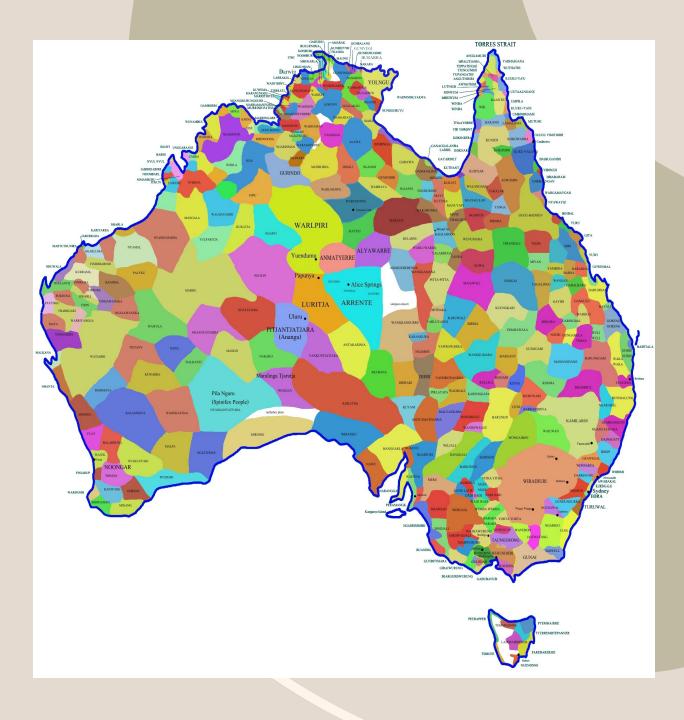
## Area of Study 2.3 - Ethical Issues in Pluralist Society

Focus: The Australian Referendum of 2023

Naomi Wolfe

## Acknowledging Country



#### Resources

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## Introduction

An invitation What today is about what it's not about...

#### The invitation

- I see this an opportunity to share and learn together
- We will be using an Aboriginal learning style that might feel a little unusual or uncomfortable OR it could fit right in with your style!
- It is a beginning or a continuation of previous Aboriginal & Torres Strait Islander professional development experiences

### What today is about....

- Avoiding a guilt or deficit-based approach to knowledge
- Andragogical and heutagogy approaches that seek to add, build and contribute to existing knowledge and interests.
- Consideration of how we as educators might 'tackle' this focus

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	PEDAGOGY CHILDREN'S LEARNING	ANDRAGOGY ADULTS LEARNING	HEUTAGOGY SELF-DIRECTED LEARNING
DEPENDENCE	The learner is a dependent personality. Teacher determines what, how, and when anything is learned.	Adults are independent. They strive for autonomy and self-direction in learning.	Learners are interdependent. They identify the potential to learn from novel experiences as a matter of course. They are able to manage their own learning.
RESOURCES FOR LEARNING	The learner has few resources  — the teacher devises transmission techniques to store knowledge in the learner's head.	Adults use their own and other's experience.	Teacher provides some resources, but the learner decides the path by negotiating the learning.
REASONS FOR LEARNING	Learn in order to advance to the next stage.	Adults learn when they experience a need to know or to perform more effectively.	Learning is not necessarily planned or linear. Learning is not necessarily based on need but on the identification of the potential to learn in novel situations.
FOCUS OF LEARNING	Learning is subject centered, focused on the prescribed curriculum and planned sequences according to the logic of the subject matter.	Adult learning is task or problem centered.	Learners can go beyond problem solving by enabling pro-activity. Learners use their own and others' experiences and internal processes such as reflection, environmental scanning, experience, interaction with others, and pro-active as well a problem-solving behaviors.
MOTIVATION	Motivation comes from external sources — usually parents, teachers, and a sense of competition.	Motivation stems from internal sources — the increased selfesteem, confidence and recognition that come from successful performance.	Self-efficacy, knowing how to learn, creativity, ability to use these qualities in novel as well as situations, and working with others.
ROLE OF THE TEACHER	Designs the learning process, imposes material, is assumed to know best.	Enabler or facilitator, climate of collaboration, respect and openness	Develop the learner's capability. Capable people:Know how to learnAre creativeHave a high degree of self- efficacyApply competencies in novel as well as familiar situationsCan work well with others

