



*We bin here long  
time before them ...  
mob. (Lingiari 1968).*

*Respect for non-  
Western traditions is  
exceedingly difficult to  
achieve. (Deloria 1995)*

Creating capacity for training Indigenous graduate researchers



Ngugi wa Thiong'o (Thiong'o 1986) goes further to explain the power of imperialism in his book "Decolonizing the Mind: The politics of language in African Literature".

But the biggest weapon wielded and actually daily unleashed by imperialism against collective defiance is the cultural bomb. The effect of the cultural bomb is to annihilate a people's belief in their names, in their languages, in their environment, in their heritage of struggle, in their unity, in their capacities and ultimately in themselves. It makes them see their past as one wasteland of non-achievement and it makes them want to distance themselves from that wasteland (p. 3).





It is not for ever but just for right now. We are enough.

Hope and laughter, strength and resilience.

Pride – never encouraged in our culture, our families, our ancestors our knowledge systems


In knowing the land and the sky and the stars and the waterways in beautiful intimate detail.

In knowing how to go slow and be silent.

Pride in our culture and ourselves.





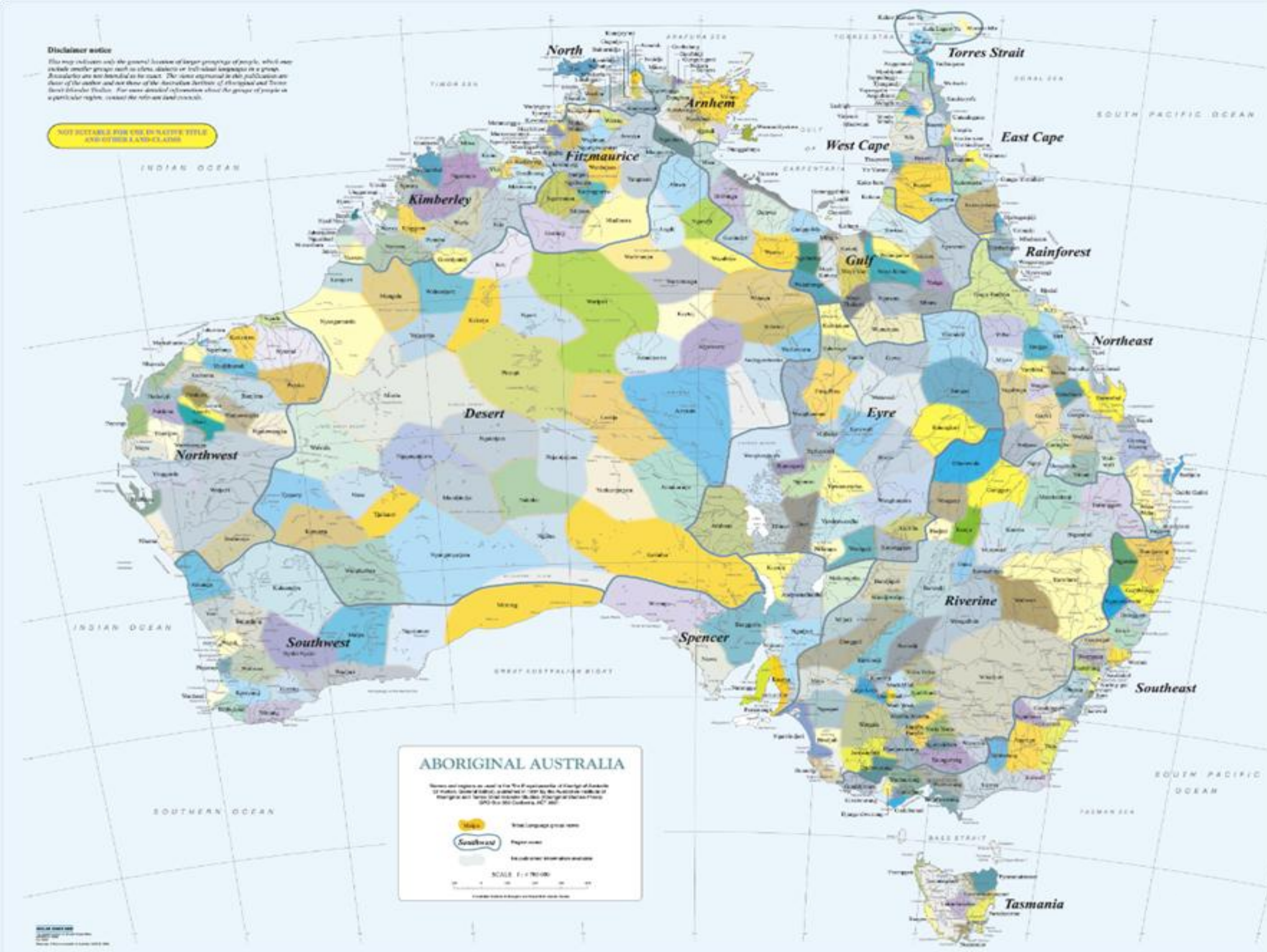


We never forget that we exist within deep knowledge systems that are alive and vibrant and breathing life into our practice, we (all) are blessed to have real eldership in our lives. We abide by and listen to and are guided by Elders both living and ancestors. We (all) stand as resistance to negative racist narratives through our strength, and pride, in our excellence, and as practitioners of good and old practices.



