

[re] collect
[re] connect
[re] imagine

THE COUNTRY



Sowing the seeds of care for a nourishing terrain

Jason Galea

*I would like to acknowledge the Wathaurong people of the Kulin Nations,
the traditional owners of the land where this research has taken place. I pay
my respects to their elders, past, present, and emerging, and I recognize
the ongoing custodianship of the land and water by all members of their
communities.*



Country as nourishing terrain

Country is a place that gives and receives life. Not just imagined or represented, it is lived in and lived with.

Country in Aboriginal English is not only a common noun but also a proper noun. People talk about country in the same way that they would talk about a person: they speak to country, sing to country, visit country, worry about country, feel sorry for country, and long for country. People say that country knows, hears, smells, takes notice, takes care, is sorry or happy. Country is not a generalised or undifferentiated type of place, such as one might indicate with terms like 'spending a day in the country' or 'going up the country'. Rather, country is a living entity with a yesterday, today and tomorrow, with a consciousness, and a will toward life. Because of this richness, country is home, and peace; nourishment for body, mind, and spirit; heart's ease.

Deborah Bird Rose, 1996. | Nourishing Terrains



Table Of Contents

Part 1.0	Context: Definitions and Key Words	01-02
Part 2.0	Introduction: Imagined Landscapes	03-07
	Resaerch + Design Questions:	08
Part 3.0	Knowledge Framework: Theoretical Frames	09-12
	Map of Knowledge:	13-14
Part 4.0	Methodology: The Research Process	15-16
	Data diagram:	17-18
	Analysis diagram: Rnwrapping the social-spatial narratives	19-20
	Method Plan: Diagram of Research and Design	21-22
Part 5.0	Preliminary Conclusion: [Re]imagining Australias Landscape Narratives	23-24
Part 6.0	Bibliography	25-28



Part 1.0 | Context

Definitions and Key Words

Caring For Country:
Indigenous notion of stewardship and responsibility for the well-being of the land in Aboriginal Australian culture.

Country:
Country is a place that gives and receives life. Not just imagined or represented, it is lived in and lived with.

Ecology:
The interconnected relationship between organisms and their environment.

Fire Stick Farming:
Traditional Aboriginal land management technique using controlled fires to enhance biodiversity and reduce fuel loads.

First Nations People:
Indigenous peoples who are the original inhabitants of a particular region, such as Aboriginal Australians.

Human Ecology:
The study of the dynamic interrelationship between humans and their environment.

Customary Law:
Customary law refers to the legal systems and practices uniquely belonging to Indigenous Australians of Australia.

Social Constructionism:
The idea that reality is socially constructed and shaped by cultural beliefs and practices.

Socio Spatial:
Emphasizes the environments and the people and societies that occupy them interact.

Stockman:
A skilled person in handling livestock and managing pastoral activities.

Totem:
A totem links the person directly with creation time and the spiritual world.

Wathaurong:
Wathaurong is the name of a First Nations Clan within Victoria

Wurdi Youang:
An Aboriginal stone arrangement in Victoria, Australia, with possible astronomical and cultural significance.

You Yangs:
A mountain range in Victoria, Australia, holding cultural and spiritual importance for the Wathaurong people.

Part 2.0 | Introduction

Imagined Landscapes

How do our imagined views and representations of the environment shape the landscapes we encounter, and in turn how do they shape us?

The love for the landscape of my Australian backyard runs deep within me, it is shaped by its rugged terrain and muted colours. This imagined reality that I hold of the Australian landscape has also been shaped by Australian culture, the romanticised harshness of the bush and the old poems of “Aussie battlers” and stockmen who toiled against the environment to earn a living. These representations of my home country are akin to a set of drawings that were seeded from its colonialist history. There is however another perspective to this imagined view of Australia. That of the world’s oldest continuing culture, The First Nations people of Australia. Their love for this country was also born from an imagination of this land. This perception, however, was formed from a different set of cultural drawings; drawings rooted in care, reciprocity and fragility. These drawings constructed over 65,000 years have been largely concealed by colonialist rule.

It is time for a new set of drawings.

Fig 1./

Frederick McCubbin ‘A bush burial 1890’ | Geelong Gallery



Our current perceptions and representations of the landscapes and terrains we encounter are framed and bounded by our socio-cultural upbringings. Our meaning and interpretation of the environments that we encounter are not inherent but rather a construction formed by different cultural and social groups. This theory of Social Constructionism affects every aspect of a person’s life as well as the landscapes in which they encounter. The importance of this theory lies in its relevance to the problems of landscape and land use in Australia. This theory’s interrelation of the social and spatial scapes posits that our societal representations and eco-cultural identities

impact the modification of our landscapes as well as our relationships to those landscapes. Eventually, these modified landscapes recoil to shape us.

In the context of Australia’s social and ecological environment, the prevailing colonial landscape has resulted in the large-scale destruction of ecosystems and far-reaching social issues for First Nations people. According to the 2021 Australia State of Environment report (SOE), the nation’s environment is deteriorating due to climate change, habitat loss, invasive species, pollution, and resource extraction. (Cresswell, et al. 2022) These pressures are endangering numerous species and

