Honi Soit

SEMESTER ONE, 2016 • WEEK 8

INDIGENOUS EDITION

Acknowledgement of Country

We, the Indigenous Collective ask you to join us in acknowledging the Gadigal people of the Eora Nation upon whose stolen land the University of Sydney is built. It is a privilege to learn and gather on Aboriginal land.

The Gadigal people are the traditional custodians and caretakers of this land but to fully express the complex and spiritual relationship Aboriginal and Torres Strait Island people share with their sacred lands in nearly impossible.

We acknowledge that the Gadigal people and those of the greater Eora nation were the first to suffer, resist and survive the brutalities of White Supremacy in Australia. The centuries long resistance of Australia's Indigenous community endures as non-Indigenous Australians continue to benefit from the colonisation of sovereign Indigenous land.

We acknowledge the atrocities of the Stolen Generations: the untold destruction it inflicted on Indigenous families through forced child removal, the identity struggles it gave rise to. The ongoing kidnapping of Indigenous children and calculated attempts to dismantle our families continue today, with more children than ever being taken away by the colonial Australian government. With bi-partisan backing, the White Australian government's legacy of disregard towards Indigenous people, land and culture continues.

We acknowledge the struggles of Indigenous wom*n, who face the highest rates of sexual assault and domestic violence in this country and Indigenous men, who experience the highest rates of incarceration and suicide in this country. We stand with our non-binary Indigenous family and acknowledge that our culture's progressive stance on gender and sexuality was first suppressed by conservative settlers and their repressive laws.

We offer our deepest respect to Indigenous leaders throughout history, who fought to defend our land, our culture and our people. We pay our respects to the brave warriors of the Frontier Wars who are continually forgotten in Australia's war histories, to the scores killed by foreign disease, to every Indigenous child, adult and elder who has died at the hands of White Supremacy and to all those who continue to live in the face of it.

Indigenous sovereignty was never ceded.

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EDITOR-IN-CHIEF

Georgia Mantle

CONTRIBUTORS

Mike Butler, Andrew Bell, Crystal Coelho, Sophie Gallagher, Simone Armstrong, Barry Corr, Enoch Mailangi, Katerina Bampos, Natasha Gillezeau, Students Support Aborignal Communties, Shayma Taweel, Evelyn Araluen Corr, Jodie Pall, Ellen Burke, Kitty-Jean Laginha, Nathan Sheldon-Anderson, Riki Scanlan

ARTISTS

Emily Johnson, Dean Cross, Fatima Rauf, Georgia Mantle

COVER

I'm Aboriginal, this is my art. This is Aboriognal Art. Emily Johnson

SPECIAL THANKS

Peter Walsh, Dominic Ellis, Alexi Polden, Alex Downie, Sophie Gallagher, Anna Hush, Andy Mason, Max Hall, Sam Langford, Andrew Bell, Michael Sun, Siobhan Ryan, Courtney Thompson

EDITORIAL

Georgia Mantle

As I sit down to write this editorial the paper is all but finished, a week's worth of work and months of planning lay at my feet. I feel proud but mainly relived, who ever thought I would be here editing a paper? Not me that's for sure. I often get caught up in thinking about purpose and plans, the purpose of people, places and things and the plans the world might have for me and everyone else. This week I thought there was something out to get me, to ensure I didn't get this paper finished and that maybe it just wasn't in my plan to do this. I began telling myself "the universe isn't out to get you", a phrase that a friend told me last year when I was getting overly dramatic about the state of my life. That became my mantra for the last few days as time after time something seemed to go wrong. Too often I think I write my successes off as chance, without acknowledging the work I or those who have gone before me have done to get me here; here at this University, here at my job and here at this place in my life where I can say I am happy. The people I need to acknowledge the most are my parents, for never giving up on me and for sacrificing all you have to get me here.

I hope you enjoy this special Indigenous Edition of *Honi Soit*, I urge you to delve into this paper with an open mind leaving preconceived ideas of what an Indigenous Edition might look like behind. This paper is multi-dimensional just like Indigenous people, we are not limited by our identity but rather draw strength from it.

In love and rage,

Georgia Mantle

Letters

Another Letter about the EU

I am writing as the discourse surrounding the Evangelical Union's status has been led astray. Yes, Tony Abbott's conflation of autonomous SRC-funded spaces and religious clubs in The Australian was naïve at best and ridiculously misguided at worst – as the EU state themselves, they try very hard to include non-Christians in their events, unlike the Wom*n's Collective for instance, which is mainly an autonomous organisation.

However, the points stands that SRC-funded collectives still do come with a certain agenda (one that I am happy to promote, but an agenda nonetheless). Even if they identified as a wom*n themselves, it would be inconsistent with the vision of the collective to elect someone to an Office Bearer position if that person did not believe that the goals of intersectional feminism were worth promoting. Similarly, I can sympathise with the EU not wanting to elect someone who does not endorse the central tenets of their religion to the head of the organisation. While I come from a club background where we do not have such a provision – as people have many different ways of expressing their Judaism – I would certainly not want the society to be stacked by anti-Semites as this would clearly be against the agenda of the club.

I also understand that there is a feeling that Christians are a part of a certain 'hegemony' in our majority-WASP Australian society, unlike other minority religions, but it bears reminding that being Christian is not exclusive to the Caucasian Protestant experience; and what's more I believe that under the auspices of the Union people should be allowed to express their beliefs in a peaceful way that enriches their University experience.

Sincerely,

Issy Hellig
Arts III, AUJS

Don't like the idea of Autonomous Editions? Are you a racist? Desperate to get your name published anyway you can?

Send a letter to editors@honisoit.com by Friday 5pm.

Hey you mob at Sydney College of the Arts!

We're Mariko Smith (Yuin woman) and Janelle Evans (Bundjalung and Dharug woman), and we are the first Wingara Mura Indigenous Fellows at Sydney College of the Arts (SCA) on Rozelle Campus as part of the University's Wingara Mura Leadership Program.

A bit about us: we are both Associate Lecturers at SCA. Mariko is currently completing a PhD about Aboriginal cultural resurgence involving tied-bark canoes and representing Aboriginal experiences of canoe making through visual sociology. Janelle is starting a PhD about a First Fleet convict's letters which explore first contact encounters and the search for the sublime in the Australian landscape.

Alongside developing our own research and arts practice, we are here to provide academic support for SCA's Aboriginal and Torres Strait Islander students, develop exciting Indigenous Units of Study like next semester's elective unit of study CATE 2025: Practising Contemporary Indigenous Art, and to organise opportunities for both Indigenous and non-Indigenous SCA staff and students to interact with Indigenous art and culture.

It is so important to have an Indigenous presence and voice at SCA, and we hope to develop a robust and dynamic Indigenous research unit that incorporates Indigenous ways of knowing, cultural and creative expression into SCA's teaching, learning, research and service.

This is a call-out to mob to contact us if you're a SCA student, or would like to learn more about studying at SCA. Send us an email and we'll have a yarn:

Mariko Smith: mariko.smith@sydney.edu.au
Janelle Evans: janelle.evans@sydney.edu.au

Upcoming Events

Free University of Western Sydney Launch.

"Joing us to launch the Free University of Western Sydney and for a panel discussion which attempts to address the foundation of Australia's racist architecture to aid in the development of a collective understanding of racial oppression.

Thursday 28th April @ Bankstown Arts Centre

National Reconciliation Week at SCA

Thursday 26th May
10am: Welcome to Country and smoking Ceremony around Sydney College of the Arts Campus
12pm: BBQ hosted by SCASS at SCA Campus

Monday 30th-Friday June 3rd
Students and staff install their own designed Hands in SCA's "Sea of Hands" installation on the lawn near the SCA Auditorium.
Cultural workshops at SCA may be scheduled throughout the week: keep an eye out for updates

Wednesday 1st June
1pm: Indigenous Artist Talk at SCA Auditorium

Walk for Justice for Colleen, Evelyn and Clinton

A Indigenous led walk to demand justice for the unsolved murders of three Indigenous people in the early 1990's

Thursday 5th May 10:30am @ Hyde Park Fountain

Keeping Kid Out of Gaol: Indigenous Youth Rights

Hosted by the Sydney University Amnesty International Society this event will include a discussion panel and a craft event

Monday 9th May 4pm @ Isabel Fidler Room Manning House

Scholarly Musings: Indigenous Activism and Social Media Spaces

Scholarly Musings is a series of events that was established to facilitate opportunities, and an environment, for researches to exchange ideas and learn about some of the many other research projects being pursued at the State Library of NSW

Tuesday 5th July 11am @ The State Library of New South Wales

Remembering this Country's First War

Mike Butler is a Jagalingu man and is currently serving as SUPRA's Indigenous Officer

Last week little white crosses began appearing around the Quadrangle, each one with the hand written name of Sydney University person who died in World War One. It was a humble and fitting reminder of why we shouldn't forget the affront to humanity that is war.

In a similar vein, and on behalf of other Indigenous people, I thought it appropriate to remember those killed on Australian soil in what is now known as the Frontier Wars. The additional instalment was not to take away from what the white crosses represent but rather an addition to the memorial to represent the lives lost in the violence of the Frontier Wars

The Frontier Wars is the collective term for the violent conflict that characterised the opening up of Australia to white settlement. It was a grubby and insidious form of warfare far removed from the battlefields of World War One. Instead of mass troops movements it relied on small-scale terror of vigilante squads, emphatic reprisals and ethnic-cleansing that decimated populations and traumatised survivors for life.

If you haven't heard about it, that's understandable; the official history of Australia does not recognise it. Nevertheless, new historical research currently calculates that more men, women and children were violently killed on Australian soil (67,000-110,000) during the Frontier Wars than Australians killed in World War One (60,000).

Despite these facts the Australian War Memorial and the Returned and Services League (RSL) refuse to recognise the Frontier Wars by falling behind the barricades of historical dishonesty and obfuscation to find reasons why it doesn't deserve recognition

As I went back and forth past the Quad throughout the day, I saw people walk up and down past the crosses stopping to read the names written on each cross. More often than not these people stopped to read the newly erected Frontier Wars memorial too.

At around 1pm, I saw University security personnel stand by it the memorial and mumble something into their walkie talkie. The next time I passed at 3.30pm the sign was gone. By taking down the Frontier War memorial Sydney University became the latest in a long line of establishments to contribute to the whitewashing of this nation's history.

Acknowledging the Frontier Wars as part of ANZAC Day might just be the most important thing ever to happen to what we call the ANZAC tradition.

When ANZAC Day began, well back before it got the rancid tang of chest-beating jingoism that's present today, there were no cheering crowds. The first marches were soldier-only affairs and while ostensibly they marched to remember the dead, you didn't have to scratch too deep to see it was their way of acknowledging that the ones who made it out were the real casualties. The dead were dead, but the living carried the mental trauma of war, which spread into their lives, the families and the society they came back to. It is because of that, the true essence of ANZAC Day is a far more powerful and decent thing than military glorification. It's a way of seeing war for what is it – hell – and allowing the survivors to deal with that with truthfulness and dignity.

And it's exactly for these reasons that recognising the Frontier Wars would not only be a good thing to do, but that ANZAC Day would be the perfect place to do it. Because if the carnage of the landings at Gallipoli was the birthplace of this nation, then Australia's Frontier Wars were the rape that led to it. And once we all face up to the fact, we as a nation will be better for it.

Photo: Mike Butler

Show for Primary School Students criticised for glamorising colonialism

Andrew Bell reports

An educational show aimed at educating primary school students, 'The Colonial Show' is under fire for glamorising the process of colonisation.

There is an absence of Indigenous people from the show's online publicity materials, which promise both an 'authentic' and 'fun' experience.

In contrast, there are myriad children dressed up in the British red coat uniform, brandishing rifles in "almost never before seen access to the nation's fledgling beginnings as a penal colony".

The program is being criticised for introducing the process of colonisation as a fundamentally frivolous topic, and promoting the program at the expense of representative

The online publicity asks, "Can they [the children] bear to hear the serious, yet funny stories of the characters and the reason they were sent to the Colony of NSW?"

Anna Hush, Student Support Aboriginal Communities member, criticised the program for its erasure of the violence and dispossession of Indigenous people.

