

Paper presented at the British Educational Research Association Annual Conference,
University of Warwick, 1-4 September 2010

Critical Narrative Inquiry: Respecting Australian Indigenous Knowledge in the Regular Classroom

Neil Hooley
Victoria University
Melbourne Australia

Contact:

Dr N Hooley
School of Education
Victoria University
PO Box 14428
Melbourne Australia 8001

T. 61 3 9919 4407

F. 61 3 9919 4646

Neil.Hooley@vu.edu.au

Critical Narrative Inquiry: Respecting Australian Indigenous Knowledge in the Regular Classroom

Neil Hooley
Victoria University

Critical consciousness is brought about not through an intellectual effort alone, but through praxis – through the authentic union of action and reflection. Such reflective action cannot be denied to the people (Paulo Freire, 1972, p. 78).

Abstract

Indigenous peoples from around the world generally recommend that schooling for their children should be based on community concerns including history and culture, emphasise learning from the land and protection of the environment, respect the knowledge and role of Elders and enable language development. Research described in this paper has been designed to pursue this direction through the establishment of narrative as research and narrative as school curriculum based on the central idea of narrative inquiry (Beattie, 2000; Clandinin, 2006; Clandinin & Connelly, 2000; Hooley & Ryan, 2007; Phillion, He & Connelly, 2005). Using this approach, students are encouraged to see their schooling as a continuing aspect of their life narrative and construct portfolios of work that involve cycles of looking backwards and forwards, looking inwards and outwards and looking above and below. Exemplars of Indigenous knowledge can then be identified and mapped onto the regular school curriculum. The research is currently investigating the development of critical narrative inquiry as a methodology based on the participation of researchers in a range of activities. In this way, learning occurs within a collaborative and cultural context of respect and recognition which does not seek to impose the views of a dominant and alienating white society.

Colonialism lingers on

Australian primary and secondary schools continue to explore with varying degrees of success how to best meet the learning needs of Indigenous children. In urban, regional and remote locations involving Indigenous peoples, teachers work within a complex environment that includes language, cultural, educational and social priorities. As in 'fourth world' nations elsewhere (dispossessed Indigenous peoples within first or second world countries), diverse problems exist in Australia involving poverty, unemployment, health, housing and education. The aspirations of the local Indigenous community must be respected and enacted while at the same time the formal requirements of government must be considered. This paper describes an attempt at constructing a narrative research methodology that immerses researchers in social and educational practice so that they as well as all participants must reflect upon their own experience and by so doing confront their own prejudice regarding world view, knowledge and regulation. Researching with Indigenous communities is not neutral but must confront questions of cognitive, aesthetic and moral intent and ask 'what is good, how should we live and act?' The research described is continuing and suggests how narrative inquiry can benefit Indigenous and non-Indigenous children alike in all schools.

Narrative inquiry as a broad curriculum construct has been adopted by the study as being an appropriate knowledge and learning framework for Indigenous children in primary and secondary schools (Hooley, 2009, 2007). The research seeks to explore the concept of critical pedagogy (Kincheloe, 2008) as the basis of a new approach called critical narrative inquiry to enable a broader research context of social and political generative themes that influence Indigenous education. Consequently, the work that is reported here has been initiated by the following research questions:

1. How can narrative inquiry support the incorporation of Indigenous knowledge and ways of knowing across the curriculum in schools?
2. How can critical narrative inquiry be theorised and adopted by teachers as a means of researching their own classrooms in general and in relation to the incorporation of Australian Indigenous knowledge and ways of knowing?

Under this narrative arrangement, students design projects that relate closely to an issue of community interest such as the natural environment or important events that have occurred. Documentary evidence is collected that could include newspaper articles, photographs and personal accounts from family members. In sharing and discussing this material, students become involved in considering their past and how this relates to their present. By scaffolding this discussion, teachers assist students in considering their personal viewpoints, how this might differ from the views of others and what is required to substantiate their ideas. Finally, a new program or cycle of investigation is planned and implemented to gather a new range of evidence to support the development of ideas that have sprung from the initial consideration.

