

DhuriNya (dar-rin-ya) (Ancient Aboriginal meaning - Cycle of Being): How to Restore a National First Nation Australian Education System?

Nola Turner-Jensen (Wiradjuri First Nation Australian)

Abstract

This paper is all about introducing readers to two polar opposite Instinctive Belief Systems that drive our unconscious thoughts and the life changing discoveries we found in our 6-year communication discourse research study between Aboriginal and non-Aboriginal people of Australia. A key finding is that an Instinctive Belief System sits more so with those that have ancestry from Anglo-Saxon, Germanic, Celtic cultures of many colonial Australians. Conversely, we discovered that Indigenous peoples of the world including the Pacific Islands, most African, Asian, South American and some Slavic nations are based more on a Collective (rather than Individual) First Mindset. In this study, I helped lead a team of people who discovered how this Instinctive Belief System bias, within our current education and schooling sector, has contributed unequivocally to the on-going frustrations, misjudgement, resignations, personal battles, and high levels of school dropout among many Indigenous Aboriginal people in Australia today.

Keywords: Mindset, Indigenous, Aboriginal, individual-collective, belief systems, culture, instincts, localization

Introduction: My Mother's people -The Wiradjuri (weir rad jury) Nation

The Wiradjuri are the largest Aboriginal language group in New South Wales (NSW). They occupy a large area in central New South Wales, from the Blue Mountains in the east, to Hay in the west, north to Nyngan and south to Albury: the South Western slopes region. The Wiradjuri tribal area has been described as "the land of the three rivers, the Wambool (wum bool) later known as the Macquarie, the Galare (Gull air) later known as the Lachlan and the Murrumbidgee (Murrumbidy) rivers. The Yindi (Murray) River forms the Wiradjuris southern boundary. The Wiradjuri people had an estimated population of 12,000-20,000 before white settlement. During my youth in a small country town in NSW Australia, our family did not reveal our Aboriginality to anyone other than a few close friends. Not because it was a life or death secret, but because my mum preferred that we 'fit-in' as the majority, and was quite paranoid about our image in the community. This perfect image (that was a constant source of tension in our home,) we found out later, stems from my mum being taken from her Aboriginal mum's family after her mum died, when she was in primary school and placed with my grandad's very proper English, Irish family. A loving family, who reminded mum daily (in whispered tones) not to tell people you are Aboriginal because government workers could take you away or kids might not play with you.

What a way for a small child to get through each day. No wonder she grew up so paranoid and focused on how other people viewed her and her family. Judgement became a way of life for my mum. My mother's experience and mine as an adult, is very much a key motivator for me to find a way for all cultures to understand and respect each other far, far better than we have done in Australia in my eighty-nine-year-old mum's lifetime. We have to find a positive way forward for the sake of our future adults. The mental health and well-being of this countries young people is our responsibility as an entire society. When I look back on my life and my efforts to improve and honour Australia and all its living things. I am going to grade myself on, "What kind of ancestor was I to my grandchildren's' grandchildren?"

My name is Nola Turner-Jensen – I am an Aboriginal social worker, published children's author and independent researcher with over 20 years' experience. I would like to acknowledge and pay my respects to the traditional owners of the land I stand upon. In this paper, you will learn about the discoveries of our six-year comparative research study. My team included both Indigenous and Australian psychologists, social workers, educators, Elders and cultural knowledge keepers. These discoveries will prove that there are two polar opposite instinctive belief system cultures in Australia at the moment. These belief systems have created the invisible barriers to Indigenous and colonial Australian peoples collaborating with respect, honour and trust. I am excited to be able to present, what these invisible barriers look like in everyday engagement situations like meetings, project design, family events, engagement, mentoring and communication.

The CultuRecode Project (Making the Invisible Visible) – Cultural Leadership in Action

Australia's' Two Mindset Culture Strangers

It is my contention that two Instinctive Mindset Cultures (where subconscious thought originates from) exist in Australia today. Walking and thinking in parallel to each other most of the time. Mindset strangers, oblivious to each other's powerful inheritance of a set of values, norms and behaviours shaped by their primitive brain long ago. We observed in hundreds of comparative scenarios, the ethnocentric, invisible battles for dominance that takes place every time these two Mindsets collaborate or engage with each other. The prize we subconsciously fight for – systemic control. After all, when you control the standards and rules of a society – you control everything. We purposely stepped outside of the social psychological circle of Masters and PhD's to run a community-led comparative study using strategies based on ancient Aboriginal teaching systems. Naturally the Mindset Culture of any person is subconscious, unseen and hard to get a handle on. It was my singular purpose over six long years to make the invisible visible. I strongly believe that if something is tangible then you have a shot at finding a solution. I called it The CultuRecode Project

Within our project we found one Instinctive Mindset Culture sits with those that have ancestry from Anglo-Saxon, Germanic, Roman, Celtic cultures of many colonial heritage Australians (Ahmat, et al., 2015). A much more recently evolved Mindset Culture that has grown from

incredible hardship, single mindedness, Christianity, slavery and constant invasion and wars to create the Mindset Culture where you need to stand on your own two feet and are in the sole charge of your own destiny (Individual First Mindset). We also found another Instinctive Mindset Culture that is the only example from early mankind societies. A Mindset that is still controlling the subconscious of Indigenous people of the world, where group harmony is the only goal (Collective First Mindset). Ancestry from Indigenous peoples of the world also align to oral based societies such as Pacific Islands, most African, Asian, most South American and some European and Slavic nations. To enable the specific instinctive differences (i.e., create a First Nation Australian and colonial heritage Australian profile) to reveal themselves, we ran hundreds of real-life scenarios over six years. In these scenarios we had amazing Aboriginal and colonial heritage people undertake activities at different times under the same conditions and rules. We observed, interviewed and took part in activities such as picnics, meetings, mentoring, project design, parenting and other collaborations that required cross-mindset engagement. We then looked at how they prepared, how they parented, how they problem solved, communicated, and the different roles and responsibilities along with their personal goals. From this emerged a Collective First Mindset for parents and carers.

