AN ABORIGINAL *WAY* TO CURRICULUM RECONCILIATION?

Jade Kennedy, Lisa Thomas, Alisa Percy, Bonnie Dean, Janine Delahunty, Kathryn Harden-Thew and Maarten de Laat start their study of an institutional educational development grants program, *Jindaola*, by noting that "unlike the First Nation peoples of New Zealand, Canada, or the United States, Indigenous Australians have not experienced any treaty or constitutional recognition," adding that "for this reason, reconciliation in Australia today remains a complex legal, political, and cultural concern."[1] It's not "complex" in New Zealand, Canada, or the United States? Why no mention of other Indigenous peoples, say in Taiwan?[2] "Among a range of strategies towards reconciliation are those that seek to establish 'recognition and equivalence of Indigenous Knowledge in the higher education sector'," [3] recognition itself a problematic term in Canada.[4] "For Aboriginal peoples," Kennedy and his six co-authors explain that: "Country refers to all living things, including people, plants and animals. It embraces the seasons, stories, and spirituality, and is both belongingness and a way of being,"[5] an expansive definition that seems to mirror the notion of "land" among the First Peoples of Canada.[6]

The "institutional educational development grants program, *Jindaola*," the authors explain, is "unique in that it adheres to Aboriginal methods for maintaining knowledge integrity and conducting business, where 'conducting business' used in an informal way in the Aboriginal context refers to the processes involved in coming to a decision,"[7] an intriguing if almost unintelligible redefinition of the term "business" in English. Ascribing agency to a funded project, the authors tell us that "Jindaola achieves this by taking interdisciplinary teams of academics on their own journey towards what we term 'curriculum reconciliation'," a term they use "deliberately and provocatively to describe a process of knowledge reconciliation within Country, where participants are invited and supported to reflectively reconcile their own disciplinary knowledge with Aboriginal Knowledge." [8] Given the disparity in definitions – of "business" and "country" – that aspiration seems far-fetched.

Referencing "the national context," the Kennedy and co-authors report that "it is only since the Bradley Review … that a concerted national effort has been made at the sector level to improve Indigenous educational outcomes by attending to the cultural competence of staff and students, and developing better ways to acknowledge and value Indigenous Knowledges and perspectives within the HE curriculum."[9] We learn that it was the Behrendt Report[10] that "translated the Bradley Review into more concrete recommendations, proposing 'that universities develop Aboriginal and Torres Strait Islander Teaching and Learning Frameworks that reflect the inclusion of Indigenous Knowledge within curriculums, graduate attributes and teaching practices," recommendations that have been "operationalised at a national level through the peak

sector body, Universities Australia's … Principles, University Commitments and University Actions within its Indigenous Strategy 2017–2020."[11] The Behrendt Report asserts that "Indigenous Knowledge in Australia as compared with other First Nations is 'insufficiently theorised'" as well as a topic of "ongoing debate." [12] That acknowledged, the authors' "working definition as provided by our local Knowledge Holder is thus: Indigenous Knowledges are complex knowledge systems situated within Country that relate story, culture, people, and journey."[13] Moreover, "these knowledge systems may differ between Aboriginal groups based on their countries; however, they will be equally accepted as true by all Aboriginal peoples,"[14] a claim that leaves me astonished given the conflicts among Aboriginal Peoples in what is now North America.[15]

Next the authors depict a series of "landscapes," starting with the "physical," the University of Wollongong (UOW), an "international network of campuses and regional learning centres with a strong and connected presence within communities," the main campus of which is "located in the heart of Wollongong, a vibrant multicultural city 80 kilometres south of Sydney."[16] The city, the "tenth largest" in Australia – with 400,000 inhabiting the region - "sits beneath the Illawarra Escarpment on the shores of the Pacific Ocean, and is bordered by the Royal National Park to the north and Lake Illawarra to the south. As the tenth largest city in Australia, more than 400,000 people live in the region."[17] Whatever specificity denoted in the above – and precious little it was – or its relationship to the research, specificity disappears altogether when we learn: "From an Aboriginal perspective, the University sits within a landscape of knowledge, learning, and teaching. For Aboriginal people, this is understood as Country."[18]

