

WARAMI MIDDIGAR (WELCOME FRIENDS)

PERSONAL WORKBOOK

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This learning resource was commissioned by Social Enterprise Australia as part of the Australian Government's Social Enterprise Development Initiative (SEDI) to help build social enterprise sector capability and grow social impact.



ABOUT US

Tammy Baart



Tammy Baart is a proud Dharug woman of the Boorooberongal clan, an award-winning leader, educator, speaker, and one of Australia's leading voices in Cultural Intelligence, Indigenous Leadership, and transformative systems change. As the Founder and Director of Blak Ignited, Tammy works at the intersection of culture, leadership, identity, belonging, and organisational transformation. Her work challenges individuals, organisations, and systems to move beyond awareness and intention toward meaningful, measurable change that honours both people and culture.

With more than two decades of executive leadership experience across education, community engagement, governance, and strategic development, Tammy has become known for her ability to bridge worlds. She translates complex cultural, social, and systemic challenges into practical pathways for action, helping leaders navigate uncertainty, build capability, strengthen relationships, and create environments where people can genuinely thrive.

Tammy's influence extends across corporate, government, education, and community sectors. She partners with executive leaders, boards, schools, community organisations, and emerging changemakers to design and implement strategies that strengthen cultural safety, inclusion, leadership capability, governance, and belonging. Her work spans cultural audits, organisational transformation, leadership development, strategic advisory, co-creation, Indigenous governance, allyship, reconciliation, and community engagement.

What distinguishes Tammy is her ability to weave Indigenous Ways of Knowing, Being, and Doing with contemporary leadership practice, systems thinking, emotional intelligence, and organisational development. She creates spaces where difficult conversations can occur with courage and respect, where complexity can be understood, and where meaningful relationships become the foundation for lasting change.

Internationally recognised for her contributions, Tammy has spoken on Indigenous leadership, cultural capability, language revitalisation, identity, and social transformation. Her work has influenced leaders, educators, organisations, and communities seeking to create more equitable, culturally responsive, and human-centred systems.

At the heart of Tammy's work is a simple but powerful belief: when culture is honoured, identity is strengthened, and people experience true belonging, extraordinary things become possible. Through Blak Ignited, Tammy is helping shape a future where Indigenous wisdom informs leadership, where organisations move beyond performative commitments, and where people are empowered to create meaningful change for generations to come.



ABOUT US

Birdy Bird



Birdy Bird is a Brisbane-based entrepreneur, activist, and community builder best known as the founder of The Land Back Foundation, a charity dedicated to voluntary reparations and wealth redistribution to First Nations peoples in so-called Australia.

Birdy is a fifth-generation colonial-settler descendant. Their family's story in Australia begins on 4th April 1849, when ancestors William and Elizabeth Bird arrived at Sydney Cove aboard the ship *Julinder*. Their paternal family settled first in Woodville in the Hunter Valley, operating a punt over the Patterson River, before William purchased land near Tinonee in NSW to clear and begin dairy farming. This early land acquisition marked the start of the Bird family's intergenerational wealth — wealth Birdy acknowledges was accumulated through the dispossession of First Nations peoples.

Birdy's career spans community arts, social enterprise, and Indigenous community development. They are educated at Queensland University of Technology (QUT) and have professional experience across a range of industries including medical research, charities, registered training organisations (RTOs), IT, and pharmacy. Their strengths lie in strategic administrative and project management and building business solutions across varied sectors.

Driven by a personal reckoning with settler-colonial history and inherited privilege, Birdy founded **The Land Back Foundation** to educate settler Australians about the true history of terra nullius and to mobilise voluntary reparations. The Foundation's ambitious goal is to raise over **\$200 million** across two generations through donations, gifts in wills, and community partnerships. Key initiatives include *Mattresses for Mob* and a small business partner program.

Birdy's guiding philosophy is straightforward: *"My family has gained wealth, health, education, and opportunity because of our ability to own land — at the expense of First Nations people. I am giving land back."*

ABOUT THE TOOLKIT

This Toolkit contains information, guides, and worksheets for Social Entrepreneurs to embark or continue their learning journey, and refresh their commitment to living and working OnCountry.

We aim to support individuals in the personal work of advancing cultural and emotional intelligence as they do Business on OnCountry.

Our approach

We are both educators, and have wrangled with effective techniques for change our entire careers. Together, we bridge Aboriginal lived experience, and settler colonial experience. To create this toolkit, we have spent days exploring the frustrations and barriers, and the breakthrough moments. We have pulled apart our collective experience and knowledge to bring you what we hope is a truly transformative learning journey.

We have also created a business journey toolkit to follow on from, or bridge across from this personal journey.

Our Theory of Change

The Journey is self-guided. You can choose activities and resources aligned to your preferred leaning style, available time, ability to collaborate. It is also designed to be non-linear, and not time constrained, take as long as you need to feel confident in each step of the journey, and go backwards and forwards to deepen your understanding. We focus on three main methods:

- Action oriented change - doing as a way of being
- The importance of accountability - grounded in your community
- A transformative experience - how do we know we have changed?

ABOUT THE FRAMEWORK



The framework guides a personal journey of self-directed learning with a structure to help guide your journey. Multi-model resources that allow you to learn through listening, watching, reading, activities and reflection. The framework comes with a PDF workbook to help you keep track of your journey. Remember it is not linear, there is no timeframe or end goal.

Icons are used to indicate the type of resource so you can pick resources based on your energy level, learning strengths, environment etc.



WB Links to activities are all marked with WB – please open this interactive PDF and familiarise yourself with using it, saving it (or keep it open/handy). There are fillable areas for reflections, check-boxes for activities. Feel free to print certain pages and pin them up – such as the 30 day challenge!

WARNING

Aboriginal and Torres Strait Islander viewers are warned that videos, images, or audio may contain the names, voices, or images of people who have passed away. In many Indigenous communities, encountering this material during mourning periods can cause deep distress, disturb the spirit of the deceased, and conflict with deeply held cultural protocols.

- Comfort
- Privilege
- Identity
- Individualism

COMFORT

Comfort, in the sense explored here, is the state of feeling safe, settled, and unchallenged—where one's existing beliefs, assumptions, and version of history go unquestioned and life proceeds without requiring any reconsideration of how the world works or one's place within it. While comfort is often treated as inherently desirable, it can also function as a kind of stasis: when nothing challenges what we already think, there is little reason to reflect, and without reflection there is little opportunity for growth, learning, or change.

Discomfort, by contrast—particularly the discomfort that comes from hearing hard truths about history, about systems we benefit from, or about the gap between our values and our actions—creates the conditions under which reflection becomes necessary. It is precisely because something jars against our existing understanding that we are prompted to examine it, ask questions, and potentially revise our views.

Viewed this way, discomfort is not simply an unpleasant cost to be minimised but can be understood as productive: it is often the mechanism through which genuine learning and growth occur, much as physical or intellectual growth more broadly tends to happen at the edges of what feels comfortable rather than within it.

The inverse is also worth naming—comfort that is protected at all costs, where hard truths are avoided, deflected, or shut down before they can be absorbed, tends to preserve things as they are. In this sense, an unwillingness to sit with discomfort is not a neutral preference but has a cost of its own: it forecloses the reflection that might otherwise lead to change, for individuals and, cumulatively, for the wider systems and relationships they are part of.