The notion of narrative inquiry having a critical perspective is being investigated to provide a systematic process whereby researchers consider all ideological and structural factors that contribute to racism and discrimination in education. Critical narrative inquiry as being developed here requires that exemplars of Indigenous knowledge (and other knowledge as necessary) enable students, teachers and members of community groups to take action on new projects in continuing cycles of social practice. In this way, practitioners can reach democratic consensus on the significance of the outcomes of inquiry (Dewey, 1966) and reconstruct their personal understandings and consciousness accordingly.

Narrative as experience and paradigm

In discussing what is characterised as the 'narrative turn' in research, Butler-Kisber (2010) outlines an increasing dissatisfaction with reality being seen as purely dominated by 'scientific' law and facts. She notes that 'Researchers demanded that the human element in their work warranted recognition' (p. 64), a tension that extends throughout the development of modern science. Within the broad parameters of qualitative research, the various approaches to narrative are appreciated as providing more detail of complex human situations and of the fine distinctions that can be made between situational factors. For Indigenous and non-Indigenous researchers, narrative methodologies enable community narratives to be built and recorded over time so that respect for local knowledge and culture can be emphasised. The dominance of the non-Indigenous society can therefore be resisted as researchers work together on important issues and problems of mutual concern. In the Australian Indigenous world, thinking is not linear but is more associative of the ideas, patterns and songlines that

distinguish particular country. Indigenous peoples are enveloped within a web of understandings that concentrates on sustainability rather than change. It is the obligation of the members of each Indigenous community to decide how they will live both in relation to their own philosophy and the dominant society.

Narrative as experience and research methodology can sometimes be confused with story telling. For the purposes of the work reported here, narrative in schools can involve story telling, but provides a definite structure within which meaning is pursued. We then have the additional feature of Indigenous story telling and how this is respected within research and within a school curriculum. Kovach (2009, p. 94) for example describes the essence of story for Indigenous methodology as; 'Stories remind us of who we are and of our belonging. Stories hold within them knowledges while simultaneously signifying relationships.' Non-Indigenous stories have this function as well whether they are known adult stories and poems or childrens' fiction in schools. They connect with our community and culture and are passed on from generation to generation as important constructs of our identity. Those stories that are based on an agreed set of circumstances but which allow for the creative use of words in going beyond are also seen as providing insight into events and social change. It remains difficult however for Indigenous story to be seen in this light despite its concept, structure and imagination. This is interesting, given the emphasis that non-Indigenous research places on interview, surveys, creative writing, poetry, singing and painting when trying to understand the human condition.

Taking narrative methodology as a systematic study of experience made public, the research has developed a three dimensional approach to school curriculum for Indigenous children. Students develop a sense of continuity as they reflect on what has gone before and what might happen in the future. They look inwards to themselves to consider their personal thoughts and then outwards to the ideas of others. They look to the sky for the culture and tradition of their community and to the Earth for connections with the landscape. This is a process of clarifying one's identity or Indigeneity (Brown & Sant, 1999), engaging a personal viewpoint and developing proposals for the change and improvement of learning. From a philosophical and epistemological viewpoint, humans are considered to live storied lives that are told and retold throughout a life narrative. Schools need to ensure that students are able to draw upon their experience from both an empirical and narrative perspective and to move within and across experience and cultures so that a comprehensive network of understandings can be applied to problems and situations.

The narrative approach enables 'two-way inquiry learning' (Hooley, 2009, 2002) to occur so that those experiences that are found in the cultural toolbox of learners can be brought to bear when required and can form the basis for new learning as they come into contact with different experience and cultures. This is a dynamic rather than static view of culture, one that strengthens and changes as new experiences take place. Knowledge that is seen as predetermined for transmission will tend to inhibit a reconciliation of learning across cultures making progress disguised if not distorted. The research must not impose a non-Indigenous viewpoint of knowledge and learning and therefore works within a broad ideological and epistemological framework of bricolage (Kincheloe, 2008). This approach involves researchers using a variety of data gathering techniques as appropriate and encourages participants to use their own interpretations of data in discussion. Indigenous philosophy is supported when

knowledge is seen to emerge from social practice over time and is understood as being uncertain and contested at particular points in time.