"This is an extraordinarily inaccurate portrayal of what was a violent and bloody period of Australian history. It glorifies figures who ordered and carried out the genocide of Aboriginal populations, while erasing the deeply negative effects colonisation had on Aboriginal peoples across the country. The show ignores Aboriginal perspectives on colonisation by centering idealised depictions of racist white colonisers," she said.

"Revisionist narratives like this have no place in public schools. Students deserve to learn the real facts of colonisation. These might not be as fun as comedic portrayals of convicts and captains, but they are crucial for young people in understanding the founding of Australian settler society. Without historically accurate education about how Australia was colonised, young people cannot work to fight the colonial racism that still runs deep in our perceptions of Aboriginal people."

A change.org petition has been started by the collective Students Support Aboriginal Communities, "to stop perpetuating revisionist narratives that deny the colonial racism inherent in Australian history".

The show is marketed at fulfilling primary school HSIE syllabus requirements, and therefore potentially displaces more holistic learning texts.

The program was bred from the closure of Old Sydney Town, a colonially themed theme park in the Central Coast in 2003.

Golliwogs: How are they still a thing?

Crystal Coelho explores the racist reality of a childhood toy

The Golliwog doll is an infamous symbol of racism in Australia and around the world. That's why Sydney University student, Jonathan Zaharias, was shocked to spot several proudly displayed in a toy store in the Queen Victoria Building whilst shopping with his girlfriend last week.

"We were both very surprised that they still exist!" Zaharias said.

He began an online petition asking the ironically-named "Just White Toys" store to remove the dolls, which was then shared by Greens MP Mehreen Faruqi and has ultimately been successful in getting the dolls taken down. But alongside hundreds of heartfelt messages received in support, there was the expected outrage from (mostly) white Australians defending the dolls as a nostalgic symbol of their childhoods, and claiming that the petition signalled political correctness gone mad.

Zaharias told *Honi*, "A lot of people didn't really understand, saying 'I had a golliwog when I was a kid, what's the big deal, I'm not racist' ...but that's very small compared to the number of people that are disgusted, outraged, and surprised that this is still happening... A lot of people thought this conversation had been had very long ago."

"White people think racism is this thing of the past, so they have a doll like this from their childhood, or buy it nowadays, and think 'Oh, how funny and racist things *were*', but are not acknowledging the fact that it's actually still an ongoing issue," says Georgia Mantle, Indigenous Office Bearer at the University of Sydney.

Why is it so hard for white people to grasp that during their happy racism-free childhoods, Indigenous Australians and people of colour endured oppression every day? White Australians accept and normalise racism all the time, because they like to think that it is no longer an issue. White Australians believe that 'nostalgic throwbacks' to the good old racist days are acceptable because they kid themselves that we have moved beyond such racism and that we live in a post-racial society where golliwogs should be viewed as a product of their times, rather than a racist symbol that continues to enforce racial stereotypes and uphold racism.

The recurring defence of these dolls seems to be that they are simply dolls with dark skin. The problem, however, is that dolls with dark skin and golliwog dolls are not interchangeable, and it should be painfully obvious why - golliwogs are grotesque stereotypes of Black people.

"Yes, we do want black dolls, but the actual golliwog symbolises a clown," Juanita Sherwood, the Director of the National Centre for Cultural Competence (NCCC), explains.

"They [Golliwogs] are not an innocent symbol for those who've been oppressed, who've inter-generationally had to pay the implications for this innocent little symbol," Sherwood says.

Mantle agrees, saying "You should definitely have black dolls, you should have dolls that represent all races, but this is very in line with stereotypes of black face, of minstrel shows, of America during the slave trade times."

The golliwog has appeared in children's literature time and again over the last 150 years, representing people of colour in numerous, often contradictory, but always negative and distorted ways. From Florence Upton to Enid Blyton to Agatha Christie, golliwogs would steal, harm, and terrorise their white counterparts, or else act as their personal slaves. In one Enid Blyton book, The Three Golliwogs, the golliwogs sing their favourite song, 'Ten Little Niggers', which celebrates the deaths of ten black children. Portrayed as stupid, incompetent, physically small and thus controllable, golliwogs are a caricature of the black and white minstrel performances of the 1850s, and rose to popularity around the same time as blackface - another hideously racist pastime that Australia can't seem to leave in the past. Minstrel performances would ridicule POC, with performers wearing blackface, painted clown-like lips, and formal wear meant to mock African Americans by portraying them as incapable of imitating the 'civility' of white people. White audiences wouldn't watch black performers unless they were also in blackface makeup - that is, making fun of themselves. Minstrel performances were very popular in Australia, and blackface has historically been used to similarly humiliate Indigenous Australians. In fact, the arrival of minstrel performances in Australia is listed on the Australian government's website as a "highlight" of Australian theatre history.

As Indigenous X founder, Luke Pearson, told the Daily Mail back in 2013, "Golliwogs have fucking paws instead of hands and feet ... they come from a time when human zoos were a part of reality - people would go to a zoo to see an African person."

Over the years golliwogs have been used as children's story characters, as a distinctive marketing logo, and as popular children's toys before the offensive nature of this image led to its dwindling usage after the 1960s. The name became an insult comparable with the ugliest of racial slurs and has been used to harass various peoples of colour for many years. However, since then the dolls have continually been defended and are now considered something of a collector's item.

In this particular instance, the store owner has stopped selling the golliwogs and the petition has served its purpose. Unfortunately, it is far from a standalone incident. A quick mention of the petition to a few friends revealed that golliwogs are still very much around.

Joel Davison, an Indigenous Sydneysider, recalls seeing golliwog dolls being sold at the Easter Show just last month.

"At first I was surprised, though I quickly remembered the demographic that the Easter show appeals to and understood that I shouldn't have expected more. There was still a feeling of disbelief though, it doesn't seem like it should have any place in today's society… Not only are they a shallow, degrading caricature steeped in racist history, but a lot of the justifications for selling or owning golliwogs are either racist or apathetic to racial issues."

People could easily research why Golliwog dolls are problematic. Anybody who knows of the doll's history cannot deny that it is an enduring symbol of racial oppression. The obvious conclusion is that people just don't care. They don't care that a doll makes people of colour feel uncomfortable and hated, and are happy to mock years of oppression if it brings them some mild pleasure. They don't want to take the time to understand why something is racially insensitive - they'd much rather not change their behaviour and instead complain about PC culture and how the end of the world is nigh because white people cannot say whatever comes to their minds, no matter how rude, whenever they want.

"The most important thing [in being an ally] is listening. I haven't been personally subjected to racism, but I can definitely listen to those who have," says Zaharias. People of colour the world over have spoken out against these dolls - it's time white Australians listened.

REFLECTION

City to Country

Sophie Gallegher with words from **Simone Armstrong**

While many university students spend their summer holidays prancing around Europe or America, second year Bachelor of Veterinary Biology student and Bundjalung woman Simone Armstrong spent hers a little closer to home, and for a much better cause.

In the rural communities of Yuendumu, Yuelamy and Nyirripi in the Northern Territory, Armstrong volunteered as a veterinary nurse as part of the Animal Management in Rural and Remote Communities (AMRRIC) program. A non-for-profit charity, AMRRIC coordinates veterinary and education programs throughout Indigenous communities to help meet their needs. One such program, which Armstrong contributed to, aims to improve the health of pets within Indigenous groups in order to create happier communities.

As a vet nurse, it was all hands on deck. Armstrong aided veterinarians in everything from having the animals prepped, ready and medicated from parasite preventative treatments to premeds, anesthetic, antibiotics and post-surgery analgesics. For volunteers with the AMRRIC, recognising the inextricable links between human, animal and environmental health and wellbeing is vital. Indeed, by developing programs guided by Aboriginal and Torres Strait communities, they create respectful and ethical practice by acknowledging the importance of these animals to the communities they live in. This is why Armstrong's work, and the efforts of other volunteers, is so important.

Compared to other animal and management protocols, Armstrong believes that AMRRIC differs for better, as they maintain a respectful treatment of animals and the communities they are part of. "The programs build trust and strong connections, which are far more efficient in creating a healthier and happier environment for members of the community and the animals themselves," she said.

Even the minor challenges, which she regards as trivial, are little compared to the benefits these groups receive from their efforts. "[The challenges were] pretty much just flies and heat. Keeping adequately hydrated and consistent swatting was tiring but didn't drive you away from the incredible experience."

Indeed, giving back to the community and creating lasting change is how Armstrong believes charities such as these become instrumental to the wellbeing of rural Indigenous communities.

"Being able to make a difference, even a small one, was extremely rewarding. Making connections with not only community members but other volunteers and AMRRIC workers and hearing stories of other's journeys, I found so valuable. These are experiences I will take away with me, and I look forward to the next time I can make some more."

Grumpy old man shouting at Fata Morgana

Barry Corr - Black Snake

In Orientation Week 1964 I joined Student Action For Aborigines. Looking back I realise I am still on the bus; not in the sense of the 1965 Freedom Ride metaphor, quixotically roaming the countryside; that bus is long gone, just a fragment in a museum. My bus rolls on, chasing its headlights into the darkness of metaphor.

Many metaphors are harmless. Alfred Noyes' "the moon was a ghostly galleon" was my first introduction to the literary form. Many other metaphors are smiling faces offering poisoned apples or quicksand that conceals its victims beneath an innocent facade. Metaphor is a mask.

The first sermon on Australian soil evoked the metaphor of the Promised Land, drawing upon Psalm 116 which gave thanks to God for delivering his people from the Egyptian yoke. The Reverend Samuel Marsden called his South Creek property "Mamre" after the place where Abraham was visited by angels. In the 1830s, bloated by government grants he preached that "Abraham was a squatter on Government ground."

As the benefits of civilisation crushed Aboriginal people Nature was metamorphosed to explain how Aboriginal people melted away, faded away or were swallowed by the earth. Assimilation and Intervention were well-sounding metaphors to deal with those Aboriginal people who stubbornly refused to forsake their land and identity. The late great Minister for Indigenous Affairs, Tony Abbott, cut to the chase, and the funds, in describing remote communities as "lifestyle choices".

I am tempted to write a novel in the post-colonial genre. It shall begin with Conrad's boat pushing into the darkness. But it will not be a Roman galley bringing the light of civilisation to England; rather, it will be after the Romans have left. The boat will be full of smelly and dirty Jutes, Angles and other lesser breeds. It will be a book that draws upon the end-of-days world of Arthur.

For me the most telling image of the Arthurian cycle is Fata Morgana, the mirage of castles in the sky, which in medieval times were supposed to be a glimpse of Avalon, the castle where Morgan La Fey took her dying half brother Arthur after his last battle. Significantly Avalon was supposed to be in the antipodes.

Another motif will be a rock towering vertically out of the water called by the early settlers the Looking Glass, because of the mirror image projected by the early morning sun upon it. Upon it I shall project the hopes and dreams of Anglo Australia. Tempting as it may be there will be no child climbing through to the other side, for this rock carries an Aboriginal prophecy that when the rock is covered by water the white people will go. The melting Greenland ice sheet will do for this rock and a lot more.

I will leave the inland sea to Mad Max; my focus will be on the Eastern seaboard when the opera house goes under. My Arthur will be true blue. Pauline would be proud of him. Unknowingly he will carry the blood of Ned Kelly from a one night stand in the Victorian high country.

In a stroke of genius my Arthur will take his people to the only fresh water and build a floating town upon the waters behind Warragamba Dam. While my Arthur is a military genius, like his mythical counterpart his personal life will be a disaster. Discord and deceit will lead to his downfall. The dam will be breached and a modern day Morgana La Fey will guide a craft carrying the mortally wounded Arthur into the darkness.

And Baiame will wake the Spirit Ancestors and they will sing the Land into being again.

PROFILE

Symbolism will not get us justice

Riki Scanlan speaks to Ken Canning about Constitutional Recognition and Aboriginal sovereignty

May 27 next year is the 50th anniversary of the 1967 referendum that is often considered a watershed moment for Aboriginal justice. The preceding years saw a national grassroots campaign by Aboriginal communities and support networks to demand the Federal government take action for Aboriginal justice. Now we are one year out from the target date for a referendum on the constitutional recognition of Aboriginal peoples.