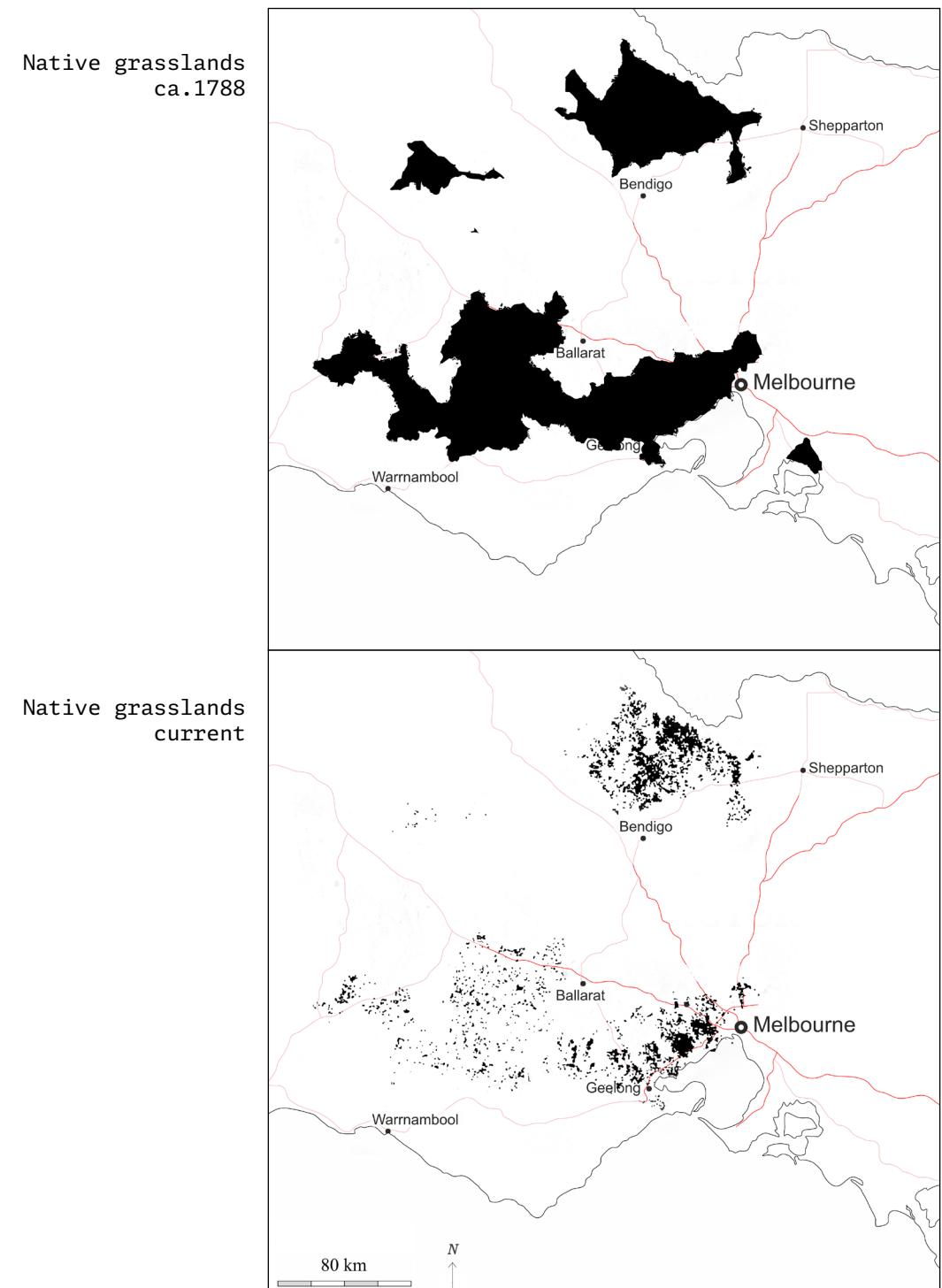
ecosystems, resulting in the world's largest modern extinction of mammal species and some of the most deforested areas globally. These cumulative impacts intensify threats, leading to abrupt ecological changes. The report's key findings emphasize that our current environmental management systems are inadequate and will lead to further extinctions and ecosystem decline, undermining the environmental foundation crucial for present and future communities. This is already evident through environmental, social, and economic consequences, exemplified by events like the 2019-2020 Black Summer fires, which rank as the second-largest wildfires in global history.

While this ecological crisis is placing strain on Australia, the nation's social issues relating to First Nations people are also prevelant. 'Indigenous Australians remain the most disadvantaged and marginalised group within Australia. On all the standard indicators of poverty and disadvantage, indigenous people emerge as the most socially and economically deprived'. (Human rights, 2022.) This systematic devaluing of First Nation people and culture is innately tied to the ongoing legacy of Australian colonisation.

These two distinctly different problems are intimately linked to one another through the colonisation of Australia. Nonetheless, there are also common threads of hope that persist around both problems. The inclusion and adoption of First Nations systems of caring for country and land management is an area that is an underdeveloped though emerging practice throughout Australia. This need for greater recognition and inclusion is also reflected in the SOE report (which was the first-ever Indigenous co-lead State of the Environment report) urging that Indigenous knowledge and connections to Country are vital for sustainability and healing the country as well as First Nations people.

How can this be achieved? This common thread of land use and territory between Australia's social and ecological problems is deeply rooted within the socio-spatial makeup of the nation and therefore we need to look for something that is beyond our colonial understanding of the landscape and look for a projected hybridised socio-spatial relationship which superimposes First Nations imaginations, representations of land care and territory within the current system. This new form of spatial understanding needs to affect more than just the physical landscape. It also needs to address the

Fig 2./
Extent of Victorian grasslands before & after colonisation |
Map created using data from J. Morgan presentation to SWIFFT



social constructs, and how we interact and relate to Country, which also includes the language that we use to describe and prescribe to our landscapes and territories. This emphasis of the research is to collect, document, reflect and understand the various ways people and communities construct, represent and imagine the country, territory and landscape; and therefore used to understand how these imaginations have influenced the spatial-ecological and social-spatial outcomes of current Australian landscapes and territories.

This raises the questions:

“What are the variations and alternatives to representing and imagining country with social-spatial and ecocultural perspectives?”