This map, this is the real-world context, existing before the colonizing process which declared there was no sovereignty on this land.

Critical race theory,  
intersectionality, and  
Indigenous Knowledge  
practices underpin  
culturally safe and  
accountable  
supervision







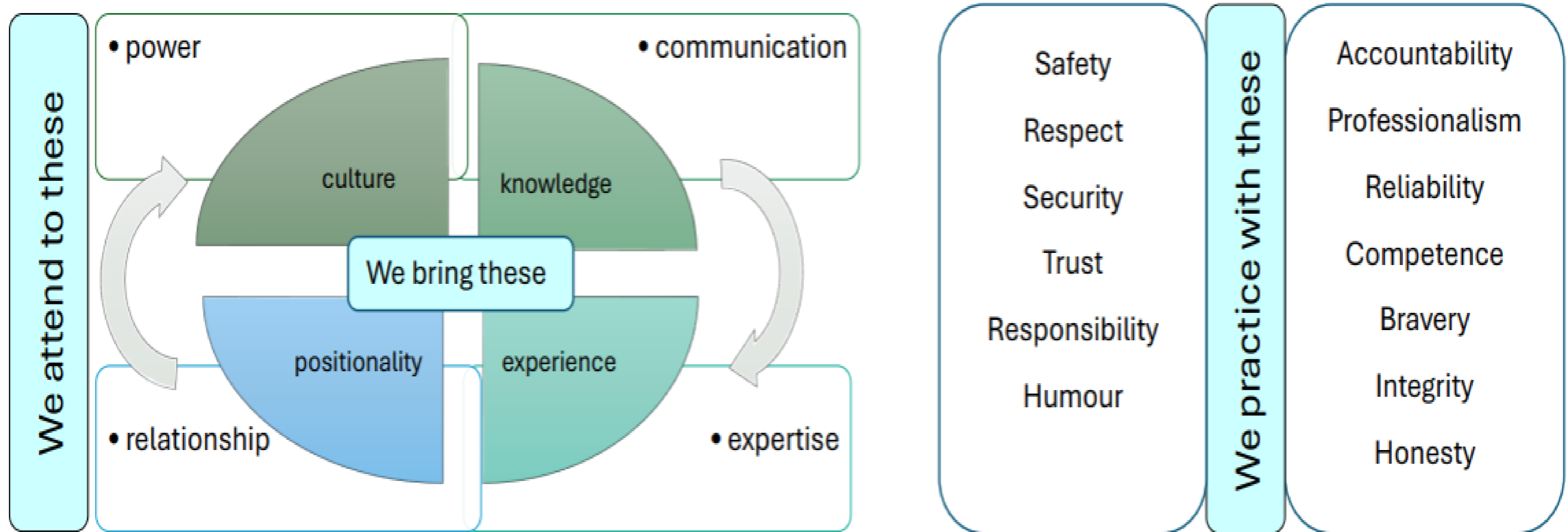
**Why?**

**Our candidate's  
successes are  
realized in relational  
practice – we attend  
to nuances and  
power shifts**





# Supervision is a relational practice



Who is the expert? Who has lived experience of research issue, carries responsibility to culture and community that underpins the disciplinary?



This resistance to  
epistemicide exists





Within the security of our culture go out and glean knowledges from the world but never forget who you are and where you come from. We are sovereign people of this country please remember that always – you are not a second class citizen.

That does not mean that we get up and be carbon copies of the second culture – the white mans culture, we have been made to feel that we have to become like the white man to achieve anything.

We have a culture that spans for thousands of years, and it is so inclusive that we do not have homes for children that are orphans because mothers are many and we do not have homes for old people that are discarded because they are incorporated always within the clan group. So knowing all this which are still in practice we should never ever be in a hurry to leave our cultural practices behind and chase something that separates us from each other. RKM