The RECOGNISE campaign will be familiar to you. It is on billboards at sports games, branded on airlines and shared by every major political party. It is a black circle containing a white 'R' framed by sparkling red. It has appeared in every major newspaper across Australia. And it is being quietly challenged within the Aboriginal community.

Reconciliation Australia runs the RECOGNISE campaign with the support of Federal and corporate funding to the tune of several million dollars – including support from mining companies, the big banks and Transfield, the company that ran the Manus and Nauru immigration detention facilities. The other side of the debate within the Aboriginal community receives no funding and no media attention.

Ken Canning, a local Aboriginal elder and activist who is running for Senate, is furious about the unfairness of the debate: "Why is [funding for] the Recognition campaign all, 'Yes, yes, yes'? Where is the funding for dissent?" He opposes constitutional recognition on the ground that "symbolism will not get us justice". The proposal aims to include a clause recognising Aboriginal people as the First Nations of Australia, but Ken is cynical of real change resulting from a successful referendum.

He rattles off, from memory, a series of statistics: Aboriginal people die in custody on average once a month; Aboriginal people are 2% of the population but one-third, and rising, of the prison population; Aboriginal children are in the grip of a new Stolen Generation. Yet money is being slashed from Aboriginal services. Ken argues that Aboriginal services are being blackmailed into supporting the constitutional recognition proposal: if their tender for funding does not include how they will promote constitutional recognition; their funding request will be knocked back.

The comparison is stark between the campaign tactics of Reconciliation Australia and that of the grassroots Aboriginal community. RECOGNISE uses traditional media coverage, expensive cross-country tours for consultation conferences, and flashy branding. The counter-campaign uses social media and grassroots organising and taps into actual issues around Aboriginal justice. Despite the disparity in funding, Ken tells me that support within Aboriginal communities for the dissent campaign has been growing.

He is also suspicious of the implications of the constitutional recognition proposal – the details of which are yet to be finalised. With support from corporations, many of whom have interests antithetical to Aboriginal land rights and sovereignty such as the mining companies, there is fear that the proposal will lead to a weakening of what slim rights Aboriginal people currently have to genuine self-determination and land rights.

At the core of the dissent campaign is a concern around achieving justice for Aboriginal people, not mere symbolism. Ken believes that constitutional recognition is a convenient whitewashing of the inequity experienced by Aboriginal people. He also tells me that the idea of having "anything to do with a constitution that never included me in the first place. … I think the government should be begging [us] to recognise it!"

A Blackfella walks into a bar

Enoch Mailangi

When the constable cuffed my uncle

I didn't think he did anything wrong.

But as the copper left our house he told me:

"Don't worry I'll look after him"

The next week he came home

I didn't think he did anything wrong.

But as my uncle left our house he told me:

"If we didn't exist the pigs wouldn't either"

After that, me and mum moved out

And I saw the constable on patrol.

But as I left to go to school I wondered:

"If he knew who was looking after who?"

Art: Fatima Rauf

Increasing Indigenous Access to Sexual Health

Natasha Gillezeau explores the implications of structural racism on Indigenous access to sexual health

Late last year, Professor George Yancy took to The New York Times with a letter titled "Dear White America." Amongst other things, he stated, "all white people benefit from racism and in their own way are racist." This made a lot of people very, very uncomfortable, angry, even.

The people who get to define what racism is and how it operates are those affected by it. The people who need to listen to those definitions are those directly or tacitly still benefiting from institutions of white supremacy. Yancy's definition might be challenging for some because it forces them to consider not just positive acts of racism (taunts, firing someone because they are Indigenous, hate crime), but all the acts of omission, the acts of ignorance allowing white Australians to benefit from systemic racism and Indigenous Australians to be hurt by it – again and again.

One metric by which we can see how Indigenous Australians still suffer from racism and colonialism is sexual health indicators.

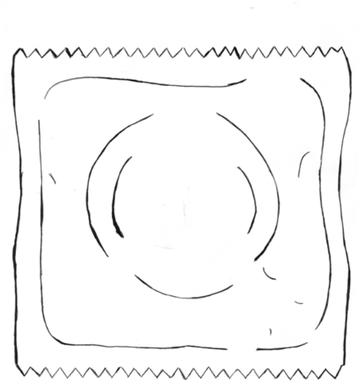
In the Kimberley, the rates of gonorrhoea are 40 times higher among Aboriginal people. Rates of chlamydia are five times higher among Aboriginal people. If you thought gonorrhoea wasn't something people even contracted in the 21st Century, that's probably because they shouldn't.

According to data released by Australian Indigenous HealthInfoNet, whilst notification rates for HIV infection and AIDS are similar for the Indigenous population and the non-Indigenous population, in contrast to the total population, for which less than 8% of diagnoses of HIV occurred in females, more than 31% of cases reported among Indigenous people occurred in females. This speaks to how the experience of being Indigenous intersects with gender in relation to sexual health outcomes.

The right to sexual health involves the guarantee of a number of things including availability, accessibility, acceptability and quality. When we analyse how these four factors play out in relation to Indigenous Australians versus non-Indigenous Australians, the reasons behind some of these awful statistics emerge. Healthcare accessibility has multiple facets including both being physically accessible from where a person lives as well as economically accessible. From July, our government is making women pay for their own pap smears. This is a bad enough as a message and as a disincentive for non-Indigenous women, but that $30 (putting aside the need to know about pap smears or how to go about getting to a doctor's appointment) is not just a deterrent for some Indigenous teens, it's an utter barrier.

The solution is not as simple as arguing that Indigenous Australians require better sexual education, although of course, that is one way of addressing the problem. For instance, the Alukura young women's community health program employs two educators who deliver sexual health education to young women aged 12 to 20 years. These community responses are great on a micro level, but we also need a macro level response from our government to implement sustained, intelligent policies and programs that put Indigenous health as a priority.

Yancy challenges the white population to accept the truth about what it means to be white in a society "created for you." So what's more uncomfortable? Yancy's statement that all white people are, in their own way, racist? Or is it these facts? The "truth" of a society created in favour of one race above others is not an outrageous proposition; when we look at the statistics, it's staring right at us.



Closing the Gap; Unlocking Data

Katerina Bampos: a Dunghutti woman looks at what is really causing the gap in Indigenous Health

The political dialogue that has dominated my lifetime regarding Indigenous Australians has seemed to be nothing but nuanced language. With a carefully framed dialectic of espousing the concept of 'closing the gap' in every relevant press conference, is it the nature of the language being politicised that is preventing the gap from being closed?

One of the most significant issues affecting Indigenous health is the lack of data. Tilenka Thynne who is a Clinical Pharmacologist and Clinical Academic at Flinders University told me, during a work call, that much about the issues of adverse side effects to pharmacological drugs in Indigenous Australians is speculative because of the absence of data. She and her colleagues have access to case studies of individuals that have reported adverse side effects, however, they don't know what that information means in terms of population. This is becoming an increasing problem as studies have begun to emerge that suggest certain medications disproportionately affect Indigenous populations.

If the problem is a lack of data, is it not the best thing to inundate researchers with as much information as possible? Whilst the USA has implemented policy to ensure that government is responsible for collecting population data regarding negative side effects of medications on disadvantaged groups, the Australian government seems to remain unmoved about regulating itself or the pharmaceutical industry. Australia is home to a variety of orphaned tissue collections from Indigenous Australians taken, almost definitely, without consent throughout the mid to late half of the previous century. Ethical standards have evolved since then and now these tissue samples cannot be studied without consent of a guardian who has a documented relationship with the donors. However, since we do not know where the donors are from, no communities have claimed ownership of the tissue samples. But should the information contained in these collections remain lost?

The problem is a lack of data and that prevents us from knowing what the gap is; genetic testing might be paramount to exploring this. For example, we know that certain types of AIDS medications aren't as effective in African communities because predominantly European ancestry genetic markers were taken into consideration when developing the medications. It is important that the needs of the entire Indigenous community be a consideration when deciding what to do with orphaned tissue samples, and there must be extensive discussion and consent with elders across Australia, alongside Indigenous health care professionals and clinical academics.

Once these tissues are studied, it can be established from which mob the donors descended which would then enable local indigenous groups to have an even greater pool of tissue being sampled for breakthroughs in Indigenous healthcare. This also enables the tissue to be returned to the families or communities after they have been studied to ensure that local customs are respected. The politicisation of our health care has resulted in a fear of reform and as a result it is up to us to push for reform ourselves.

Beyond the Freedom Rides

Students Support Aboriginal Communities on the community networks that facilitate activism around the country

Photo: Freya Newman

The February 1965 "Freedom Ride" is rightly remembered as a crucial moment in the history of relations between Aboriginal people and colonial Australia. Aboriginal students Charlie Perkins and Gary Williams led a group called Student Action For Aborigines (SAFA) in a trip to a number of rural towns in NSW, exposing segregation and discrimination against Aboriginal people and the appalling conditions many communities were forced to live in on missions, reserves and fringe camps. The controversy and publicity this trip generated underpinned a new national conversation about justice for Aboriginal people, and played a role in successes such as the 1967 Referendum and self-determination policies.

What is often forgotten are the activist networks which made the "Freedom Ride" possible. The trip was not a singular, spontaneous event - rather, it built on generations of political organising in rural Aboriginal communities all around the state. Heather Goodall traces these networks in her history of Aboriginal activism, Invasion to Embassy. Organisers from the Aborigines Progressive Association (APA), initially established in 1937 to organise the inaugural "Invasion Day" protest the following year, were heavily involved in the initial planning for the Ride. The Aboriginal communities in NSW visited by SAFA in 1965 were communities in which the APA had been organising for decades. The APA supported these communities in opposing the segregation of schools and hospitals, exclusion from parks, pubs and swimming pools, the lack of employment opportunities for Aboriginal people in rural areas, and oppressive conditions on government-managed reserves. Aboriginal organisers Bert Groves and Pearl Gibbs met with Perkins to ensure that there was local community support for SAFA's activities.

The students' solidarity with Aboriginal communities around NSW also continued long after 1965. Delegations from SAFA, along with APA organisers, Communist Party members and Aboriginal unionists like Chicka Dixon, continued to support the attempts of community members to challenge segregation in their towns. For example, four students and two Murri women in Walgett in August 1965 entered the "whites only" section of the local cinema, and were dragged out and arrested by police after refusing to leave. Students were also heavily involved in supporting the Land Rights marches in the 1970s.

History shows that student support for Aboriginal justice campaigns matters. This is true not only of rural towns in the 1960s, but also of the present-day and closer to home. The Redfern Aboriginal Tent Embassy was established nearly two years ago by Aunty Jenny Munro to demand affordable housing for Aboriginal people on the historic Block in the face of a commercial development, which included student housing. Students from Sydney University supported the Embassy in large numbers, donating funds from student organisations, and helping with the day-to-day running of the Embassy. The Embassy was ultimately successful in securing the construction of affordable housing for Aboriginal people in the opening phase of the Block's redevelopment.

Students have also supported the protest movement against the forced closure of remote Aboriginal communities in WA, stood with Gomeroi/Gamilaraay people in north-western NSW opposing the expansion of CSG mining on their country, and supported protests against Aboriginal deaths in custody, the Northern Territory Intervention and the forced removal of Aboriginal children.

Last year, both Aboriginal and non-Aboriginal students involved in these struggles formed Students Support Aboriginal Communities (SSAC), a space to organise student solidarity with Aboriginal campaigns. We see the contemporary injustices experienced by Aboriginal people as rooted in a history of colonial oppression, and seek to support Aboriginal activism. Our non-Aboriginal members feel that as the descendants of settlers, we have a responsibility to support Aboriginal people in their struggle for justice.

The first step towards justice is non-Aboriginal people undergoing a process of self-education.

The first step towards justice is non-Aboriginal people undergoing a process of self-education. We acknowledge that the history we have learned through government education is inadequate, and seek to learn from Aboriginal people the real history of this country. We acknowledge that all non-Aboriginal people, especially white people, have internalised deeply racist conceptions of Aboriginality, and we are committed to overcoming these harmful misunderstandings.