From physical landscape we move to "the policy landscape," learning that the "University of Wollongong's response to the national agenda described in the previous section is encapsulated in its Strategic Plan 2016–2020,"[19] one of its "organizational values" being, "Working towards reconciliation and the success of our Aboriginal and Torres Strait Islander communities."[20] This "value," we learn, "is supported by the University's Aboriginal & Torres Strait Islander Education, Research and Engagement Enabling Strategy," statement that "identifies the University's vision "to be a leader in culturally inclusive teaching, at the forefront of research of Aboriginal and Torres Strait Islander studies; and advance social justice and human rights of Aboriginal and Torres Strait Islander people and communities."[21] The "goal relevant to Jindaola is Goal 5: Teaching, learning and academic pathways."[22] The "curriculum reform landscape" – the "method achieving Goal 5" – turns out to be "the University's Curriculum Model" that name "five transformative practices: First year experience, Connections, Hybrid learning, MyPortfolio, and Capstones."[23] Academic freedom is not so Aboriginal apparently: "As new courses are developed and existing ones reviewed, each course must demonstrate how these transformative practices are integrated into its design and delivery."[24] At least the faculty are spared this enforced labor, as there is an "academic

development team," which is "located within the University's central learning and teaching unit and delivers programs for the development, accreditation and recognition of teaching excellence."[25] The authors report that "in 2017, a lecturer of Indigenous Knowledges was appointed to the academic development team with the remit of 'embedding Indigenous Knowledges into the curriculum'," the appointee a Yuin man whose local knowledge derives from generations of intimate relationships with his Country, culture, and customs which are inter-related across the numerous communities of Yuin Country."[26] The "research/practice landscape" the authors describe as comprised of "an experienced team of academic developers, the task of developing a whole-of-institution approach to authentically embedding Indigenous Knowledges and perspectives was a new challenge, and not one that could simply follow existing methods."[27]

After that chilling depiction, Kennedy and co-authors report a "review of the literature identified a number of examples at the discipline-level, but those concerned with whole-of-organisation change were arguably achieved through non-Aboriginal methods using defined cultural competence frameworks (see next section)."[28] Like "objectives" and "outcomes," competence is a bureaucratic slogan discredited by curriculum studies scholars decades ago;[29]such concepts can be considered "overlays" but not curriculum content, showing up in syllabi[30] – University of British Columbia faculty are forced to include a section on "outcomes" in their syllabi – but nowhere else. embedding "Aboriginal content" in all courses is another matter altogether, akin to the Modi government's effort to install Indian cows in India's school and university curricula.[31] Academic freedom, the cornerstone of curriculum, seems itself an overlay in these instances. Certainly, faculty can be encouraged to embed Aboriginal content in their courses, but having such context simply inserted – as in the India instance – is a step too far.

"Throughout the world, there is growing respect for the importance of each Indigenous peoples' cultural, historical, linguistic, and unique connection to land and place," a claim the authors defend by citing the United Nations Declaration on the Rights of Indigenous Peoples,[32] a statement that has "influenced progress towards the reconciliation movement in Australia," although "it is important to recognise that reconciling this relationship can only be understood and engaged in by the peoples of Australia."[33] Only? While "we recognise and acknowledge that many countries have suffered the impact of colonization … we [also] acknowledge that their processes for reconciliation and decolonisation are unique and particular to themselves, to their landscapes, their knowledges, and their histories, and as such with respect for these people's stories and histories, require localised responses."[34] "Localised responses" of course, but the uniqueness of Aboriginal experience in Australia does not preclude others understanding it. Apparently not only "the peoples of Australia" can understand and engage in reconciliation" but only the Indigenous peoples of Australia and even

more specifically their "Traditional Custodians" and "local Knowledge Holders" can understand, as the "approach to embedding cultural competency across the curriculum at the University of Sydney, for example, seems to have only collaborated with local Knowledge Holders inside the institutional academic community."[35]