#### University of Illinois

https://bit.ly/43p4Wpt



## Challenges & opportunities

DECOLONIZATION

ACKNOWLEDGING THE ISSUES

CREATING SPACE

CURRICULUM DESIGN & DEVELOPMENT

**OPPORTUNITIES** 

### What today isn't about

Using guilt as a pedagogical approach or a motivational device

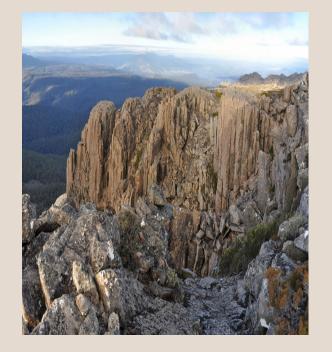
- It isn't everything you need to know
- It is one perspective amongst many
  - It isn't a template approach
- Me convincing You of a particular belief or approach

# What excitements and hesitations do you have?

A BRIEF OPPORTUNITY TO SHARE



# AXIOLOGY ONTOLOGY EPISTEMOLOGY





## Ontology

What does this say about our view of the world and, more specifically, our view of **reality**?

## Epistemology

How do we (as a community of practitioners) **know** these things about teaching and learning?



## Axiology

What assumptions about teaching and learning underlie teachers' practice? What is valuable?



## Who are you?

- Who are you?
- Where you from?
- Who's your mob?
- What's your culture?
- Do you have a culture?

- Why do you celebrate what you celebrate?
- How do you think about the world?
- How do you think about or view other people?
- How does your worldview affect your past, your now and your future?



## Why is the Australian Referendum of 2023 an ethical issue?

- Recognition and Justice for Aboriginal and Torres Strait
   Islander peoples
- Equality and Representation within Federal Parliament
- An Ongoing Debate over Recognition versus Political Power
- Self-Determination for Aboriginal and Torres Strait Islander peoples
- A Moral Responsibility of the State?



## Setting the Scene

#### Brief overview of history & interaction

- Colonisation occurred and continues to occur.
- Aboriginal people are subject to laws that are imposed.
- Many of these laws do not take into account cultural, spiritual, legal or family Aboriginal law or community life.
- Many policies and practices enable institutional racism i.e. 'manifest in the laws, norms & regulations that maintain dominance of one group over another.' (Eckermann et al 2006)

#### Eurocentrism

- A European 'centre' characterized by superiority, progress, hegemony, and monopoly over all other knowledge systems. We are often unaware until we unpack why we think the way we do....
- Can be characterized as a singularity in notions of universal and diffused to the periphery.
- Dominant theory legitimized in science, educational and public institutions, publications/print, etc. *The dominant views of 'yester-years' are still with us everyday, consciously and unconsciously.*
- Cultural imperialism is the practice of promoting a more powerful culture over a least known or desirable culture. It is usually the case that the former belongs to a large, economically or militarily powerful nation and the latter belongs to a smaller, less powerful one. *Cultural imperialism* can take the form of an active, formal policy or a general attitude.



## ULURU STATEMENT FROM THE HEART

We, gathered at the 2017 National Constitutional Convention, coming from all points of the southern sky, make this statement from the heart:

Our Aboriginal and Torres Strait Islander tribes were the first sovereign Nations of the Australian continent and its adjacent islands, and possessed it under our own laws and customs. This our ancestors did, according to the reckoning of our culture, from the Creation, according to the common law from 'time immemorial', and according to science more than 60,000 years ago.

This sovereignty is a spiritual notion: the ancestral tie between the land, or 'mother nature', and the Aboriginal and Torres Strait Islander peoples who were born therefrom, remain attached thereto, and must one day return thither to be united with our ancestors. This link is the basis of the ownership of the soil, or better, of sovereignty. It has never been ceded or extinguished, and co-exists with the sovereignty of the Crown.