A comprehensive theoretical structure is required to locate Indigenous education within the recognised literature and to provide a means for practitioners to connect their practice with the major problems that must be resolved. Ontological issues are concerned with the public good and how significance for the majority can be achieved. Epistemological issues provide philosophical links with how we know and how to engage challenging ideas. Critical issues ensure that generative themes related to the socio-economic basis of oppression are analysed and combated. This approach to learning through critical narrative inquiry is applicable for all students, whether Indigenous or non-Indigenous. In a significant discussion, Attwood (2005, p. 182) raises questions about the nature of oral history regarding European settlement in Australia and how the lack of written documentary evidence can often be used to discredit Indigenous accounts. Attwood suggests that European historians need to have a much better understanding of how Indigenous peoples come to agreement on their own knowledge and history and 'whether new forms of historical narrative are required in order to represent these.' Identical considerations apply in school. There is a serious question of course as to how Indigenous (and other) peoples ensure that their stories are accurate and consistent over long periods of time (Clendinnen, 2006). Sveiby and Skuthorpe (2006, p. 55) contend that 'a story was always linked to learning tracks, parts of the land itself and often also to animals, none of which changed fast. In some cases, the story was also accompanied by an illustration, a piece of rock art, or a carved tree.' In a similar vein to European society significant ideas are also supported by song and dance that evokes individual and collective memories.

An outcome for narrative curriculum might therefore be the construction of new exemplars, new narratives, or indeed counter narratives (Clandinin, 2005), that enable exemplars of knowledge to be negotiated. Proposed by Kuhn (1970) in his exploration of the philosophy of science, an exemplar of knowledge can be thought of as an expression of ideas, principles, practices, understandings and agreements that enable a particular community to interact and coalesce. Exemplars exist for farmers and athletes, engineers and entertainers, teachers and truck drivers. They are formal and informal and evolve over time as conditions alter. They can be written down, or exist via ceremony, stories and artistic form as communities exchange views and experience.

Building critical narrative inquiry

From our narrative experience and writing thus far, we could put forward that the notion of 'personal and community experience' is one idea that 'resonates' across narratives and discussions with critical friends. In the first instance, this analysis relies on professional judgement that is then investigated for credibility in further cycles of professional practice. Systematic narrative inquiry like other approaches to educational research such as action research is best undertaken over extended periods of time, so that the insights and resonances that emerge can be investigated in depth for their trustworthiness and applicability to community interest. How can this process be structured?

In the first instance, it is possible to summarise the key features of narrative inquiry that is directed at constructing meaning and transforming society as shown in Table 1:

Table 1. Narrative as phenomenon and method

Narrative as phenomenon	Narrative as method
<p>Narrative as phenomenon (curriculum or incident) has the following features:</p> <ol style="list-style-type: none"> 1. Personal and community knowledge is capable of being produced. 2. Insights and resonances that form the basis of new understandings. 3. Exemplars of practice that enable new understandings to be investigated. 4. Ongoing construction of narrative and counter narrative. 	<p>Narrative as method (process or research) has the following features:</p> <ol style="list-style-type: none"> 1. Systematic, long-term processes of inquiry. 2. Personal, community and broader knowledge is capable of being produced. 3. A process of integrated, practice-based theorising. 4. Insights and resonances that form the basis of new investigations. 5. Exemplars of practice that structure the investigation of new understandings. 6. Ongoing construction of narrative and counter narrative.

It is now suggested that a central feature of this approach to reflective practice, that is an approach that includes generalised theoretical ideas to inform the ongoing investigation of practice, is the notion of exemplar. The work of the philosopher Thomas Kuhn has been referred to earlier in the study and given the connections that the narratives have exposed between my social and professional lives and science, the concept of exemplar as defined by Kuhn, is most apt. Writing some years after his ground-breaking work on the history of science and the development of scientific paradigms, Kuhn sought to introduce new terms such as ‘disciplinary matrix’ to more fully describe a paradigm as the assumptions, theories and practices that are shared between the members of a scientific community and which guide their inquiry. He also used the idea of ‘exemplar’ (Kuhn 1970, p. 187) to provide added detail:

