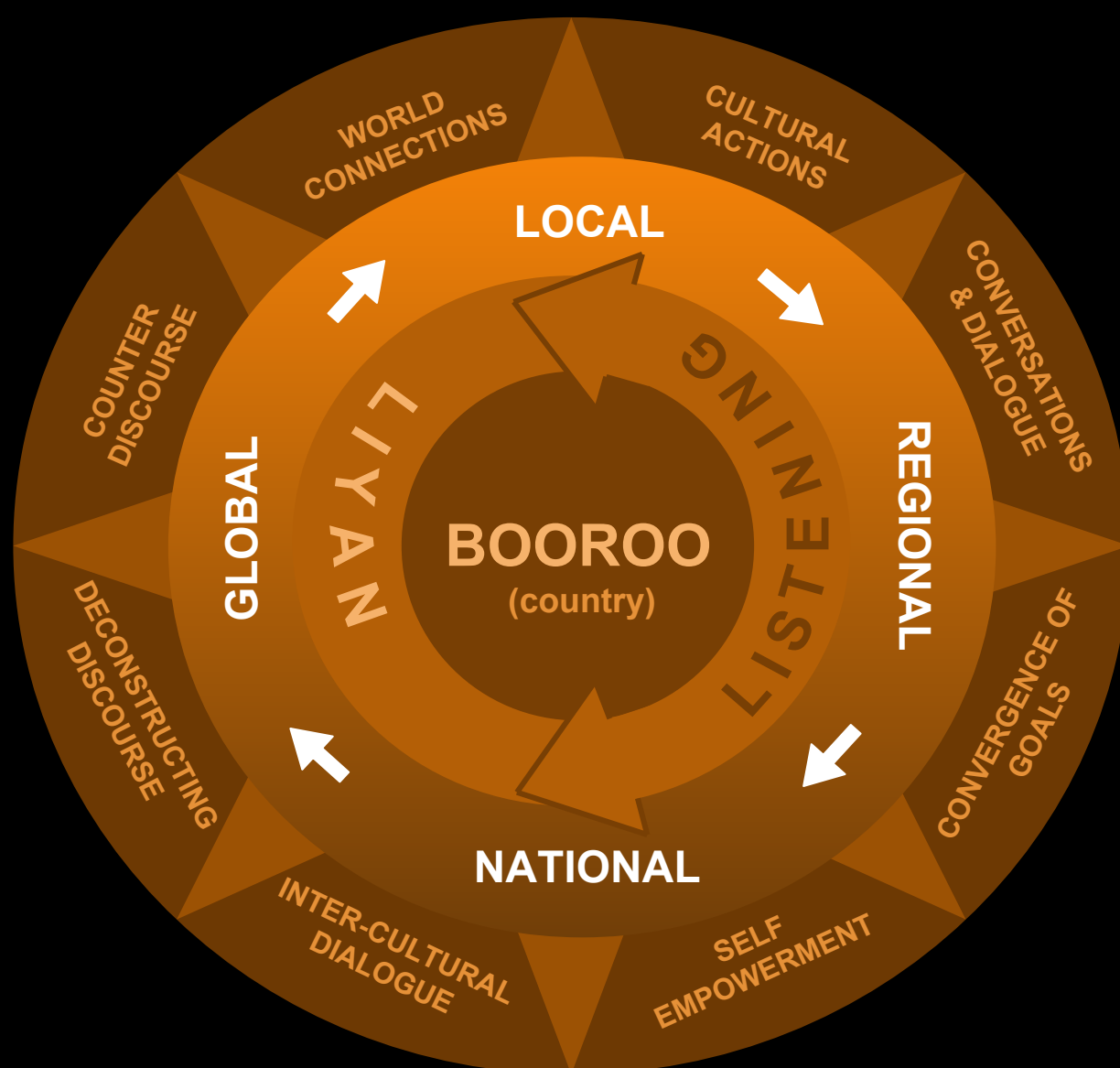




Jimbin Kaboo Yimardoowarra Marninil | Listening to Nyikina Women's Voices



METHODS Participatory Action Research, Deep Listening (Ngikalikarra), Genealogy (Foucault, 2003), Ethnographic Films, Discourse Analysis.

FOCUS Through a genealogy (Foucault, 2003) of the colonising process in the Kimberley region, across different domains (history, anthropology, law, politics, economy, and development), my thesis reveals the evolution and construction of the dominant discourse. Collaborative Ethnographic films, and discourse analysis, in turn enable the emergence of a counter-discourse (Foucault, 2003) showing Nyikina women's development aspirations for their communities.

FINDINGS Nyikina women's strategies of resistance are grounded in *Booroo* (Country), the source of their *liyan* (guiding instinct), however, their development aspirations, community-based cultural actions, or life projects (Blaser, 2004) are 'glocal', revealing *Booroo* as the centre of the decolonising space. Using film, Nyikina women's voices create a global, inter-cultural, multi-disciplinary, multi-species network of rhizomatic connections, through which various actors are invited back to *Booroo* to support the women in their fight to protect country, and put in place better development alternatives for their communities. Nyikina women's voices, together with the non-human actors in *Booroo*, uncover exciting possibilities for alternative, sustainable development solutions, countering the oppression of the capitalist market economy, and fostering unity in diversity for a better world for all: 'together, shoulder to shoulder' (Lucy Marshall, Senior Nyikina Elder, 2011).