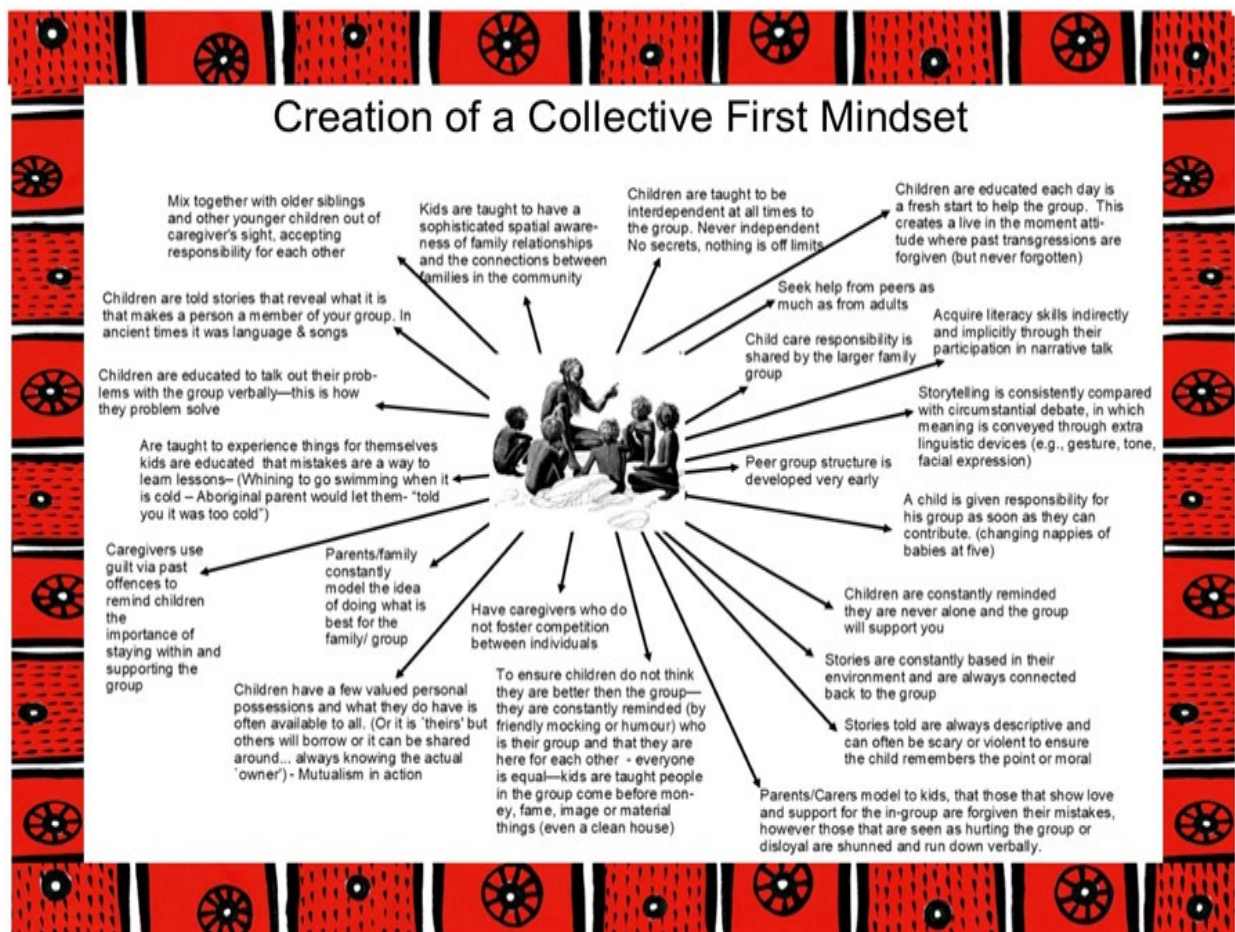


Figure 1: The creation of a Collective First Mindset for parents and carers

Does Instinctive Maintenance Affect How we Learn?

It does indeed. The technological and logistical advances of globalisation have enabled learners to become independent and empowered as never before, but this technology does not diminish the instinctive inheritance and collective communications systems used daily by those from oral based societies, such as Aboriginal families. For Indigenous people and those of oral based societies, independence is contextualised in the vital relationship and links they enjoy with others (their inner circle); in their families and communities, in their wider cultural societies, geographical entities, and finally, as a part of the entire local living landscapes that in their traditional homelands.

How do we help Aboriginal families, students and teachers alike navigate and curate the vast information available? How do we encourage individual growth while also underlining the importance of belonging and including the reciprocal responsibilities and privileges of education needed by those people from oral/collective societies? How do we help all students build the skills and attitudes necessary for positive engagement in distributed, modern communities that so often lead to polarisation and alienation instead? How do we educate with independence and interdependence in mind? How do we engage meaningfully in the ancient Indigenous teaching systems through modern education strategies? The CultuRecode Project Team undertook a reflective and comparative study on the desirability, bias, extent and limits on independent learning that today's education systems are framed upon for students and the institutions and structures within which we work, teach and learn. We do not educate, nor are we educated, in vacuums, but within inherited learning contexts and constraints such as families, groups, and societies; of nations and cultures; crafting our born identities and spirituality. The question we pose is; Does the current British based autonomous focused education system of Australia, meet the needs of how oral based cultures such as Aboriginal people (and approximately 70 countries of the world) learn best? These and many other questions are addressed in the CultuRecode Project's five-year research study where we developed innovative learning paths, instinctive difference, ground-breaking strategies and frameworks to enable those educators not of Aboriginal culture to implement in their classrooms. We called it the Culture Instinctive Toolkit (CIT). According to the Close the Gap data there was also little change in the rate of attendance for Aboriginal and Torres Strait Islander students from 2014 to 2016 by state and territory (Department of the Prime Minister and Cabinet, 2019). All of the changes were less than one percentage point, apart from the Northern Territory (1.6 percentage point fall). No jurisdictions were on track for this target in 2016. Teachers of Australia have reported witnessing the frustrations of Indigenous students on many occasions when it comes to in class education and learning. The teachers often concede they have not been able to find a tangible solution for Aboriginal student engagement and success in the classrooms of Australia. Example statements that made us weep for our Indigenous kids trying to learn in a system that does not allow for how they learn best – see below.