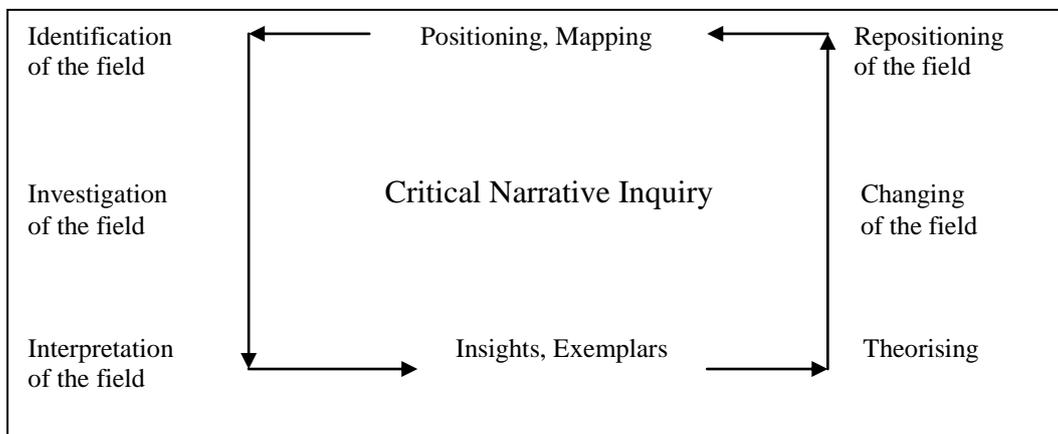
By it I mean, initially, the concrete problem solutions that students encounter from the start of their scientific education, whether in laboratories, on examinations, or at the ends of chapters in scientific texts ... [and] at least some of the technical problem-solutions found in the periodic literature that scientists encounter during their post-educational research careers and also show them by example how their job is to be done. More than other sorts of components of the disciplinary matrix, differences between sets of exemplars provide the community fine-structure of science.

In quoting this passage, Mishler (1990, p. 422) goes on to discuss how Kuhn saw ‘knowledge embedded in shared exemplars’ as a ‘mode of knowing’ and pointed out that such ‘working knowledge’ is acquired no less easily than ‘playing the violin, or blowing glass, or throwing pots.’ I am adapting the idea of the exemplar in this chapter as a way of incorporating the essential knowledge, criteria and guidelines that constitute a particular field of endeavour, enabling both lesser and more experienced practitioners to work within, describe, communicate and reflect upon that field. It is a particularly useful notion for inquiry-based, interpretive research where the outcomes are intended to encourage a deeper understanding of meaning and to provide new

avenues for further study of that meaning. In education, the putting forward of a series of exemplars over time could help clarify the theoretical ideas that need to be confronted within any particular issue and most importantly, would illustrate the significance of ‘working knowledge’ as the key way of dealing with such theoretical schema. The exemplars do not dominate, but guide exploration of solutions to dilemmas so that the theoretical becomes practical. The overall model of knowledge and curriculum proposed here is itself a more general exemplar that contains shared embedded knowledge and which enables continuing investigation of research questions.

Our discussion so far demonstrates the potential for narrative as curriculum and narrative as research. Figure 2 below shows this beginning conceptualisation in more theoretical terms. To qualify as a Kuhnian exemplar, a diagram of this type would need to establish a working procedure such that ‘Acquiring an arsenal of exemplars, just as much as learning symbolic generalisations, is integral to the process by which a student gains access to the cognitive achievements of his disciplinary group. Without exemplars he would never learn much of what the group knows about such fundamental concepts as force and field, element and compound, or nucleus and cell.’ (Kuhn 1977, p. 307). How does this diagram help us move towards a more profound participation with the general ‘cognitive achievements’ resident within the field of education and enable an investigation of specific achievements, ideas and practices within a problem under consideration? The main features of the model need to be discussed in turn to pursue this question.