ALLY SAFE BEHAVIOURS

INDIVIDUAL PRESENCE & ENERGY

ALWAYS

SOMETIMES

NOT YET

I hold space without dominating or redirecting.

☐☐☐

I listen deeply without adding my story, advice, or agenda.

☐☐☐

I allow silence and not-knowing to be part of the conversation.

☐☐☐

I show up consistently — allyship is not a performance.

☐☐☐

EMOTIONAL & TRAUMA-AWARE SAFETY

I do not flinch, freeze, or withdraw when anger or grief is expressed.

☐☐☐

I respect boundaries and accept “no” without guilt-tripping or punishment.

☐☐☐

I never centre my discomfort; I remain steady and grounded.

☐☐☐

I use trauma-aware practices: moving slowly, seeking consent, and creating spaciousness.

☐☐☐

RECIPROCITY & RETURN

I acknowledge time, stories, knowledge, and labour as valuable.

☐☐☐

I share opportunities, credit, and recognition consistently.

☐☐☐

I do not make allyship transactional or conditional.

☐☐☐

I stay engaged beyond events, optics, or convenience.

☐☐☐

I check in after hard moments, not only when it suits me.

☐☐☐

- Comfort
- Privilege
- Identity
- Individualism

POWER & PRIVILEGE



Circle (print first!) the areas that help identify who you are, both visible and invisible, and reflect on what this might mean for your power in certain situations where you might not be the same as others. What power or privilege are you possibly taking for granted?

- Comfort
- Privilege
- **Identity**
- Individualism

IDENTITY & VALUES

Identity

Identity is such a vast and complicated concept, and relative to the individual, a business, a community, even a nation!

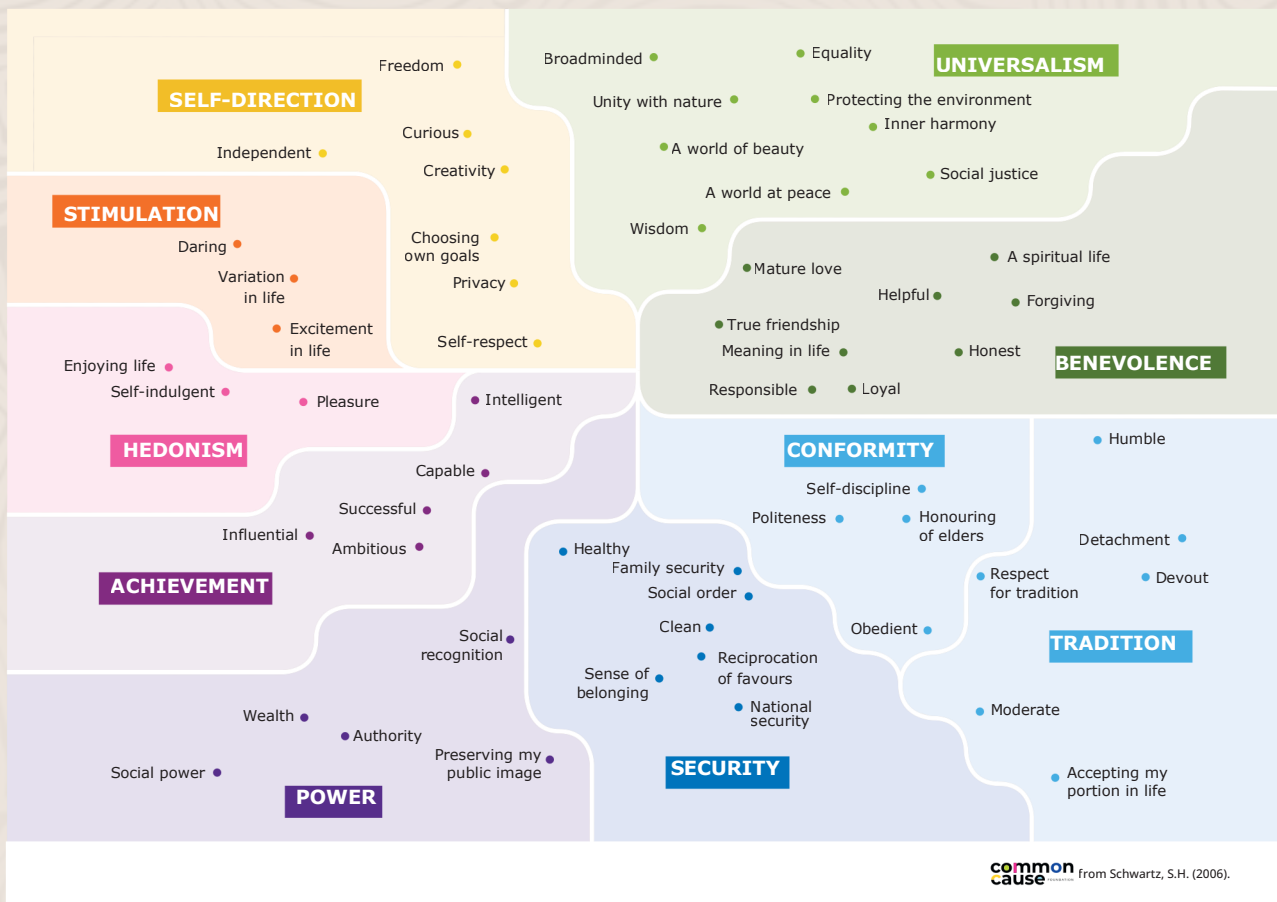
What are your core values? How do your values drive your actions?

Values are a great way to break down the concept of identity into more useful chunks.

Activity

Shown below are sets of values (the next page has some helpful definitions). When you find a value that describes you, circle it.

Next, identify the strongest value sets. Finally, reflect on the surrounding sets, and ask yourself if they represent the future you, a direction you'd like to take. If so, great! Delve into these concepts and reflect on what that might look like in your day-to-day actions.



My current value set/s

My future value set/s

Self-Transcendence

Openness to Change

Conservation

INTRINSIC
inherently rewarding to pursue

EXTRINSIC
Based on external gratification or reward

Benevolence

Preservation and enhancement of the welfare of people with whom one is in frequent personal contact.

A Spiritual Life: emphasis on spiritual not material matters
Forgiving: willing to pardon others
Helpful: working for the welfare of others
Honest: genuine, sincere **Loyal:** faithful to my friends, group
Mature Love: deep emotional and spiritual intimacy
Meaning In Life: a purpose in life
Responsible: dependable, reliable
True Friendship: close, supportive friends

Universalism

Understanding, appreciation, tolerance and protection for the welfare of all people and for nature.

A World at Peace: free of war and conflict
A World of Beauty: beauty of nature and the arts
Broadminded: tolerant of different ideas and beliefs
Equality: equal opportunity for all
Inner Harmony: at peace with myself
Protecting The Environment: preserving nature
Social Justice: correcting injustice, care for the weak
Unity with Nature: fitting into nature
Wisdom: a mature understanding of life

Self-Direction

Independent thought and action—choosing, creating, exploring.