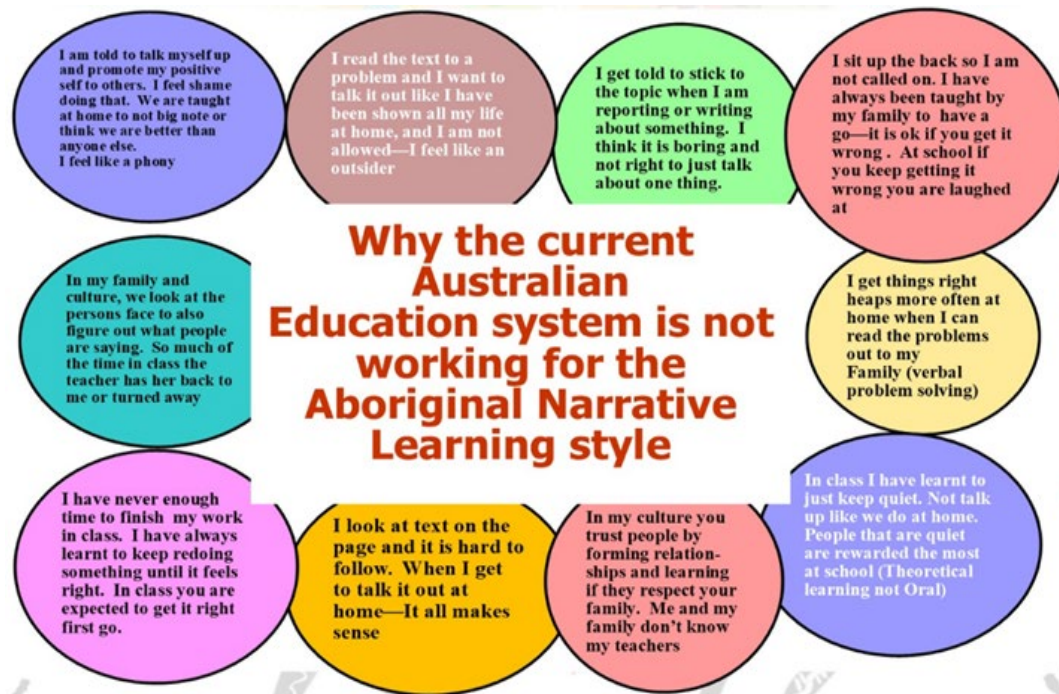


Figure 2: Why the current Australian system is not working for the Aboriginal narrative learning style

The Standards, Rules and Systems of Australia Today

1. The English word “system” has two distinct definitions: A set of principles and procedures that dictate how something is done.
2. A set of parts that form a complex whole.

The question that many experts seem unable to address is why Indigenous people cannot thrive mentally, physically, economically and emotionally as most of the colonisers have in Australia over the last 230 odd years? All the blame has been laid at the feet of intergenerational trauma, loss of land and language and deprivation of cultural skills being handed down. These causes are genuine and affect greatly all Aboriginal people (including me) in many ways, absolutely. Colonisation was brutal for Aboriginal families and it is still fresh and present in my Aboriginal family. However, having completed an in-depth investigation of a Culture’s Belief System Evolution, it is now appropriate to reveal our extraordinary findings – that the powerful instinctive inheritance of Indigenous peoples is incompatible to the compulsory societal systems, rules and standards of the European colonisers. How we think, learn and live. I believe that this incompatibility causes constant Systemic Shame experiences for Aboriginal families and is a debilitating cause for the status of my mother’s people. The identification of this will likely be considered very controversial, as it should, because this represents a major paradigm shift. But if you read this research it will make sense to you as it has to me and others who have supported our implementation trials over the last two years. Our hope is these new discoveries will help bring

healing to colonised countries of the world. Below is a framework highlighting today’s colonial people’s individual-first society alongside an Ancient Indigenous people’s collective-first society:

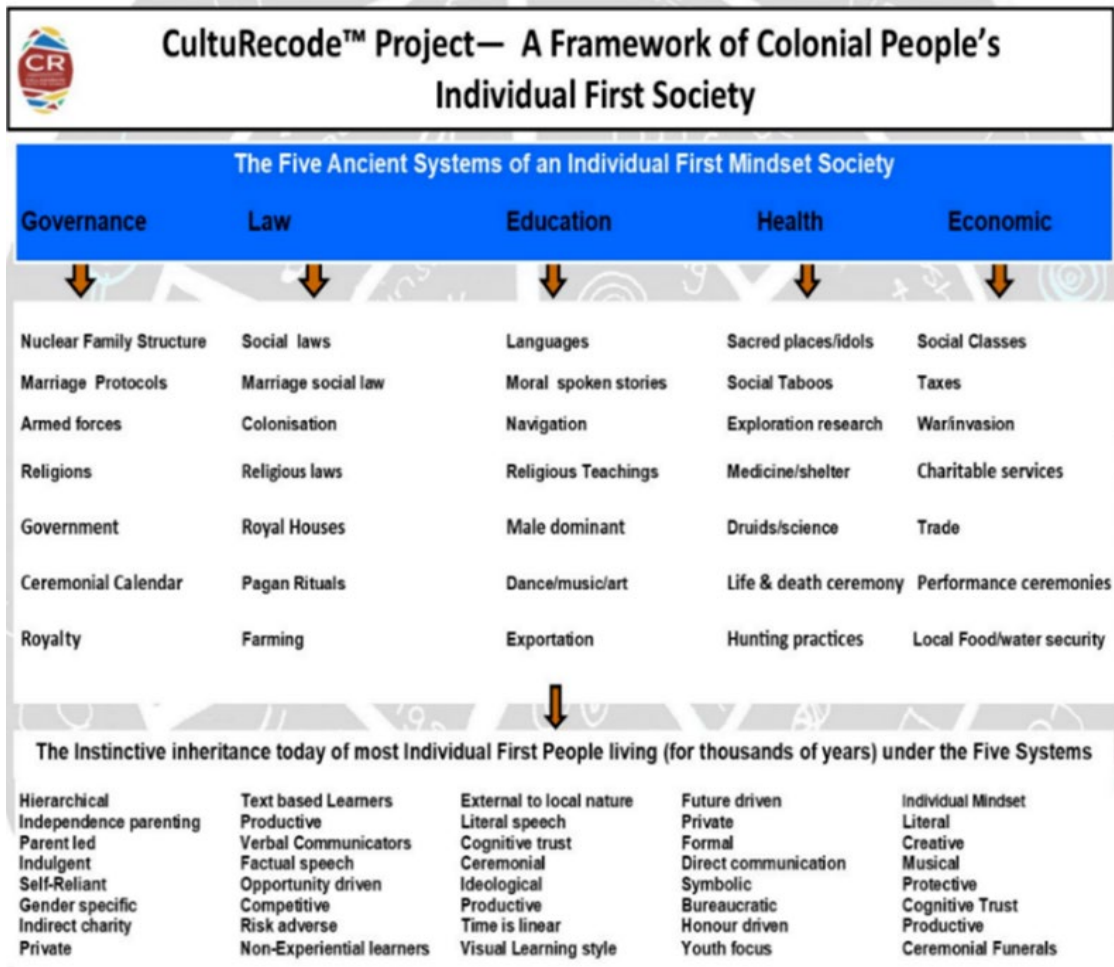


Figure 3: Today’s Australian Individual-First Society Framework

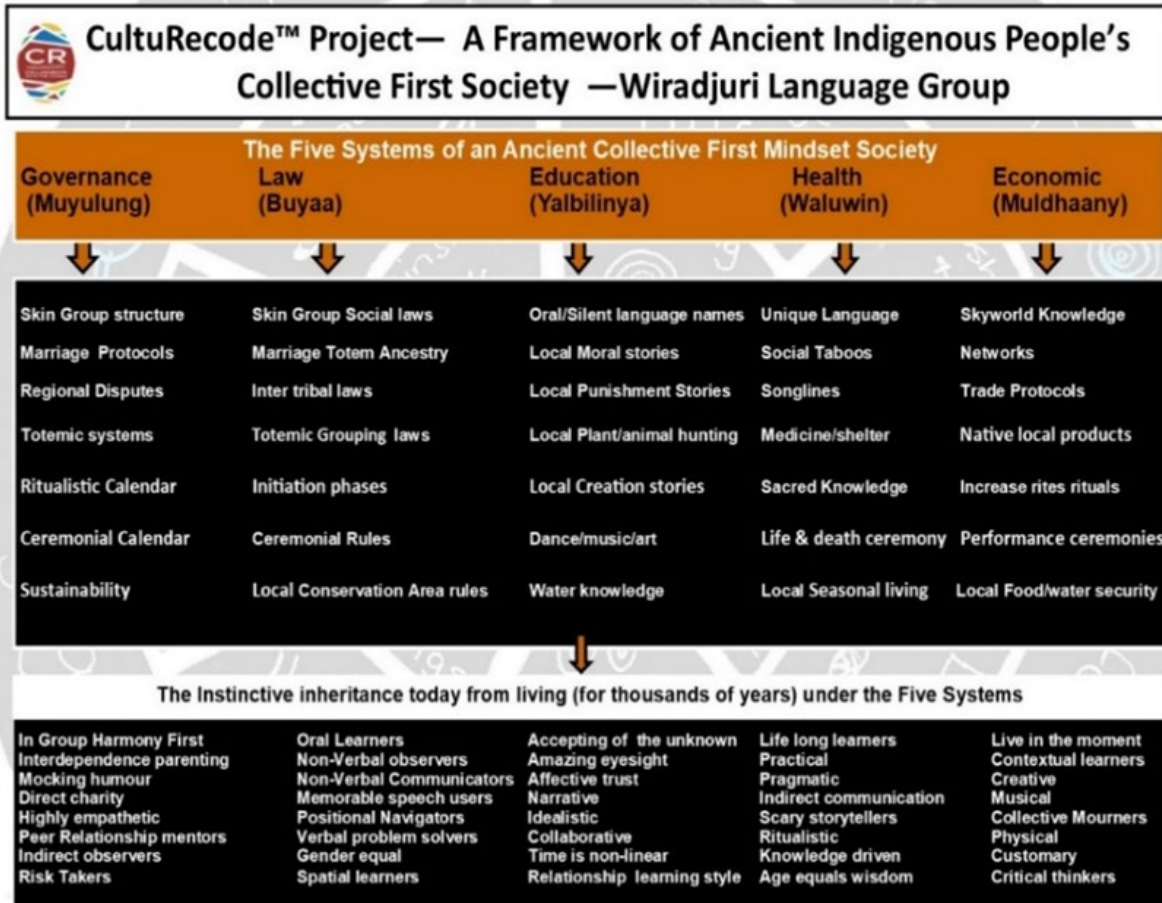


Figure 4: Ancient Indigenous People’s Collective-First Society Framework

The CultuRecode Solution

The CultuRecode Solution is to utilise the learning and teaching strategies of Collective First Mindset (Indigenous societies) Peoples to create a new Collective pedagogy that is 100% Australian. The learning and teaching strategies of a Collective First Mindset peoples education system includes:

