employment and entrepreneurship for Indigenous Australians

This presentation explores the relationship between education, employment and entrepreneurship for Aboriginal and Torres Strait Islander peoples. While education is often framed as a key enabler of economic participation, it is also a site where racialised narratives and colonial values persist. These dynamics influence the perceived career opportunities available to Indigenous learners upon completing school and the pathways through which employment and entrepreneurship are imagined and pursued. Structural racism that remains present in our modern-day education systems and can limit Indigenous students' aspirations, reinforce deficit discourses, and disconnect formal learning from community and cultural knowledge systems. Likewise, racism in the business landscape, shapes the conditions under which Indigenous employment occurs and Indigenous entrepreneurs operate. Yet, despite these headwinds, many Aboriginal and Torres Strait Islander peoples are redefining success on their own terms in workplaces and in the marketplaces around Australia. Education, when responsive to Indigenous sovereignty and identity, can support employment goals and entrepreneurial efforts that are grounded in community wellbeing, cultural continuity, and economic justice. This presentation argues for an approach that recognises and addresses racialised structures across education, employment and entrepreneurship ecosystems, while also amplifying Indigenous strengths, leadership and innovation. By doing so, it contributes to the manifestation of bright, selfdetermined and thriving Indigenous futures.

### Presenters

Prof Maria Raciti, Prof Bronwyn Fredericks, Prof Tracey Bunda

## Indigenous counter-imaginaries in Australian doctoral education

This paper centres the storying of Australian First Nations doctoral candidates as powerful counterimaginaries that challenge colonial norms and remake the possibilities of doctoral education. Drawing on life history interviews with 23 Indigenous candidates and supervisors, we explore how participants mobilise cultural storying to reclaim knowledge systems, assert sovereign identities, and imagine futures grounded in Country, kin, and culture. Storying emerges here not only as a methodology, but as a political and spiritual act of truth-telling, healing, and future-making. Participants shared how ancestral presence, matriarchal guidance, and intergenerational trauma shaped their pathways into research. Their work speaks to a collective will to restore and renew Indigenous knowledges within institutions that have marginalised them. For many, doctoral research is not an individual journey but a cultural responsibility—an act of resistance and a gift to future generations. Indeed, these emerging scholars are expanding what it means to do research in and for Indigenous futures. These Indigenous counter-imaginaries unsettle the Western academy's emphasis on disconnection, individualism and deficit, offering instead an ecology of relationality, reciprocity and resurgence. We argue that doctoral education can become a site of cultural regeneration—if it is reshaped by the storylines, values, and aspirations of First Nations peoples. This paper calls for deep listening to these narratives and a commitment to building futures where Indigenous knowledge systems lead, flourish, and transform the very foundations of higher education.

## Presenters

Prof Maria Raciti, Prof Kathryn Gilby, Prof Catherine Manathunga, Dr Jing Qi

## Indigenous Psychologies: healing from the psychosocial impacts of coloniality

Psychological knowledge and practice has long had roots within colonial systems of power, reinforcing Western Eurocentric norms that constrict how people think about themselves and their social worlds. Psychological interventions have often been turned to the task of pathologising those who deviate from these norms, and adjusting people to fit within oppressive and often violent social structures. This has occurred through reproduction of the Western ideal of individualism, the emphasis of mind and body, and psychology's drive to establish itself as a singular and objective holder and creator of knowledge. Indigenous psychologies have challenged this disciplinary hegemony, reasserting Indigenous knowledges as a framework for understanding who we are and our place in the world. This has profound implications not only for what futures can be imagined, but what can be created in the now to realise and sustain those futures. In this sense Indigenous psychologies are inherently political. They are concerned with transformation of systems and the recognition that healing and wellbeing is collective and grounded in deep and harmonious interconnections between people, place and spirit. This presentation shares two examples of this, first, through the translation of social and emotional wellbeing - an Indigenous paradigm of health and wellbeing - into models of service delivery within the Aboriginal Community Controlled sector; and secondly, through work to fundamentally change how psychology in Australia is taught and practiced.

### Presenters

Prof Patricia Dudgeon

## Warriorship in the Face of Racism from an Indigenous lens in building Nationhood

The aim of this Project is to demonstrate how using First Nations methodology and methods can cocreate a tool for dismantling racism that is accepted by the community. This Project centred on Warriorship in the Face of Racism is led by Chief Investigator, WA and NT Node Leader, and Health and Wellbeing Theme Co-Theme Leader, Professor Pat Dudgeon (University of Western Australia), with Professor Yvette Roe (Molly Wardaguga Research Institute, Charles Darwin University), Dr Abby-Rose Cox (University of Western Australia), Tegan Schefe (University of Western Australia) and Dr Res McCalman (Molly Wardaguga Research Institute, Charles Darwin University). The Project will codesign a culturally grounded tool that embodies and demonstrates warriorship; resilience, resistance, and empowerment against racism. In response to the excessive experiences of racism, this Project will empower First Nations people in this Country to go from 'survance to thrivance' through the sharing of stories and tools. The key research questions guiding this Project include; • Who defines racism in an Australian context? How is this demonstrated or narrated? • How does Warriorship contribute to building Nationhood in the face of racism? • How can First Nations peoples' perspectives inform the development of a tool that embodies this warriorship? • What tools can be used as weaponry when dismantling racism in health contexts and beyond? This research will adopt a qualitative research approach from an Indigenous lens. Aboriginal Participatory Action Research (APAR) will be the primary method for collecting data to inform the development of the final tool.