Choosing Own Goals: selecting own purposes
Creativity: uniqueness, imagination
Curious: interested in everything, exploring
Freedom: freedom of action and thought
Independent: self-reliant, self-sufficient
Privacy: the right to have a private sphere
Self-Respect: belief in one's own worth

Stimulation

Excitement, novelty and challenge in life.

A Varied Life: filled with challenge, novelty and change
An Exciting Life: stimulating experiences
Daring: seeking adventure, risk

Hedonism

Pleasure and sensuous gratification for oneself.

Enjoying Life: enjoying food, sex, leisure, etc.
Pleasure: gratification of desires
Self-Indulgent: doing pleasant things

Achievement

Competence according to social standards.

Ambitious: hard working, aspiring
Capable: competent, effective, efficient
Influential: having an impact on people and events
Intelligent: logical, thinking
Successful: achieving goals

Power

Social status and prestige, control or dominance over people and resources.

Authority: the right to lead or command
Preserving My Public Image: protecting my 'face'
Social Power: control over others, dominance
Social Recognition: respect, approval by others
Wealth: material possessions, money

Security

Safety, harmony, and stability of society, of relationships, and of self.

Clean: neat, tidy
Family Security: safety for loved ones
Healthy: not being sick physically or mentally
National Security: protection of my nation from enemies
Reciprocation of Favours: avoidance of indebtedness
Sense of Belonging: feeling that others care about me
Social Order: stability of society

Tradition

Respect and acceptance of the customs and ideas that traditional culture or religion provide the self.

Accepting My Portion in Life: submitting to life's circumstances
Detachment: from worldly concerns
Devout: holding onto religious faith and belief
Humble: modest, self-effacing
Moderate: avoiding extremes of feeling and action
Respect for Tradition: preservation of time-honoured customs

Conformity

Restraint of actions, inclinations and impulses.

Honouring of Elders: showing respect
Obedient: dutiful, meeting obligations
Politeness: courtesy, good manners
Self-Discipline: self-restraint, resistance to temptation

- Comfort
- Privilege
- Identity
- Individualism



30 DAY CHALLENGE

Unpacking privilege & biases

Reflect on your upbringing and education. How have they shaped your perspective?

Identify instances where you've seen or experienced privilege. Journal about them.

Consider your social circle. How diverse is it?

Reflect on a time you felt like an outsider. What did you learn from that experience?

Watch a documentary or read articles about the history of Aboriginal and Torres Strait Islander peoples.

Write down stereotypes you've heard. Reflect on their impact.

Meditate on what you've learned this week. Share your insights with a friend.

Learn about the Stolen Generations. How does it affect Indigenous communities today?

Research Indigenous leaders and activists. Learn about their contributions.

Listen to Indigenous voices through podcasts or interviews. Blak N White is a great start!

Study the effects of colonisation on Indigenous peoples across the globe.

Learn about current issues facing Indigenous communities.

Read a book or article by an Indigenous author.

Discuss what you've learned with someone else.

Attend an event or workshop focused on Indigenous cultures.

Support Indigenous businesses. Buy something from an Indigenous artist or shop.

Connect with an organisation that supports Indigenous communities.

Advocate for Indigenous rights on social media.

Make contact with a local representative about issues affecting Indigenous peoples.

Create a piece of art or writing inspired by Indigenous cultures.

Reflect on your biases. How can you actively challenge them?

Host a discussion group to talk about privilege and biases.

Create a space for Indigenous voices in your community or workplace.

Develop an action plan for ongoing learning and support for Indigenous peoples.

Share your journey and encourage others to join.

Plan to attend future Indigenous events and support their causes.

Reflect on what inclusivity means to you.

Commit to three long-term actions to support Indigenous peoples.

Write a letter to your future self about what you've learned.

Celebrate your progress and plan for continued growth by writing your next action.

Next Action:

- Power & Shame
- Worldviews
- Erasure
- Ways of Being
- Truth Telling

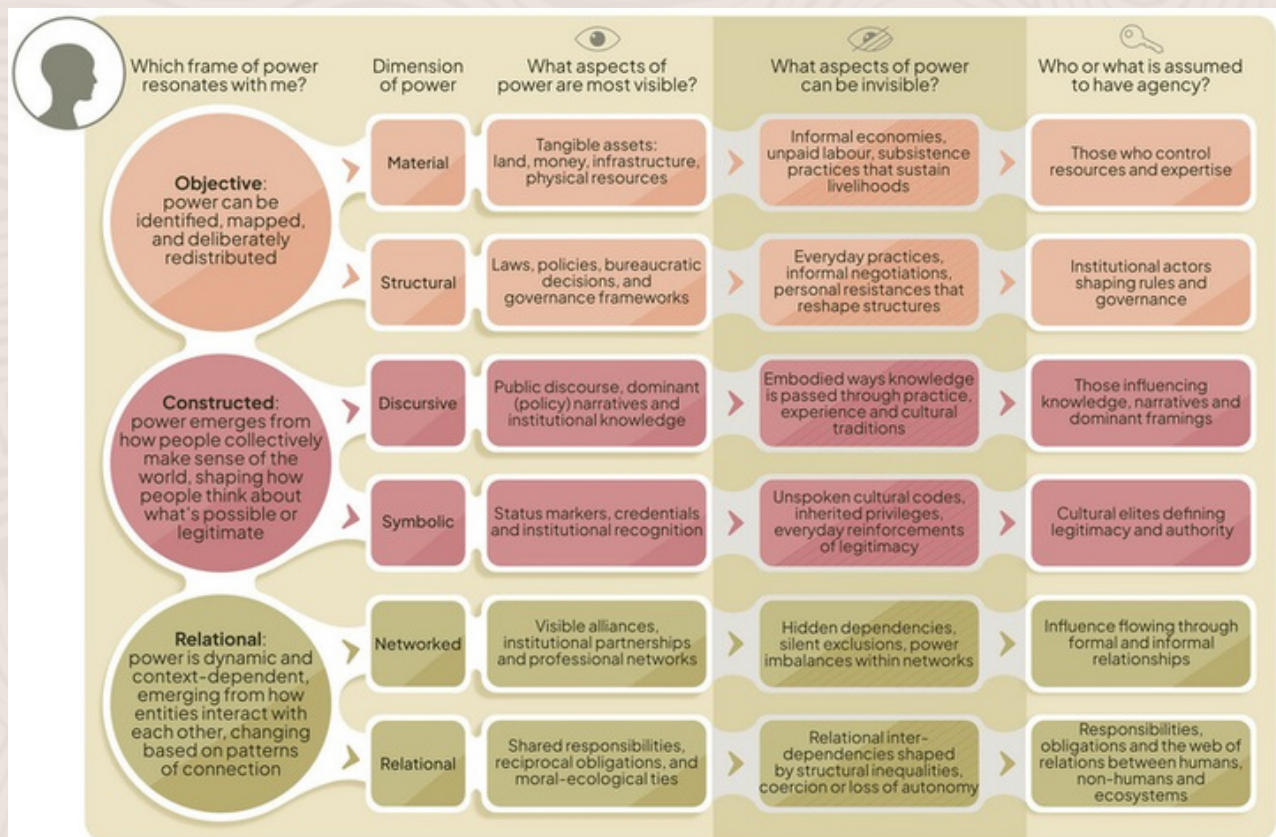
POWER

Power is a significant blindspot, for all of us. An example framework from conservation.

