Expanding the conversation: International Indigenous social workers' insights into the use of Indigenist knowledge and theory in practice

The Indigenous social work conversation has indeed expanded with this collection by Indigenous social workers writing from different places across the globe. It is a conversation which, on the one hand, is grounded in local Indigenist knowing, being and doing and on the other, engages with global dynamics, movements and implications. As stated on the book's cover, this is "the first time an international Indigenous social work book has been written where all the contributors, editors, and the publisher, are First Nation's social workers." The collection draws together selected papers from the 3rd International Indigenous Voices in Social Work Conference, held in Australia in 2015. Warning against the "colonisation of knowledge," the introduction articulates how the book is to be used, namely "to support anti-racist practice, to challenge all forms of injustice, to inspire open dialogue and mutual understanding and to benefit the Indigenous peoples of the world" (p. 3).

The book comprises seven substantive chapters, with introduction and conclusion sections. Hillary Weaver's chapter leads with an examination of differences and intersections between Indigenous ways and social work and, with particular reference to the Medicine Wheel, shows "how we can not only build on our commonalities but work to make our differences synergistic rather than antagonistic" (p. 8).

The next two chapters engage with economic aspects of Indigenous social and community work. The case for social entrepreneurship within social work core curricula is argued by Peter Mataira in Chapter Two. Social entrepreneurship is shown to be a means by which Indigenous communities achieve economic justice and improve their health and wellbeing. Three levels of entrepreneurship are discussed: tribal, heritage and individual/family. Building on this discussion, a social entrepreneurship curriculum outline is usefully provided. In Chapter Three, Christine Fejo-King reflects on various projects undertaken by the National Coalition of Aboriginal and Torres Strait Islander Social Workers Association in Australia, to show how self-determination and empowerment can be achieved practically for Indigenous organisations, families and communities through community development and financial independence.

Gail Baikie's chapter focuses on Decolonizing Critical Reflection, a technique used "to unearth both Euro-Western and Indigenous assumptions, values, beliefs and perspectives and to enable practitioners to make more informed choices that are culturally safe and contribute in micro ways to the decolonizing agenda of Indigenous nations" (p. 105). A list of decolonising critical reflection questions makes this a user-friendly resource for application by practitioners, supervisors and educators alike.

Chapters Five and Six both have a child and family focus. Jan Erik Henrikson elaborates on a cultural contextual network diagram tool, which draws on the *lavvu*– a Sami term for pyramidal tent—as a metaphor for network mapping which "encourages naming and reflecting on culture, identity and local context" (p. 122). Next, in Chapter Six, Moana Eruera and Leland Ruwhiu discuss *tapu* and *mana* as two Indigenous protective and developmental theoretical constructs. The narrative style, as well as the explicit use of female (*mareikura*) and male (*whatukura*) perspectives, give strength to the delivery of the messages in this chapter about working with *mokopuna* and *whānau Māori*.

In Chapter Seven, Kerry Arabena presents a discussion of Western and Indigenous knowledge construction for the health and wellbeing of First Peoples in Australia.

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Relevant history and policy is reviewed and the argument is made for multi-layered partnerships in which the voices of Indigenous peoples are heard.

Overall, this collection makes an important statement and a contribution. Having, as a backdrop, the updated international definition of social work's inclusion of Indigenous knowledges alongside scientific knowledge, this collection walks into and occupies that space between Indigenous knowing, being, doing and the profession and discipline of social work as it has evolved to date. The collection as a whole speaks of a holistic approach to social work which embraces Indigenous cultural strengths in the pursuit of social justice and wellbeing for Indigenous and non-Indigenous groups alike. Let the conversation continue.