### Presenters

Prof Patricia Dudgeon

## Yarning, Wānanga and Walking in the steps of our Ancestors: Reimagining Indigenous Thrivance in Psychology

For Aboriginal and Torres Strait Island populations, the psychology workforce is 380, which is 0.8% of the psychology workforce. For Māori, the Indigenous peoples of Aotearoa New Zealand, the same workforce is 143, comprising 6% of the profession. In contrast, nearly half of newly registered psychologists are trained overseas, reinforcing a system that privileges Western, Educated, Industrialised, Rich, and Democratic (WEIRD) frameworks. These figures do not merely reflect underrepresentation, they represent an ongoing refusal to make space for Indigenous ways of being, healing, and knowing. Yet amidst these challenges, we honour those on whose shoulders we stand -our ancestors who resisted colonisation, upheld their knowledge systems, and thrived through intergenerational leadership and deep ancestral connection. This presentation recentres Indigenous peoples by reimagining a place where yarning and wānanga shape our psychological curriculum, where dreamtime and karakia (incantation) guide our practice. And where Indigenous excellence is structurally enabled, not marginalised. Indigenous knowledge is a blueprint for Indigenous thrivance in Psychology. This presentation offers a data-driven and visionary analysis of the psychology workforce across both Australia and Aotearoa New Zealand. The panel will call for a revolution in the profession where Indigenous peoples are not recruited into broken systems but are empowered as architects and visionaries of new ones. This presentation is for those ready to resist colonialism, reimagine Indigenous futures, and help shape a psychology where Indigenous languages and lands are recognised as sources of truth—and where Indigenous peoples are not merely included, but are the centre, the spark, and the future.

### Presenters

Prof Patricia Dudgeon, Waikaremoana Waitoki, Luke Rowe, Tanja Hirvonen

## Resist, reclaim, relate, re-ignite: Indigenous PhD scholars' experience of undertaking self-determined research in Australia, Canada and New Zealand

In this paper we explore the experiences of Indigenous PhD scholars in Australia, Turtle Island/Canada, and Aotearoa/New Zealand with a focus on how they are advancing community-informed and Indigenised research in higher education. Through a strengths-based international comparative approach and drawing on in-depth interviews and a yarning circle, we investigated the factors that contribute to developing the intellectual, cultural, and social capital that enable Indigenous PhD scholars to conduct their projects in self-determined ways. The findings of this research revealed a shared experience across Indigenous PhD cohorts at the three fieldwork sites. While participants faced racism and discrimination within their institutions, contributing to feelings of inadequacy and alienation, participants actively sought strategies to cultivate a sense of belonging and remained committed to their research using Indigenous knowledges and methodologies. They also pursued culturally-informed intellectual support to ensure that they carried out their projects in culturally appropriate ways in each context. The outcomes of the research inform the ways in which universities can better support Indigenous PhD scholars to undertake their doctoral research with an emphasis on Indigenous ways of knowing, being and doing. Understanding the successes of Indigenous researchers in higher education creates stronger pathways to epistemological equity within the academy. This research addresses the vital need to centre the experience of Indigenous researchers in higher education and highlights the strength of Indigenous intellectual capabilities internationally. We are working to expand on the findings of this project, in collaboration with researchers internationally, to explore Indigenous knowledge academies and how they are positioned to higher education spaces.

### Presenters

Prof Shawana Andrews, Dr Odette Mazel, Dr Emily Munro-Harrison

## From Populations to Peoples: A new paradigm for 19th century Māori historical demography

Knowledge about past Māori populations is crucial for understanding Aotearoa NZ's broader history. Changes in population size, structure, and survivorship offer key insights about societal changes and the demographic impacts of colonisation. The prevailing narrative is that the Māori population declined rapidly after the 1840 Treaty of Waitangi and only began to recuperate at the turn of the twentieth century. However, our recent modelling shows that inferring national Māori demographic rates from colonial censuses often produces implausible results. This problem raises two questions: What can censuses, as instruments of colonial surveillance and dispossession, really tell us about 19th century Māori populations? If conventional data sources are unreliable, what alternative approaches can advance knowledge about Māori demographic histories? Through this research, we will build a new paradigm of Māori historical demography. Returning to original census documents, we will examine how the Māori population was constituted through colonial censusing, comparing categories constructed by government officials with those employed by iwi and hapū. We will extend the range of information used in historical demography to include te reo Māori sources and mātauranga Māori and hold marae-based wānanga to involve hapū and iwi as active participants in their population histories. Making use of new methods from statistical demography, we will synthesise diverse data sources to produce, for the first time, estimates of 19th-century Māori communities across the entire country. Finally, guided by Māori data sovereignty protocols, we will return demographic data back to iwi and hapū to be used for their own self-determining goals.

### Presenters

Prof Tahu Kukutai

## Aboriginal and Torres Strait Islander Eating Disorders and Disordered Eating

Abstract not available.

### Presenters

Prof Tom Calma

## Murrudha: Sovereign Walks - tracking cultural actions through art, Country, language and music

Murrudha: Sovereign Walks - tracking cultural actions through art, Country, language and music is an ANU Indigenous Health and Wellbeing Grand Challenge Collaborative Scheme that has been underway since 2019 working with First Nations traditional custodians associated with the communities of Brungle and Tumut, Canberra and Queanbeyan, Monaro-High Country and the NSW South Coast. 'Murrudha' is a Wiradyuri term meaning 'on track'. Australian First Nations pathways are sites of embodied sovereign actions, and walking enables corporeal and customary engagement with Country; reimagining and reinvigorating journeys and customary acts, ways of being since time immemorial. Walking represents the inter-temporality and spatiality of Indigenous cosmologies, which colonisation disrupted but did not erase. The ongoing colonial practices of displacement, dismissal and denial of Indigenous rights continues to severely affect Australian First Nations communities. The inspiration for 'Murrudha: Sovereign Walks - tracking cultural actions through art, Country, language and music' (hereafter Murrudha: Sovereign Walks) was an indirect outcome of ANU lead researcher, Professor Brenda L Croft's creative-led doctoral research project, comprising collaborative exhibition, 'Still in my mind: Gurindji location, experience and visuality' and thesis 'Kurrwa to Kartak (stone axe-head to pannikin/tin cup)', which closely engaged with my patrilineal Gurindji community, and specifically the Wave Hill Walk-Off Route, site of a sustained protest and a significant turning point in Aboriginal land rights struggles - the route formally placed on the National Heritage List in 2007. Murrudha: Sovereign Walks aims to track cultural actions through multidisciplinary methodologies encompassing visual art and culture, engaging with and caring for Country and its custodians, language reclamation and revitalisation and ceremony, music, performance and song. Murrudha: Sovereign Walks is led by First Nations and non-Indigenous Professor ANU researchers, engaged in deep consultation, development and engagement with respective First Nations community members and organisations associated with the project's cultural and geographical remit, including Ngambri/Ngunawal/Walgalu Peoples from the Canberra region, Walgalu/Wiradyuri Peoples in the Brungle/Gundagai/Tumut region and surrounds; Meneroo/Ngarigo/Ngarigu Peoples of the High Country in the Snowy Mountains, and Dharawal/Dhurga/Djirringanj/Walbunja/Yuin Peoples ranging from the coastal areas of La Perouse to the Far South Coast of New South Wales. Additionally, there are cultural connections across the Victorian border to members of the Yorta Yorta community. Disciplines encompass Indigenous Knowledges Holders, performing and visual arts practitioners; those involved in storytelling/storywork, Language reclamation and reinvigoration; Elders and Youth; and academics and Community-based practitioners. The project's framework is grounded in culturally respectful inclusivity, and our goal is to have continuing discussions and disseminate information with respective First Nations communities for the life of the project, and beyond.