Power shapes how problems are defined, whose knowledge is trusted, whose interests are centred, and what outcomes are viable. It runs through every aspect of conservation, yet is either ignored or treated as something to “fix” rather than something we are each actively entangled in.

This new open access paper introduces a practical framework on six dimensions of power to assist researchers and practitioners in tracing how their own assumptions and positions shape what they see, do, and make possible in conservation.

Only by noticing these power dynamics can we avoid reinforcing the very injustices we aim to undo.



Moon, K. (2025) Naming It Is Not Enough: An Orienting Map for Understanding Conservation's Entanglement With Power.

Reflect back on your past weeks interactions below, see if you can name/make visible one example for each of the types of power – were you the one with agency, or not?

- Power & Shame
- **Worldviews**
- Erasure
- Ways of Being
- Truth Telling

WORLDVIEWS

A worldview is the lens through which a person or community makes sense of reality—their understanding of how the world works, what is valuable, how time and relationships operate, and what counts as knowledge or truth. Worldviews are not chosen consciously so much as absorbed gradually, through the accumulated influence of family, language, religion or spirituality, education, media, geography, historical experience, and the social and economic structures a person grows up within. Because much of this absorption happens in childhood and through everyday, unremarkable interactions, a worldview often feels like simple "common sense" rather than one possible way of seeing among many. This is significant when different worldviews come into contact, particularly in colonial contexts, because the dominant group's worldview tends to be treated as neutral or universal, while other worldviews are framed as alternative, cultural, or even irrational—when in fact all worldviews, including Western ones, are products of particular histories and social conditions.

WORLDVIEWS	Shifting perspectives from a Western to an Indigenous worldview is part of decolonisation		
	WESTERN WORLDVIEW		INDIGENOUS WORLDVIEW
	Scientific, skeptical, religious, proof from external sources, data	BELIEF	Lived experience, storytelling, proof comes from millennia of doing, ancestors, elders and the land are record keepers
	One truth, my truth, science, religion and the limits of Western knowledge	TRUTH	Many truths are accepted, but are seen through relationship and experience
	Nuclear family, more loneliness than ever	RELATEDNESS	We are in relationship with the world, its lands, waters, animals & plants. Our cultures are RELATIONAL
	Land is for extracting resources, land is property and how we amass wealth, it is owned	LAND	The land is the law, our teacher, we are the land, the land is us
	Time is linear, fixed, and the horizon is close	TIME	Time is cyclical, and the horizon has no end, the seasons are many
the land back. foundation	Having material comfort is your measure of success, though you may be lonely	COMFORT	Feeling comfort comes from the quality of the relationships around you
	Wealth is a sign of our hard work, we keep it for ourselves	WEALTH	Wealth is for looking after our community, we are richest when we are looking after each other

What makes a worldview sticky?

- Power & Shame
- Worldviews
- Erasure
- Ways of Being
- Truth Telling

ERASURE

Erasure of Aboriginal identity in the Australian context refers to the ways individuals, institutions, and public discourse deny, minimise, or dismiss Aboriginal people's identity, history, and lived experience of colonisation. It often shows up as well-meaning language that avoids acknowledging race and difference altogether, treating "not seeing" identity as fairer than recognising it. It can also take the form of denying ongoing impacts of colonisation, dismissing someone's Aboriginality based on appearance, or reframing structural issues as personal failings.

Take a moment to read through the following phrases, and think about times and places you may have heard them, possibly in your own thoughts as well, make a note for each phrase in the table below, who was it, what channel, which party or politician? Is there a pattern?

Phrase	Friends/Family/co-worker	Media	Politician
" I don't see colour " dismisses the relevance of identity and lived experience of race.			
" But you don't look Aboriginal " questions someone's identity based on physical appearance or stereotypes			
" Aren't we all just Australian? " — flattens distinct histories and rights under a single national identity.			
" That happened so long ago, why can't people move on? " — minimises ongoing, intergenerational impacts of colonisation.			
" Aboriginal people get everything handed to them " — reframes structural disadvantage as unearned benefit.			
" I'm not racist, I have Aboriginal friends " — deflects accountability rather than engaging with the issue raised.			

- Power & Shame
- Worldviews
- Erasure
- **Ways of Being**
- **Truth Telling**

POSITIONALITY

Your work is shaped by what you know, and what you know is shaped by who you are and what you have experienced. This is called 'positionality'.

Writing a positionality statement is one way to incorporate a decolonising approach to your life, and your work.

What will this do?

- Making the invisible more visible in what shapes your work/ business
- Displaying your values and commitment to being allies to your work/business communities.
- Decentring your position as the default/norm, especially if you are of a white/ coloniser/settler background.
- Reducing/ removing assumptions.

It may feel uncomfortable at first, especially if you aren't used to reflecting on yourself. It can highlight things we might not be ready to 'know' about ourselves, such as unearned privilege or disadvantage. There are enormous benefits to overcoming this discomfort and making it a regular part of your life, some of these benefits are Increased Emotional Intelligence and empathy, a broader worldview and the ability to filter out disinformation, and increased self-regard due to adjusting values and behaviours.

Try answering the following questions; remember you have other resources and activities that we are building on, so please take a minute to go back over any of the resources in the Privilege, Identity, Comfort, and Individualism sections (Questions adapted from Queen's University 2023).

- What are my different social identities?
- How much time do I spend in each of these? These might include (gender, age, race, nationality, sexual orientation, social class, religion, dis-ability)
- What experiences do I have? How have they shaped who I am at work/ professionally? Also, connect to your lived experience if comfortable to do so.
- What kind of education have I had (public/private/co-ed/mixed)? What role has my education played in establishing my dominant worldview?
- In what ways do I challenge or divest from some of these practices? Why or why not?
- What are my values and what do I hope to achieve through my work/business?

- Power & Shame
- Worldviews
- Erasure
- **Ways of Being**
- **Truth Telling**

Now write your positionality statement below, our suggested word length is between 80 words and 100 words.

- Assimilation
- Structures
- Decolonisation
- Urgency
- Courageous Conversations

ASSIMILATION

From a policy standpoint, assimilation was the explicit, named goal of Australian government policy toward Aboriginal people from 1937 (when it was formally adopted at a Commonwealth-State conference) through to the shift toward self-determination in the early 1970s, though its underlying logic shaped earlier "protection" policies as well. The stated aim was for Aboriginal people to be absorbed into the broader (white) Australian community. In practice, this was enacted through highly invasive state mechanisms: legislation that controlled where Aboriginal people could live, work, marry, and move; the administration of missions and reserves; restrictions on the use of Aboriginal languages; and "exemption certificates" that offered limited citizenship rights only to those who renounced association with their community and culture. Most devastatingly, assimilation policy provided the legal and bureaucratic framework for the forcible removal of Aboriginal children from their families—the Stolen Generations—on the basis that children raised away from Aboriginal communities and culture would be more readily absorbed. These were not isolated incidents of individual prejudice but systematic, legislated state action, which is why their effects are intergenerational and structural rather than confined to those directly removed.

Watch the video on Sheila Humphries and reflect below, what feelings came up? Did old (misinformation) come up or try to explain away her experience?