How could it be otherwise? That peoples possessed a land for sixty millennia and this sacred link disappears from world history in merely the last two hundred years?

With substantive constitutional change and structural reform, we believe this ancient sovereignty can shine through as a fuller expression of Australia's nationhood.

Proportionally, we are the most incarcerated people on the planet. We are not an innately criminal people. Our children are aliened from their families at unprecedented rates. This cannot be because we have no love for them. And our youth languish in detention in obscene numbers. They should be our hope for the future.

These dimensions of our crisis tell plainly the structural nature of our problem. This is the torment of our powerlessness.

We seek constitutional reforms to empower our people and take a rightful place in our own country. When we have power over our destiny our children will flourish. They will walk in two worlds and their culture will be a gift to their country.

We call for the establishment of a First Nations Voice enshrined in the Constitution.

Makarrata is the culmination of our agenda: the coming together after a struggle. It captures our aspirations for a fair and truthful relationship with the people of Australia and a better future for our children based on justice and self-determination.

We seek a Makarrata Commission to supervise a process of agreement-making between governments and First Nations and truth-telling about our history.

In 1967 we were counted, in 2017 we seek to be heard. We leave base camp and start our trek across this vast country. We invite you to walk with us in a movement of the Australian people for a better future.

### The Yes reasonings to the Referendum\*

- Recognition in the Australian Constitution
- Better outcomes for Closing the Gap (life expectancy and other key markers)
- Direct and Improved representation for Aboriginal and Torres Strait Islander peoples
- More efficient policy outcomes for Aboriginal and Torres Strait Islander peoples and for those working with Aboriginal and Torres Strait Islander peoples
- Improved Indigenous Australian Representations in the Federal political processes
- Advisory Role that has practical implications for communities across Australia
- Continuing the Reconciliation and healing journey
- To model political and social leadership on the world stage
- Empowerment of Aboriginal and Torres Strait Islander communities
- To model good ethical/religious/spiritual behaviour

## The No reasonings to the Referendum\*

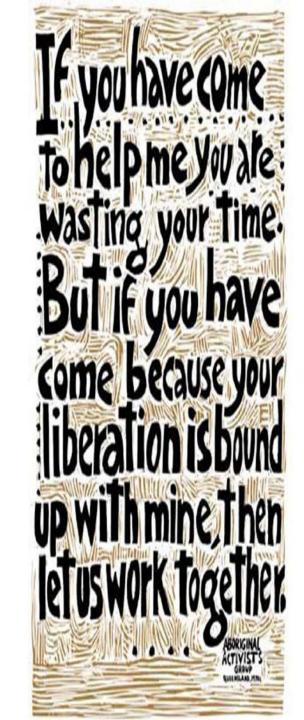
- Concerns Racial Segregation & Special Treatment
- Tokenism
- The Sovereign No campaign
- Uncertainty of how the Voice would be implemented: practicalities etc.
- Worry that the Voice would have too much influence
- Opposition to changing the Constitution
- There is another way
- Fear of constant legal challenges
- Impact of an unelected body on democracy
- Distrust of politicians and anything they stand for

## How might we discuss the for and against for something that was seen by many as divisive and/or emotive?

• Let's brainstorm together

## One Aboriginal Christian approach

- God is Alpha and Omega and therefore was always in these lands
- God entrusts responsibility on peoples to care for creation
- Better representation and inclusion could bring healing and resolution
- Opportunity for all Australians to learn about Creation care, reciprocity, economic harmony, different ideas of history and theology





#### Some Christian NO reasons

- Tokenistic and "woke"
- Raced based ideas can create disharmony
- Incompatible with some interpretations of Christian scripture: one body in Christ" (e.g. 1 Corinthians 12:12-14)
- There are better ways to achieve justice and mercy and reconciliation
- This could lead to legal challenges that remove exemptions under certain acts that Christian schools and organisations rely upon



# IT'S OKAY TO MAKE MISTAKES!!!

IT'S HOW YOU LEARN FROM YOUR MISTAKES THAT WILL MAKE THE DIFFERENCE

## thank you

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