- Negotiation skills
- Collaborative Group Learning
- Localised competency-based learning
- Mindfulness Mapping
- Oral storytelling (Moral and Skin Family)
- Critical Thinking
- Spatial learning
- Mistakes are positive
- Empathy building

- Identity strengthening
- Relationship skill building
- Localised Dreaming Totems
- Native plant-based Woodwork
- Positional Navigation
- Localised Geography
- Music/Dance/Songs
- Practice mimicking games

Whilst researching Ancient Indigenous Belief Systems law structure and strategies for the last six years. I always had a question up on my wall “How did the Belief System Laws of Ancient Australians survive for so long?” I had assumed it was the isolation (although they traded with other countries) or an entrenched Collective First consideration and loyalty that was the glue to this majestic system. It was not until recently it hit me like a proverbial ton of bricks. It was the localisation of every system – education, law, health, leisure, spirituality and governance, as well as how inextricably connected to our natural world that Indigenous communities were able to nurture, flourish and thrive. Imagine if all our systems – education, for example was based in our local environment first? We learnt all there was to know about the living landscapes, science, maths, history, economics and society based on what we see every day. How connected and grounded would every child in Australia feel? In ancient times, localised totems of native flora, fauna, skyworld, weather were the visual cues used daily by ancient Aboriginal people to remind them of their identity connection to their local landscape, culture & family. Using the teaching strategies of ancient Aboriginal people we have matched each Mindset Instinct with a native Australian visual cue and bringing the collective to the individual classrooms.

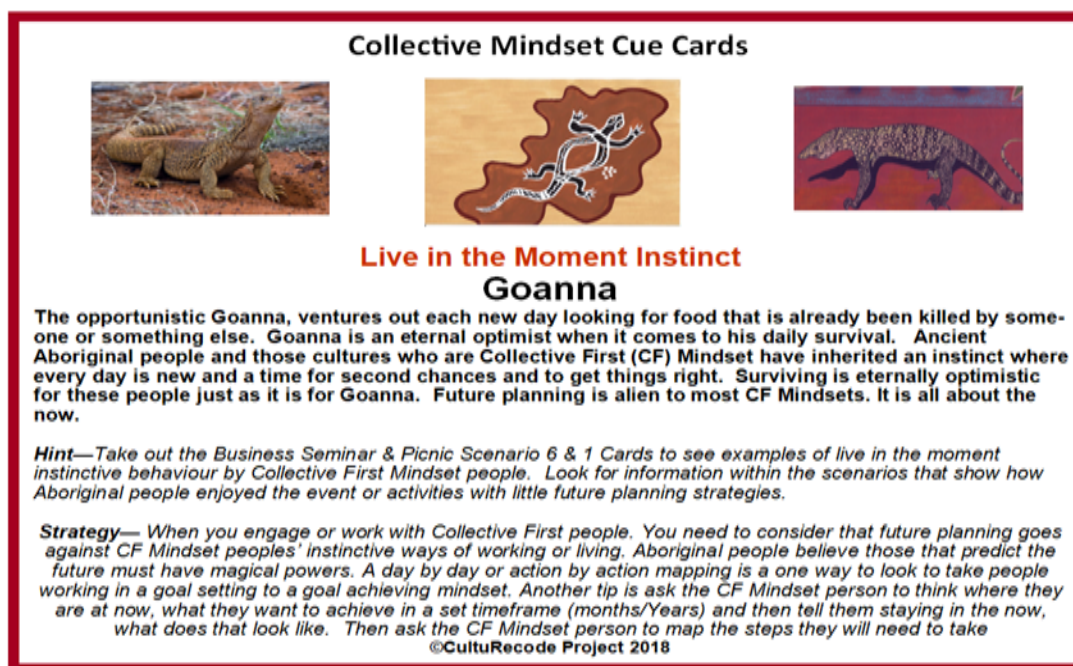


Figure 5: Collective Mindset Cue Cards: Live in the Moment Instinct (Goanna)

Collective Homes to Individual Classrooms

Everyone needs to know why Aboriginal Learning Styles are Different

CultuRecode team do not simply focus on Aboriginal or Torres Strait Islander cultural practices. The CultuRecode focus is more about knowing how to work and engage with each other productively and respectfully. We deal in the Why? Why do Indigenous peoples have a Collective First Mindset? Why do Indigenous peoples have different engagement needs? Why does colonisation still affect Indigenous people's education experiences today? Inviting someone to play the didgeridoo or putting artwork on the wall does not support different Mindset Cultures to learn or collaborate together effectively in the long term. These strategies have much value and show respect of an ancient culture externally; however, internally they do not solve the difference felt in everyday interactions that are crucial to a collaboration or engagement functioning at its most productive level. What works, is knowing how information should be presented, how to build trust, how to overcome indirect communication, and verbal problem-solving when working with others from another mindset (culture). As one participant from within the study shared:

I do not need those people who are not Aboriginal to live my culture, how to speak my language, undertake my ceremony, nor take on my protocols and taboos. Unless you want to. I desperately need you to make room for my Belief Systems Instinctive ways of working, communicating and learning if our culture is to restore its wellbeing and good health again.