### Presenters

Professor Brenda L Croft

## Reimagining legal futures in Solomon Islands (and beyond?)

In Solomon Islands, legal training and legal practice remains primarily grounded in the approaches imposed by colonial powers. In order to build a legal system that serves Solomon Islands' diverse communities and places, we must develop new approaches to legal training, research and practice that reflect Indigenous ways of knowing, governing and organising. This task is critical given intense geopolitical competition; increased investment by donor countries in Solomon Islands' legal, policing and security services; and growing foreign control of natural resources. Developing new approaches requires learning and building solidarity across 'our sea of islands' (Hau'ofa 1994). Efforts to achieve this include the 'Wantok Legal Network', established in 2024 to facilitating capacity-building between lawyers in Solomon Islands, Papua New Guinea, Fiji and Vanuatu. We also need to collaborate across the colonial borders drawn between so-called Australia and the Pacific (Prendergast 2023), and foster literature produced by and for Indigenous lawyers. This interactive session will foster conversations about shared experiences and vital differences across these diverse contexts. We draw on papers developed at a workshop held in Honiara in June 2025. Inspired by colleagues in PNG, 20+ lawyers from across Solomon Islands' Ministry of Justice and Legal Affairs gathered to develop their academic writing skills. In this session, we begin our conversation by presenting draft papers on the future of legal education and training (Monson), the future of legislative drafting (Kenilorea-Hanu), the future of legal practice (Olovikabo), and the future of access to justice and the Wantok Legal Network (Rarumae).

## Presenters

Rebecca Monson, Joanna Kenilorea-Hanu, Charles Olovikabo, Chris Rarumae

## Indigenous-led Pathways to Thrivance in Healthcare: Sunshine Coast Deadly Start Traineeship and Cadetship Programs

This presentation highlights the contributions of Aboriginal and Torres Strait Islander health professionals from Sunshine Coast Health, who share two exemplary community-led initiatives: the Deadly Start schoolbased traineeship and the Aboriginal and Torres Strait Islander Cadetship Program. These initiatives were developed in direct response to entrenched systemic barriers within the health sector and serve as active forms of resistance against settler-colonial structures that continue to marginalize Indigenous selfdetermination and restrict opportunities for Aboriginal and Torres Strait Islander youth. In a sociopolitical climate increasingly shaped by conservative misinformation campaigns aimed at undermining Indigenous voices and treaty rights, these programs assert Indigenous agency by fostering culturally grounded and future-oriented pathways. They are not merely vocational opportunities but acts of reclamation—deeply rooted in enduring relationships with land, waters, sky, and seasonal cycles. Indigenous epistemologies are inherently ecological and relational, informed by millennia of knowledge that links wellbeing to Country. These programs are aligned with that worldview, offering mentorship, paid placements, formal qualifications, and culturally safe environments that nurture the next generation of Indigenous health leaders. Co-designed with community and implemented in partnership with Queensland Health, these initiatives prioritise strength-based approaches, cultural safety, and collective wellbeing. Participants have successfully transitioned into higher education and employment, with many emerging as role models within their communities. Their achievements challenge deficit-based narratives and exemplify the transformative potential of Indigenous-led solutions in shaping a more equitable and culturally responsive health system. This case study serves as a living example of Indigenous futurity in action—where ancestral knowledge, community-driven innovation, and the cyclical nature of time converge to reimagine and reform the health system from within, on Indigenous terms.

### Presenters

Renae Vaughan

## “a condition near starvation, I cannot admit for a moment:” Deflection as a Strategy to Deny First Nations Deaths

On June 18, 2025, Doug Ford, the Premier of the province of Ontario, told reporters about First Nations leaders in response to their criticisms of the provincial government’s policies, that “... there's going to be a point that you can't just keep coming hat in hand all the time to the government, you've got to be able to take care of yourselves. And when you literally have gold mines, nickel mines, every type of critical mineral that the world wants, and you're saying, 'No, no, I don't want to touch that, by the way, give me money.'” Using tropes familiar to Canadians of First Nations people has a long history in Canada. In the late 1800s First Nations on the prairies faced severe starvation conditions. The federal government policy was to only provide rations to the old and sick while the able-bodied were given ammunition to hunt or provided rations for work. Based on First Nations responses and observations from non-Indigenous people, it’s clear the federal government knew their policies led to First Nations deaths. They could have provided more relief but refused. Instead, the government blamed their situation on First Nations people not wanting to “take care of themselves” by refusing to hunt or work for rations and demanding more food. Like Ford, the government’s strategy of deploying racist tropes to deflect from the fact that their policies had negative impact on First Nations people. The result was the cause of deaths of thousands was buried in the archives.