and

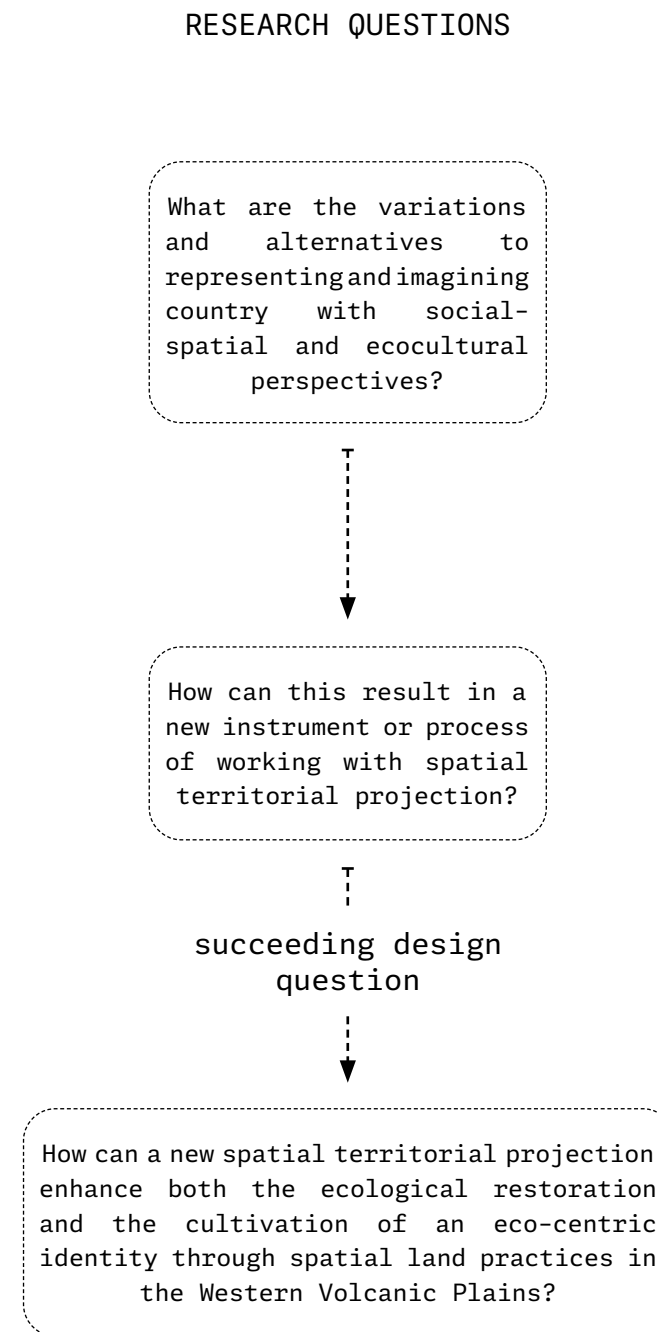
“How can this result in a new instrument or process of working with spatial territorial projection?”

The research is focused towards a spatial design question; what can a new hybrid farmscape look like, and what can we do as spatial designers in re-conceptualising this? To achieve this, the research will quantify the variations of Australian

imaginings and representations of land management and how this manifests socio-spatially. This re-conceptualised socio-spatial landscape can then act within the greater context of Australia as a prototype to develop alternative social-spatial ways of viewing and working with the production landscapes. This research is justified by the need to find an understanding of the representations and imaginations of the Australian landscape and to explore what a future nonexploitative socio-spatial Australia might look like. To achieve this, the research will need to additionally address the following themes of ownership, organisation, spatial, experiential and relational.

The realisation of this research will be used as a thematic framework model for the design of a projected farmscape for the Wathaurung Co-Op, a First Nations social cooperative located in Western Victoria. The research will then be used as an interpretive device to feed into this theme and influence the spatial relational outcomes of the project. The project design will aspire to act as a prototypal new farmscape that will be less exploitative of the environment in which it is located and will help reframe the population’s imaginations and representations of land and territory.

Fig 3./
Questions + Subquestions



Part 3.0 | Knowledge Framework Theoretical Frames

The work will employ various fields of knowledge due to the broad field of the research topic. As a result, the work will primarily focus on the major theories of Social Constructionism and Symbolic Interactionism as central to the structure of the research. In general, the research will also delve into historiography, decolonial theory, and sustainable land management, and eco-culturalism. The analysis of the research will primarily involve the theory of socio-spatial analysis through TSPN analysis frameworks. Lastly, the interpretation and translation of the research will engage with the theory of systems of care, place-based education theory, as well as the ecological design knowledge framework. The following provides a brief discussion of the major frameworks and their seminal contributors. Figure 5 below outlines the larger knowledge frames related to smaller thematics and theories.

The Social Construction of Nature and Landscape:

In their paper, (Greider and Garkovich 1994) outline their concept of “landscape as the symbolic environment created by a human act of conferring meaning on nature and the environment.” While environments have a tangible presence, they are shaped by human interpretations, forming “*landscapes*.” These interpretations define relationships among individuals and their surroundings, significantly impacting management practices and the environment’s physical form. This framework acknowledges the fundamental role of social construction in shaping our perceptions of nature and the environment. The framework underscores that the environment is not a fixed entity but a product of human interpretation. This perspective challenges objective views of the landscape and posits that “biophysical changes in the environment are meaningful only insofar as cultural groups come to acknowledge them through a redefinition of themselves.” I aim to explore the dualistic transformations facilitated by land care and landscape representations in the Australian context. Investigating how land management systems and the environment coalesce to shape ecocultural identity, and, how this influences the social-spatial outcome.

Socio-spatial Analysis:

In their paper (Jessep et. al 2008) have coined an analytical framework (TPSN) which is composed of four components; Territory, Place, Scale and Network. This general framework was created as a response to the polymorphic and multidimensional character of socio-spatial relations in various case studies. and is an attempt to create an overarching analysis in response to the more narrow approaches of conceptual frameworks. I would like to explore this analytical framework and modify its structure to be better applied within the physical/ environmental landscapes rather than societal infrastructural which this framework tends to be focused on.

Development of Ecocultural Identity Through Place-based Education (Bio-regionalism):

(Smith and Gruenewald, 2008.) In their seminal book *Place-Based Education in the Global Age: Local Diversity*. Explore the educational theory, policy and philosophy by advocating for the development of Placed Based Education Systems (PBE) this framework for educational systems is developed as a response to the globalisation of knowledge and makes a case for “the educational counterpart of a broader movement toward reclaiming the significance of the local in the global age”. Smith and Gruenewald, advocate for the need to celebrate and promote ‘local knowledge’ alongside or above ‘universal knowledge’ such as ‘Bioregional Education’ and programmes concerned with ‘local’ ‘traditional’ and/or ‘indigenous knowledge’. I envision this theoretical knowledge playing a significant role in both the research as well as the design outcome of the project.