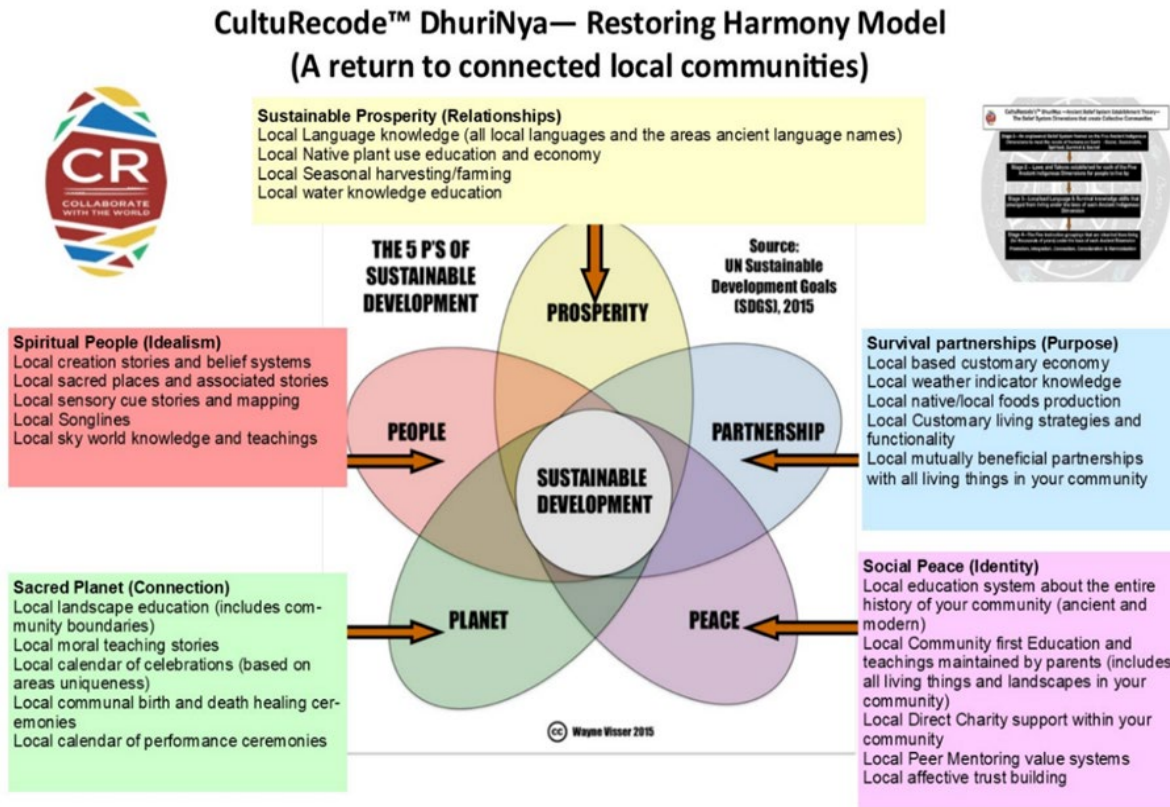
Does Belief System Inheritance Affect How we Communicate?

The transmission of the message from sender to recipient can be affected by a huge range of things. These include our emotions, our Belief System Culture, the medium used to communicate, and even our location. As we have alluded to previously, most of what is communicated to us, is at an unconscious level. Our reaction, judgement or action of this information stems from unconscious thought processes that are innate - our default. These are our inherited instincts that tell us what is right or wrong, good or bad, whether to argue or get emotional about a subject. They also create our Belief System Culture's uniqueness and lead us to believe that our way is the only way. The traditional or standard view of communication (often called the transmission model of communication) is that ideas and thoughts exist independently "in the world" and communication (language, in particular) is a means of representing or transmitting these ideas to others. In other words, language is used to stand for, to represent, or point to something that already exists. And this is true. We do use language in this way: to name objects in nature or other "things" (although whether these are actually independent of us can be debated). But that is far from the complete story. When it is claimed that communication is fundamentally relational, it is done so to emphasise that there is always an "other" in communication with you. This "other" may be a partner, an opponent, or relative stranger. Regardless of who the other is, we are always in relation with them in communication. The meaning of any communication is incomplete until you respond to it. Your response shapes what that communication becomes.

When you think of the prolific use of extra linguistic cues such as facial cues, hand and body gestures in ancient Aboriginal communication practices, why would sign language and in particular non-verbal cues eventuate? One can suppose that in a dangerous environment it is safer to be quiet. Also, when hunting the element of surprise would require the use of signs or facial cues instead of words. So over thousands of years every child born would look to the face of their carers to read how they are feeling or whether all is well around them. Children would look at these non-verbal cues to ascertain if a person can be trusted or how they should react or behave. This observer's instinct is critical to reading a situation for all Aboriginal people still today. Communication is the primary and fundamental aspect of our lives. We are born into relationships, first with our primary caretakers, later with siblings and peers, teachers and other authority figures, friends and life partners within our Belief System culture. We extend, disturb, and continually transform our social worlds in these relationships as we continually engage in everyday (and some not so every day) communication within them.

In ancient Indigenous relationship communication style, hearing, observing, and memorising were important skills, since all aspects of Ancient Indigenous culture were transferred orally or through example. Storytelling, oratory, and experiential and observational learning were all highly developed in Indigenous cultures.

The following model was developed based on the Belief System strategies utilised by Ancient Indigenous Australians for thousands of years and then linked to the Five P's of the United Nations Sustainable Development Goals 2030:



Let's restore a time when people were immersed in the positivity, love and kinship that surrounded them every day

Figure 6: Aboriginal Belief Systems Linked to the Five P's on the United Nations Sustainable Development Goals 2030

Collective Harmony Indigenous Pedagogy (CHIP) (*Positive Localised Learning Solutions*)

The Collective Harmony Education Solution

The current class-based education system of Australia has been developed and designed for a particular Belief System culture's way of learning. Text based, theoretical, individualistic, every single student regardless of background, ethnicity, gender, passion, family history, local needs, or familial expertise will study the same thing delivered in similar ways—very much like a kind of academic tuckshop. The implied hope in a curriculum delivered to such students (i.e., all of them) in such a fashion, is that it will fit everyone's need. It is designed to be rational. And the methods of delivery of such a curriculum (e.g., teachers, classrooms, books, apps, tests, etc.) are also designed to be rational. That is, both the curriculum (what is studied) and the learning and instructional design models (how it is being studied) are designed to be practical: testable,

observable, and deliverable to every single student regardless of—well, anything. By design, public education is (intended to be) for all students everywhere no matter what, which based on our understanding of the collective-first society approach poses the following critical question.