### Presenters

Robert Innes

## Insights from the Language Data Commons of Australia (LDaCA)

The Language Data Commons of Australia (LDaCA) is transforming how language materials—recordings, manuscripts and other cultural data—are accessed, cared for and used. By addressing the challenges of scattered, under-utilized and at-risk collections, LDaCA is creating pathways for Indigenous communities and researchers to engage with language data in ways that honor cultural, ethical, and legal responsibilities. Guided by the FAIR and CARE principles, LDaCA's work is grounded in collaboration with Indigenous communities, institutions, and individuals. Together, we are developing tools, practices, and governance models that empower communities to manage, access and share language collections on their own terms. This includes enhancing metadata, embedding cultural protocols and embedding practices that respect access requirements. This session will explore case studies that highlight collaborative approaches to language work. One example is Arne ingkerreke apurtelhe-ileme, a website dedicated to the life work of Veronica Dobson, which emphasizes a person-led approach to language materials. Another example is a partnership with the Batchelor CALL Library aimed at preserving, enhancing and reformatting collections while integrating cultural protocols. Additionally, efforts have been made to enrich collection descriptions through metadata contributions for both published and unpublished works like the Flint Collection and the Caroline Tenant Kelly papers. These initiatives demonstrate the pivotal role of Indigenous knowledge systems and leadership in shaping a future where language collections are accessible, meaningful and empowering. LDaCA's work contributes to fostering capacity building and supporting self-determination, ensuring that language collections remain vital resources for future generations. This presentation invites participants to engage in a meaningful conversation around representing the rights and interests of Indigenous communities within the governance of Indigenous language materials.

### Presenters

Robert McLennan

## Indigenous rights and managed public land: A Critical Treaty Analysis of urban parks and reserves in Aotearoa, New Zealand

We will present our research that critically examined the extent to which the Reserves Act 1977, the primary legislative framework governing many parks and reserves, especially those associated with territorial local authorities, aligns with and upholds Indigenous Māori values and rights guaranteed under Te Tiriti o Waitangi, the Treaty of Waitangi. Using Critical Tiriti Analysis (CTA), a methodological approach developed by Indigenous Māori scholars, we assess the Act's responsiveness to Te Tiriti and explore opportunities to embed Māori perspectives in public land management. Our study highlights the colonial underpinnings of current governance and reveals how the implicit recognition of Te Tiriti in conservation law fails to honour Māori rights fully.

### Presenters

Robin Quigg, Els Russell

## Indigenous urban identity: the impacts of enhancing Māori food sovereignty and design practices in the city

Urban environments worldwide are dynamic spaces symbolising progress and innovation. They are also commonly steeped in rich histories of genocide, displacement, and dispossession of Indigenous populations. Contemporary settler-colonial cities not only occupy Indigenous lands but also effectively alienate the notion of Indigeneity that inherently exists within them. In Aotearoa, cities continue to reinforce colonial narratives through the fragmentation, dilution, and exclusion of Indigenous Māori geographies and identities. Colonialism and urbanisation in Aotearoa have engendered the atrophy of everyday Māori traditions, practices, and social structures, resulting in disproportionately negative wellbeing, education, and economic impacts. This paper articulates opportunities and insights to inform more inclusive and equitable bicultural approaches to urban planning in a settler-colonial context. The research is centred on the activities of Māori communities in the city of Ōtepoti Dunedin, New Zealand. The paper finds that making space for Indigenous food and design practices in urban planning frameworks has the potential to reconnect Māori to ancestral traditions, enhance ecological and cultural restoration, and promote biodiversity and Indigenous narratives in urban spaces. Knowledge generated from the research will assist a variety of Indigenous communities to work alongside each other to encourage flourishing urban futurities. Furthermore, the research informs planning practitioners and local, regional, and national authorities as to how they can transform ways of thinking about urban spaces through facilitating openings for Indigenous-led planning practices. The work calls for transformative planning approaches that uphold Indigenous sovereignty and foster collaboration between Māori communities and planning agencies.

### Presenters

Robin Quigg, Michelle ThomsonFawcette, Daizy Thomson-Fawcette, Kaila Tawera

## Gamadji Yirramboi: Singing light through darkness: the journey to tomorrow

Bewildered by the colonial belligerence that befalls our people, the case is being made to cut through the cruel irony that, despite our immense talent and communal solidarity, Indigenous people suffer some of the worst suicide rates in the world. There are two Kulinic Creation Stories that analogise both the depression and despair that may assist in conceptualising this issue through Indigenous ways of seeing. The first being the story of the Mindye, a serpent who spits a sickness all over the people - once taken form as smallpox, it can be argued that it now takes the form of suicide. The second being Barroworn (magpie) who gathered the people, who at this point were crawling on the floor under the weight of an endless night sky, to push the sky upwards so that they may walk freely and feel the warmth of the sun. Suicide is not promised, and we have been conditioned through a very purposeful, systematic and successful colonial system to persistently revert to its provocation as a dysfunctional comforter to adversity. What more could be said than the bleakness of our future, than reading (and understanding) that suicide was the leading cause of death for Aboriginal children from 2019-2023? How are we to have hope, when our children - our future - is hopeless? That this permanent solution is seen as the solution to their temporary problems? Suicide should not be in the vocabulary of children. I postulate that cultural strength lies at the centre of our ongoing survival.

### Presenters

Rudi Louis Taylor-Bragge

## Looking from Niłtsą bi' áád: Disability Justice and Indigenous Worldbuilding

Our lives are built from story, and all story imparts meaning. This presentation examines Diné perspectives of 'disability'. How do Diné conceptualize 'disability' and what do our ancestral stories teach us about this concept and way of being? To answer this question, I use the methods of our ancestors—storytelling—to narrate another understanding of disability. There are philosophical narratives, community narratives, legal and political narratives, that all shape how we as a society come to know and understand what disability is. Many of us take the understanding of disability to mean the same thing. However, Indigenous people have their own teachings of disability, rooted in relationship and understandings of the rich diversity found everywhere in the natural world. These teachings are as much sustaining as they are liberating. They are grounded in aspirations of wellbeing and flourishing—to build the world in right relations. As both a theory and practice, right relations are a powerful socio-political ontology which has ensured the lifeways of all our relations were nurtured predicated on the principles of interdependence, and reciprocal accountability. They are found in all aspects of knowledge about 'disabled' relations. By using storytelling—my story as a mother and student of my Autistic young person in conversation with the stories of my people, the land and natural world—I reframe an understanding of disability oriented towards wholeness, belonging, and profound love. In this way, stories are a keystone of Indigenous worldbuilding.