ALLY SAFE BEHAVIOURS

INDIVIDUAL PRESENCE & ENERGY

ALWAYS

SOMETIMES

NOT YET

I hold space without dominating or redirecting.

☐☐☐

I listen deeply without adding my story, advice, or agenda.

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I allow silence and not-knowing to be part of the conversation.

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I show up consistently — allyship is not a performance.

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EMOTIONAL & TRAUMA-AWARE SAFETY

I do not flinch, freeze, or withdraw when anger or grief is expressed.

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I respect boundaries and accept “no” without guilt-tripping or punishment.

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I never centre my discomfort; I remain steady and grounded.

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I use trauma-aware practices: moving slowly, seeking consent, and creating spaciousness.

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RECIPROCITY & RETURN

I acknowledge time, stories, knowledge, and labour as valuable.

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I share opportunities, credit, and recognition consistently.

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I do not make allyship transactional or conditional.

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I stay engaged beyond events, optics, or convenience.

☐☐☐

I check in after hard moments, not only when it suits me.

☐☐☐

Cultural Expression

ALWAYS

SOMETIMES

NOT YET

I do not expect Aboriginal and Torres Strait Islander peoples to shrink or edit themselves to be “palatable.”

☐☐☐

I never place the burden of representation on one person or expect them to be the cultural explainer.

☐☐☐

I create environments where culture, humour, and truth are expressed fully and freely.

☐☐☐

I measure my allyship by whether people feel larger and more empowered — not drained.

☐☐☐

COUNTRY & PLACE-BASED RESPECT

I speak of Country with respect and specificity, never as a generic metaphor.

☐☐☐

I acknowledge and adapt to local protocols, guided by Mob.

☐☐☐

I do not generalise Aboriginal culture — I respect the differences between Nations.

☐☐☐

I make space for grounding, ceremony, and acknowledgments led by Aboriginal and Torres Strait Islander peoples.

☐☐☐

I understand and respect the roles of Elders, kinship, and cultural authority.

☐☐☐

SPIRITUAL & ENERGETIC SAFETY

I cultivate a steady, respectful presence that does not drain or burden others.

☐☐☐

I honour kinship structures, children, and Elders with respect.

☐☐☐

I ensure people feel physically, emotionally, and spiritually safe around me.

☐☐☐

I act in ways that mean people could trust me to sit respectfully with their Elders or children.

☐☐☐

You don't have to “watch your back” or second-guess your openness

☐☐☐

- Assimilation
- **Structures**
- Decolonisation
- Urgency
- Courageous Conversations

STRUCTURES

Structures and systems of racial oppression in Australia

Beyond individual attitudes or instances of prejudice, racial oppression in Australia operates through structures and systems—laws, institutions, and everyday practices that produce unequal outcomes for Aboriginal and Torres Strait Islander people, often regardless of the intentions of the individuals working within them.

This is visible in the criminal justice system, where Aboriginal people are imprisoned at vastly disproportionate rates and have died in custody; in the child protection system, where Aboriginal children continue to be removed from their families at rates that echo the Stolen Generations; in health systems that have historically been designed without Aboriginal input and continue to produce a substantial life-expectancy gap; and in land law, where systems such as native title impose onerous proof requirements on Aboriginal claimants for land that was never legitimately ceded.

These outcomes persist across generations because they are embedded in how institutions are designed and operate—in eligibility criteria, funding models, professional norms, and legal tests—rather than depending on any one person's beliefs. Understanding racism as structural, rather than only as a matter of individual behaviour, is important because it shifts the focus of change from individual attitudes toward the policies, institutions, and systems that continue to reproduce inequality.

Can you connect the earlier concepts of worldviews with the structures and systems that govern you? What do you perceive as 'normal'?

- Assimilation
- Structures
- **Decolonisation**
- Urgency
- Courageous Conversations

DECOLONISATION

In their influential 2012 article "Decolonization is not a metaphor," Eve Tuck and K. Wayne Yang argue against the increasingly common use of "decolonisation" as a loose synonym for any work toward equity, inclusion, or social justice.

They insist that decolonisation specifically concerns the repatriation of Indigenous land and life, and the dismantling of settler colonialism as an ongoing structure—not merely a historical event or a metaphorical "decolonising of the mind."

Applying this to Australia means recognising that colonisation here is not finished business confined to the past; it is an ongoing structure that continues to determine who holds land, water, and decision-making power.

Genuine decolonisation in this sense would involve substantive changes such as land and water restitution, treaty-making, constitutional recognition of sovereignty, and the embedding of Aboriginal governance, law, and knowledge systems as legitimate authorities in their own right—rather than initiatives, however well-intentioned, that focus on changing attitudes or "including" Aboriginal perspectives within structures that remain settler-controlled.

Tuck and Yang's framework is often used as a check against "reconciliation" or "diversity" efforts that feel transformative but leave the underlying distribution of land and power untouched.

Reflect on your thoughts and feelings about 'reconciliation', and whether you have ever questioned what impact it has on the daily lives of First Nations peoples?

- Assimilation
- Structures
- Decolonisation
- **Bias**
- Courageous Conversations

BIAS

“If you name it, you tame it”.

For each of the following filters, identify what stereotypes/biases are generated from each. Reflect on how they impact your attitudes or behaviour. Acknowledge and identify your own filters without guilt or blame. This exercise is meant to increase self-awareness.

FILTER	FAMILY	RELIGION	CULTURE	MEDIA
What stereotypes/biases does this filter generate?				
What is the Impact of this bias on my thoughts and behaviours?				

Breaking the Cycle

- A. Diversifying your media consumption.
- B. Connecting with people who are different than you.
- C. Take the 30 day challenge on the next page!

- Assimilation
- Structures
- Decolonisation
- Bias**
- Courageous Conversations

BIAS



30 DAY CHALLENGE

Unpacking privilege & biases

Reflect on your upbringing and education. How have they shaped your perspective?	Identify instances where you've seen or experienced privilege. Journal about them.	Consider your social circle. How diverse is it?	Reflect on a time you felt like an outsider. What did you learn from that experience?	Watch a documentary or read articles about the history of Aboriginal and Torres Strait Islander peoples.
Write down stereotypes you've heard. Reflect on their impact.	Meditate on what you've learned this week. Share your insights with a friend.	Learn about the Stolen Generations. How does it affect Indigenous communities today?	Research Indigenous leaders and activists. Learn about their contributions.	Listen to Indigenous voices through podcasts or interviews. Blak N White is a great start!
Study the effects of colonisation on Indigenous peoples across the globe.	Learn about current issues facing Indigenous communities.	Read a book or article by an Indigenous author.	Discuss what you've learned with someone else.	Attend an event or workshop focused on Indigenous cultures.
Support Indigenous businesses. Buy something from an Indigenous artist or shop.	Connect with an organisation that supports Indigenous communities.	Advocate for Indigenous rights on social media.	Make contact with a local representative about issues affecting Indigenous peoples.	Create a piece of art or writing inspired by Indigenous cultures.
Reflect on your biases. How can you actively challenge them?	Host a discussion group to talk about privilege and biases.	Create a space for Indigenous voices in your community or workplace.	Develop an action plan for ongoing learning and support for Indigenous peoples.	Share your journey and encourage others to join.
Plan to attend future Indigenous events and support their causes.	Reflect on what inclusivity means to you.	Commit to three long-term actions to support Indigenous peoples.	Write a letter to your future self about what you've learned.	Celebrate your progress and plan for continued growth by writing your next action.