Decolonising Nature and landscape care:

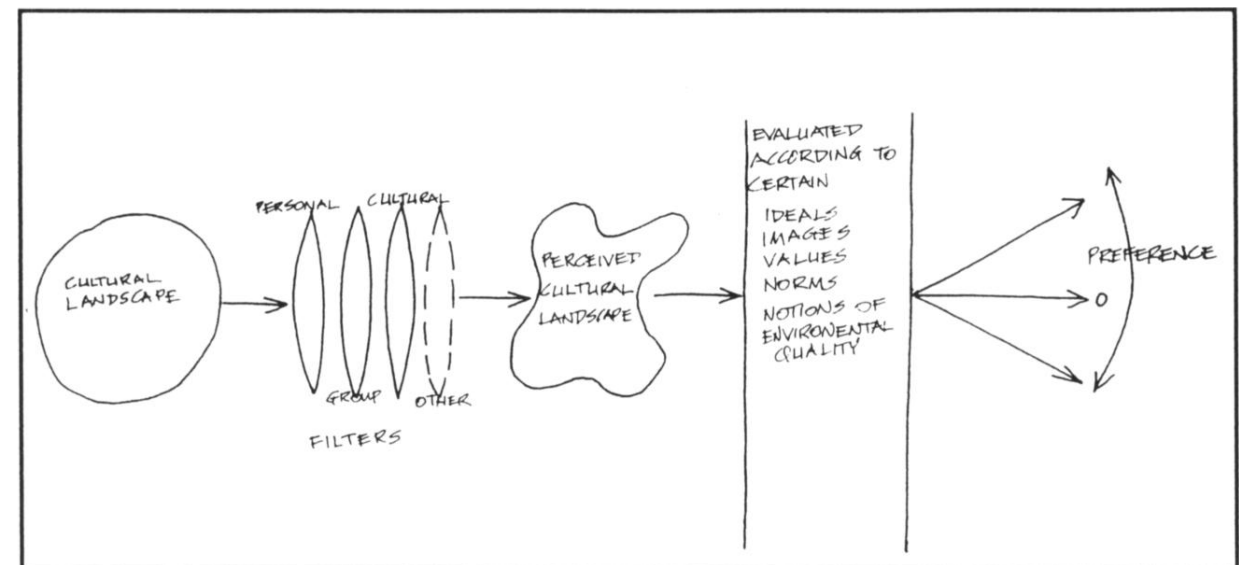
A piece by J. Raxworthy, titled *The Landscape of Practices: Decolonizing Landscape Architecture*, explores the intersection of landscape architecture history and maintenance practices. It highlights the necessity for “epistemic decolonization” in conventional Western landscape architectural practices. In parallel, L. Domínguez’s work, *Decolonising Conservation Policy*, delves into the enduring impact of colonial ideologies on conservation. It asserts that colonial heritage influences the perception of landscapes and the management of natural resources, perpetuating historical and ecological injustices. Domínguez states that “Certain principles central to colonialism [...] have worked to alienate indigenous peoples from their territories and resources, ultimately making fortress conservation possible.” Both papers emphasize the urgent need for decolonization in understanding and managing landscapes. Together, they underscore the interconnectedness of colonial legacies in shaping perspectives on land care, emphasizing the imperative to dismantle ingrained ideologies for a more equitable and sustainable approach to nature.

The Analytical Exploration of ‘Cultural Landscapes’:

Amos Rapoport’s “On Cultural Landscapes” acknowledges that landscapes extend beyond the physical, encompassing cultural dimensions. His work delves into the preference toward cultural landscapes, underscoring that this preference arises from processes of filtering and evaluation. Rapoport explores the intricate connection between culture and the environment, asserting that diverse societal groups are shaped by cultural landscapes. He introduces the concept of ‘ordering schemata,’ emphasizing the role of shared cultural meanings and ideals in shaping landscapes. He argues that “Cultural landscapes... can be understood analytically in terms of what they are, how they can be conceptualized, what their components are, why they are the way they are.” Rapoport’s theoretical framework furnishes concepts and analytical tools applicable to diverse environments, including cultural landscapes and rural scapes and the role vernacular architecture plays in shaping and expressing the identity of a community

Fig 4./

Preference for cultural landscapes emerges as a result of filtering and evaluation processes | Rapoport, 1977