# Candidate Relationship and Liaison Officer of the Graduate School

## Cultural activity as curriculum:

- Safety
- Success
- Retention
- Achievement



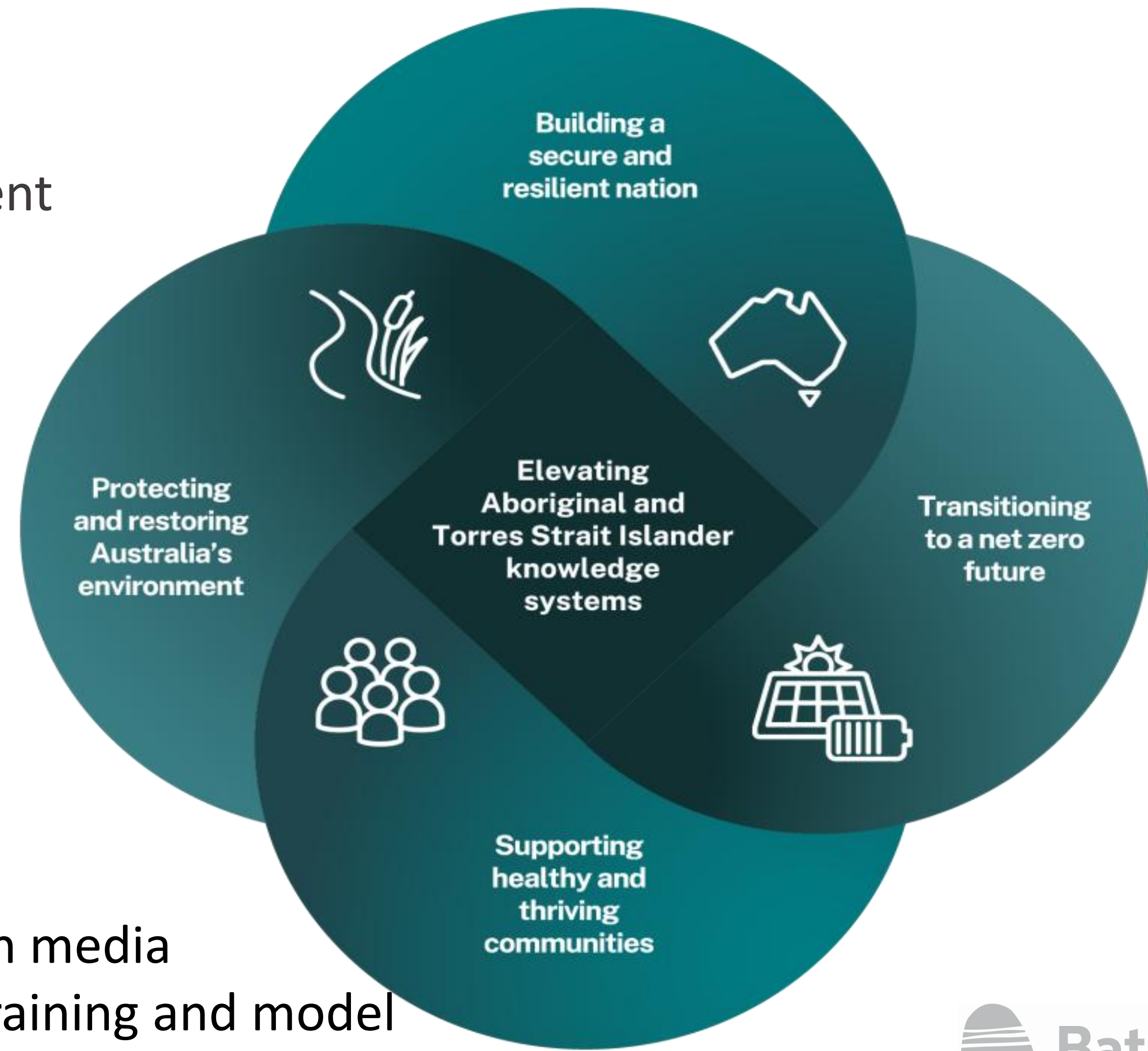






The priorities are:

- transitioning to a net zero future
- supporting healthy and thriving communities
- elevating Aboriginal and Torres Strait Islander knowledge systems
- protecting and restoring Australia's environment
- building a secure and resilient nation.



## Public Policy

Real world issues and solutions  
industry placements

Issues in the NT – not the ones highlighted in media

Broader skills based for research leaders – training and model

Is based on post war boom – the world has changed but we haven't

Radical innovation as an appropriate response to the challenges facing



We learn about ourselves by the way people behave towards us and others. We are constituted by these discursive interactions and we naturally identify, or don't identify, with people who have similar stories, shared experiences. People remember how you make them feel.





Not the way we live our lives a different reality  
Opportunity for sector wide change – through UA  
Indigenous Strategy or the DVCR - I creating a pipeline of Indigenous researchers these moments matter.  
NATSIHEC as a representative body – so important.  
We know our limitations – supervisory capacity is one, reluctance from big universities to recognise supervision of BI students in workloads.  
Overburdening of Aboriginal academics in examination and supervision.



What we do know is that we operate in this space differently, inherently and by design. We could offer a spot in Masterclass for Aboriginal students feeling socially and culturally isolated in other Universities.





Enjoy the beautiful country you are standing on reflect on the past, its history, marvel at the Creators and the perfection of land and people, wonder at the beauty, reflect on the ancestors and the old people who were the first people.

Now think about your research and how you, right now, are part of a continuum of knowledge sharing that goes back to the beginning of time and think about what knowledge it is you are sharing





There is a storm coming and it is us and all people who believe in the transformative power of education. Relationality is a deeply ingrained concept that is practiced, with each other, our lands, our families human and non human through a system of kinship that sees our bloodlines remain strong and our ties to country unshakeable.