Next Action:

- Assimilation
- Structures
- Decolonisation
- Urgency
- **Courageous Conversations**

COURAGEOUS CONVERSATION

What if there was a war that claimed many Australian lives that you've probably never heard of?



You watched [The Frontier Wars: Australia's forgotten conflicts](#)

Apr 25, 2018 YOUTUBE - SBS The Feed



Research this same topic for your state



Listen

- [Frontier War Stories](#)



Read

- [Australian Frontier Conflicts](#)



Watch

- [The Australian Wars](#)

Write your reflection on your learning here...what feelings came up?



Now have a courageous conversation about what you learned

How did the conversation go? What did you notice in yourself? What did you notice in the other person?

- Vulnerability
- **White Fragility**
- Restoration
- Sovereignty
- Continuity

WHITE FRAGILITY

The term white fragility, developed by Robin DiAngelo, describes the cluster of defensive reactions—including anger, denial, guilt, argumentation, withdrawal, or tears—that often arise among white people when they are confronted with information about racism, racial privilege, or their own role within racist systems.

DiAngelo's argument is that because many white people are rarely required to think of themselves in racial terms or to discuss race directly, even mild challenges can feel acutely threatening, and the resulting defensiveness functions to shut down the conversation and restore the previous, more comfortable equilibrium.

In the Australian context, this can appear when discussions of colonisation, the Stolen Generations, systemic racism, or land rights are met with responses such as "that was in the past," "I'm not responsible for what my ancestors did," or "this makes me feel attacked"—responses that, intentionally or not, redirect attention away from the substance of the issue and onto the discomfort of the person hearing it.

The concept is offered not as a moral judgement of individuals but as a way of naming a recurring pattern that can stall honest conversation and obstruct meaningful change.

Watch the video 'White Fragility' and name all the ways it reinforces racism below:

- Vulnerability
- White Fragility
- **Restoration**
- Sovereignty
- Continuity

RESTORATION

Restoration refers to the deliberate work of recovering and rebuilding what colonisation and dispossession took away or severed—land, language, ancestral remains and cultural objects, family relationships, governance structures, and the everyday practice of culture and law on Country.

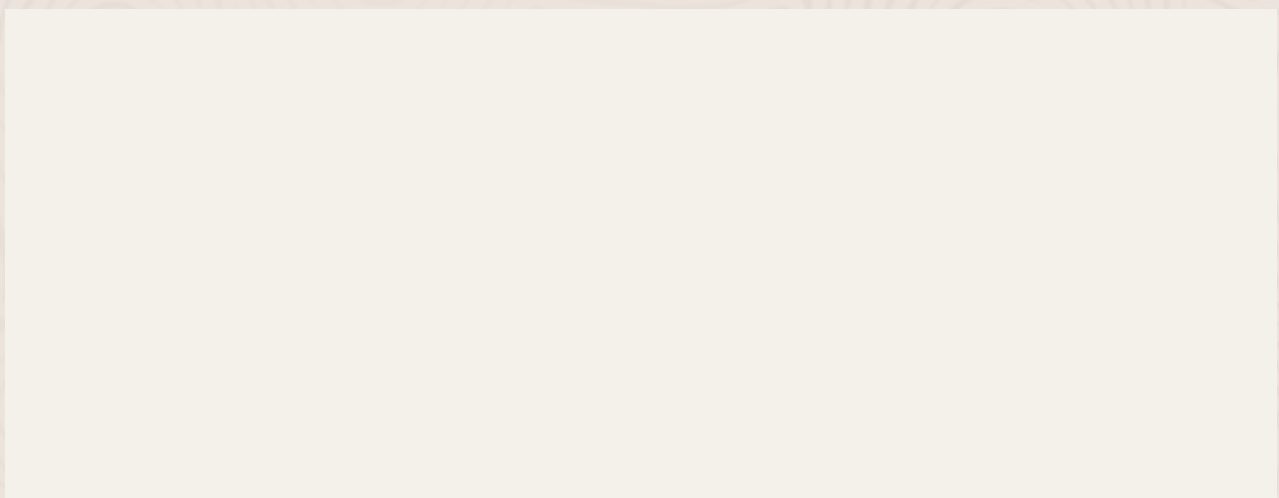
Where continuity describes maintaining an unbroken thread, restoration is reparative: it addresses what has already been broken, with the explicit aim of repair rather than simple preservation.

In practice this takes many forms—land handbacks and the return of management rights over national parks and reserves; the repatriation of ancestral remains and ceremonial objects held in museums and collections both in Australia and overseas; language revitalisation programs that rebuild fluency in languages that had no living speakers; family-tracing and reunion services that help members of the Stolen Generations reconnect with kin, Country, and identity; and the rebuilding of customary governance and lore structures that colonial administration deliberately suppressed.

Restoration is generally understood as both a collective and an individual process, and importantly not as an attempt to return to some frozen pre-colonial past, but as drawing on cultural foundations to rebuild strength for present and future generations.

Restoration efforts are often constrained by the same structures discussed earlier, such as narrow legal definitions within native title or incomplete historical records, which makes the process of restoration itself a continuing site of negotiation and struggle. Landback is a restoration movement.

How does the landback movement activate restoration? Why is land/property/Country so important?



- Vulnerability
- White Fragility
- Restoration
- **Sovereignty**
- Continuity

SOVEREIGNTY

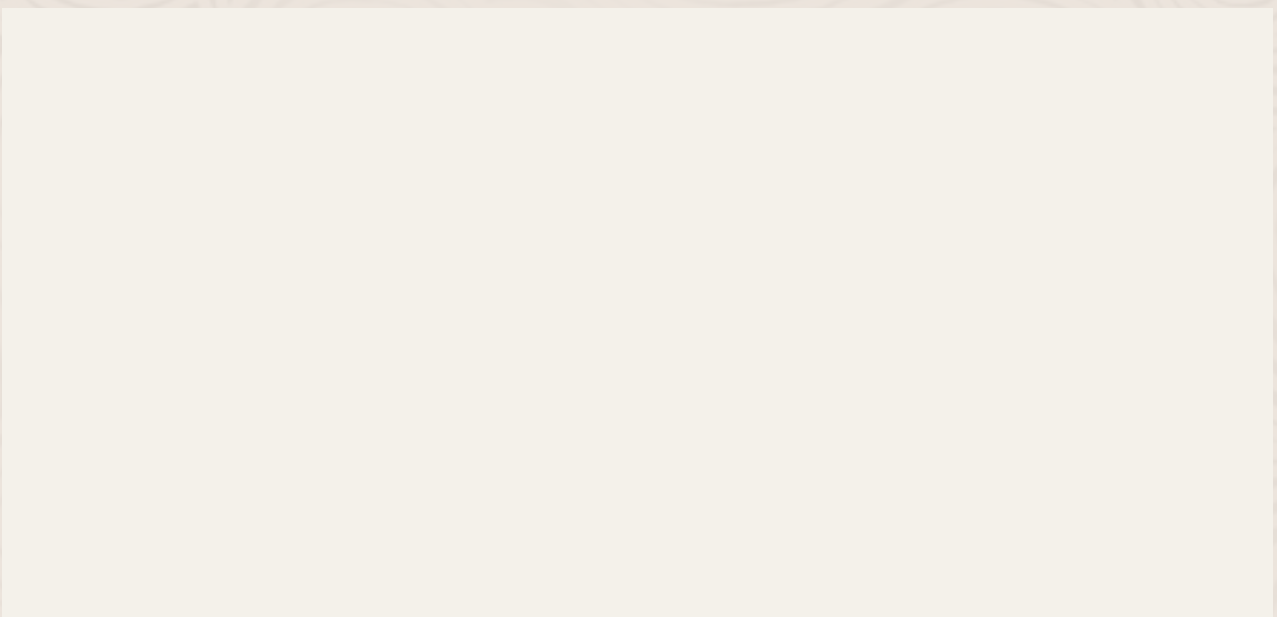
When Aboriginal and Torres Strait Islander people speak of sovereignty, they are asserting something that predates and was never surrendered to the British Crown: the inherent authority of First Nations to govern themselves, their lands, waters, and cultural life according to their own laws and systems of knowledge.