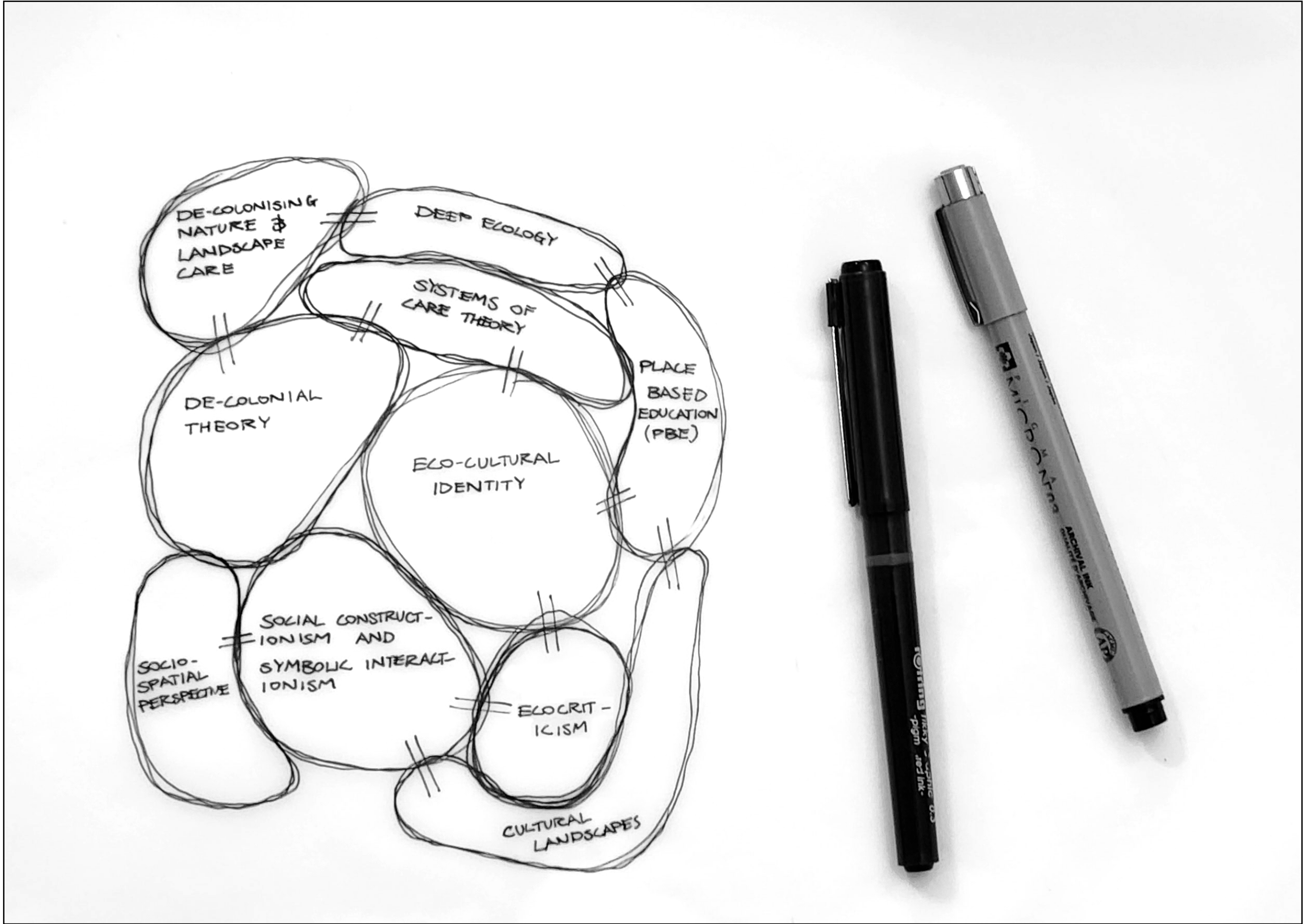


Fig 5./
Sketch of knowledge framework and their relationships | Map of knowledge

Part 4.0 | Methodology The Research Process

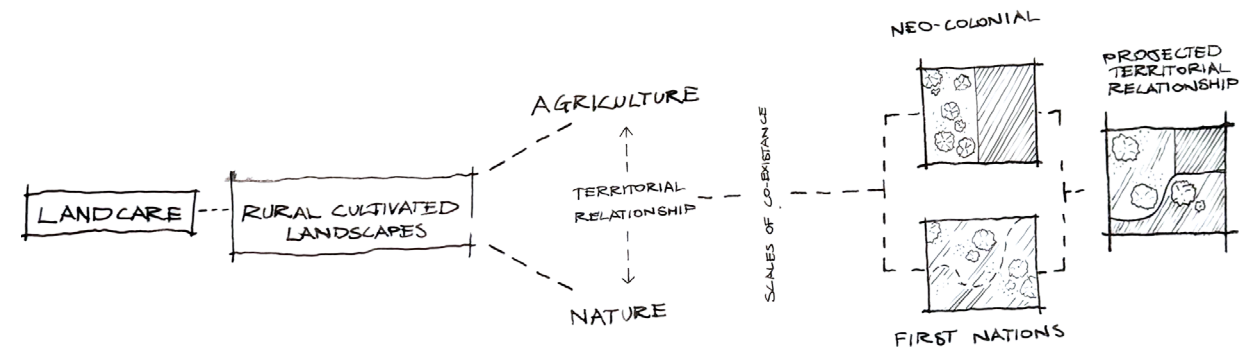
The research will examine the construction and representation of Australian landscapes, investigating the impact of social and mental constructs on spatial ecological outcomes, taking a particular focus on how these representations manifest into agricultural and natural territories / relationships. The primary focus involves a comparative analysis between First Nations' social-spatial landscapes and modern colonial counterparts, aiming to understand historical First Nations' land management practices and the current landscape contributing to ecological and land management challenges. The analysis will consist within the range of the social, spatial and ecological aspects of these systems.

Data Collection: A Comprehensive Approach

Given the expansive scope, a mixed-methods approach will be employed, encompassing both quantitative and qualitative data from a diverse range of sources. Quantitative data could involve Geographic Information Systems (GIS), literature analysis, governmental records, and ethnographic and biological recordings. Qualitative data will be gathered through interviews, theoretical research, artwork, song, dance, and story analysis.

Sorting and Framework: A Social-Spatial Lens

The collected data will undergo an organising and sorting process using a social-spatial framework. This framework categorizes data into three branches: 'Environmental' (physical/environmental data), 'Social' (metaphysical human-constructed data), and 'Relational' (data from human interaction with space). The project may also utilise the TPSN framework (Jessop et al., 2008) as an interrelational analysis of various data across the three major branches. This framework consists of Territories (T), Place (P), Scale (S) and Network (N).



Analysis, Presentation and Reflection: Mapping Insights

The output of the resulting information will be presented through a pictorial method of social-spatial / data mapping accompanied by analytical written analysis and reflection. The use of both methods particularly the mapping is an attempt to visually represent indigenous ideas or values which may sometimes be limited by written language. This will allow the reader greater representation and interpretation of the information from the visually represented data, which can then be contextually framed and refined by the accompanying textural analysis and reflections.

Method Reflection: Balancing Interpretation

The chosen mix methods approach reflects a broad scope of Australian landscape analysis. The diversity of data sources, both quantitative and qualitative, attempts to create a comprehensive exploration which is not unilateral or biased.

The social-spatial and eco-cultural lenses adds depth and facilitate a directed analysis across environmental, social, and relational dimensions. This in combination with the interrelational analysis using the TPSN framework helps to re-stitch

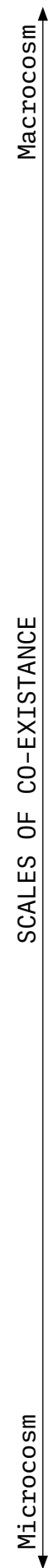
together these three major cords which are intrinsically linked. The visual presentation, including social-spatial mapping combined with focused written text enhances communication, providing a more accessible interpretation of complex ideas.