Asserting "the equal validity of Indigenous Knowledges and Western Knowledges" – in treating cancer? sending satellites into space? composing piano sonatas? - Kennedy and his co-authors suggest "that Western knowers might better engage in Indigenous Knowledges through a more relational approach, requiring unorthodox theoretical and methodological approaches," by which they mean "passing on Indigenous Knowledges through teaching students the importance of respect, listening, observing, and willingness to learn different ways and concepts."[36] Ignoring, even rejecting, the power of detachment,[37] the "approach" Kennedy and his co-authors endorse "draws the learner closer to Knowledge Holders through interpersonal exchanges and self-reflection, rather than through dominant, Western knowledge strategies."[38] Indeed, "collaboration between Australian HE staff and local Australian Aboriginal Knowledge Holders is integral to understanding the inseparability of Country in practice- and knowledge-sharing protocols," and so they turn to a Western knowledge strategy, namely "Complexity Theory."[39] Employing a second Western knowledge strategy, they provide a graph.[40]

i. The relevance of complexity theory

"In Australia," the authors explain, "most universities have a central learning and teaching unit for supporting teaching staff and the development of curriculum and pedagogy," but "when designing programs, decisions tend to be guided by Western-oriented educational theory and notions of 'best practice' as determined by lessons from the past."[41] They report that "it is accepted that there are 'right ways' to develop staff, and established frameworks offer the opportunity to benchmark and aim for 'best practice' in these endeavours, such as the National Best Practice Framework for Indigenous Cultural Competency in Australian Universities," but they "argue, however, that best practice approaches have to be co-created with community on the relevant Country and cannot be implemented as generic, pre-packaged programs into the Australian HE curriculum."[42] So "best practice" can be okay, provided it's "co-created with community on the relevant Country." It is "for this reason, we looked to

complexity theory to frame our approach [through] (…) the Cynefin Framework (Figure 1) as developed by Snowden," i.e. the "Cynefin Framework."[43]

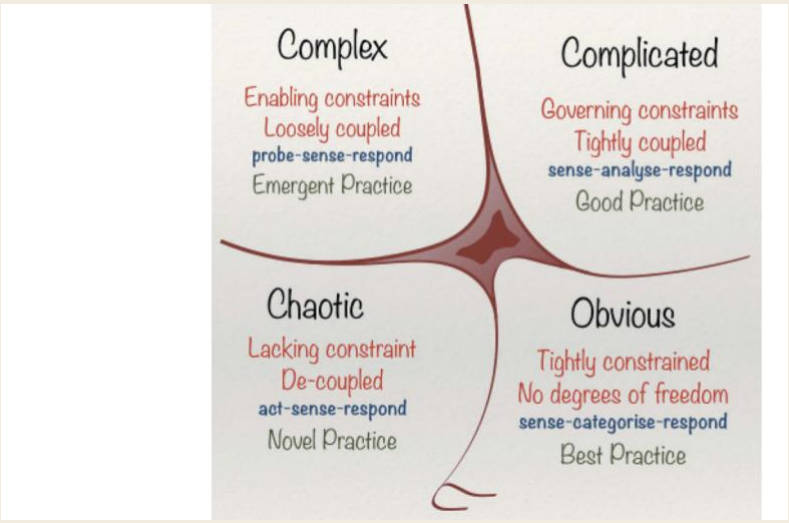

Figure 1

"Figure 1 shows the four major domains of the Cynefin Framework," Kennedy and co-authors explain, "each representing a particular type of 'system' requiring a different set of decision-making processes: Obvious, Complicated, Complex, and Chaotic."[44] They report that "this Framework allows us to reflect on and question the nature of our context, how we frame reform, and how we make decisions about how to proceed."[45] "In our context," they explain, "we cannot follow pre-packaged good practice approaches developed outside this Country and context because that would undermine local Aboriginal ways of doing and being," emphasizing: "We cannot rely on past successes created and applied in different contexts to inform our future success."[46] Kennedy and his co-authors ignore that the Cynefin Framework was developed by Snowden – a Welsh man - in 1999: it is neither new nor local. "What we suggest is that our context is a 'Complex' one, as per the top left-hand domain in Figure 1," as "we are interacting with emerging and even novel practices in the Academy … [where] 'safe-fail' experimentation is the only expectation."[47] "Safe-fail experimentation, according to Snowden, involves 'small-scale experiments that approach issues from different angles, in small and safe-to-fail ways . . . to allow emergent possibilities to become visible'."[48] Odd that the authors think that "through the lens of complexity theory, embracing unknown processes and outcomes allows us to reconsider the way in which we might conceive of and approach embedding Indigenous Knowledges into the curriculum,"[49] as one need not complexity theory to know that outcomes, while perfectly capable of being specified in advanced (even when tied to objectives), can't also be known and are often delayed well beyond the conclusion of the course.