This is captured in the widely used phrase "always was, always will be Aboriginal land," and in the legal and political argument—echoed in statements such as the 1988 Barunga Statement and the 2017 Uluru Statement from the Heart—that sovereignty was never ceded through treaty or conquest, only asserted over through the legal fiction of terra nullius.

Importantly, this form of sovereignty is often understood relationally rather than purely in Western legal-political terms; it is grounded in Country, in obligations of kinship and care, in lore, language, and ceremony, and in the continuing exercise of cultural authority and responsibility regardless of whether the Australian state formally recognises it.

Expressions of sovereignty therefore range from political advocacy for treaty and constitutional recognition to the everyday practice of cultural law, language, and connection to Country, both of which are understood as exercises of a sovereignty that has continued unbroken.

Watch the video where Megan Davis explains what is meant by ‘we had never met’, and reflect below on how this might change your understanding of reconciliation and the Uluru Statement from the Heart.



- Vulnerability
- White Fragility
- Restoration
- Sovereignty
- **Continuity**

CONTINUITY

Cultural continuity refers to the ongoing, intergenerational transmission of language, law, ceremony, kinship structures, knowledge systems, and connection to Country—maintaining a living thread between past, present, and future generations despite the deliberate disruptions of colonisation, including forced removals, missions, and the suppression of language and cultural practice.

For many Aboriginal communities, continuity is not simply nostalgic preservation of the past but an active, ongoing process: revitalising languages that were suppressed, passing on lore and stories to younger generations, maintaining practices on Country, and ensuring that cultural authority and knowledge continue to be held and exercised by community members themselves.

Research, including work by researchers such as Chandler and Lalonde in comparable Indigenous contexts, has linked stronger cultural continuity to better community wellbeing outcomes, framing it as a protective factor against the harms of colonisation rather than merely a cultural "extra."

As a policy and community goal, supporting continuity means resourcing community-led language and cultural programs, recognising cultural authority structures, and ensuring access to Country—treating continuity as central to self-determination rather than as a secondary or symbolic concern.

What ways do you practice continuity of your culture/s? Do you speak, or are you re-learning a language? Through cooking? Storytelling? Family history research? Why is this important to you?



10 Daily Practices of an

ACTIVE ALLY

Advancing Relational Integrity with Indigenous Peoples

1

Start in Respect, Not in Assumption

Begin every day by acknowledging that you are on Aboriginal and Torres Strait Islander land. Not out of habit, but with intention. Consider: What does it mean for me to be a guest here?

2

Listen to Learn, Not to Lead

Seek out Indigenous voices – not just during Reconciliation Week, but daily. Read, watch, or listen to something created by First Nations peoples. Then reflect: What challenged me? What shifted in me?

3

Notice the Norms

Observe whose ways of doing are prioritised in your workplace, school, or community. Ask yourself: Is there space for cultural difference, or is sameness expected?

4

Interrupt Harm (Gently and Firmly)

When you hear a joke, microaggression, stereotype, or dismissive comment, speak up – even if your voice shakes. Allies take the discomfort so Aboriginal and Torres Strait Islander peoples don't have to carry it alone.

5

Get Comfortable with Being Uncomfortable

Sit with the hard truths – colonisation, dispossession, systemic racism – without defensiveness. Growth happens in discomfort, not denial.

6

Honour Time Differently

Recognise that urgency is a Western construct. Respect pauses, silences, and circular conversations. Allyship honours process over productivity.

7

Name Your Privilege, Use It Wisely

Reflect on the spaces you walk into freely. Ask: How can I make this space safer, more inclusive, or more just for others who are often excluded?

8

Walk Lightly, But Don't Walk Away

Cultural load is heavy. Don't wait to be invited in – but when you are, walk with humility. Don't make it about your guilt or progress. Just keep showing up.

9

Centre Culture, Not Calendar Events

Don't reduce Indigenous culture to dates of significance. Let Reconciliation Week be a springboard, not a box ticked. Culture is living, breathing, and everyday.

10

Reflect, Repair, Recommit

At the end of each day, ask yourself: Did I walk in solidarity today? Did I honour the relational work? If not, make tomorrow your reset.



REACT-R: WHAT YOU DO NEXT MATTERS MOST

A framework, when used with high Emotional Intelligence (EI) skills.

(EI) helps allies move from emotional reactivity to relational accountability. REACT is not about getting it perfect — it's about staying present, listening deeply, and choosing to honour the relationship when it matters most.

Regulate

R

Breathe. Pause. Don't centre your feelings. You don't need to be seen as 'good' — you need to stay present.

EI Domains: Impulse Control, Emotional Self-Awareness

"I need a moment to pause and process before I respond."

Empathise

E

Listen without defending. Tune into the impact, not just your intent. This is not about you. It's about the harm or exclusion experienced.

EI Domains: Empathy, Interpersonal relationships

"Thank you for sharing that - I'm listening and I want to understand."

Acknowledge

A

Take responsibility. Affirm the harm without needing to explain it away. Saying 'I hear you' and 'thank you' matters more than 'I didn't mean it.'

EI Domains: Social Responsibility, Emotional Expression

"I hear you, and I take responsibility for the impact that caused harm."

Consider

C

Reflect on what led to the harm. What bias, habit, or gap was at play? What am I being invited to see that I wasn't willing to before?

EI Domains: Reality Testing, Self-Regard

"I'm reflecting on how my actions contributed to this. I have work to do."

Take Action

T

Apologise. Repair. Change the behaviour. Follow up without being prompted. Words matter — but action earns trust.

EI Domains: Problem Solving, Independence

"I'm sorry. I'll do better - and here's how I plan to follow through..."

Reconnect

R

Close the loop. Seek clarity. Ensure the next steps are relational, not assumed. Even well-intentioned actions can miss the mark — reconnect to ask what's needed next, not what feels easiest to offer.