However, it's crucial to acknowledge the potential limitations. The qualitative data's interpretive nature might introduce subjectivity, and the mapping approach, while visually compelling, requires careful interpretation. The interdisciplinary nature of these methods demands a thoughtful integration of different perspectives, both theoretically and practically. It is also important to consider research bias, as my non-indigenous interpretation of indigenous values and knowledge may construe the data.

In summary, the methodological choices align with the researchs comprehensive goals, balancing breadth and interpretative depth in understanding the intricate relationship between social constructs, landscapes, and ecological outcomes.

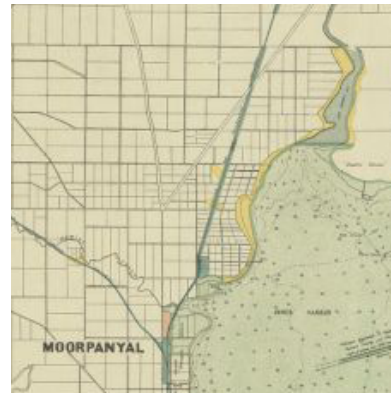
Fig 6./

| Analysis diagram



Territory
Parcellation
Patterns

Cartography



Government



GIS



Thomas Mitchell

PAINTING



Frederick McCubbin



Fred Williams



Arthur Streeton

PHOTOGRAPHY

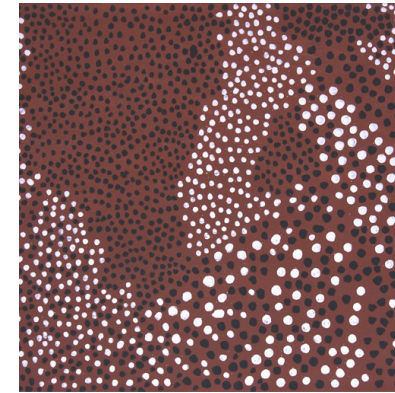


Personal photography

VERBAL



Songlines, Stories,
Interviews
Kumpaya Girgirba et al.