Figure 2. Representation of critical research process



As shown, the model highlights the field of investigation as distinct from the specific items under scrutiny. Immediately, this places attention on contextual factors and a broader view rather than more narrow technical detail. The field of course is made up of a multitude of connected items all of which exist in relation to each other. While it is necessary to provide vaccine for a child’s illness, it is equally important to ask why the child became sick in the first place. Working through the steps of identification, investigation and interpretation allows insights and exemplars (see later and Chapter 9) to be developed, a process that leads to a generalising and theorising of the issues involved in searching for improvement. What is often ignored in formal research is that this process also involves a changing of the researchers and actors involved as they alter their personal experience and construct new narratives of understanding. As

actors change the field in which the issue is located also changes and thereby opens up new possibilities. As the world expressed its revulsion of the Vietnam War and recast its understanding of cause and effect, the war itself began to change as new policies responded to criticism and opposition. We see the same process occurring today in relation to fighting in Iraq and Afghanistan and this relation to other events as they occur worldwide, our understanding of terrorism for example. Such a process generates new relationships and new positioning of events and participants as history marches forward. Tension between progressive and conservative approaches to literacy and numeracy are characterised in the same way and while difficult, provide new avenues for action as issues, fields and antagonists contend. A summary of the main questions that have arisen from the narratives of this book and the barriers and options that exist is shown in Table 2 below.

As we have been primarily concerned with public education, Table 2 details educational issues but the general approach can be used for family matters and various communities of practice as well. For working class and Indigenous peoples, the striking feature of the table indicates the source of antagonism and where proposals for change need to be directed. In every line of activity, the main barrier to progress is entrenched conventions that are based on a trenchant conservative view of the world. There is always resistance to change from those who occupy positions of privilege and power but conservative ideology embracing political and economic constituencies have almost entirely dominated the 1980-2010 period. Even slightly progressive policies have difficulty in finding support and possible areas of change usually focus on the worst excesses of regulation and administration rather than attacking the essential elements of conservative world view. Demanding that the troops be brought home is a progressive step but does not expose the very nature of war itself. Raising criticism of a particular approach to testing does not raise awareness of the ideology of testing itself.

Table 2. Data arising from narrative inquiry.

Current Narrative Construction	Barriers to Progress	Options for Narrative Reconstruction
Individuals	Dominance of conservative paradigm	Introduction of new programs to improve outcomes.
Organisations	Conservative policy un-theorised, un-critiqued.	Amendments to policy to open up avenues of discussion.
Schools	Traditional organisation of knowledge, content and approaches to pedagogy.	Challenge trustworthiness of procedures and programs.
Teacher Education	Generally programs of separated disciplinary and educational studies, university directed.	Proposals to integrate across subjects to meet student learning need.
Research	Conservative approaches to knowledge production in both quantitative and qualitative methods.	Contribution to the field through development of systematic narrative inquiry as qualitative methodology.
Writing	Limited publication avenues that support progressive, radical and critical viewpoints.	Persist in being creative, exploring outlets and making contact with decision-makers.

Developing a chart such as Table 2 enables a preliminary consideration of options for ongoing action, or the reconstruction of current narratives. This is a crucial first step in critical narrative inquiry as it lays the basis of moving beyond what is and generates proposals for an improved social existence. Again, what obviously and instantly appears from the chart are proposals that unite practitioners in changing the conditions under which they live and work for mutual benefit. A conservative view will attempt to keep current procedures the same, or perhaps accept that some adjustment may be necessary. For example, if many children are not doing well on a particular subject test, it may be suggested that some type of ability grouping may be required, or that teachers need more professional learning to teach that subject or topic more efficiently. It cannot be contemplated that direct instruction could be deficient, but rather direct instruction must be implemented better. The distinction between the conservative and progressive viewpoint could not be clearer. The conservative view always attempts to narrow the discourse on the assumption that present conditions are preferred. The progressive view always attempts to broaden discussion to take into account contextual factors and to think widely about possible strategies for reform.

In our process of critical narrative inquiry and learning, the next step is to identify key insights that emerge from experience and reflection. An insight can be defined as an emerging understanding that relates directly to practice and which can form the basis of revised practice. Insights are therefore primarily action oriented. A range of draft key insights arising from our narratives of educational experience are shown in Table 3 below.

