

The Sentiments, the Deeds, the Words *and* the Healing.

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CSU is currently embarking on an institutional Reconciliation Action Plan (RAP). This fills a gap between CSU's Indigenous Reconciliation Statement launched in 2009 and the promise in our first Indigenous Education Strategy (2009) to register and launch a University-wide RAP with Reconciliation Australia. This RAP builds on the long history at CSU with a community of scholars – together with initiatives, established relationships with Elders and community as well as undertakings – that all underlie the CSU motto *for the public good*. At CSU we proudly embrace 'Yindyamarra Winhanganha' - a Wiradjuri phrase meaning, 'the wisdom of respectfully knowing how to live well in a world worth living in'.

This year's Reconciliation theme is asking us to delve deeper and to learn more about Aboriginal and Torres Strait Islander cultures and histories. We are urged to act: "Don't Keep History a Mystery: Learn. Share. Grow" and to also "explore history hidden just beneath the surface" that is "ready and waiting to be uncovered". [#NRW2018](#)

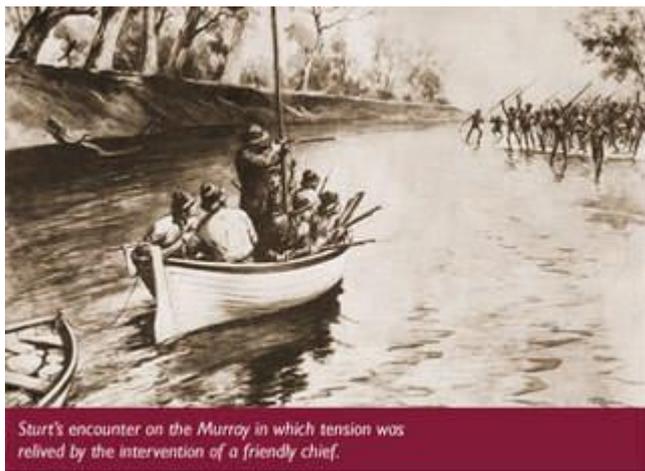


Figure 1: Source: <http://www.murrayriver.com.au/about-the-murray/captain-charles-sturt/> Authors note: the 'friendly chief' has no name nor have any of the Wiradjuri but Charles Sturt does. Guns against spears - while the gaze of this picture is from the perceptive of Charles Sturt and his party from the boat.

As Paul Daley (2018) recently reminds us, interrogating Australia's missing history is fraught but is 'the responsibility of our leading cultural intuitions'. Universities rightly place a lot of weight in words. Words are very important and they convey big ideas. As Foucault (2003) reminds us words are power and power should not be considered as one person's or institution's authority over all others. Instead he suggests that power should be analysed as something that circulates through a net-like organisation. Power, he cautions, also needs to be negotiated.

To ensure that respect forms the foundation for our actions and relationships it is integral that this notion of negotiation is enacted; locally, on-campus, online, and footprints broadly defined.



Figure 2: Wiradjuri man Uncle Jimmy Clements (1847–1927), known as 'King Billy', standing (uninvited) outside Parliament House in Canberra in 1927 during the opening ceremony.

On all our campuses sovereignty has never been ceded by the traditional owners and knowledge holders. In fact our campuses all are significant places because this University is built on the grounds of a traditional sovereign university albeit a Wiradyuri, Ngunnawal, Gundungurra, Ngiyeempaa and Biripai (or Biripi) one. Each of these places have stories and these stories are *powerful*. How we as a University listen can show deeper reciprocity.



Figure 3: Wiradyuri Elder Uncle Brian *Mallyan* Grant welcoming Faculty staff to Wiradjuri Country 2017 (Source: IES collection DOMS).

CSU is currently working towards implementing the Universities Australia Indigenous Strategy 2017-2020 which states that universities need to “have processes that ensure all students will encounter and engage with Aboriginal and Torres Strait Islander cultural content as integral parts of their course of study by 2020” (Universities Australia, 2017, p. 14).

At CSU we have Graduate Learning Outcomes. To achieve our Indigenous GLO we require our students to ‘practise in ways that show a commitment to social justice and the processes of reconciliation based on understanding the culture, experiences, histories and contemporary issues of Indigenous Australian communities’. In support of this GLO, our Indigenous Cultural Competence Curriculum, developed from the pedagogical matrix (Ranzijn, McConnochie, &

Nolan) directs the inclusion of Indigenous perspectives in the curriculum. The success of a curriculum which seeks to embed authentic Indigenous perspectives relies on a collaborative partnership model between academia and Indigenous peoples. Moreover, reciprocal partnerships essential for this curriculum can be facilitated through a well-developed RAP.



Figure 4: Aunty Beryl *Yungh a dhu* Philp-Carmichael telling the story of Ngiyeempaa County. This map was co-created with CSU staff and Bathurst Wiradjuri Elders in 2017. Aunty Beryl now takes this map to Government meetings to explain her connection to and care of Country.

A RAP is words on a page, words about actions. It is possible through these actions that we can heal the wrongs of the past and set out a path for learning and discovering new ways forward together.

References & Notes

Daley, P. (2018) 'The National Picture: overwhelming reminder of wilful gaps in Australia's history'. *The Guardian*. Accessed 14th May 2018 at https://www.theguardian.com/artanddesign/2018/may/14/the-national-picture-overwhelming-reminder-of-wilful-gaps-in-australias-history?CMP=Share_iOSApp_Other

Foucault, M. (1983/2003). The subject and power. In P. Rabinow & N. Rose (Eds.), *The essential Foucault*. (pp. 126-144). New York, NY: The New Press.

King Billy - see more in the National Archives.

Ranzijn, R., McConnochie, K., & Nolan, W. (2009). *Psychology and Indigenous Australians: Effective teaching and practice*: Cambridge Scholars Publishing.

Universities Australia, (2017-2020) Indigenous Strategy. <https://www.universitiesaustralia.edu.au/Media-and-Events/media-releases/Universities-unveil-indigenous-participation-targets#.Wv4qgn9LfIU>

Yindyamarra Winhanganha - see <http://www.csu.edu.au/?1H4bo1do55f8td1o.99>

Aunty Beryl read more at <http://news.csu.edu.au/latest-news/indigenous/transformational-journeys-to-menindee?JI3VOXPkLdtDJ5o.99>