Next Kennedy and colleagues invoke an Australian lizard,[50] telling us that "a protector of many knowledges, the goanna, Jindaola, walks from place to place helping people know 'proper way'."[51] Apparently a male lizard, we learn that "he speaks of protocol, the sacred and the special, and he teaches the appropriate practices we must perform to maintain the continuation of these."[52] The authors report that "Jindaola is found represented within several significant Dreaming stories across Yuin Country; the Dreaming can be seen as an embodiment of Aboriginal creation that gives meaning to everything."[53] Sounds like God, or at least a god, no? "Jindaola is a Yuin word," they continue, "and use of his name was agreed upon through dialogue, consultations, and times of learning and sharing with Yuin Elders and Knowledge Holders."[54] Naming an academic program after such a godly creature could be a mistake – promising too much, as in giving "meaning to everything" – but the lizard's name was chosen: "As an educational development grants program, Jindaola was developed in a partnership between Aboriginal and non-Aboriginal staff in the academic development team," meaning that the "development and ongoing delivery of this program is a continual negotiation between Aboriginal and non-Aboriginal worldviews and perspectives."[55] Negotiation conjures up a rather different series of images – labour unions negotiating for a pay raise, for one – than "collaborative journey," but this latter term is the one Kennedy and co-authors use: "Jindaola brings together participants (interdisciplinary, faculty-based teams), academic developers and Aboriginal communities in a collaborative journey situated in Country for the purposes of learning, knowledge exchange, and knowledge co-creation."[56] Both terms – negotiation and journey – disappear in the following sentence: "Jindaola provides a way modelled on traditional Aboriginal systems for maintaining knowledge integrity, whereby knowledge-based relationships are established between disciplinary knowledges and the relevant Aboriginal knowledges, and are grounded in the principles of respect, responsibility, and reciprocity";[57] "Figure 2 provides both a symbolic representation of the path of

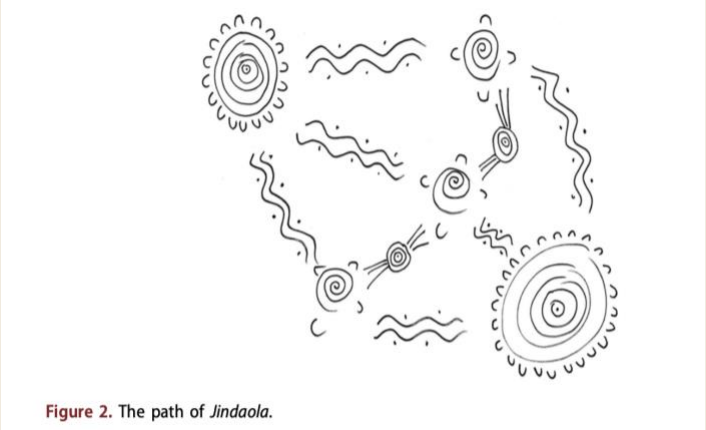

Figure 2. The path of *Jindaola*.

Figure 2

Jindaola between local Aboriginal communities of knowledge and the University's communities of knowledge, and a philosophy of practice."[58] We learn that "each symbol within this diagram therefore informs us of the appropriate relationships and protocols we are required to undertake in following the ways of Jindaola," and the "interrelationships of these symbols embody a traditional Aboriginal approach that is alive and practised within Australian Aboriginal communities in varying ways today."[59] We also learn that "this method, however, has had limited presence or practice in Australian universities."[60] That fact does not discourage Kennedy and his co-authors: "When consulting with Elders and Aboriginal Knowledge Holders to seek commendation and encouragement to follow the ways of Jindaola within the university context, endorsement was understood when there was shared agreement around one Elder's exclamation: 'why would you use any other way!'"[61] The authors confide that "reassurance is also provided by Jindaola being a protector of many knowledges."[62]

Table 1. The symbols of *Jindaola* as an Aboriginal way towards curriculum reconciliation.