Table 3. Key insights arising from narrative inquiry

Current Narrative Construction	Key Insights
Individuals	Challenge experience from basis of clear analysis and resolving problems. Seek allies wherever possible.
Organisations	Review policy and practice to improve outcomes. Critique political appropriateness of policy and practice regarding political influence of organisation. Seek allies across the organisation.
Schools	Schools are inherently conservative and top-down. Identify problems and suggest practical ways of making progress. Seek teacher, student, administrative and parent allies.
Teacher Education	Universities are inherently conservative, hierarchical and status-driven. Enact means of resolving problems with realistic proposals that link across viewpoints. Seek academic, student, management allies.
Research	Research is high-esteem and usually dominated by funding opportunities and procedures. Connect with current debate for design of projects. Seek national, international partners for support and projects.
Writing	Network with range of publication outlets to create opportunities. Seek national and international contacts.

Table 3 demonstrates the difficulty of separating practice from theory and how a focus on insight as practice will inevitably involve the process of theorising. This outcome is not surprising if we consider that humans are constantly thinking about how best to proceed, but it may be astounding for some who hold more conservative ideas about ordinary people. One of the main problems in schools (and universities) could be that little genuine opportunity is provided for all students to theorise their practice as the centre-point of their learning. The insights of Table 3 are a mixture of general comment that has been immediately identified and some practical planning for ongoing action. It is significant that allies are seen as being a vital factor for progress although this will necessitate different, difficult and time consuming strategies within each area of activity.

We are now in a position to formally theorise our understandings to this stage of the narrative process. Table 4 below shows draft statements that are based on the key insights and which attempt to generalise for broad application. For the purposes of research, the statements can be considered as knowledge statements although they will be further refined in further cycles as narrative construction and reconstruction continues over time. The statements generate knowledge exemplars that will determine whether or not the process has a critical edge or not.

Table 4. Development of exemplars for further application

Theorising from Key Insights	Preliminary Exemplar Formation
That current educational problems are often not clearly described, analysed and theorised from progressive viewpoint.	Development of critical narrative inquiry framework for application to existing problems by practitioners.
That a suite of realistic projects to meet current educational problems must arise from progressive perspective.	Development of project briefs that link current problems to proposals and critical perspectives.
That opportunities to implement change programs must be grounded in current experience.	Development of scoping documents that describe current situations and detail barriers to progress.
That supporters, allies and partners are crucial elements of any change process.	Development of prospectus for discussion with potential supporters, allies and partners.
That progress, outcomes and evidence of change programs must be documented and communicated to all potential stakeholders.	Development of interactive networking procedures to enable participation of all stakeholders.

The model proposes that the central components of knowledge and learning are practice and discourse, that is that personal practice is a central aspect of knowledge production. The notion of ‘the personal’ is significant in that it is often not found in formal educational programs and if incorporated, provides a link across Indigenous and non-Indigenous learning.

Mapping a tentative present: Indigeneity as discourse

Findings to date involve an emerging methodology (critical narrative inquiry as research) and emerging constructs of knowledge generation for Indigenous children in

schools (critical narrative inquiry as curriculum). Participation in critical narrative learning should benefit both students and teachers. Beattie (2001, p. 123) comments that 'Through their efforts to create classroom and school communities where students learn to become full participants, these teachers continually develop their own abilities to rescript and enact new narratives of student-teacher relationships, of teacher-teacher relationships and of classroom-school and community relations.' If teaching is seen to be one-way knowledge transfer, then it is difficult to see how new ideas can connect with the current understandings of students and how pathways to learning can be constructed. Rather, a mutual approach to narrative inquiry is required enabling teachers and students to investigate and reflect on their personal narratives and stories so that learning is grounded in a legitimate community of practice. Artefacts, exemplars and portfolios enable learning to be demonstrated and discussed and provide the basis for new narratives, or new learning, to be built.