How can a Collective Harmony’s Indigenous Pedagogy (CHIP) Approach be Included Within the Australia’s Education System?

Whilst writing up my research study on Belief System Mindset difference in Australia, I wondered how to transfer this learning into the Education System of Australia using a Collective approach. My realisation focused on how Ancient societies used localisation as the glue to identity, survival and learning. I explored how to transfer this into relevant learning strategies that teachers could use and benefit from in the classrooms and education settings across the world. Learning strategies that would replace the need of Individual First Mindset teachers and educators to constantly be put in a position of learning and presenting information outside of their cultures comfort zone yet still meeting the learning needs of children from both collective and individual learning systems. For example – learning multiple cultures and including them in an extracurricular delivery whilst making sure all protocols are maintained. This current approach of being up to date and on top of the needs and protocols of all cultures is a hugely negative tactic that forces people to communicate uncomfortably outside of their Belief System and we all know it is not working. If you observe animals in nature you start to see how they have behaviour patterns they follow instinctively. Take the Kookaburra, who regardless if the piece of food he has found is dead or not will bash the food against the branch anyway to make sure it is dead. This is because that is his unconscious ancient instinct that has been reinforced by his parents modeling. Humans are no different, we observe our carers and peers and learn from them what is best - what are our perspectives and cognitive processes to undertake or judge all things on. As distinct from every day educational practice in mainstream culture today, people in context rich oral cultures, those from ancestors untouched by writing in any form, learnt to memorise a great deal and possess and practice great wisdom, although they did not ‘study’ to acquire this wisdom (Teach Thought Staff, 2019). They learned by apprenticeship, discipleship, by listening, observing, by repeating what is heard, by mastering colloquial sayings, by using their imagination and developing evocative language to tell their stories. This unfortunately, is not seen as a serious educative learning style by theory-based Individual First Mindset people who designed most of the current standards within Education systems in Australia and most of the world.

This method of ordering the universe is both highly entertaining and instructive. It is highly regulated and repetitive and if it is used as the basis for story-telling and imparting information it has been proven to be a very efficient and appropriate way to pass on knowledge in an oral culture (lessons that are 50,000 years old after all). Oral cultures use concepts in situational, operational frames of reference that remain close to the living human life world (Collective First System) of the person delivering the information. Thus, at show and tell about a toy bear, a child from an oral based society may relay information regarding who in their family has a bear or adventures of such

a bear in family outings or shared ownership of the toy. A child from a text-based society may be more likely to describe the topic (the bear) factually and say when they received it and if it sleeps with them or why they love it. It is very much about how the topic relates to them as an individual. Another example is to ask an oral based child to describe shape of a full moon. A common response from this group would be descriptive – the milky roundness is the shape of the moon, whilst someone from a text-based culture will identify the same shape as a circle. The latter demonstrates training in school-room answers, which are not linked to real-life descriptive responses.

Creation time stories are stories which provide functional explanations of the landscape, attribute heroic, idealistic characteristics to the main players, and provide through the narrative, a value basis for living out one's life. These are ritualistic expressions, in local familiar settings that provide the prompting patterns easily memorised. We have to deal with all sorts of fears that may keep us from being open to learning new ways and taking risks, including fear of change, fear of accepting failure, fear of rocking the boat, fear of standing out, fear of disappointing and fear of uncertainty. Connecting education to your local community is a tried and tested teaching system that has been utilised for over 60 thousand years.

The classroom that encourages risk-taking embraces an attitude that communicates to each class member that he/she is a valuable person with important ideas. Each day the children and the teacher enter this room with great anticipation and expectations concerning the learning that is certain to happen (Rettig, 2017). This environment offers an unconditional, positive regard to each individual. Acceptance here does not depend on meeting the expectations of others but rather on the simple fact that children are capable of learning in an environment that allows them to do so in unique and different ways. Conforming to preestablished norms is not demanded; rather, nonconforming behaviors are accepted, encouraged, and enjoyed. A major feature of this classroom environment is that young students are given choices, their decisions are respected, and they learn to recognize the consequences of their decisions. Decision making is an ability that is acquired through practice and experience. Numerous opportunities exist for students to make decisions during the school day. It is important to utilise these opportunities so that young children can have the experience of making decisions and accepting the consequences of their decisions.

Four Learning and Teaching Areas of Collective Harmony Indigenous Pedagogy includes:

- 1) Harmony Education Strategies for Collective Relationship Building that include:
 - Group first (Mindfulness Mapping)
 - Interdependent Instinct (Empathy Building)
 - Collective First Trust (Relationship skill building)
 - All Age Peer mentors (Localised Competency Based Learning)

2) Harmony Education Strategies for Collective Problem Solving that include:

- Lifelong Learners (Mistakes are positive)
- Circumstantial (Critical Thinking)
- Direct Charity (Spatial Learning)
- Live in the moment (Risk taking)

3) Harmony Education Strategies for Collective Communication that include:

- Indirect Communication (Negotiation Skills)
- Oral Storytelling (Visual thinking)
- Non-linear time (Collaborative Group Learning)
- Pragmatic (Analytical skills)

4) Harmony Education strategies for Relationship building that include:

- Group first (Mindfulness Mapping)
- Interdependent Instinct (Empathy Building)
- Collective First Trust (Relationship skill building)
- All Age Peer mentors (Localised Competency Based Learning)