### Presenters

Sandra Yellowhorse

## Reimagining the Yorta Yorta Landscape: A Yorta Yorta Story

The future of Yorta Yorta is intrinsically tied to the health of all beings, waterways and Country. Reimagining the Yorta Yorta landscape requires the dismantling of colonial systems and structures to enable Yorta Yorta thrivance. For us, this is an exercise of sovereignty, identity and our deep cultural obligations, through the practice of Yorta Yorta knowledge systems. Colonial mismanagement has inflicted ongoing environmental and cultural harm on Yorta Yorta Country and waterways. Although research increasingly recognises the critical relationship between biodiversity and ecosystems health (IPBES 2019), it frequently fails to engage with the complexity and depth of Yorta Yorta knowledge and practices. Too often, such studies are framed within narrow, reductionist models that overlook the interconnections existent within Country. In response, our work, encompassing species recovery and ceremonial practice, embodies a distinct Yorta Yorta methodology. It is grounded in lived experience and intergenerational knowledge transmission, involving ancestral readings of landscape, engagement with Elders and knowledge holders, and cultural protocols that guide restoration. This work continues millennia of observation, seasonal cycles and living in respectful relationships with Country and all beings. Drawing from this lived experience, this presentation will explore how our knowledges can shape land, water and cultural healing for generational thrivance. We call for a radical and necessary shift - where Indigenous knowledge is not just acknowledged but embedded at the core of land and water management. We envision a future where all Indigenous Nations are empowered to live on Country and future-proof our sovereignties - continuing our inherent obligations to sustain land, water and cultural wellbeing for generations to come.

## Presenters

Sonia Cooper, Vanessa Charles

## The root of the flame burns blue, as it always did: How creative practice is singing our Old People's songs

This presentation is a performance lecture exploring how creative practice can enact an Indigenist, decolonial research agenda. Through the lens of my own practice as a voice and text artist, I contribute an Indigenous Research Methodology grounded in the sovereignty of First Nations' standpoint. Through the mode of improvisation, led by Dadirri (deep listening), I perform and discuss the ways in which creative practice—also deeply critical—is celebrating our myriad continuities and survivances. In asking 'What will being Indigenous mean in the future?' we must first recognise the infinite ways that our cultures exist, today. This includes those who may be in the cracks, the outer margins of externally validated or state-sanctioned Indigeneity; who challenge colonial stereotypes designed for use as evidence of our disappearance. Further still, we must recognise the ways that these seemingly new, hybrid or intersectional agencies are often singing the same Lore as lived by our Ancestors. With my art as example, this presentation will do just that—tracing these onto-epistemological dimensions of such a practice which is just one of countless resisting reductive projections to forge a self-determined path with/in its network of relations. Because I recognise the mantle placed upon me to reclaim the space we have never actually left. Yarning on a short live performance utilising voice, text and electronics, I evidence the creative resilience and diverse voices of First Peoples, for whom the future will be self governed, validated and recognised, as blak and excellent.

### Presenters

Sonya Holowell

## Recognising Land as Ancestor: Law, Tikanga, and the Limits of Translation Please list all presenters below:

Whatungarongaro te tangata, toitū te whenua - people disappear, but the land remains. The Māori relationship with land has been recognised in the law of Aotearoa New Zealand, with varying levels of authenticity and in a number of ways. Within te ao Māori (the Māori worldview), the whenua (land) and awa (rivers) of Aotearoa are sacred ancestors, related to in familial and reciprocal ways. Most recently, Taranaki, Panitahi, Patuhā, Kaitake and Pouākai were recognised as ancestral mountains who will jointly become a legal person under the name of Te Kāhui Tupua, following on from the recognition of Te Urewera as a “ancient and enduring” legal person with “its own mana and mauri” and the Whanganui river as “an indivisible and living whole”. The concepts of mana (authority) and mauri (living essence) have been also recognised as imbued within environmental features by the Supreme Court in *Trans-Tasman Resources Limited v The Taranaki-Whanganui Conservation Board* [2021] NZSC 127. The legal recognition of indigenous relationships with land sits alongside, affirms, and occasionally distorts the tikanga-based relationships from which these new legal forms arise. Taking the recognition of the mana and mauri of environmental features in state law as an entry point, this presentation examines how tikanga and Western mechanisms for relating to and controlling land co-exist and collide in the Aotearoa New Zealand context, as an example that provides both generative and cautionary lessons for other Indigenous communities.

### Presenters

Sophie Coomber

## Learning Journeys of Noongar University Students: Moving Forward by Looking Back (Ka Mua, Ka Muri)

This presentation shares insights from an Indigenous-led PhD project exploring the learning journeys of Noongar (original inhabitants of the south-west of Western Australia) and Māori university students living and studying on Whadjuk Noongar Boodja (Perth, Western Australia), and how they maintain connections to culture, family, and community within western academic institutions. Grounded in Noongar and Māori ways of knowing, being, and doing, and guided by the Māori proverb Ka mua, ka muri –walking backwards into the future–this research highlights the importance of honouring histories and identities while forging new paths. Using a strengths-based, participatory research approach that centred Indigenous methodologies, this project prioritised community voices and leadership to illuminate what supports cultural identity, relationality, and belonging. Through a five-part web series and critical analysis, it amplifies students' lived experiences, showing how they not only succeed but thrive on their own terms. The web series, which will be screened as part of this presentation, offers a powerful platform for participants' stories, voices, and aspirations. Outcomes of this work contribute to broader conversations on Indigenous relationality in higher education, calling on universities to move beyond surface-level inclusion toward practices that uphold Indigenous values and voices. Looking ahead, this research will inform institutional strategies and community-led initiatives, and lay the foundation for post-doctoral study exploring Noongar and Māori relationality frameworks to further strengthen Indigenous student success and well-being.