Symbol	Yuin	University of Wollongong (UOW)
	The tracks of *Jindaola*. The spots are footprints and the lines are marks left by the tail on the earth. For Yuin people, *Jindaola* represents the carrying of knowledge from place to place, with the markings left behind representing knowledge tracks connecting groups and places.	These represent the knowledge-based relationships being established between the UOW and Aboriginal communities, and the knowledge-based relationships being established between UOW staff across the various disciplines participating in the program. They also represent relationship protocols.
	The closed circular symbols are *Bora* or significant gathering places. Here there are strict protocols to retain the integrity of *'proper way'*. Elders and Knowledge Holders will gather at a *Bora* to collectively make decisions in the best interest of community. There are *Big Bora* and *Little Bora*. A *Big Bora* represents a big gathering where important decisions are negotiated, where the outcomes will have an impact on the whole community. A *Little Bora* is a smaller gathering where important decisions are made, where the outcomes will have an impact for a smaller proportion of the community.	These depict two *Big Bora*. One representing Aboriginal communities of knowledge, the other UOW communities of knowledge. Each of these are collectives of Knowledge Holders in their own right and in their own contexts. The *Little Bora* represent the places and spaces where cross-faculty teams come together to share knowledge collectively. These are referred to in the program as the 'Formal gatherings'.
	The semi-circles around the *Bora* and campfires are *goonie* prints (the print left by your bottom when sitting on the earth). These represent people sitting, but also indicate that there are strong protocols related to *respect, responsibility* and *reciprocity*. These principles and values in such environments are demonstrated through acts of deep listening and soft speaking, with no aggression or shouting.	The semi-circles require participants in the program to uphold and engage in strong protocol on all occasions, and are coached and mentored in Aboriginal practices that articulate *respect, responsibility* and *reciprocity*. Examples of how these values are shared are through the use of 'yarning circles', 'on Country' experiences with community, and engaging in acts of *'ngapartji ngapartji'* ('give and take' or reciprocity)
	The open circles represent campfires around which people gather. Here, protocol is not as strict, as it is around the campfire we sit and yarn, build new knowledge, grow, and develop ideas.	The open circles are referred to in the program as 'Informal gatherings'. These are the meetings, workshops, information sessions and sharings that occur between the various faculty teams in between 'Formal gatherings', where knowledge creation and development drives engagement.
	The straight lines between *little Bora* are the notion of travelling (learning), or coming together for learning.	The straight lines represent the learning and development of participants as they travel between Formal and Informal gatherings, on-campus and on-Country.

Ignoring the fact that lizards crawl rather than walk,[63] Kennedy and colleagues tell us that "walking with Jindaola requires participating interdisciplinary faculty teams to engage in a series of Formal and Informal gatherings, including on-campus and on-Country experiences." [64] We learn that "Aboriginal cultures, pre-contact, upheld disciplined customs in maintaining symbiotic relationships with all things related to their ecological environment."[65] Such symbiosis "required ceremonies and gatherings, generally relating to the changing of seasons or the migration of animals, birds, or fish," customs "still practised," if "adapted by Aboriginal peoples to accommodate the contemporary worlds."[66] "Informal gatherings within Jindaola are respected as the nuanced underpinnings of any culture,"[67] although surely Kennedy and his co-authors intend any Aboriginal culture, not any culture, as "underpinning" is a theoretically claim that cannot be verified empirically. Contrasting "informal gatherings" with "networking," they explain that "the acts of embedding Indigenous Knowledges and perspectives requires community – where the professional and personal assume different relationships."[68] Moreover, it is "through bringing together the personal and professional lives and worlds of participants, the Aboriginal unspoken becomes like it is spoken, as too the spoken becomes as the unspoken, and as participants begin to better understand each other more, over time, through stronger interpersonal professional relationships, the less they need to speak within this 'way'."[69] Kennedy and his co-authors tell us that "informal gatherings can be spontaneous, or they can be planned," events with "no agenda" or events structured by an "objective, an agenda, and a set of outcomes,"[70] the latter not so "informal." The authors link "their informal nature" to "sitting outside the Bora and the seasonal calendar for major significant gatherings."[71]