We currently organise film screenings and reading groups in order to challenge non-Aboriginal misunderstandings of history. SSAC also has plans to start up a blog, undertake more road trips to visit rural Aboriginal communities, and consistently hold fundraisers to support grassroots Indigenous activism.

STUDENTS SUPPORT ABORIGINAL COMMUNITIES

We are a collective of students committed to Indigenous justice. We organise support for campaigns, raise money and participate in actions to support Indigenous communities locally and around the country. We also host reading groups and workshops to educate ourselves and our peers about colonialism, Indigenous activism and solidarity work.

To keep up with what we're doing, follow our Facebook page (facebook.com/SSACSydney) and join our Facebook group (search for 'Students Support Aboriginal Communities') to find out about meeting times and events.

We are working on Gadigal land. Sovereignty was never ceded.

200 Years On...

Shayma Taweel reports on the 200th anniversary of the Appin colonial massacre

Photos: Andy Mason

For the past fifteen years, the Appin Massacre has been commemorated on the Sunday nearest April 17 at Cataract Dam, just south of Campbelltown. This year, for the first time and on its 200th anniversary, the memorial service fell on its exact date as recorded in the archives. This years' service also attracted the most attendees ever: over five hundred Aboriginal and non-Aboriginal people paid their respects to the men, women, and children killed by colonial troopers under the orders of New South Wales Governor, Lachlan Macquarie.

After several years of peaceful relations between the Dharawal people and European settlers, a severe drought developed between 1813 and 1816. Conflict and violent retributive attacks followed. In April 1816, Captain James Wallis and the 42nd Regiment marched west from Sydney, with what Dharawal man Gavin Andrews, a descendant of a survivor of the massacre, calls a carte blanche for violence. Captured in the letters dispatched between Wallis and Macquarie are the instructions to take all Aboriginal men, women, and children beyond Sydney prisoner, that any who 'showed fight' or attempted to flee were to be shot, and their bodies were to be hung conspicuously from trees in order to 'strike terror into the hearts of the natives'. After attacking the men's camp in the night, Wallis and his grenadiers pursued a group of women and children, and under the smart fire of their rifles, the troopers chased them off the edge of a ravine at Broughton Pass. Fourteen deaths were recorded; those who fell to their deaths were not included in this count. Of the few surviving children, those who were captured were placed in the Parramatta Native Institution where Aboriginal children were to be given an Anglo-Celtic education and upbringing with the aim of incorporating them into colonial society. The Parramatta Native Institution was also of Macquarie's design.

Any who 'showed fight' or attempted to flee were to be shot, and their bodies were to be hung conspicuously from trees in order to 'strike terror into the hearts of the natives'.

The Appin massacre is one of the few recorded and recognised massacres that occurred in Australian history. What is less widely known, explained Andrews, is that in the years following the massacre, a group of local settlers went on a 'black hunt' - Aboriginal men, women, and children were killed wantonly. The actions of the military, with the sanction of the highest authority in the colony, implicitly gave license for this kind of indiscriminate violence.

Macquarie's legacy is undeniable - his name is everywhere in the state, and he is often remembered as a benevolent governor who transformed New South Wales from a penal colony to a free settler society. Macquarie Street remains the seat of political power in New South Wales today.

Listening to the personal histories of descendants at the 200th Anniversary as they spoke of beheadings, hangings, and child removal, I could see that Macquarie had left his mark on Dharawal families, too.

After a walk down to the Dam, near where the memorial plaque was erected in 2007, Uncle Ivan Wellington led the commemoration with a smoking ceremony. The commemoration included singing, dancing, and a lot of speeches. Mayors of the surrounding councils (Camden, Campbelltown, and Wollondilly), the NSW Minister for Aboriginal Affairs, a fair few MPs, and representatives of the Reconciliation Council of NSW were among the guest speakers. Before the ceremony, Andrews told me that an ABC journalist had asked him for a copy of his speech. He laughed and said, 'I'm a storyteller, not an actor' - he hadn't needed to write down what he wanted to say.

Combined with Wellington's relaxed MCing and another Elder's laughter as she gave the Welcome to Country in Dharawal language and joked about full stomachs, there was a noticeable contrast between Dharawal speeches and those of their parliamentary guests. The Minister for Aboriginal Affairs gave a speech that was little more than a collection of buzzwords: intergenerational trauma, improving policy and programs, recognition, reconciliation. It sounded like it was lifted straight from a government report on Closing the Gap, and while it was relevant to the issues facing the Dharawal community in Appin, it came across as formal, disconnected, and rehearsed. When the Mayor of Campbelltown stated that Australia's next step was to recognise Aboriginal people in the constitution, sections of the audience broke out into applause. Looking around, I saw some Aboriginal members of the audience shaking their heads, their arms crossed or motionless by their sides.

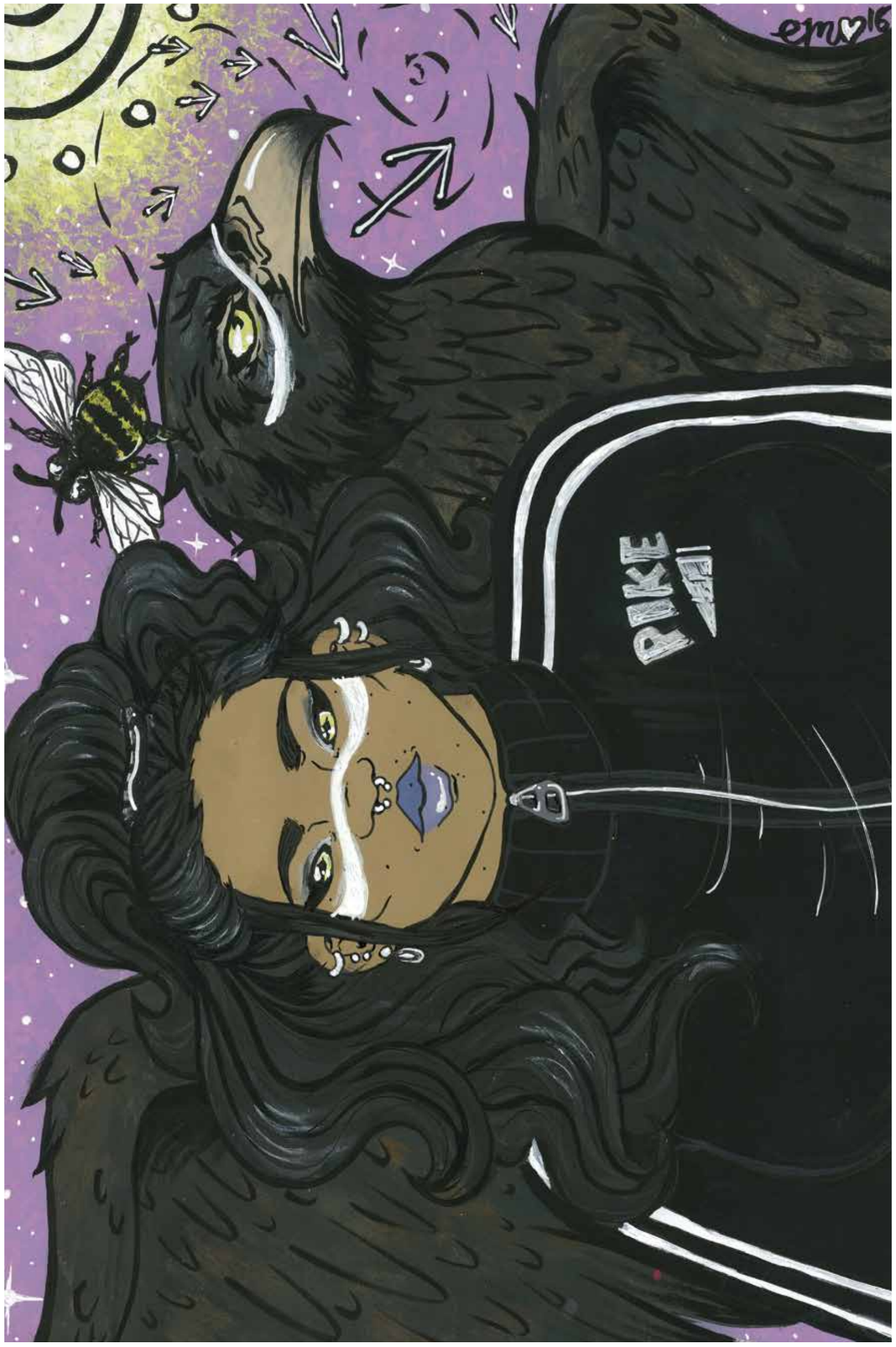
The rhetoric gets better every year; but are they any more than symbolic gestures, empty statements, and self-congratulation?

The sheer number of non-Indigenous attendees at the Appin memorial says something about Australia's potential to come to terms with its colonial legacy. Maybe Australians don't want to uphold all the happy lies about the history of this place anymore. When I asked Andrews for his thoughts on the increased number of attendees and media attention, he said he believes that people are more empathetic now. In the years before the ceremony was held at Cataract Dam, Andrews and his family used to remember the massacre privately, laying flowers at the Broughton Pass site. No one wanted to know about the massacre twenty, thirty years ago, he said.

What struck me most during the April 17 ceremony was the strength and survival of the Dharawal people. The buzzing community atmosphere of the event, complete with a huge supply of sausages, felt almost like a local footy match: kids were climbing trees and running around waving Aboriginal flags, some were adorned with paint and feathers for dance, and all of this reinforced the centrality of family. Andrews strengthened this impression when he explained that the nature of the ceremony 'is all about family, not grieving'. In the face of lost family through the massacre, as well as the removal of children and the ubiquitous pressure to assimilate, strengthening family, and through it, culture, is at the heart of everything.

Aboriginal people are often accused of living in the past, of being perpetual victims; I've lost count of the number of times non-Indigenous Australians have suggested that they 'move on'. You can hardly blame a population that lost so much to colonisation for remembering its past in the face of mainstream amnesia - but the Appin memorial ceremony showed that to acknowledge one's past and to be comfortable with its difficult truths are not the same as dragging a dead weight, trying to force white Australians to feel guilty. Quite the contrary: the Dharawal community is celebrating the survival of their people and culture.

ART



70 000+ years of strength, one of the oldest living human cultures in the world. My Mother's totem is a native bee (Biri Gubbi QLD) and my Father's is the Wedge Tailed Eagle (Barkintji NSW) and they will always protect and guide me.
- For Mum and Dad

ART

Dean Cross, POLY AUSTRALIS (CATE BLANCHETT)

Dean Cross, POLY AUSTRALIS (NICK CAVE)

Decolonising Academia:

Evelyn Corr's double life as an Indigenous academic

It was my very first literary conference. I was nervous, excited, and frantically unprepared. It was a long drive to Armidale and we had arrived late on the first day of presentations. My friend? Alice and I joined the collective in a charming old hotel for drinks and h'ors d'oeurves, and shared anticipatory remarks with other presenters for the next two days of Australian literature. When a very friendly postgraduate working on Richard Flanagan asked how I was finding things, I gave a nervous, self-deprecating laugh, I knew I really shouldn't be there. I was twenty one, and yet to be formally enrolled in the PhD I was due to begin the next month. In two days I was to present a yet unwritten paper on social media and Indigenous resistance, alongside the astoundingly eloquent Maori academic, poet, and author Dr Alice Te Punga Somerville who was presenting her paper on Aotearoa and the politics of Maori literary scholarship.

Later, Alice took me aside, and told me never to say I don't belong in an academic space again. Never give them a chance to dismiss you, she told me. It's not about proving yourself — it's because you owe it to all the other female and Indigenous academics who have come before you to make your being here possible, and all those to come. Be proud, be assertive, take no prisoners: you're here to talk about your people. You belong here.

A week later I'm standing on the outskirts of a march to commemorate the 50th Anniversary of the Student Action For Aborigines Freedom Rides in the 45 degree Walgett heat, watching a young family approach the festivities with a hand drawn sign.

MISSION TUFF BLACK POWER DOCS THIEVES KIDNAPPERS STILL TAKING OUR KIDS

And nothing is okay.