The development of insights and the construction of knowledge exemplars from social practice as a practical outcome of critical narrative inquiry enables Indigenous children to give respect to local communities and to local history and culture as the basis of meaning. This does not deny or exclude important knowledge that is recognised by the European school and society, nor indeed the role of the teacher, but it provides the necessary framework for a truly inclusive approach to learning. Good teaching is inclusive and respectful of cultural concerns. If human knowledge is universal but emerges from the experience of local communities in the first instance then good schools and quality teaching need to be able to connect the local and cultural with the general and abstract.

Further investigation is required of 'critical' narrative inquiry in relation to an Indigenous world view. If we take the notion of 'critical consciousness' as outlined by Freire, then it is associated with oppressed peoples taking action to reconstruct their world and by so doing, to reconstruct their understanding, to create a new relationship of power between themselves and dominate elites. The process of critical narrative inquiry as raised here does depend on Indigenous and non-Indigenous peoples living and working together in different social environments for a mutual outcome. That is, to reform social life so that a more just and dignified existence is possible for all citizens. Critical narrative inquiry means that Indigenous and non-Indigenous friends and allies must each live in two worlds by riding two horses at once and be capable of building respect for the other so that a new future is built for all. For some Indigenous communities there may be cultural and philosophical differences that make such a process impossible. To enable discussion on this point, it may be appropriate to consider an arrangement such as 'Indigeneity as Democratic Public Sphere' to allow discussion to commence. There are three main themes that have to be confronted to enable this to occur. The social construction of the global concept of Indigeneity, an Indigenous world view involving similar broad areas to a non-Indigenous world view involving issues such as creation stories, land and environment, morality and values, truth and knowledge, culture and law the characteristics of public spheres where the democratic scope and opportunity for consideration of the above issues has a set of agreed features such as democratic communication, voluntary participation arising in association with social networks. Finally, framing discourses so that communication proceeds from experience within discourses such as the moral and democratic discourse, the epistemological and ontological discourse, the narrative and scientific discourse and the Indigenous and non-Indigenous discourse.

Looked at in this way, the complexity of attempting to move forward in mainstream education so that the above matters are recognised and inform consideration of curriculum, teaching and learning across cultures, is very daunting. It may be that different public spheres are required for different purposes and at different times, but if it is impossible to construct a unifying public sphere, then democratic, anti-racist humanity has a very limited future.

References

- Attwood, B. 2005. *Telling The Truth About Aboriginal History*, Allen & Unwin, Australia.
- Beattie, M. 2000. Narratives of Professional Learning: Becoming a Teacher and Learning to Teach, *Journal of Educational Inquiry*, vol. 1, no. 2, pp. 1-23.
- Beattie, M. 2001. *The art of learning to teach: Pre-service teacher narratives*, Merrill Prentice Hall, New Jersey and Ohio.
- Brown, J. N. & Sant, P. M. (Eds) 1999. *Indigeneity: Construction and Re/Presentation*, Nova Science Publishers Inc, New York.
- Butler-Kisber, L. 2010. *Qualitative Inquiry: Thematic, Narrative and Arts-Informed Perspectives*, SAGE, London.
- Clandinin, D. J. 2005. Lives in School: The Interwoven Lives of Children and Teachers, paper presented at the Biennial Conference of the Australian Curriculum Studies Association, Queensland, September.
- Clandinin, D. J. 2006. Narrative Inquiry: A Methodology for Studying Lived Experience, *Research Studies in Music Education*, vol. 27, no. 44, accessed at <http://rsm.sagepub.com> June 2009.
- Clandinin, D. J. & Connelly, F. M. 2000. *Narrative Inquiry: Experience and story in narrative research*, Jossey-Bass Publishers, San Francisco.
- Clendinnen, I. 2006. The History Question: Who Owns the Past? *Quarterly Essay*, Black Inc, Melbourne.
- Dewey, J. 1966. *Democracy and Education*, Collier and Macmillan.
- Freire, P. 1972. *Cultural Action For Freedom*, Penguin Books, England.
- Hooley, N. 2002. *Two-way enquiry learning: Exploring the interface between Indigenous and non-Indigenous knowing*, Victoria University, Melbourne.
- Hooley, N. 2007. Recognising The Power of Story: Narrative Prospects for Democratic Practitioner Research, paper presented at the Annual Conference of the British Educational Research Association, September.
- Hooley, N. 2009. *Narrative Life: Democratic Curriculum and Indigenous Learning*, Springer, Dordrecht.
- Hooley, N & Ryan, M. 2007. Community Knowledge in Formation: Narrative Learning for Indigenous Children, paper presented at the Annual conference of the American Educational Research Association, New York, March.
- Kincheloe, J. L. 2008. *Critical Pedagogy Primer 2nd Edition*, Peter Lang, New York.
- Kovach, M. 2009. *Indigenous Methodologies: Characteristics, Conversations and Contexts*, University of Toronto Press, Toronto.
- Kuhn, T. 1970. *The structure of scientific revolutions 2nd edition*, University of Chicago Press, Chicago.
- Kuhn, T. S. 1977. *The Essential Tension: Selected Studies in Scientific Tradition and Change*, The University of Chicago Press, Chicago.