"As an educational development program and an 'Aboriginal way'," Kennedy and colleagues explain, "Jindaola can be understood as connecting 'old ways' in new times to produce structured support in the pursuit of" (1) "Upholding the respect and integrity of the Indigenous Knowledges and perspectives relevant to the disciplinary areas where they are being integrated"; (2) "Facilitating genuine two-way relationships around appropriate knowledges and perspectives with the appropriate Elders and Knowledge Holders"; and (3) "Cultivating the authentic Acknowledgement of Country through the embedding of appropriate Indigenous Knowledges and perspectives, and the act of respecting and privileging Country, in the curriculum."[72] They summarize: "Jindaola is concerned with transforming the participants' understanding of what it means to know in Aboriginal ways. Jindaola takes the participants on a journey where they must unlearn previous ways of thinking about and approaching knowledge."[73] Their conclusion:

> In this paper, we refer to the complexity of reconciliation between Aboriginal and non-Aboriginal Australia, and suggest that one way forward may be through the idea of knowledge and curriculum reconciliation. For us, doing this respectfully meant acknowledging that there are multiple landscapes, and that

> our work needs to be grounded within these shared spaces and places. While the literature shows a reliance on Western approaches to the embedding of Aboriginal Knowledges and perspectives in Australia, Jindaola establishes knowledge-based relationships between disciplinary and Aboriginal Knowledges to co-create new knowledges, privileging the significance of Country.[74]

The first dictionary definition of "reconciliation" is "the restoration of friendly relations," [75] something that's hard imagining happening, given this program's incursion into the curriculum, a site of (relative) academic, that is to say intellectual, freedom. Reconciliation's second definition is "the action of making one view or belief compatible with another," [76] something that obviously is not going to happen, as Kennedy and his co-authors emphasizes Aboriginal Knowledges as distinctive and different from everyone else's knowledge. Jindaola, as they suggest, may be "one way forward," but I suspect it is also two steps back.

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ENDNOTES

[1] 2019, 148.
[2] See research brief #120.
[3] 2019, 148.
[4] See research brief #98.
[5] 2019, 148.
[6] For a quick, very partial look, search "land" in the index located in the Table of Contents: https://curriculumstudies.ca/research-briefs/
[7] 2019, 149.
[8] Ibid.
[9] Ibid. Concerning the Bradley Report: https://apo.org.au/node/15776
[10] https://www.education.gov.au/aboriginal-and-torres-strait-islander-higher-education/review-higher-education-access-and-outcomes-aboriginal-and-torres-strait-islander-people
[11] 2019, 149. For a more recent statement, see: https://universitiesaustralia.edu.au/policy-submissions/diversity-equity/universities-australias-indigenous-strategy-2022-2025/
[12] 2019, 150.
[13] Ibid.
[14] Ibid.
[15] See: https://www.canada.ca/en/department-national-defence/services/military-history/history-heritage/popular-books/aboriginal-people-canadian-military/warfare-pre-columbian-north-america.html Some say this fact is exaggerated: https://uapress.arizona.edu/book/north-american-indigenous-warfare-and-ritual-violence Of course, warfare also broke out between Indigenous and settlers: https://www.history.com/topics/native-american-history/american-indian-wars-timeline
[16] 2019, 150.
[17] Ibid.
[18] Ibid. The concept of landscapes of learning is not novel: see Greene 1978.
[19] Ibid.
[20] Quoted in 2019, 150.
[21] Ibid.
[22] Ibid.