In sitting down to write this article, there were so many moments I could reach to for the appropriate sting to demarcate the double life of the Indigenous academic. From microaggression to outright racism: if you're Aboriginal and you want to study literature in this country, prepare yourself to be patronised, silenced, misrepresented, and tokenised. Increase this tenfold if you choose to study those disciplines in which our elisions and injustices are woven into the very fabric of the institution: health, law, ecology, psychology, history, the list goes on. Everything the West know about us — or rather, all the knowledge they have decided to give power to, regardless of its veracity — is there to reinscribe its own hegemony. Recent debates over the Daily Telegraph's discovery of a twenty-year old terminology guide which rightfully suggests the term "invasion" over more peaceful notions, such as "settlement", "discovery", "friendship exercise", "he probably saved your lives", "you weren't even using all that land anyway" and "omg just please get over it and how could it even be genocide if you're still here annoying me?" exemplify the reluctance for many non-Indigenous Australians to come to terms with the bloody legacy behind their culturally manufactured perception of us. This ANZAC season, white Australians will gather to celebrate their national identity; codes of courage, mateship, and sacrifice, and to commemorate all those who have served and died in war. Unless, of course, you're Aboriginal. Unless, of course, it was a war fought on our own shores. It is no surprise that Aboriginal voices and perspectives so often slip between the cracks when we are still struggling to convince the rest of Australia that we exist.

"From the vantage point of the colonised," writes Linda Tuhiwai Smith in her 1999 epic *Decolonising Methodologies: Research and Indigenous Peoples*, "a position from which I write, and choose to privilege, the term 'research' is inextricably linked to European imperialism and colonialism. The word itself, 'research', is probably one of the dirtiest words in the indigenous world's vocabulary."

Decolonising Methodologies is the kind of book that changes worlds. As a young Indigenous academic and activist, it spoke to me with acknowledgement, ambition, and an almost painful awareness. Smith configures Indigenous research as an integral process in affecting change, and demands a level of critical self-reflection that goes beyond mandatory inclusion and tokenistic representation. Change must be systemic, and it requires time, collaboration, support, capability, compassion, leadership, courage, and determination. And the research which generates this change must be decolonised from the Euro-Western ways of knowing and inscribing, lest our role as academics becomes the mere replacement of one corrupt knowledge practice with its newly authored twin.

It is important to stress that decolonisation is both an ideological and material process; states decolonise just as they can be colonised, and this means far more than the metaphor of colonisation so oft used to signify any form of adoption or unbalanced dynamic of power. I recall with horror listening to a story in which a middle aged white woman felt "colonised" by the gaze of her equally middle aged white partner from across a pool. South Saami translator and academic J. Sandberg McGuinne of *Indigeneity, Language and Authenticity* argues for an approach to decolonisation which resists academic and political hijacking which seeks to institutionalise resistance into the very system it is resisting. "Decolonisation is frequently represented as something academic, and often confused with a Western representation of postcolonialism, when the truth is that decolonisation is what happens in our communities on a daily basis, far away from an academic Ivory Tower." He writes that the road to reconnect with the culture from which Indigenous peoples have been so violently dispossessed is self-determination and empowerment.

Last week I spoke to Dr Juanita Sherwood, a Wiradjuri academic who has been working in health, education, research, and management for some thirty years. In 2010 she completed her doctoral thesis, *Do No Harm: Decolonising Aboriginal Health Research*, and she has published countless chapters, essays, and articles on the need for a decolonial approach to Indigenous health and wellbeing. It combines a deeply personalised voice with a deeply self-reflexive critical framework. Her references and appendices are longer than the entirety of my supposedly half-completed dissertation, and her work is ruthlessly precise in supporting all its claims and recommendations with carefully collected data on the centuries-long history of ill-informed policy and practice. This is how you do Indigenous research. "I think we always know that we've got to do everything better than anyone else. We've got to be the best, and we know that, and we work harder, which is probably why we die twenty years younger," she tells me. "We have a lot of responsibility in our hands, but on another level, I love researching around community, I love being in community. I'm not doing that enough; that's the problem. I want to be doing more of that."

> *If you're Aboriginal and you want to study literature in this country, prepare yourself to be patronised, silenced, misrepresented, and tokenised.*

This speaks closely to my own experience as an academic in the making. My academic work — on methodologies for resituating Aboriginal literatures out of the constantly renegotiating settler sphere of Aus Lit into dialogues with other First Nations across the world, and reclaiming our right to represent ourselves — feels frustratingly isolated from the lived realities of Indigenous Australia, and from the outcomes and objectives of my work as an activist. "In a decolonising framework," Smith writes, "deconstruction is part of a much larger intent. Taking apart the story, revealing underlying texts, and giving voice to things that are often known intuitively does not help people to improve their current conditions. It provides words, perhaps, an insight that explains certain experiences — but it does not prevent someone from dying." I tell Dr Sherwood that I feel we as Indigenous academics must not only be better, but that we must do twice the work: we are constantly required to step between the worlds of academy and community, and reconcile the two. For her, particularly in her work in health, these worlds will often bleed into each other. As a Family Health Nurse in Redfern in the late eighties, her work in decolonisation began a good decade before the publication of *Decolonising Methodologies*. In Redfern she observed high rates of otitis media, the infection of the middle ear, and began raising concerns with the Department of Health. When it was suggested that she conduct some research on the issue, despite her initial resistance, she began to train, and out of her initiative came policies, support, and services. "And our kids started getting support in classrooms, which was fantastic," she says. "They weren't getting thrown out of the classroom for being naughty, and people realised they just couldn't hear."

For Dr Sherwood, decolonisation is more than a methodology; it's a process. It's about acknowledging power differentials, and recognising that those who hold and use the knowledge have the power. She uses decolonisation as a critical teaching strategy to establish balance and connection in knowledge spaces, to say: "We've all been told different stories about each other, its impacted our relationship, how we come to know each other, and this is still going on . . . So you unpack that space. You unpack what you don't know, what you haven't had opportunities to learn about."

Despite Dr Sherwood's extensive history with these ideologies and practices, decolonisation has only recently been brought onto the table as an alternative to "diversity", a notion which is still being vehemently contested in institutions across the world. In an article published earlier this month on *The Chronicle of Higher Education*, Russell Jacoby compared diversity enthusiasts seeking to furnish institutions with an even dispensation of every axis of privilege, disadvantage, or allegiance, to rearranging deck chairs on a sinking Titanic. Zoé Samudzi of *Harlot Magazine* sees diversifying educational institutions as a hindrance to justice and quality. "The inclusion of marginalised identities and experiences without decentring dominant narratives is an understanding of diversity that leaves oppressive structures intact, and in fact, insulates them from criticism," she argues. "Diversity is very frequently the linchpin of liberal racism in education, and inclusivity becomes functionally useless if we do not also exclude via decentring violent normativities."

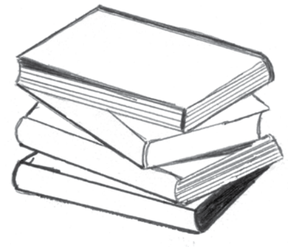
This debate has entered into a broader critical conversation about the imperial allegiances of universities and other institutions, along with the so frequently misunderstood Rhodes Must Fall movement (see *Must Rhodes Fall?* in *Honi Soit,* 27/02/2016), which began in the University of Cape Town last year. *The Guardian's* Amit Chaudhuri argues that the figure of Cecil Rhodes, imperialist, racist, and architect of apartheid, is merely the interface of a much more ambitious movement awaiting articulation: "that is, to bring out into the open institutional racism in university life in South Africa and Britain, and to decolonise education." It is not a movement that will be satisfied with the removal of a statue, but rather, it seeks to deconstruct the ethos that gives space and power to the legacy of a man so intrinsically embedded in the oppression of southern Africa's Indigenous peoples.

Even more radical than decolonisation, however, is the notion of "Indigenising" the academy. Mohawk Professor Taiaiake Alfred claims that "it's impossible to Indigenise the academy. Because the academy is the academy." However, just as Smith understands decolonisation as being a sight of both struggle and hope, he continues that Indigenous intellectuals must take advantage of their space within the academy, work with people who understand, of who have elected to learn about the problems and flaws of these institutions, and refuse to be undermined by them. "You can't Indigenise the academy, but you can create very effective spaces for mobilising indigenous people as decolonising agents by remaining committed to that."

Again, Dr Sherwood has a history here; in the early 2000s, while working for the Centre for Remote Health, she helped train staff from the Tangentyere Council in Alice Springs to conduct a research evaluation of the Northern Territory Liquor Commission's twelve-month liquor restriction trials. After the research findings and recommendations were presented to the Northern Territory Licensing Commission the researchers from the Tangentyere Council Research Hub noted, "They taught us how to conduct good research". Sherwood explained that "we needed support from the university researchers to ensure that our research was of high quality, but Aboriginal people like to have their own people conduct the research. The project showed that we could indeed take charge of our own research." This Research Hub works with ongoing support from the National Drug Research Institute, the Centre for Remote Health, and the Centre for Social Research, and continues to conduct surveys on the eighteen Town Camps under its jurisdiction. Dr Sherwood is still in contact. "Our mob know exactly what to do in this space," she tells me, speaking of research and knowledge spaces. "I set up an Indigenous staff network to try and back us all up so we actually have support across the whole country, I did a whole lot of things as an Indigenous researcher so we could support each other. Because we're often, like you, isolated, the one and only in a whole organisation, and we need the backup of each other, so networking together, getting to know who you can trust and who can back you up, is really important."

The focus must be in not merely diversifying or reclothing the same structures and institutions in which our disempowerment was built: it is in creating new spaces, new territories, new terrains, and in doing so, reclaiming our ways of knowing, being, and doing. In this process, however, we need not deny those tools that we have gained from the academy, so long as we use them to empower our communities. "I love our way of knowing and being and doing which is about balance and sustainability and about those particular issues that are about our survival," Dr Sherwood tells me. "This Western way of knowing is our road to despair, whereas there's other ways of knowing that are about caring for people and concern about people."

I leave Dr Sherwood's office and walk across the campus. My friends have just finished up a meeting for Students Support Academic Communities, a grassroots initiative we began last year after recognising a need for ongoing dialogue with the communities passed over in the memorialisation of the Freedom Rides. We're discussing another trip up country to protest mining and CSG, but soon the Grandmothers Against Removal will be coming to Sydney, and we need to begin pasting flyers. From Manning I walk to Eora College on Abercrombie St, where I have been learning my father's language for the past six months. Tonight I will learn to count, and will discover with delight a triangulation between our numerical system, our bodies, and our cultural practices. The class is boisterous and our teacher ensures we are each learning in our own ways. On the weekend we will go out bush to learn weaving. Tomorrow I will teach my own class at the university, and tell my students of how we build our kinship around the earth. On the train out to Dharug country I begin making notes for the launch of the Free University of Western Sydney, a new initiative to generate a space for critical discussion and learning about the architecture of racial oppression in Australia. The organiser, Dr Omid Tofighian, tells me this is an "emancipatory intellectual environment", an imitative to rest radically different pedagogical techniques that "deconstruct exploitative and hierarchical structures the patterns of exclusion entrenched in traditional university models." It is decolonisation in practice, and one of the first projects of its kind to hit Sydney: a welcome anti-capitalist strategy in a time of increasing educational commodification. I know from friends and colleagues that this is not the life of most academics, but this is certainly life for me. There can be little separation from my Aboriginality, my activism, and my academic work, but I know my priorities, and I know what I will always put first. If I achieve nothing more in academia, let it be this: I know I have a right to be here.



A learning environment

Jodie Pall and Ellen Burke reflect on learning and Indigenous solidarity

During the mid-semester break, the Australian Student Environment Network (ASEN) took 18 students on a five-day road trip to Gamilaraay country in northwest NSW. We visited and learnt from diverse Indigenous and non-Indigenous people non-violently opposing the development of coal seam gas (CSG) and coal mining projects in what we know as the Pilliga and Leard State forests, and participated in some non-violent direct action (NVDA) of our own.

The trip took place over five days. After a lunchtime tour of the Newcastle coal port we spent two days at the Pilliga Push Action camp and touring the Santos-owned gas fields, and the rest of the time at the Front Line Action on Coal (FLAC) camp close to the Leard.