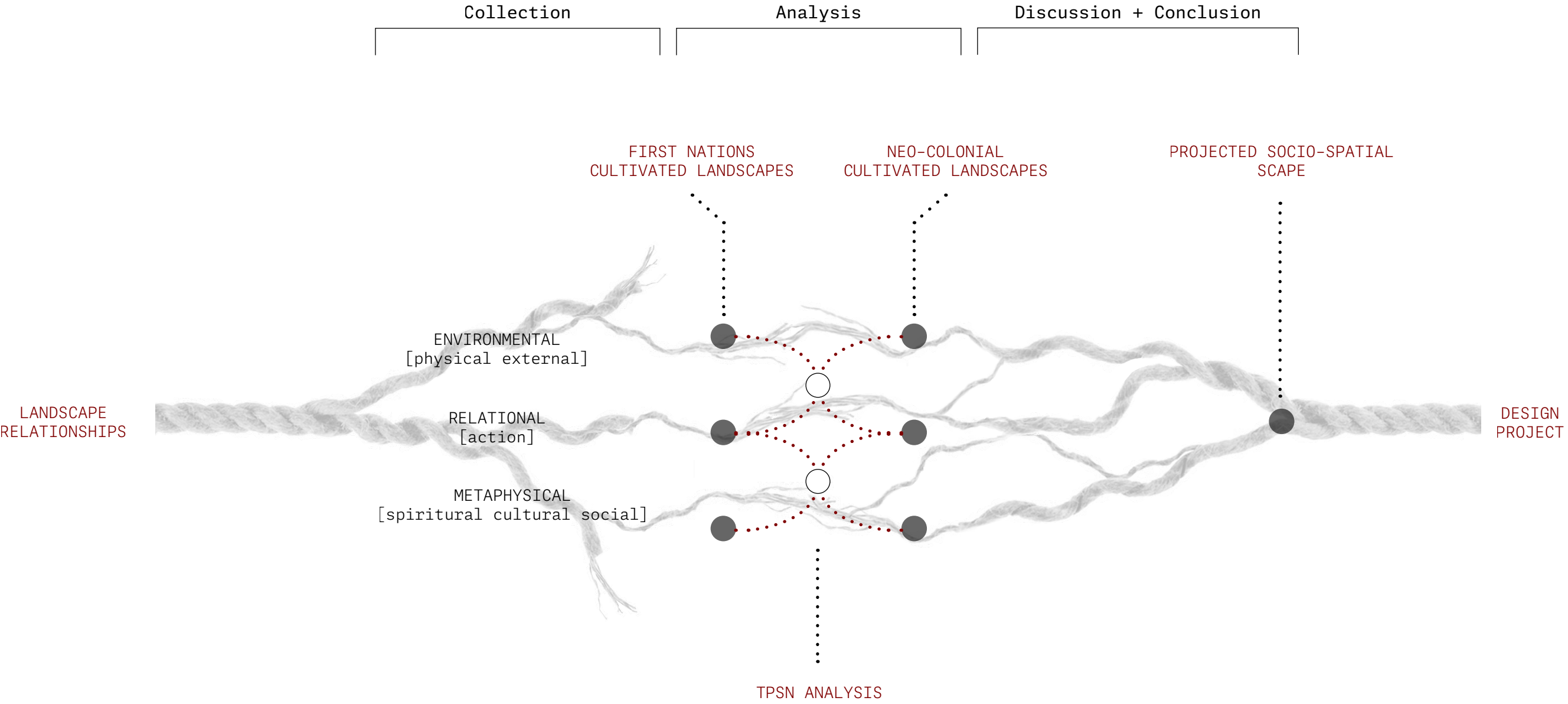
Rusty Peters

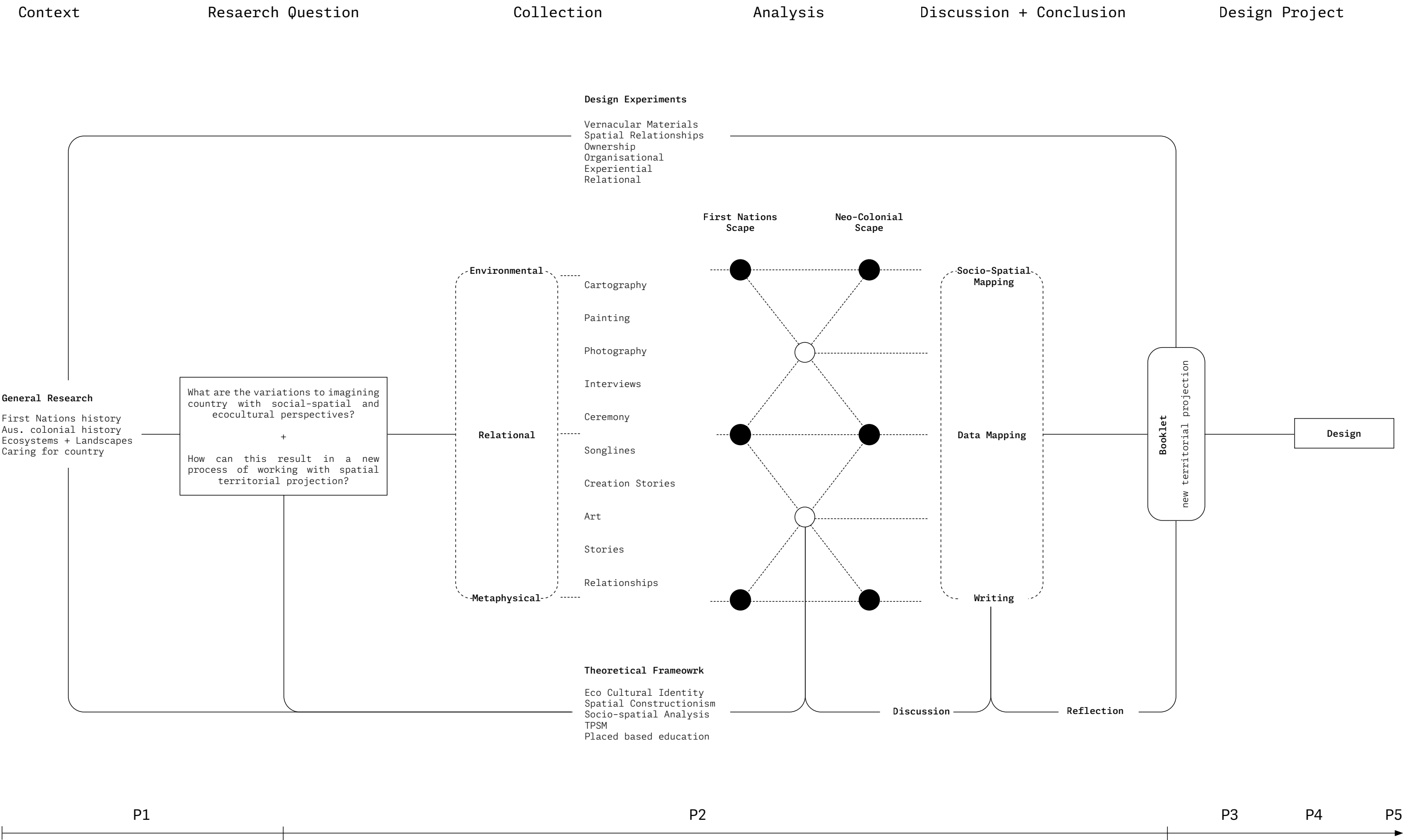


Kumantje Jagamara

Fig 6./
What kinds of representations | Data diagram

This data diagram illustrates the diverse types of data that will be analyzed. It focuses on the representations and perceptions of rural cultivated landscapes in Victoria, emphasizing the relationship between Agriculture and Nature. The diagram aims to showcase how this relationship is expressed and materializes across different scales of coexistence within the social and spatial landscape.





Part 5.0 | Preliminary Conclusion [Re]imagining Australias Landscape Narratives

In conclusion, the approach of my research is highly relevant to the broader social and ecological issues addressed in this topic. Adopting a multilayered and comprehensive research approach is imperative to comprehend the complexity of social-spatial issues and construct a nuanced image of First Nations and Neo-colonialist landscapes. Gathering knowledge from both historical and current landscapes and categorizing information into the three main threads—Environmental, Relational, and Social—will assist in managing the vast scope of data. This categorization is crucial for constructing a future projection landscape, enabling a critical position, and facilitating a focused design process. A strong theoretical approach, particularly focusing on Eco-cultural identity and Social Constructionism, will not only result in a deeper and richer research outcome but also foster a more critical reflection during the analysis.

In my research, I aim to explore and uncover the narratives embedded within the Australian Landscape and understand how they are represented socio-spatially. Given the significant undertaking and the

variety of qualitative interpretations, I am mindful of the importance of researcher bias.

For the design component of the project, I envision the hybrid farmscape to be realistic and theoretically grounded according to the current needs of the client. It is essential that the project effectively communicates the need and urgency for new systems, considering it is a real and current issue with few grounded and novel plans addressing it directly. Therefore, the project is pivotal in presenting a novel, non-exploitative way forward and pushing people to rethink and reimagine their relationship with the land. This research project lays a crucial foundation for reimagining the design of spatial landscapes, particularly in addressing the ecological crisis and social disparities in Australia. It can serve as a basis for developing approaches to relate and produce with the land on a larger scale than just a singular design project. The design acts as a theoretical testing ground for the new social-spatial drawings generated through the research, assessing the effectiveness of the outcomes through the spatialization of the farm. This assessment occurs throughout the design process and involves a critical reflection after the completion of the entire project. Concurrently, I plan to share this work



with the Wathaurung Co-Op to solicit feedback regarding the overall success of the project.

The research and design aim to contribute to a broader vision of a nonexploitative socio-spatial Australia. By exposing the social and ecological challenges faced by Australia and embedding a new narrative of socio-spatial landscapes and relationships, I hope that my work, presented both here at TU Delft and back in Australia, will prompt people to change how they relate to their land and cultivate a greater interest in local landscapes and backyards.