[23] 2019, 151.
[24] Ibid.
[25] Ibid.
[26] Ibid. Concerning the Yuin people: https://moruya.storylines.com.au/2015/08/05/goals-goal-setting-112/
[27] Ibid.
[28] Ibid.
[29] Aoki (2005 [1984], 127) critiques competence when deployed "as means to given ends, skills, and techniques oriented toward interest in efficient control. Such a knowing-how-to-do view of competence is embedded in scientific and technological thought and action within the framework of which curricular competence … are seen strictly within a technical ends-means framework."
[30] Recently the concept of "syllabus" has come under scrutiny: see Rocha 2020 and Mazawi and Stack 2020.
[31] https://www.au.org/the-latest/church-and-state/articles/hindu-influenced-cow-curriculum-nixed-in/# Also: https://www.nytimes.com/2021/02/22/world/asia/india-cow-exam-curriculum.html
[32] Australia voted against the statement, later changing its vote to support it. See: https://www.ohchr.org/en/indigenous-peoples/un-declaration-rights-indigenous-peoples
[33] 2019, 151-152.
[34] 2019, 152.
[35] Ibid.
[36] 2019, 153.
[37] Anderson (2001, 5) studies "the specific ways in which Victorians constructed their ideals, to consider not only the limits but also the distinctive virtues of their conceptions of enabling detachment. This approach goes against the grain of much recent work in literary and cultural studies, which follows the critique of Enlightenment in its insistence that cultural ideas of rationality or critical distance are inevitably erected as the exclusive province of elite groups." Are not Kennedy and his co-authors also erecting the Indigenous knowledge the "exclusive province of elite groups," namely of "Traditional Custodians" and "local Knowledge Holders""
[38] 2019, 153.
[39] Ibid. Concerning "complexity theory" in curriculum studies, see Trueit (2012) and Davis (2020).
[40] Ibid.
[41] Ibid.
[42] Ibid.
[43] Ibid.
[44] 2019, 154.
[45] Ibid.
[46] Ibid.
[47] 2019, 155.
[48] Ibid.
[49] Ibid.

[50] https://www.activewild.com/goanna-facts/
[51] Ibid.
[52] Ibid. This doesn't sound like "embracing unknown processes and outcomes," does it? Apparently the lizard isn't so interested in complexity theory.
[53] Ibid.
[54] Ibid.
[55] Ibid.
[56] Ibid.
[57] Ibid.
[58] 2019, 156.
[59] 2019, 156.
[60] Ibid.
[61] Ibid.
[62] Ibid.
[63] https://onlyzoology.com/does-lizard-walk-or-crawl-lets-know/#:~:text=Lizards%20prefer%20to%20crawl%20rather%20than%20walk.%20They,in%20a%20series%20of%20crawling%20or%20shuffling%20motions.
[64] 2019, 157.
[65] 2019, 158. The notion of "symbiosis" recalls Nancy Chodorow's (1978) portrait of object relations theory in which the infant's pre-oedipal identification with the mother forms the bedrock of identificatory practices for both women and men.
[66] Ibid.
[67] Ibid.
[68] Ibid.
[69] Ibid. I guess you had to be there.
[70] Ibid.
[71] Ibid.
[72] 2019, 159.
[73] Ibid.
[74] Ibid.
[75] https://search.yahoo.com/yhs/search?hspart=iba&hsimp=yhs-3&type=teff_10019_FFW_ZZ&grd=1&p=define%3A+reconciliation
[76]https://search.yahoo.com/yhs/search;_ylt=Awrg0YJw_0lm.KIrhR4PxQt.;_ylc=X1MDMjExNDcwMDU1OQRfcgMyBGZyA3locy1pYmEtMwRmcjIDc2ItdG9wBGdwcmlkA0RPQVl6cTlOUUtPRU9XTUxXUWh4OEEEbl9yc2x0AzAEbl9zdWdnAzEwBG9yaWdpbgNzZWFyY2gueWFob28uY29tBHBvcwMwBHBxc3RyAwRwcXN0cmwDMARxc3RybAMyMgRxdWVyeQNkZWZpbmUlM0ElMjByZWNvbmNpbGlhdGlvbgR0X3N0bXADMTcxNjEyNTU3Nw--?p=define%3A+reconciliation&fr2=sb-top&hspart=iba&hsimp=yhs-3&type=teff_10019_FFW_ZZ