Environmental destruction by CSG and coal mining in the area has brought together a myriad of folks who have engaged in direct activism after exhausting legal avenues of protecting ecologically and culturally significant land. They constitute a mixture of Gamilaraay people and local and non-local environmental activists. Some have been around for a while, permanently or intermittently. Others, like the ASEN crew, for a limited time, keen to learn and contribute as much as they can.

Despite our freshness and lack of intimate knowledge of the contestation between mining corporations, governments and community groups, the activists at the protest camps were hospitable and had no qualms about sharing their wisdom and experience with us. We were grateful that camp members took time and energy to tell the stories and history of environmental activism in the Pilliga and the Leard. They must do it all the time whenever someone new enters the camp, and it was a testament to their belief in the strength of co-operative community-led activism and the campaign against the mining companies Santos and Whitehaven.

We spent our time at the camps swapping stories and planning actions. During the evenings, we were lucky to have scientists explain to us the ecological impacts of CSG and mining in the area. The verdict is that CSG is all bad news. Ecologist David Paull explained to us that the CSG drilling and poorly-constructed wells contaminate the groundwater in expansive regional aquifers, as well as downstream in lakes and rivers. As a result, bore-water is no longer safe to drink. A local astronomer, Peter Small, told us how the gas flares and lights from coal mines cause light pollution that obscures the night sky in Coonabarabran. This potentially renders the Siding Spring Observatory, one of the only "dark night" spots left in the world, useless.

Ecologist Phil Spark expressed how flora and fauna species endemic to northwest NSW are being critically threatened by the expansion of mines and clearing of the Leard State Forest. He also explained how mining companies can get away with clearing endangered ecosystems, such as Box Gum woodland, by reserving other patches of forest for the animals to evacuate to. Unfortunately these reserved patches are of completely different vegetation and support their own ecosystems, so can't really take on the animals whose forest has been cleared. It is a serious injustice that mining companies are permitted to destroy critical ecological areas, especially in State forests where their integrity is supposed to be preserved.

The effects of Santos' CSG drilling became more real when we were given a tour of the gas fields in the Pilliga forest where drills were so dense, they were often less than 80 metres apart. CSG wastewater spillages have caused mass die-outs of plant life. Where ancient red gums, green cypress and grey ironbark trees once flourished, the land is now barren, even though eighteen years have passed since the spillage. Tall gas flares are lit 24/7 at many drill sites, burning off a toxic mixture of gasses including methane and carbon dioxide that escape from the coal seam. The gas drill sites just scream 'toxic', if any politicians were around to hear the forest screaming.

The ASEN crew engaged in NVDA during the road-trip. Some of the crew led NVDA and 'legals' training to create a safe environment for people to do so. On day two of the road trip, in coalition and with the support of other activists at the Pilliga, we participated in two fun and successful actions. Sydney University student Peter Newall and University of Wollongong student Kristina Markos locked onto a water pump at Santos' Leeward wastewater treatment plant, stopping activity for the morning. The Pilliga and ASEN crew protested at the entrance of Leeward, singing activist songs, playing cricket and sharing bikkies and tea at the tea station that we set up to offer to potentially cranky Santos workers. On the same day, Sydney University student Lily Matchett locked on with Indigenous activist Donna Bartlett to a flatbed truck destined for the waste-water treatment facility, holding-up activity on the site for the day. Despite being exposed to intimidation tactics by police and security guards, Kristina, Peter and Lily ultimately felt positive about their direct actions, because of the co-operative support from the ASEN and the Pilliga Push activists. We left the Pilliga on a high note after the successful action feeling admiration for the skillful way that they liaised with workers and security guards, and feeling empowered with new knowledge about the anti-CSG campaign.

Like a coal train heading toward the Newcastle Coal Port, the momentum of NVDA was unstoppable. In the wee hours of the following morning, now-legend Lily Matchett and ASEN activist Hannah Grant shut down and locked onto a coal conveyor at the Narrabri Underground Coal Mine, stopping 6000 tonnes of coal from being transported that day. This was on April 1st – an appropriate day to play a prank on Whitehaven Coal, the fossil fools complicit in catastrophic climate change, and to pressure Environmental Minister Greg Hunt to make a decision to recognise the cultural significance of Lawler's Well to Gomeroi Traditional owners and protect Gomeroi country from destruction.

It was mostly wom*n activists who engaged in NVDA during the road trip. Wom*n also mostly facilitated action logistics discussions and took on support roles during the actions. Wom*n were on the media team and took responsibility for social media. They also took on roles such as being drivers, setting up the tea station and bringing food for everyone, waking people up at 5 am to get to the action, looking after children, liaising with police officers and workers and eventually facilitating de-brief discussions after each action. It seemed that wom*n's authority was taken seriously in these activist spaces. At the same time, the absence of cis-males taking responsibility was very apparent, with a few notable exceptions. This seems to point to an underlying trend in the activist camps for gendered labour, and wom*n disproportionately taking on more traditional women's labour while men strategies, plan for actions and expect women to do the thankless background tasks that actually stabilise the protest camps and the campaigns. While the coalition of support by all activists saw more wom*n being the engineers and spokespeople for the actions carried out during our road trip, there was much to be desired in terms of dismantling gendered labour.

There has been a long history of co-operative environmental activism between Indigenous and non-Indigenous groups during the FLAC campaign. During the road trip, local Gamilaraay people threw the Leard activists an appreciation lunch to thank them for their ongoing efforts in solidarity with Aboriginal people to protect the Leard state forest from being destroyed by the Whitehaven mine expansion. While we, the transient road-trippers, hardly deserved such a hero's service (we'd only been around for a few days, unlike some who have intermittently been at the Leard blockade since 2012), it was reassuring to see that activism has happened according to what Aboriginal people need and want. Especially so as relations between Aboriginal and green groups in Australia have historically been terse due to cross-purposes and a lack of understanding on the part of white, greenie environmentalists. Seeing Gamilaraay folks in communication with FLAC activists is a powerful reminder that relationships built on trust and mutual understanding in activists communities are really empowering and necessary in pursuing social environmental justice.

The road trip ended up being a community-building endeavour, blending old and new activists, local and non-local and Indigenous and non-Indigenous people. We met people who, instead of crumbling in despair at the slow, violent destruction of land, have enduring spirit and determination to stop CSG and coal mining expansion. The collaboration of all these activist groups is so essential in supporting Aboriginal-led land rights struggles to secure their land, their community and their futures.

Honesty About History

Kitty Jean Laginha accepts the truth, you should too

Wide brown stretches of land, dense bushland and muscular rugged mountain ranges stretching along coastlines inspired the emergence of the archetypal battler embedded in the nation's psyche, alongside a stoic masculinity, mateship, xenophobia and philistinism. The scene is set for the struggle for white Australia to define itself in a new and unfamiliar space.

We often forget that white Australia is relatively 'new'. And an offshore penal dumping ground for the great Motherland isn't an encouraging recipe for a strong sense of identity and shared humanity. As members of this fledgling nation, how ought white Australians relate and engage with the history of white Australia?

History is necessarily central to the politics of national identity. The dominant way history is talked about, dealt with and taught belies a rot that lies quietly beneath lies, evasions and silences. Until recently, the existence of Indigenous peoples in Australia's history was not widely accepted and discussed. History shows that Aboriginal peoples had appeared in Australian history only as regrettable, but inevitable, collateral of the colonial project. As J. A. La Nauze comments, Indigenous people's claim to recognition is merely as a 'melancholy anthropological footnote'. However, the traditional view of Australia's history as one of 'white progress' began to come under scrutiny and more critical perspectives began to bleed into the collective consciousness.

The "Black armband" perspective describes the post-1788 history of Australia as one of dispossession and desecration of Indigenous relationship to land and the violation of human rights. Historians – often of a white nationalistic stripe – were quick to chastise this view as decidedly gloomy, belittling achievements and erasing the opportunity for pride and celebration of the great achievements of the Great Southern Land. Their disapproval comes across as cries of "don't be so negative!"

We ought to be sceptical about the place for nationalistic pride whilst grieving, loss and injustice continues as a result of dispossession. Nationalism is a trouble-ridden and dangerous project for a nation that began as a colony, which, as it turns out, was not uninhabited or unowned at all. If we distance ourselves from shameful acts of the past, how can we eulogise and celebrate prideful parts? Endlessly chasing after the elusive 'balanced' view of history is misguided. The quest to see 'both sides', (as though there exists balanced power relations), the good and the bad, is a quest that risks not taking seriously the injustices that have occurred; the results of which manifest in inequalities we see today.

This narrative is far from new; familiar patterns of obstinately denialist attitudes to a violent history impedes reconciliation efforts in postcolonial contexts around the world. A lack of genuine remorse and acknowledgement of collective responsibility will hold Australia back. Perhaps this unwillingness comes from clinging onto a colonial mentality - that Australia was settled in an act of beneficence, to help the savage natives and begin the prosperous Newfoundland. Pride is hopeful, effortless, and attractive. Shame is ugly, dark and confronting. But it is also a source of reflection and a powerful motivator for change. To shoulder shame with reflective humility is a response that can acknowledge the pain and loss that has been wrought. To recognise, to then reflect and undo the past wrongs. To this, we have to be honest about history.

A recent subject of such a denialist white-nationalist view of history was the media hysteria that erupted following UNSW's publishing of a terminology guide for Indigenous Australian studies. The guide, intended to clarify the appropriate language use for the history, society, naming, culture and classifications of Indigenous Australian and Torres Strait Islander people, scandalised commentators, decrying the outrageous 'rewriting of history'. What they fail to recognise is that the accepted, popular, 'neutral' history is - as the adage goes - always written by the winners, by those who dominate now. Indigenous historian Jackie Huggins pointed out the injustice of denying people the truth, saying "We cannot deny our history. It's a history that's never fully been taught to us in our country."

The desecration of the relationship to country catalysed a history of violence, marked by acts of dispossession and the managing controlling and dispersing of Aboriginal peoples. Operating under the belief that the Indigenous population would eventually die out, they were allowed to keep small sections of their land seen as a temporary measure to make life easier for the settlers. Protectionist policies were attempted to smooth the pillow of a dying race. Assimilation followed, where notions of inferiority and inevitable extinction influenced assimilationist policies. No matter what names or packaging policy comes under, they are all methods of transferring Aboriginal land to white ownership. If you think about the rights, opportunities, wages denied, you can see the pattern of deprivation continuing until the present day. Intergenerational inherited traumas and injustices manifest in conditions of inequality today - whether it be differential access to education, language loss, police brutality or disproportionate rates of domestic violence - and thus we must connect present conditions to history; an honest history. I wish policy writers, politicians and white Australian would look at social problems such as these as phenomena that are a result of historical injustices, not as individual problems that speak to some personal deficit or inadequacy.

In the winter break I visited my mother in Katherine, a small town in the Top End of Australia, 320kms south of Darwin. My mother works for a government welfare program; she likens it to putting tiny band aids on gaping and haemorrhaging wounds. In the suburban parts of the town, two or three-metre-high fences wrap around most houses. Why? "To keep the blacks out" is the resounding consensus from white residents. Such instances of blatant racism which we might usually expect to be relics of the past tend to pop up as everyday banalities. If seeing the impact of stubborn racism and ignorance was unsettling and confronting for me, I have no idea how it would feel for those that experience it daily. Such a confrontation of the legacy of the past shows that history stands right in front of us, demanding that we listen and reflect.

If we aren't honest about history, we end up paying lip service to Indigenous rights whilst perpetuating colonial relationships, which in many ways is what is happening now. Shame and guilt might be challenging for a white Australia dyed in the blue with stubbornness, stoicism and hard-headedness, but a reluctance to accept collective responsibility is a silent presence that hangs over further progress and tackling racial injustice.

An honest history can bring people together in remembrance and speak in a language of respect and admiration for the courage, resistance and determination Indigenous peoples have shown as they resist attempts at furthering colonisation.

Dear racists, please stop.