### Presenters

Sophie Karangaroa

## Building of a New Nation State the World's First Digital Country designed by Indigenous people with marginal intelligence from around the world - 60 mins

Building of a New Nation State the World's First Digital Country designed by Indigenous people with marginal intelligence from around the world. IMAGI-NATION has been built as one of the first digital nation states - a bridge between the inherited colonial empires that separated human beings and created borders, not just between modern nation states, but between humanity and other species. It is a response to the systems that isolated Indigenous peoples and removed their intelligence from economies, design, and the value creation at the centre of global systems. This presentation will unfold in two parts. The first explores the making of a digital country. The design pathways taken to build a new nation for the world. It will showcase how Indigenous people leading in nation-building, and how we are constructing new/old networks that are vital if we are to alleviate inequity. We cannot rely on existing/inherited structures – we must build our own networks, railroads, and pathways for healthy production and passage of knowledge, enabling healthy trade and relationships to flourish. The second part will focus on the emergence of Indigenous Knowledge Systems Labs (IKSL) as a foundational design force in this new nation. These decentralised, land-based labs represent a future where Indigenous peoples are at the start of the design queue. The world does not yet have a platform where Indigenous peoples are positioned this way – in distributed, reciprocal, and regenerative trading relationships – and this is why we built IMAGI-NATION. In this model, IKSLs are connected via uncx5 algorithm mixing theories of kinship maps, Metcalf law and Dunbar numbers into a constellation of 5,000 imagination agents forming the basis of a trusted trade network. This network potential opens up access to an \$800 billion consulting market – not to trade on culture, but to train on Indigenous systems design, kinship mapping, societal models, and symbiotic relationships with nature and species. It is a new kind of trading revolution – one that places Indigenous knowledge at the centre of how we redesign human systems

### Presenters

Stephanie Beck, Parul Punjabi Jagdish

## Ancient Intelligence (AI): Resurfacing Common Sense for Community Climate Crisis Resilience and Adaptation in the Pacific Islands

This presentation critiques dominant climate resilience narratives for perpetuating epistemic violence by marginalising Indigenous knowledge in favour of techno-scientific, market-driven solutions. Drawing on Boaventura de Sousa Santos' Epistemologies of the South, it highlights the "epistemology of blindness"—a hegemonic Western worldview that erases alternative knowledges. Steve Ratuva's concept of epistemic siege further exposes how Indigenous Pacific knowledge is systematically silenced through epistemic racism (privileging Western science) and epistemic injustice (denying Indigenous credibility). Meanwhile, my work on Indigenous innovation challenges the capitalist framing of innovation as solely profit-driven, arguing instead for a paradigm centred on sustainability, relationality, care and the reproduction of life. Mainstream climate resilience frameworks often exclude Indigenous perspectives, promoting "green growth" and deep-sea mining as solutions, which replicate colonial extraction. Western innovation models, rooted in capitalist logic, prioritise profit over sustainability, reinforcing racialised hierarchies. The rise of Artificial Intelligence (AI) risks epistemicide, as its algorithmic logic disregards Indigenous ways of knowing based on care, reciprocity, and relationality. In contrast, Pacific Indigenous communities demonstrate place-based resilience through practices like vernacular architecture (e.g., Fijian bamboo and coconut structures), traditional fishing weirs, and mangrove restoration—solutions that outperform engineered interventions. Regenerative food systems (e.g., Saroni in Fiji, Pacific urban gardens in Christchurch) highlight agroecological innovation centred on sustainability, care, people and not profit. The presentation advocates for Ancient Intelligence—rooted in deliberation, intergenerational empathy, and ecological balance—as an alternative to AI's extractive logic. Cognitive justice demands recognizing Indigenous knowledge not as tradition but as vital for climate futures. Indigenous innovation reimagines resilience through relationality and care, challenging Western techno-fixes and asserting that Pacific survival is by design, not luck. Ultimately, plural pathways to resilience must honour Indigenous wisdom to avoid replicating colonial destruction.

### Presenters

Suliasi Vunibola

## Indigenous futures unbound? Reimagining automated decision making

This interactive and relational workshop facilitates design workshop activities to understand automated decision-making in computer science, and how it impacts our lives through epistemological erasure and agency erosion. This all Indigenous-led workshop draws upon an interactive and discussion-based methodology to deconstruct automated decision-making, the meanings, processes implementations and impacts. Four automated decision-making technology-based scenarios from day-to-day experiences (Netflix, OneDrive, Tik Tok, Chat GPT) provide our case study review of their internal processes, using cards and linking tools to represent operations of processes, impacts, and strategies to regenerate embedded human thinking in these scenarios. Each scenario allows collaborators to: 1. Identify relevant computing operations 'behind' these systems, the thinking processes that inform the decision-making involved 2. Critique the linked process-sequences that realise real-time decision-making 3. Depict how these process-outcomes and subsequent decisions impact collaborators 4. Identify diminishing aspects of automated ease-of-use; like reduced cognitive load, active thinking, and implicit reasoning that replace underlying implicit mental models 5. Identify ways to avoid the negative impacts from the outcomes of step 4 6. Collaborators specify which system specifications could be re-engineered, and how far along the scenarios' processes need to be changed Yarning allows collaborators to discuss and share: • what aspects of automated decision making needs to change • how to avoid the concerns raised in the scenario activities with improved system specifications or protocols • why it's importance to critique these technologies • whether it is possible to embody Aboriginal and Indigenous Knowledges globally to better inform these system specifications or protocols?