- Mishler, E. G. 1990. Validation in Inquiry-Guided Research: The role of Exemplars in Narrative Studies, *Harvard Educational Review*, Vol. 60, No. 4., pp. 415-440.
- Phillion, J., He, M. F. & Connelly, F. M. 2005. *Narrative & Experience in Multicultural Education*, SAGE Publications, California.
- Sveiby, K-E. & Skuthorpe, T. 2006. *Treading Lightly: The hidden wisdom of the world's oldest people*, Allen & Unwin, Australia.

This document was added to the Education-line collection on 3 March 2011

Indigenous knowledge in Australia, including relatedness, Country, circular learning, stories, and spirituality. She then shows how these principles represent a theory for Indigenous practice. A Theory for Indigenous Australian Health and Human Service Work offers a deep insight into Indigenous Australian ways of working with people, in the context of a decolonisation framework. It is an invaluable resource for both Indigenous and non-Indigenous people. Accessible and culturally safe health services are critical in reducing health inequalities for First Nations' people because of the burden of ill-health they experience. Cultural safety in this context refers to approaches that strengthen and respectfully engage Aboriginal and Torres Strait Islander cultures in mainstream services.

1. How can narrative inquiry support the incorporation of Indigenous knowledge and ways of knowing across the curriculum in schools?
2. How can critical narrative inquiry be theorised and adopted by teachers as a means of researching their own classrooms in general and in relation to the incorporation of Australian Indigenous knowledge and ways of knowing?

Under this narrative arrangement, students design projects that relate closely to an issue of community interest such as the natural environment or important events that have occurred. In the Australian Indigenous world, thinking is not linear but is more associative of the ideas, patterns and songlines that distinguish particular country. In general, Indigenous knowledge-keepers and traditional elders are afforded considerable respect in their home communities; in the academy, however, they have not yet gained the same degree of status afforded to scientific knowledge-keepers.

Traditional Ecological Knowledge Traditional ecological knowledge (also called traditional aboriginal knowledge) can be defined as practical applied Indigenous knowledge of the natural world. This is more than a mere collection of primitive survival tactics; it is a system of awareness that offers both moral guidelines and practical advice. In the midst of rapidly-changing work environments that are driven by innovation, workers in Australia are expected to continually adapt and keep up with new information and practices. Workers within the teaching profession are no different. Teaching is a profession that is beset by changes due to a constant re-conceptualisation and restructuring of education, based oft times on political whim or positioning, placing demands on teachers and teacher educators to develop new knowledge and skills in being responsive to such expectations. classrooms and differentiating workload for individual students. There are two specific standards that stand out to me in the Aboriginal Education Policy. These include; Standard. [1.1.3] "The department is committed to increasing knowledge and understanding of the histories, cultures and experiences of Aboriginal and Torres Strait Islander people as the First Peoples of Australia" (NSW Department of Education, 2018). This incorporates Indigenous Australians to share knowledge about culture and heritage through the frameworks of; "Story Telling, the Deconstruct/Reconstruct of holistic knowledge, Non-Linear learning, Land-Links, Community Links, Non-Verbal learning, Learning Maps and. Symbols/Imagery."