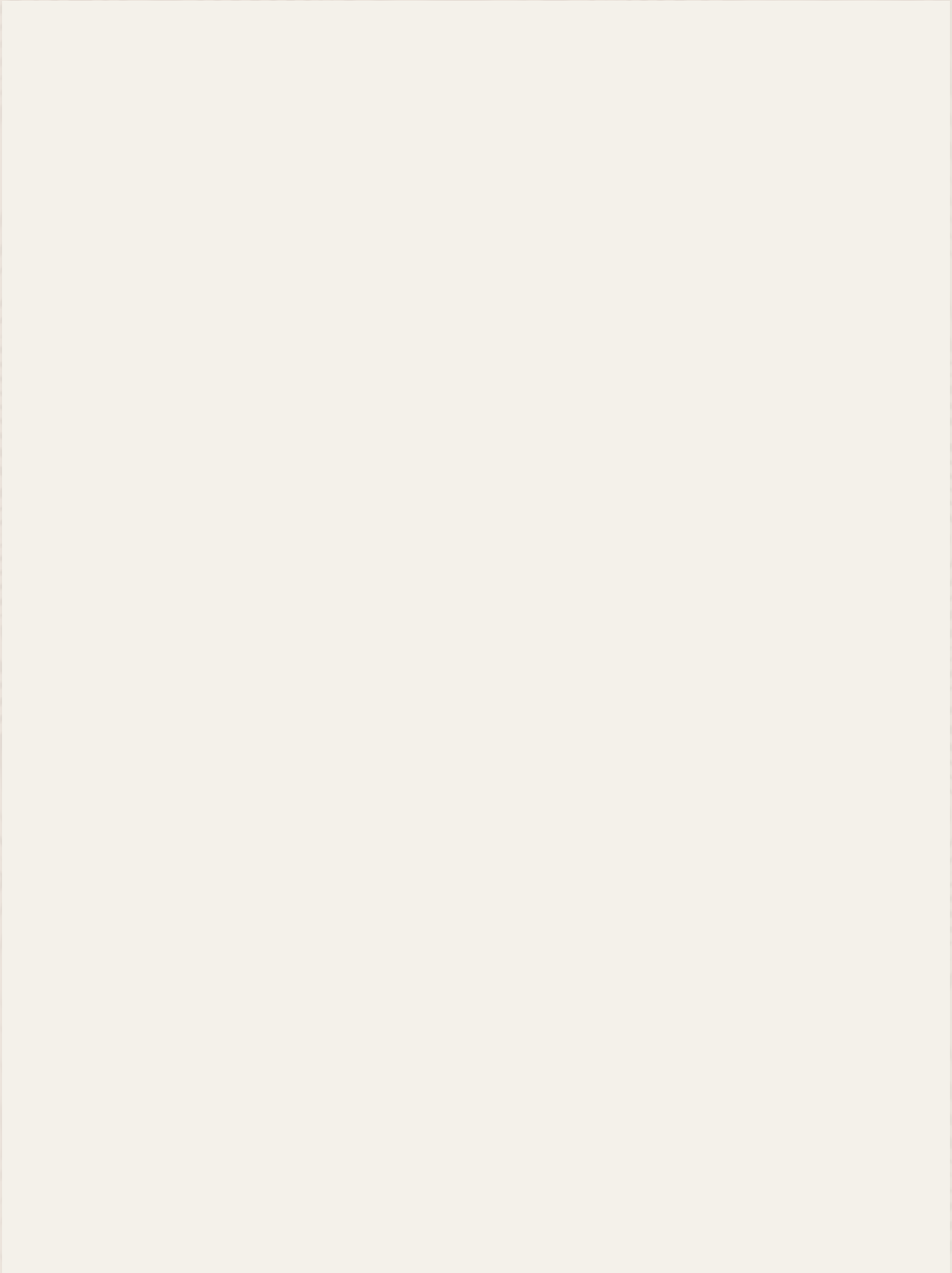
EI Domains: Empathy, Interpersonal Relationships, Reality Testing

"I want to check - was my response helpful, and is there something more appropriate I can offer or do next?"

OVERFLOW

Extra writing space

OVERFLOW



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EXTERNAL RESOURCES



Our Systems, Our Stories is a transformative 30-card reflective deck designed for adults and organisations ready to disrupt the status quo and reimagine what's possible. With each card, you'll explore a dominant system pattern — like urgency, control, or hierarchy — alongside an Indigenous-informed counter-story rooted in truth-telling, relationship, reciprocity, and care. This is not a tool for blame. It's a companion for becoming.

Whether used in personal reflection, leadership development, education, or team-based cultural transformation, this deck supports deeper awareness, courageous conversation, and collective growth. It's ideal for anyone committed to reshaping how we live, lead, and learn — in ways that honour culture and reclaim identity.

What's Inside:

- 30 System Story Cards – Each one names a colonial pattern that may show up in our beliefs, behaviours, or structures — paired with a relational, Indigenous-informed alternative.
- Reflection & Yarning Prompts – Designed to support honest conversations and open inquiry — without shame or judgement.
- Strengths-Based and Transformational – Centres relational intelligence, cultural integrity, and shared responsibility — this is about shifting with people, not over them.

Why Leaders, Educators, and Facilitators Love Them:

- Makes systemic change personal, practical, and deeply human by focussing on mental models and true behavioural change.
- Encourages cultural humility and self-awareness without defensiveness.
- Perfect for professional development, strategic planning, community yarning, or coaching sessions.
- Supports aligned action, not just insight — in classrooms, boardrooms, and community spaces.

These cards are for:

- Adults
- Leadership teams and equity practitioners
- Teachers, educators, and critical friends
- Consultants, coaches, and changemakers
- Organisations working towards reconciliation, justice, and cultural safety
- Anyone ready to shift power, walk with integrity, and imagine new ways forward

Use them solo, as a daily or weekly prompt, in quiet reflection or brave conversations. When we change the story, we change the system — and that's how we make space for futures where all our young ones can thrive.

Available from: [Reilly Callie Resources](#)

THANKYOU



The Land Back Foundation is a national Impact fund that facilitates the transfer of land and property wealth back to First Nations people in this country now known as 'Australia'. To truly redress the past and the present we have to go back to the roots.

We empower individuals, communities and corporations to participate in cultural and economic justice for First Nations. We work toward the healing, honouring and respecting of past and present injustice to build a more equitable land & housing base for present and future generations. We provide educational resources for conversations that promote shared social responsibility, acknowledgement, reckoning, accountability and redress.



Blak Ignited acknowledges and honours the deep and continuing connection to land, sky and waters that Traditional Custodians and sovereign people from around the world have on Country; the lands that were never ceded. We recognise the strength of Elders and Knowledge Keepers - past and present - who bravely hold the memories and rich traditions for Indigenous peoples around the world as well as Aboriginal and Torres Strait Islander cultures. We extend respect to all Indigenous, First Nations and Aboriginal and Torres Strait Islander Peoples and highlight the role that all individuals play in shaping our Elders of the future.



Social Enterprise Australia is the national peak body for social enterprise.

We're for an economy that puts people and the planet first – and for unlocking the power of social enterprise to help get us there. We connect, build and advocate for the sector, and coordinate its national strategy. Our direction is set by the sector, and we provide a bridge for it to partner with the Australian Government and others to grow impact.