Anonymous

Australia has a problem with racism. The fact that this simple statement still shocks and divides people despite an almost non-stop stream of media attention on the issue is, to me, rather astounding. However, in my experience the racism directed towards Indigenous peoples is remarkably different from the racism directed at other minority groups. How do I know this?

Because I'm white would be the short answer. This is a fairly simple way of explaining that no one can really tell my mixed race heritage because my father's English features are significantly more apparent in my appearance. A friend of mine in high school once described me as "lucky" because of my pale skin and straight hair – apparently my brother was "unlucky" due to his darker complexion and dark, frizzy hair. Because of my unassuming appearance, people have been extremely candid to me with their opinions concerning "Aboriginals"– only to later get foot-in-mouth syndrome when they meet my family.

For the most part, no one likes to be labelled a racist. Personally I think everyone's a little bit racist, but almost everyone carries a sense of shame about their prejudices. For example, there were a lot of white people at my school who didn't like Asians but they were never vocal about their distaste; they knew it was wrong and socially unacceptable, even if their attitudes weren't likely to change anytime soon. The most aggressive form of racism they'd ever really dish out would be to not invite those kids to their birthday parties (honestly they weren't really missing out on much, but that doesn't make the exclusion feel any better).

People don't seem to have this filter when it comes to Aboriginal peoples. The number of times I've had someone walk up to me at the supermarket and start talking shit about my own mother is too high to count. There just seems to be this general assumption that if you aren't Aboriginal, or rather you don't look Aborignal, you must dislike them. People in Australia don't feel the same sense of shame; almost no one I know would make disparaging remarks to a stranger about a minority unless they were 100% sure that they shared the same bigoted opinions.

Furthermore, let's be real– I'm not just talking about white people here. To blame this racist behaviour solely on white people would be understating just how widespread this problem is in our society. I mention this because most discourse on the subject matter seems to foot the blame entirely at the feet of white men. Racism towards Indigenous peoples in this country comes from people of all ethnic backgrounds, and of all levels of privilege.

Unfortunately I could not even begin to fathom how to change such a widely held and deeply entrenched attitude. I'm no sociological or educational expert, and the older I get the less patience I have for dealing with other people's attitudes. Just please stop being racist. I would really appreciate it.

Social Inclusion at University

Bianca Williams is a Barkindji women and Project Officer with the Social Inclusion Unit at USYD

Suma Nona is a second year Bachelor of Health Science student who is living in college and loving the Uni student life. He's originally from Badu Island in the Torres Strait. Suma decided the University of Sydney was for him after he "came on the first summer and winter programs here along with other students from AFL House in Cairns. The time we spent here doing different things with faculties and the Compass people made me feel like me and my education is valuable. I originally wanted to go into the military as a lot of people from the Torres Straits do, but after attending the first summer and winter program's I decided that University was for me."

Since 2013, I have worked as a Project Officer for the University's Social Inclusion Unit – more affectionately known as "Compass" - to support the creation of the pre-tertiary program that Aboriginal and Torres Strait Islander students including Suma have attended. The large summer and winter residential programs are called Wingara Mura – Bunga Barrabagu residential programs, a Gadigal phrase that translates to 'A Thinking Path – To Make Tomorrow'.

The WM BB summer program allows Aboriginal and Torres Strait Islander students in Years 9-12 from across Australia to see the University of Sydney as a place that has a welcoming space for them. While students are here, they get to live the life of a University student by staying at a residential college on campus. They attend lectures, seminar workshops, and interactive faculty activities while also getting the chance to explore some of what the beautiful City of Sydney has to offer.

Since the program's inception, we have held three WW-BB Summer Programs at the University of Sydney and we're coming up to our third year 12 Bunga Barrabuguwinter program. The year 12 BB winter program is designed to provide students with a week-long intensive academic enrichment program to prepare them for their senior exams. Over these six engagements, we have hosted over 950 Aboriginal and Torres Strait Islander students from all over this Great Southern Land.

These programs have seen up to 20 students' transition from the summer and winter programs into studying here at the University of Sydney. The subject areas students are studying range from Arts, Education and Social Work to Health Science. For the students who didn't directly transition to the University of Sydney, the majority have gone on to study at other higher education institutions or into work-based training programs.

For students already at uni, Compass employs enrolled Aboriginal and Torres Strait Islander Uni students as peer mentors and students leaders to work on our pre-tertiary residential programs. This gives WM BB the ability to build a community of both high school and University Aboriginal and Torres Strait Islander students who are connected through their culture and their common interest in higher education.

This program has had considerable impact on the mentors themselves. Wiradjuri woman Brittany Coe, a University student originally studying nursing, worked on the 2016 WM BB Summer program and as a result realised she has an innate passion for teaching and working with young people. Brittany has now transferred to complete a Bachelor of Education with the aim of eventually teaching English and Drama in high school. With a strong connection to the University of Sydney, Brittany is joined on campus by her older brother Liam who is studying Architecture. Their younger sister Dharni is now preparing to attend the Year 12 Bunga Barrabugu Winter Program in July this year.

These tangible impacts of Social Inclusion initiatives on the campus of Australia's oldest University demonstrate the ongoing commitment of the University to engage Aboriginal and Torres Strait Islander communities, by creating a 'thinking path to make tomorrow'.

Pictures: Bianca Williams

wikiHow to talk to Aboriginal people...

Nathan Sheldon-Anderson

Ever wanted to ask something but not sure how to word it without offending? Of course you have. Some of the most potentially awkward conversations can relate to ethnicity or culture. Statistically speaking, you have probably met one of those Indigenous Australians, despite any efforts of governments to prevent it. You know, the ones that ask you not to climb over or destroy their cultural sites. Indigenous people should not be feared or kept at a distance, so here are some helpful tips for better communication.

I should specify, this is probably not all encompassing. Some Indigenous people will have different opinions, because people are diverse. This should be used as a rule of thumb, a general guide to not being an obnoxious dick.

1. Treat Indigenous Australians like human beings. Because, news flash racist fucks: Indigenous Australians are human beings. They were humans before the 1967 referendum and still are. They are not some evolutionary throwback either. They are like you. You prick them and they bleed, you tickle them and they laugh. Talk to them and treat them like you would talk to anyone. The fact this even had to be on the list is a testament to how racist Australian still is.

2. Skin. Don't make presumptions based on skin colour. Indigenous people can have various skin tones, from pale to black. Skin tone does not determine who is and who isn't Indigenous. End of.

3. Terms. Aborigine or Aboriginal? Tribe or nation? Generally best not to use Aborigine as it is considered offensive based on historical usage. Aboriginal Australian is also apt. Indigenous Australian is a somewhat better phrase as it also includes Torres Strait Islanders. It is best to avoid tribe when looking for a collective term for a specific Indigenous group as it has negative connotations. A lot of Indigenous people use the term nation, as in Eora nation. But if you feel unsure about using nation, the general term group, is appropriate. Ultimately though, a lot of Indigenous Australians prefer to be referred to according to their own terms. For example, I am Biripi and grew up on Wiradjuri land. Or you could use more geographically based terms like Koori and Murri. But for someone to know that, they would have to ask some decent questions!

4. Questions to avoid. Never ask, "How much Aboriginal are you?...What side of you is Aboriginal?". Anything percentage wise. Additionally, probably best not to start with "Were your grandparents stolen?" That is incredibly personal and something that may come up eventually but let that be natural or let them make the decision to share it with you. Also, never refer to an Indigenous Australian as a 'good Aboriginal or one of the good ones'. It's just plain paternalistic and a fucked thing to say to anyone regardless of identity. Such questions can be traced back to policies of past governments that amount to genocide. Furthermore, don't even think of referring to Indigenous people as 'half-cast' or anything even remotely similar.

Better Questions. Say you are genuinely interested in knowing more about your Indigenous friend's background, what sort of questions would be best?

1. Firstly, it is probably best to know whether they are Aboriginal or a Torres Strait Islander. There is a difference, aside from geography. The people of the Torres Strait are quite culturally distinct from mainland Aboriginal people and that should be remembered. This can probably be known quite easily if you know where there home is.

2. Secondly, you could ask about which Indigenous group or nation that they belong to. For example, "Hey Nathan, just curious but which Indigenous group do you belong to?" That's a good approach.

3. Finally, it can be appropriate to ask questions about their experiences and Indigenous issues. Don't rely on them to be the arbiter for all of the Indigenous community. Just remember like everyone else, you should not inundate them with heaps of questions and talk over them. Discussions are good but arguing is not useful! Let things come up naturally in conversation.

As previously mentioned this list is a general rule of thumb. Moreover, some of these tips can be generally used when communicating with anyone regardless of identity. Individuals and their experiences can vary greatly in any group. Treat people with respect, don't make assumptions or use offensive terms and when conversing, listen to what they have to say. As long as you remember to treat people how you would like to be treated, things will probably work out no matter the differences.

SRC REPORTS

The SRC is responsible for the content of these pages.

President

Chloe Smith

This week's edition of Honi Soit is the autonomous Indigenous edition and I strongly encourage everyone to read through and think about the articles and stories contained in these pages. Whilst we have come some way in terms of recognising the role of Indigenous peoples within the university community, through symbolic actions such as Welcoming and Acknowledging Country, devoting a week in semester to Indigenous culture, and (finally) having the Aboriginal flag flown permanently on main campus, there are still so many questions and challenges to face when it comes to reconciling Indigenous and non-Indigenous members of the university community. It is important to think about the rates of Indigenous enrolment and retention at Sydney Uni, and what lengths the university goes to in ensuring Aboriginal and Torres Strait Islander students and staff feel welcomed on campus. This was identified as a key goal of Vice-Chancellor Michael Spence when he took on the role, and yet alongside this we have seen funding cuts and attempted closures of Indigenous learning and cultural centres on campus. Non-Indigenous members of the university community must ask ourselves: what does reconciliation really look like? How does it play out in our lecture theatres, classrooms, and boardrooms? Just how much are we prepared to challenge our prejudices and ignorance in order to achieve true reconciliation, rather than just a feel-good newspaper headline or advertising campaign? Hopefully, this week's edition will take us further towards that goal and understanding. If nothing else, I can guarantee you'll learn a thing or two from reading it. Enjoy and remember - always was and always will be Aboriginal land.

Vice Presidnet

Anna Hush

The University of Sydney stands on the stolen lands of the Gadigal people of the Eora nation. Although we hear this phrase often in obligatory acknowledgements of country, it is worth pausing and reflecting on what this really means in the context of our learning and our relationship to the University as students.

The academy in general, and USyd in particular, are implicated in long histories of colonialism. Disciplines like anthropology and human biology were integral to the colonial project, legitimising discourses of Aboriginal people as 'noble savages' with inherent biological differences to white Europeans. Botany and agricultural research played a pivotal role in establishing settlement in Australia, providing the knowledge and techniques necessary for foreign crops and livestock to be grown here. The knowledge produced in academic disciplines is not politically or socially neutral – it is created to fulfil specific purposes dictated by larger realities of structural racism. As students, we should learn and remember this history.

Despite the lip service paid to 'diversity' and 'cultural change' in the University's 2016-2020 Strategic Plan, university management is not sincerely committed to supporting Indigenous students. Gutting almost half of the units comprising the Indigenous Studies major last year indicates the University's lack of support for Indigenous education. DVC (Indigenous Strategies and Services) Shane Houston's decision to fragment support services for Indigenous students, moving them from the autonomous Koori Centre to the general Student Services Centre, undermines the history and value of the Koori Centre as a safe space for Aboriginal and Torres Strait Islander students.

Creating safe spaces and providing support for Indigenous students within an institution that has historically marginalised and excluded them takes a lot of hard work, and does not happen overnight. It is the task of students, as well as university administration, to foster a safer environment. You can join the group Students Support Aboriginal Communities, who work on various issues in Sydney and around the state to provide funds and support for grassroots Indigenous projects. Keep up with the great work the Indigenous Collective is doing through the SRC. Think about how your studies can challenge, rather than support, the racist legacies of academia; and always remember that you are walking on Aboriginal land.

Education Officers

Dylan Griffiths and Liam Carrigan

Another dire week for higher education in Australia. At USYD the forces of evil continue to press for staff and curriculum cuts. With the federal Budget approaching and a 20% cut to higher education funding, university management's corporate agenda is only encouraged.