Agha, Menna. 2020. "Emotional Capital and Other Ontologies of the Architect." *Architectural Histories* 7 (1): 1–13. <https://doi.org/10.5334/AH.381>.

Anderson, Ian, Frances Baum, Michael (Health researcher) Bentley, and Cooperative Research Centre for Aboriginal Health (Australia). 2007. *Beyond Band-aids : Exploring the Underlying Social Determinants of Aboriginal Health : Papers from the Social Determinants of Aboriginal Health Workshop*, Adelaide, July 2004. Cooperative Research Centre for Aboriginal Health.

Austin, BeauJ, CatherineJ Robinson, JamesA Fitzsimons, Marcus Sandford, EmilieJ Ens, JenniferM Macdonald, Marc Hockings, et al. 2018. "Integrated Measures of Indigenous Land and Sea Management Effectiveness: Challenges and Opportunities for Improved Conservation Partnerships in Australia." *Conservation and Society* 16 (3): 372. https://doi.org/10.4103/cs.cs_16_123.

Barrell, John. 1980. *The Dark Side of the Landscape : The Rural Poor in English Painting, 1730-1840*. Cambridge University Press.

Bellacasa, Maria Puig de la. 2016. *Matters of Care: Speculative Ethics in More Than Human Worlds*. Minneapolis: University of Minnesota Press.

Chilisa, Bagele. 2012. *Indigenous Research Methodologies*. London: Sage.

Corner, James. 1996. *Taking Measures Across the American Landscape*. Connecticut: Yale University Press.

———. n.d. "The Agency of Mapping: Speculation, Critique and Invention." Cumpston, Zena, Fletcher, Michael-Shawn, and Lesley Head. 2020. *Plants: Past Present and Future*. Edited by Margo Neale. Port Melbourne: Thames and Hudson.

Dodge, Martin, Rob. Kitchin, and C R Perkins. 2011. "The Map Reader : Theories of Mapping Practice and Cartographic Representation." In , 90–101. John Wiley & Sons, Ltd.

Gammage, Bill. 2011. *The Biggest Estate on Earth: How Aborigines Made Australia*. Melbourne: Allen and Unwin.

Ganesharajah, Cynthia, and Native Title Research Unit. 2009. *Indigenous Health and Wellbeing : The Importance of Country*. Native Title Research Unit, Australian Institute for Aboriginal and Torres Strait Islander Studies. Government, Australian. 2009. "The Benefits Associated with Caring for Country

Literature Review." Canberra.

Harris, M. 2003. "Mapping Australian Postcolonial Landscapes: From Resistance to Reconciliation?" *Law Text Culture* 7 (4): 71–97. <https://ro.uow.edu.au/ltc/vol7/iss1/4>.

Hendrikus, Marcus Gijsbertus. n.d. "Place-Time Discontinuities: Mapping in Architectural Discourse."

Ingold, Tim. 2007. *Lines : A Brief History*. Routledge.

Jones, Rhys. 2012. "Fire-Stick Farming." *Fire Ecology* 8 (3): 3–8. <https://doi.org/10.1007/BF03400623>.

Larsen, Thomas B, and John Harrington. 2021. "A Human-Environment Timeline." *Geographical Review* 111 (1): 95–117. <https://doi.org/10.1080/00167428.2020.1760719>.

Milstein, Tema, and José Castro-Sotomayor. n.d. "Routledge Handbook of Ecocultural Identity; First Edition."

Neale, Margo, and Lynne Kelly. 2020. *Songlines: The Power and Promise*. Port Melbourne: Thames & Hudson.

Norris, Ray P, Cilla Norris, Duane W Hamacher, and Reg Abrahams. 2013. "Wurdi Youang: An Australian Aboriginal Stone Arrangement with Possible Solar Indications." *Rock Art Research* 30 (1): 55–65. <http://www.emudreaming.com/wurdiyouang/>.

Ortiz, Catalina. 2023. "Storytelling Otherwise: Decolonising Storytelling in Planning." *Planning Theory* 22 (2): 177–200. <https://doi.org/10.1177/14730952221115875>.

Page, Alison, and Paul Memmott. n.d. *Design: Building on Country*. Port Melbourne: Thames and Hudson.

Pascoe, Bruce, and Bill Gammage. 2020. *Country: Future Fire, Future Farming*. Port Melbourne: Thames and Hudson.

Prominski, Martin. 2014. "Andscapes: Concepts of Nature and Culture for Landscape Architecture in the 'Anthropocene.'" *Journal of Landscape Architecture* 9 (1): 6–19. <https://doi.org/10.1080/18626033.2014.898819>.

Renwick, Anna R, Catherine J Robinson, Stephen T Garnett, Ian Leiper, Hugh P

Possingham, and Josie Carwardine. 2017. "Mapping Indigenous Land Management for Threatened Species Conservation: An Australian Case-Study." PLoS ONE 12 (3). <https://doi.org/10.1371/journal.pone.0173876>.

Romanos, C. n.d. "Liquid Territories Configurations of Geographic Space in the Cartographic Projections of the Mekong River's Catchment Areas." <https://doi.org/10.4233/uuid:b31521e3-0d1b-4df0-a6d9-12f24f0a4a6e>.

Rose, Deborah Bird. 1996. *Nourishing Terrains : Australian Aboriginal Views of Landscape and Wilderness*. Canberra: Australian Heritage Commission.

Schoonderbeek, Marc. n.d. "Mapping in Architectural Discourse; Place-Time Discontinuities."

Schultz, Rosalie, Tammy Abbott, Jessica Yamaguchi, and Sheree Cairney. 2019. "Australian Indigenous Land Management, Ecological Knowledge and Languages for Conservation." *EcoHealth* 16 (1): 171–76. <https://doi.org/10.1007/s10393-018-1380-z>.

Smith, Linda Tuhiwai. 2012. *Decolonizing Methodologies*. 2nd ed. London: Zed Books.

Wilson, Shawn. 2008. *Research Is Ceremony Indigenous Research Methods*. Winnipeg: Fernwood Publishing.

Wood, Denis. 1992. *The Power of Maps*. New York: The Guilford Press.

[re] collect
[re] connect
[re] imagine

THE COUNTRY

Jason Galea