### Presenters

Susan Beetson

## The long journey to the truth - decolonising Nursing in Aotearoa New Zealand

Cultural safety in nursing in Aotearoa has not been achieved as Dr. Irihapeti Ramsden envisioned over 30 years ago, and it was quickly colonised into cultural competency. The exclusion of whānau voices from the current programme raises essential questions: who does this process serve, and is the process itself safe? A significant disconnection exists between the experiences of Māori and the discourse surrounding a culturally competent or safe nursing workforce. Successive governments and nursing have failed to address Māori health inequities, neglecting obligations under Te Tiriti o Waitangi and placing Māori at risk as disproportionately high users of an unsafe health system. This doctoral research investigates Cultural Safety in nursing by exploring the lived experiences of whānau and Māori Advanced Practice nurses using a Kaupapa Māori research approach. It aims to reinvigorate the Cultural Safety debate in nursing education and practice as envisioned by whānau and Māori nurses. Currently, there is no baseline data for the nursing profession in Aotearoa, and a critical review of the Nursing Council and regulatory processes is necessary to develop a deeper understanding of how culturally safe practice evolves with professional advancement. This is particularly pertinent for the Advanced Practice Nurse group, as they possess significant potential to ensure that policies focus on healthcare equity. This research posits that empowering Māori to establish cultural safety indicators leads to enhanced experiences and outcomes. It seeks to bridge the divide between theory and practice, contributing to Indigenous health literature by fostering discussion, sharing expertise, and developing methodologies.

### Presenters

Tania Aroha Bailey

## Weaving Futures: Navigating AI and Indigenous Knowledge in an Age of Political Regression

Weaving Futures: Navigating AI and Indigenous Knowledge in an Age of Political Regression As authoritarianism resurfaces across Western liberal democracies, often underpinned by colonial legacies and affluence-driven misinformation, Indigenous self-determination faces increasing suppression. In Aotearoa, the proposed Treaty Principles Bill echoes global trends aimed at diluting Indigenous rights and voices. Yet, amidst this climate, Indigenous communities continue to resist, innovate, and envision futures shaped by our own epistemologies. This presentation explores how Indigenous frameworks particularly Mātauranga Māori can guide ethical and purposeful engagements with emerging technologies such as artificial intelligence. Drawing on research into the discernment and application of AI in educational settings, I reflect on how kaupapa Māori principles can challenge deficit framings and reassert tino rangatiratanga in digital spaces. Rather than adopting AI uncritically, I propose a braided approach that places Indigenous knowledge systems alongside and within technological development, interrogating whose knowledge is privileged, whose data is protected, and whose futures are imagined. In a time of heightened political constraint, this presentation argues that Indigenous-led engagements with AI are not only possible, but necessary. They offer a form of resistance grounded in relationality, intergenerational responsibility, and circular conceptions of time refusing erasure while crafting futures imbued with our values, voices, and visions.

### Presenters

Te Hurinui Karaka-Clarke

## Maramataka: living by the moon, stars, land and waters as decolonising science, space, and time

This presentation offers a Māori ethic of time through Maramataka, the Māori lunar-stellar-environmental calendar. Grounded in Kaupapa Māori and Onamata, Anamata, intergenerational relationships with our ancestors, descendants, and more-than-human kin, Maramataka is more than an Indigenous calendar. It is a living system of astronomical and environmental observation with the potential to decolonise science, space and time. In revitalising Te Maramataka o Te Taitokerau (Northland, Aotearoa), my collaborators include Māori-medium schools and preschools: kōhanga, kura, and wharekura, as well as our more-thanhuman kin: the rising and setting of the sun, the phases of the moon, the changing winds, the rhythm of seasons, the ebb and flow of the tides, the budding, flowering, fruiting and seeding of plants, and the migrations and changing songs of birds. These relationships shape how we live and understand time as a dynamic, relational rhythm grounded in place. Decolonising science can be achieved by centring Indigenous knowledge as foundational to Kaupapa Māori science education. Decolonising time requires dismantling colonial structures and reclaiming how we see through the eyes of our tūpuna, mokopuna, and more-than-human kin. Decolonising space demands confronting existential threats, including the rapid escalation of orbital and light pollution. The projected rise of satellites from 9,000 to 100,000 by 2030 represents not only neoliberal colonisation of space but also Indigenous erasure and cultural genocide. This presentation explores how Indigenous calendars and Indigenous astronomies offer frameworks for resisting this erasure and restoring Indigenous futures, grounded in relationship, in rhythm with the environment, and in service of Indigenous sovereignty.

### Presenters

Te Kahuratai Moko-Painting

## (Re)storying the Possum: Wānanga, Yarning, and Relational Sovereignty Across Country and Whenua

This kaupapa brings together Māori and Aboriginal communities in a shared journey of cultural reclamation, ceremony, and exchange through the possum. For Aboriginal peoples in South East Australia, walert or kooramook are more-than-human kin, deeply embedded in storying, law, and ancestral practice. For Māori, paihamu is a colonial arrival whose presence threatens our more-than-human kin and ecosystems. Yet through (re)storying, we reposition the possum as a relational being whose meaning shifts across Country and whenua. Our collaboration is guided by cross-Indigenous methodologies: Storying, a practice rooted in responsibility, reverence, and reciprocity. It upholds knowledge shared through time, guided by Elders and shaped by deep listening, trust, and accountability. Whakapapa, as a Kaupapa Māori methodology, affirms a relational system of being, knowing, and doing. Together, these methodologies enable a practice of restorying: a relational methodology that remembers, reclaims, and reimagines Indigenous futures through narrative sovereignty. In 2024, we held wānanga and ceremony to return possum pelts from Aotearoa to Aboriginal cloakmakers, restoring a practice long severed by colonisation. Our priority is to continue this exchange and deepen the cultural, ecological, and ceremonial relationships it activates. While legislative reform in both settler states is needed, it is not the centre. The strength of this work lies in Indigenous governance, cultural harvest, and the collectivisation of our Indigenous nations. This project seeks to support ongoing restoration, cloakmaking, and cross-Indigenous knowledge sharing. Restorying, for us, is a way to heal, reclaim, and move together as sovereign nations.