Conclusion

This journey into the past is a search for roots, which are grounded in humanity's deepest needs for belonging and communicating. The stories and knowledge of this journey restores faith in the cumulative power of identity. Even though some traditional ways have lost vitality, does not diminish their potential for regeneration today when we recognise, they are still within us. In fact, ancient education systems are a way for the continuity of the cultural values and the social norms that had worked so well for the idealised civilisations of all ancient peoples. This is the philosophy of ancient Indigenous peoples the world over. In our CultuRecode Project, our aim was to rise above ethnocentrism and recognised that there are other ways of thinking, ways of being that have value for others, not only for us as individuals. When we do this, we are in a sense putting our own Belief System "at risk," willing to consider, if only for a moment, that there may be other ways of making sense than those we are so familiar with. This is not an easy task, and many in our team have found it very difficult to transfer this new insight of other Belief System Instinctive ways into practice. This is because the systems they work in, are only framed on one ethnocentric framework and incredibly inflexible or closed to other ways and perspective.

Understanding the CultuRecode discoveries provides us with remarkable new tools – a new set of lenses, if you will, with which to view ourselves and our behaviours. It changes the way we see everything around us. What's more, it confirms what we have always suspected is true – that, despite our common humanity, people around the world really do the same things differently. The

CultureCode unlocks and works toward decoding the hundreds of ways unconscious perceptions effect the decisions you make every day. A culture's unconscious Belief System and its Instinctive inheritance are like a lock and its combination. If you have all of the right numbers in the right sequence, you can open the lock. Doing so over a vast array of shared values has profound implications. It brings us to the answer to one of our most fundamental questions; why do we act the way we do? Our intent with this paper is to liberate those who read it. There is remarkable freedom gained in understanding why you act the way you do. This freedom will affect every part of your life, from relationships you have, to your feelings about your possessions and the things you do, to the attitudes you have about yours and other peoples place in the world. You will see how the revelation of the two different mindsets led us to a new understanding of behaviours in this country, how it contrasts with behaviours in other cultures, and what these differences mean for all of us. Once you learn the Instinctive Inheritance codes, nothing will ever look the same again.

Aboriginal people taking back responsibility for our own culture' success story. To survive, Aboriginal people have to take a step outside of the colonised systems that have been implemented and embedded across every corner of this land without our input or consideration that continue to make us invisible today. We cannot thrive if we try to fit within the colonists systems. Their systems are their unique culture's rules, beliefs and law. We have our own ancient rules, beliefs and law. What we must do is teach our version/perspective of education, behaviour rules, communication and process need in the homes of Aboriginal people every day. We have to stand in a space where British Australian concepts and consideration is prohibited. We have to only develop and consider concepts based on the ancient cultural laws of our ancestors We have to focus on revealing our expertise, brilliance and capacity for independent wealth outside of the British Australian systems. We must restore what is best for Australia, independent of the colonisers, based on our 80,000 years of knowledge, Belief System and philosophy. A set of national shared principles based on an ancient Aboriginal blue print about what to do and what is taboo in this new colonised world must be retaught to our people in unmistakable terms.

The Aboriginal culture must satisfy ancestral instincts. If Aboriginal culture is to continue existing, it must stand on its own, with its own systems, beliefs and philosophies that each parent/carer can hand down to every new generation. Aboriginal people have to develop and consider business concepts based on the Ancient cultural perspectives of our Ancestors. This is where our unique talents lie, and our Aboriginal economy will evolve. We have to focus on revealing our expertise, brilliance and capacity for independent wealth outside of the ways of any other Belief System Culture. Such as that of the non-Aboriginal Australians. The business strengths that are unique to Aboriginal Australia are many. These strengths include, Localised Australian Storytelling, Oral education strategies, new learning styles, ancient Australian branding, native plant and animal production and use, group/team dynamics and engagement teaching when working with world collective cultures to allow Indigenous people's lived harmony to emerge from the dust.

Harmony from the Dust
by Nola Turner-Jensen (Wiradjuri)

Let's look to the daybreak after
Turn from invisible walls we fight
We can bathe once more in sunshine
feel again our old one's might
We must unite & draw the line
In the sand, ahead of the storm
Why don't we take a Culture Breath
Go where it's safe and warm?
It's not too late, there's time for giving
As the ancestors did, even after death
It's not too late, not while we're living
Inside our instinctive mind's eye
Let us go and restore our dignity
Our Systems of beliefs, laws and majesty
There's got to be a daybreak after
A magical time again for us to fly
We can be there by tomorrow – take flight
into the light, let the other ways float by – you must
Breathe in our smoke, leave all others on their shelf
Standing as one succeeding for self
Restore Mutualism once more and rediscover the Harmony from the dust

References

- Ahmat, T., Brahim, G., Brown, A., Davy, C., Dowling, A., Jacobson, S.,...Thomas, T. (2015). Retrieved from <https://rsph.anu.edu.au/research/projects/developing-wellbeing-framework-aboriginal-and-torres-strait-islander-peoples>
- Business-To-You.Com. (2019). *Hofstede's Cultural Dimensions*. Retrieved from <https://www.business-to-you.com/?s=Hofstede%27s+Cultural+Dimensions+>
- Department of the Prime Minister and Cabinet. (2019). *Closing the Gap: Prime Minister's Report 2017*. Retrieved from <https://www.niaa.gov.au/resource-centre/indigenous-affairs/closing-gap-prime-ministers-report-2017>
- Rettig, T. (2017, November 9). What is Harmony? A Guide to Collective Cultures. Retrieved from <https://medium.com/intercultural-mindset/lets-talk-about-harmony-a-guide-to-collective-communication-environments-def0be300ea0>
- Teach Thought Staff. (2019, April 22). How the memory works in learning. Retrieved from <https://www.teachthought.com/learning/how-the-memory-works-in-learning/>