Management is cautious of the wins made by student and staff united campaigns over the years whether protecting jobs and knocking back proposed cuts. They want to silently cut back! But we have our ears to the ground. We suggested that the restructure and faculty mergers was a way for management to cut down on the courses offered at USYD and this reality is now proven with restructuring in biology well underway cutting down the first year courses offered from four to two. While cutting back in some areas the University's plans also threaten to increase the work load of its staff. The University has been unable to respond to critiques made of the new B.Advance Studies from the with the Arts faculty.

Not only is the new degree program designed to decrease enrollments in current three year programs inorder to justify future moves a compulsory four year degree structure, but its associated new 4000 level units place a huge burden on smaller and medium sized departments. They simply ask 'how can we provide 4000 level units with the current funding and staffing arrangements'? History suggests the likely solution will not be to increase the amount of staff and funding for the departments but to shift full time workers to casual and teaching only positions.

So what can we do about it? We do what we always do, we stand up and we fight back!

With our education under attack by both management and the liberals, the Education Officers have been busy planning the May 11 post budget rally, holding working bees and handing out flyers. But we need your help so make sure you get over to the Education Action Group weekly meetings 2pm Tuesdays on the Law Lawns (if lost give me a message on 0432 236 668).

While the University has its spending priorities subordinate not to education quality but a competition for budget surpluses and prestige we need to be clear that the problem stems from federal policy. The government should provide a fully funded education system and needs to move away from neoliberal measures like fee deregulation, funding cuts and hiking up student contribution fees. On May 11 get to fisher library and march with us against fee deregulation's $100,000 degrees, against a reduction in the HECs threshold and demand a free and fully funded education system!

Wom*n's Officer

Vanessa Song

The Women of Colour Collective is currently in discussion upon whether or not to temporarily lift the unanimously voted on and passed moratorium placed on the facebook group. Our main focuses for this semester will hopefully be the creation of a constitution and regulations so that future OBs can adequately navigate the collective in the right direction.

The Women of Colour Collective has also discussed running a sexual assault campaign in the latter part of this year in conjunction with other collectives within the SRC.

A Race and Sensitivity workshop is also in development in conjunction with the Autonomous Collective against racism and will hopefully take place at the end of semester.

Overall the collective has been through quite a difficult time and is learning how to implement regulations and changes to ensure that breaches of autonomy do not occur again.

If you want to get involved with the Women of Colour Collective, you can find us on facebook at facebook.com/usydwomenofcolourcollective/ or come along to our fortnightly meetings held Monday 4-5pm.

Sexual Harrassment Officer

Olivia Borgese

When we talk about sexual harassment and assault, we have an unfortunate habit of universalizing, and therefore reducing, the quality of the discussion. We often fail to acknowledge the diverse and individual nature in which sexual harassment and assault affect us all differently.

An alarming amount of research highlights the disproportionate rates of sexual harassment and assault amongst Indigenous Wom*n. In 2012, it was estimated that an Indigenous Wom*n was 6 times more likely to be sexually abused than a non-Indigenous Wom*n and 34 times more likely to be hospitalised as a result of domestic violence.

Sensationalist media headlines feed us these statistics as a'national crisis' –but their reports frequently erase the multifaceted nature of Indigenous Wom*n's lived experiences. In 'Black Panther Woman' (2014), Marlene Cummins

shares her experiences of sexual assault as a young woman, not wanting to report the crime in fear of further demonising the Indigenous men in her community. Although this documentary is amongst the few platforms that have given a voice to someone who might otherwise remain unheard, Cummings has said post-release that she was not given any counselling despite her trauma in recounting her assault onscreen.

Although Marlene's story is one of inspiration and strength for all Wom*n, support for her story cannot just be empty rhetoric: experience teaches us that we must prioritise the services available for Wom*n, especially Indigenous Wom*n, in order to create a supportive network for those who have experienced sexual assault and harassment.

We need to give agency to Wom*n whose voices are overshadowed, listen to their stories and support them. As Celeste Liddle wrote last year, "Aboriginal women are strong. They are survivors who have borne the brunt not only of all policies of colonisation enacted upon our people in this country, but also the ripple effects and transgenerational trauma for several decades. They need to be given the space and support to address issues of violence within communities. Continuing the discussions on gender, and how this intersects with racism and poverty making Aboriginal women more vulnerable is imperative to tackling the problem of Violence Against Women".

If you need help, advice or support or know someone who does, call 1800 Respect.

Note: These pages belong to the Office Bearers of the SRC. They are not altered, edited or changed in any way by the editors of *Honi Soit*

SRC CASEWORKERS

Ask Abe

SRC caseworker HELP Q&A

Dear Abe,

I am a student in the Faculty of *. My grandmother died and the funeral is in *(rural NSW). I will be away from Sydney for about 2 weeks. While I'm away I'm going to miss a quiz worth 20%. I can't afford to lose those marks, but I really have to go to the funeral and be with my family. What can I do?

Grieving

*details deleted to maintain anonymity

Special arrangements may be made available to any student who is unable to meet assessment requirements or attend examinations because of ... essential religious commitments or essential beliefs (including cultural and ceremonial commitments)

Dear Grieving,

I'm very sorry for your loss. Please consider talking to someone in Counselling and Psychological Services (or another counselor) about your feelings of grief. It is understandable to be upset, and it would be helpful to have some techniques to deal with that.

Talk to the subject co-ordinator to see if you can informally arrange to do the test at another time, or to do some other assessment instead, or to have your other assessments reweighted so that it won't matter that you miss that 20% assessment. If that doesn't work, or if you don't feel comfortable doing that you can apply for special arrangements. The University's Coursework Policy section 69 (1)(a) says "Special arrangements may be made available to any student who is unable to meet assessment requirements or attend examinations because of … essential religious commitments or essential beliefs (including cultural and ceremonial commitments)". You will need to provide documentation to support your application.

You can also apply for Special Consideration for the classes that you will be missing. Unapproved absences from class can lead to an Absent Fail grade even if you complete and pass all other assessments. Remember to keep copies of everything that you send the University, including email conversations that you have when making these arrangements.

Being away from university for two weeks may cause you substantial stress when trying to catch up from missed work. Consider applying for a Discontinue grade for one or more of your subjects to enable you to keep up with the required workload. If you are on a Centrelink payment and you are dropping below 18 credit points talk to an SRC Caseworker before dropping the subject. There may be a way to receive an "incapacitated" payment as a part time student.

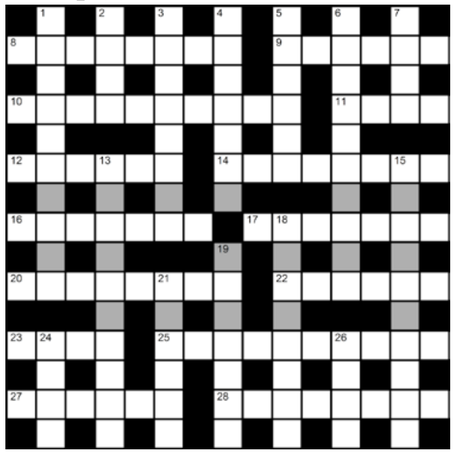
Abe

SRC Caseworkers offer advice and support on a range of issues including: Academic Issues, Tenancy issues, Centrelink and more. 9660 5222 or help@src.usyd.edu.au

PUZZLES

Cryptic

*Crosswords by **EN***



ACROSS

8 Who might adjust locks' first combination or locks up, if and only if, setup not odd? (8)
9 Ethically-deficient morning exam (6)
10 Purchased, in excessive quantities, wings off doves, rib skirts, roughy guts and, say, tea (10)
11Art retrospective: middle display for net game (4)
12 Yeah, second ones queried losing odds for guarantee (6)
14 Refined malt ryes for expert (8)
16 Entice without excess limits to commotion (7)
17 Small movable bridge leads to George and north Goulburn street (7)
20 Perhaps law, in beginning, was strong (8)
22 Erotic, perverse or dirty—not close to sexy (6)
23 Counter-argument for strikes (4)
25 Things that are owned by everyone: for starters, extended trendy games' case (10)
27 They may be pearlers, not quite different? (6)
28 Offset square edges without Times Square pieces (8)

DOWN

1 Trick me thrice in odd vote to be useful (10)
2 Half-loaf and roam initially at a distance (4)
3 Editors, after bell, almost regularly solve for sweeties (8)
4 Eastern craft or MIG initially lost a homing core (7)
5 Lunatic act usually involves, say, peyote (6)
6 Dealer of illegal goods or reverend's requester of stolen goods (10)
7 Epic mass hysteria following NBA finals (4)
13 Rough turn: even odd people essentially against release (10)
15 Starring male playing game inland (7,3)
18 On, following last tip-off, middle of fish shop's second floor (8)
19 Futile, off-limits half of equity service (7)
21 Tab set/organised under the most favourable circumstances (2,4)
24 Hear idea's somewhat dry (4)
26 Initially infuses chocolate éclair: sugar-coats in frosting (4)

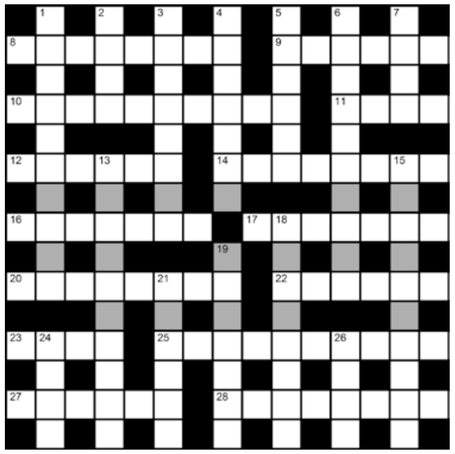
Quick

ACROSS

8 Study of change, in mathematics (8)
9 Cicero, for example (6)
10 Offerings from France that are scallop-shell shaped (10)
11 Underdeveloped (4)
12 Not transparent (6)
14 The composers of verses (8)
16 Raised (7)
17 Yellow card indicates this (7)
20 Physiological response to a stimulus (8)
22 Attends to (6)
23 Sheep or goat milk-based cheese (4)
25 Turnout (10)
27 Pepper (6)
28 Raises to the peerage (8)

DOWN

1 Egg yolk, sugar and sweet wine-based dessert (10)
2 Soreness (4)
3 Ethanal, vanillin or furfural (8)
4 Natural disaster involving a large volume of water (7)
5 Torso-restraining garment (6)
6 Advocate (10)
7 Natural satellite of Earth (4)
13 Distant (10)
15 Factions within a political party (10)
18 Using repetition of vowel sounds (8)
19 The rules for drama as per Aristotle's Poetics (7)
21 Upwardly sloping to the right (6)
24 Reverberation (4)
26 Elevated platform where litanies are said (4)



Target

A	T	S
I	W	O
R	L	D

Duh: 27
Meh: 54
Yeah: 66
Woah: 78

Sudoku

*Sudoku and Target by **Atrus***

						1		
			2	3		4		
	5	6			7		8	
6			1					9
7								2
9			4	5				8
	4	2			9	8	7	
							6	1

Week 7 quiz solutions: 1. D) 2. 74 3. The respiratory system 4. Aphrodyte 5. Sidere mens eadem mutato ("though the stars have changed, the disposition is the same") 6. Michael Rees 7. $1025 8. Armenia 9. Parliament House 10. UNSW (425,000; Sydney has 272,000)

Quiz

1. When was National Indigenous Television (NITV) publically launched?
2. Who are the traditional custodians of the land Sydney Uni is built on?
3. What is the name of the Aboriginal man on the $50 bill?
4. Who designed the Aboriginal flag?
5. In what month is Mabo Day celebrated annually?
6. How many islands make up the Torres Strait Island?
7. Who was the first Aboriginal person to graduate from USyd?
8. Who was the first Aboriginal member of Federal Parliament?
9. Name the Indigenous Australian who currently plays for the San Antonio Spurs in the NBA?
10. When did the stolen generation end?

NO $100,000 DEGREES

NO 20% FUNDING CUTS

NO FEE DEREGULATION

STUDENT PROTEST

WEDNESDAY MAY 11

1PM SYDNEY UNIVERSITY

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