### Presenters

Te Taiawatea Moko-Painting, Kerri Clarke

## Social & Emotional Wellbeing - Indigenous Mental Health & Wellbeing

Social and Emotional Wellbeing (SEWB) is a holistic and culturally grounded framework that reflects the interconnectedness of mental, physical, cultural, and spiritual health for Aboriginal and Torres Strait Islander peoples. It acknowledges the enduring strength of culture and community, while also recognising the ongoing impacts of colonisation, intergenerational trauma, racism, and systemic disadvantage on mental health outcomes. Central to strengthening SEWB is suicide prevention that is culturally safe, community-led, and responsive to the unique needs of Aboriginal and Torres Strait Islander communities. This presentation explores how the SEWB framework informs the design and delivery of Indigenous-led suicide prevention training programs—safeYARN and I-ASIST. safeYARN is a culturally responsive workshop grounded in Indigenous ways of knowing, being, and doing. It empowers participants to recognise signs of distress, yarn safely about suicide, and connect community members to appropriate support. I-ASIST (Indigenous Applied Suicide Intervention Skills Training) builds on this by providing deeper, skills-based training for Indigenous trainers to deliver safe, impactful interventions across community, health, and frontline services. Through a strengths-based lens, this session highlights how these training programs build community capacity, equip the SEWB workforce, and promote healing through culturally meaningful practices. By embedding lived experience, cultural identity, and collective responsibility into suicide prevention, we aim to shift systems toward practices that honour Indigenous leadership and foster hope, connection, and life promotion.

### Presenters

Tegan Scheffe

## Nothing for Us, Without Us: Ninti One + ACER celebrate and amplify community strengths through First Nations partnership approaches

Within the evolving landscape of education, characterised by aspirational growth targets, a deepening commitment to equity, and an emerging call for greater clarity and certainty, there exists a profound opportunity for First Nations-co-led, strengths-based, and relationally-centred approaches that honour Indigenous ways of working across national education initiatives (Armstrong et al., 2012; Williams & Bamblett, 2017; Fogarty et al., 2018; Yunkaporta & Shillingsworth, 2020; Davey et al., 2023; Jacob Prehn, 2025). Drawing on lived case studies across national education initiatives being undertaken by Ninti One in partnership with the Australian Council for Educational Research (ACER), this session respectfully highlights the processes and frameworks that these partnerships employ to embed First Nations perspectives, co-create equity alongside First Nations communities, and implement culturally grounded policy, evaluation, and assessment processes that celebrate and amplify community strengths. This exploration encompasses several key elements: the Ninti One Aboriginal Community Researcher network model, thoughtfully developed to support and nurture local workforce capacity; the "Respect, Connect, Reflect, Direct" framework developed by First Nations scholars Yunkaporta and Shillingsworth (2020) that guides respectful engagement approaches; and the strengths-based models employed to qualitatively describe growth through the thoughtful integration of evidence-based quantitative data approaches. Together, these elements demonstrate a respectful contemporary partnership framework that is evidence-driven whilst honouring rigorous First Nations participatory evaluation processes (AIATSIS, 2020; Dudgeon et al., 2020; NHMRC, 2018). This framework advances the foundational principle of "Nothing for us, without us" (Calma, 2006) as an essential foundation for First Nations-co-led innovation, research, and evaluation practices.

### Presenters

Todd Nelson, Rachel Felgate

## Beyond the Waters: Indigenous led– resilience in the aftermath of the 2022-2025 northern NSW floods

This research critically examines the intersection of flooding and social inequality faced by Indigenous communities in Northern New South Wales, between 2022 and 2025. Employing a mixed-methods approach, it explores how systemic disadvantage, colonial legacies, and governance failures exacerbate Indigenous vulnerability during and after extreme flood events. The focus is on communities such as Cabbage Tree Island and Lismore, highlighting lived experiences of displacement, cultural loss, and the neglect of Indigenous concerns within policy frameworks. Key objectives of the study include identifying gaps in current disaster governance, evaluating the effectiveness of Indigenous-led recovery efforts, and contributing to the development of culturally safe, community-driven disaster resilience models. Indigenous methodologies are integral, centring community voices and cultural knowledge to reframe disaster response as a site of both harm and potential transformation. Expected outcomes include policy recommendations for inclusive disaster governance, frameworks for Indigenous-led resilience, and scholarly contributions to the field of Indigenous disaster risk reduction and management.

### Presenters

Wade Charles

## Navigating layered identities: Co-creating knowledge with Māori and Tongan whānau in Aotearoa

As the number of Māori and Pacific families with multi-ethnic whakapapa grows, so too does the need to understand how identity, wellbeing, and belonging are nurtured in diverse whānau contexts. This research draws on wānanga with Māori-Tongan families in Ōtepoti Dunedin and Kirikiriroa Hamilton, exploring how parents and caregivers actively shape their children's cultural identity across geographic, linguistic, and social boundaries. Grounded in kaupapa Māori and talanoa methodologies, the study centres the voices of whānau as experts in navigating layered identities. While parents expressed pride in raising bicultural and multi-ethnic tamariki, they also identified key challenges: distance from extended whānau and marae or church-based support, limited access to language revitalisation initiatives, and societal stereotypes that reduce or essentialise what it means to be Māori and/or Pacific. These experiences echo broader findings that cultural disconnection is linked to lower wellbeing and identity confusion (Manuela & Sibley, 2015; Te Huia, 2015), while strong cultural identity and language are protective and empowering (MacGibbon et al., 2021; Hirini et al., 2018). Despite these barriers, parents described innovative and relational strategies to foster belonging, from intergenerational storytelling and shared karakia to navigating two (or more) cultural frameworks at once. This presentation highlights how whānau are not just adapting, but actively co-constructing futures of cultural strength and resilience. These insights offer valuable contributions to Indigenous-led education, policy, and wellbeing initiatives across Aotearoa.

### Presenters

Wahineata Smith, Arianna Waller, Erana Severne