



COVER SHEET

This is the author version of article published as:

Phillips, Jean and Whatman, Sue and Hart, Victor and Winslett, Greg (2005)
Decolonising University Curricula – reforming the colonised spaces within which we
operate.. In *Proceedings The Indigenous Knowledges Conference - Reconciling
Academic Priorities with Indigenous Realities*, Victoria University, Wellington, New
Zealand.

Copyright 2005 (please consult author)

Accessed from <http://eprints.qut.edu.au>

Decolonising University Curricula – reforming the colonised spaces within which we operate

**Jean Phillips, Sue Whatman, Victor Hart & Greg Winslett
Oodgeroo Unit & Teaching and Learning Support Services
Queensland University of Technology**

Theme: New Frontiers of Knowledge
Sub-themes: Cultural Identity, Resistance and Research, Technology and
Indigenous Peoples

This paper reflects a long journey of collaborative policy and curriculum reform; the reform of many of the colonised spaces within which we work in higher education. The inclusion of Indigenous knowledges in higher education for many years has been positioned as an equity/ social justice issue, or as “study about” Indigenous peoples within unchallenged, colonial disciplinary spaces. To embrace, centralise and embed Indigenous knowledges as a core feature of the curriculum at QUT, and particularly in the education of pre-service teachers, a strategic, unique Indigenous pedagogy needed to be recognised and justified at a policy level, promoted and embraced at the teaching staff level, and implemented in the pre-service teacher education classroom through a compulsory unit called ‘Culture Studies: Indigenous Education’. As such, this reform may be described as a continuing series of dialogues at many cultural interfaces (Nakata, 2002).

Introduction

If you can read this, you are on Aboriginal Land
(Indigenous Australian bumper sticker).

These were the first words presented in class to 400 pre-service education students at the Queensland University of Technology when the first core unit in Indigenous studies was launched in 2003. The usual noise and rustling of students getting settled into a large lecture theatre shifted to a trickle of giggles as ‘*If you can read this ...*’ rolled out on the powerpoint slide in dynamic fashion. As this phrase came to a standstill, ‘*you are on Aboriginal Land*’ snapped sharply into focus. The chuckles instantly turned to an uncomfortable silence. The lecturer did not directly refer to the message of the first slide, instead left it to speak for itself. The scene was set for the first of many dialogues with mostly non-Indigenous students about the deeper nature of the relationships established between Indigenous and non-Indigenous peoples through Australia’s colonial history. There was an immediate conflict between what they thought they would be learning in Culture Studies: Indigenous Education – that is, the chronicling of Indigenous peoples’ historical experiences and descriptions of Indigenous peoples’ cultures – and what they were subsequently invited to participate in. Debate about the truth of whether we sat on Aboriginal land was not considered relevant or necessary.

Many years ago, while the Indigenous lecturer mentioned above was teaching 'Indigenous studies' at the Queensland University of Technology, she realised that the discomfort with 'teaching' *about* Indigenous people through sharing information and specific content had reached the point where she could no longer continue. This discomfort occurred for a number of reasons: the un-critical consumption of 'information' by the [mainly] non-Indigenous students; the impossibility of representing Indigenous peoples' cultures and histories through such a narrow, descriptive and circumscribed process; the distance that students were able to maintain from the consequences of knowing, from their own privileged positions, and most particularly the way it simultaneously made Indigenous academics feel like a performing 'remnant' of a 'lost culture' and yet invisible at the same time.

Whilst the first class of Indigenous Studies may have appeared to be the first cultural interface at which the decolonisation of education curricula occurred, there were many prior dialogues within interfaces to negotiate. It certainly can be argued that the justification for core Indigenous studies has some origins in national reviews of Indigenous education (Watts 1982, Yunupingu 1995) and Indigenous education policy literature (DEET 1989; MCEETYA 1995), but the publication of these recommendations had only marginally changed the ideological landscape in academia. Critical engagement at this level, where the colonial system mediates the reception and interpretation of new knowledge, manifested as many forms of resistance. A thorough discussion of the nature of colonial knowledge (re)production and resistance at and through colonial interfaces serves to illuminate the pathway of policy and curriculum reform negotiated at this university as a path toward the decolonisation of its education curriculum.

Theoretical Underpinnings at the Cultural/Colonial Interfaces

Cultural/colonial interfaces are mediated by colonial codifications which largely associate Indigenous peoples with 'negative equivalencies' or, in some cases safe spiritual standardisations, serving to deny colonial injustice while affirming what Giroux describes as the 'repressed, unspeakable racist unconscious of the dominant White culture' (1997, p. 287). The racist unconscious of which Giroux speaks is a product of the integration of particular ideologies about Others that have become embedded into knowledge systems, such as universities, as 'common-sense' or 'truth'. Consequently, in colonial contexts, particular representations of the 'native other' have been naturalised into what Tuhiwai Smith names as a 'psychological and moral space within the individual' (1999, p. 45) which Goldberg advises now requires 'repression, denial and disciplinary restraint' to maintain (in Tuhiwai Smith

1999, p. 45). Knowledge production in the present will therefore always be subject to these entrenched ways of relating through colonising paradigms. This form of production is dynamic, iterative (and reiterative); not merely descriptions of 'who we are' but serving a powerful, often effortlessly reproduced function for the present. Memmi strongly argues this when he says that:

'In the repertoire of colonialist activity, one thing is blindingly clear: the entire machinery of racism, which is nourished on corruption, whether shameless and blatant or whispered and allusive, and which produces a vast lexicon of official words, gestures, administrative texts, and political conduct, has but one undeniable goal: the legitimization and consolidation of power and privilege for the colonizers' (2000, p. 38).

Knowledge production, whether it is through teaching and research or through Indigenous community, is subject to, or a consequence of cultural standpoints that are steeped in our identities and histories. Indigenous people see that Indigenous knowledge in the colonising framework is being monitored, controlled and kept out of the centre of what constitutes knowledge about the collective group of 'Australians'. The presence of Indigenous knowledge introduces new, often competing ideas to open the spaces of enquiry which have been designed to keep us out. Yet it is this very knowledge which will lend credibility to transformative cultural research and enquiry.

As many Indigenous and marginalised writers are attesting, engaging Western epistemology to ground teaching and research by Indigenous peoples contributes to the perpetuation of a form of 'colonial violence' because of the inherent assumption that adequate explanations can be given for phenomena experienced from one worldview, or particular cultural standpoint, through another (Tuhivai Smith 1999; Walker 2003). In agreement, Duran and Duran propose that the expectation of Indigenous peoples to speak within colonial frameworks without interrogating those frameworks is the 'essence of psychological and philosophical imperialism' (in Walker 2003, p. 37). Additionally, the 'machinery' that Memmi (2000, p.38) describes does not cease to function because an Indigenous person is 'allowed' voice within it. We are all still subject to the controlling and patrolling forces of the worldviews that continue to shape an expectation of our (Indigenous) absence, or alternatively if we *are* named, our presumed acquiescence to colonial rule. This colonial rule has a power so persuasive that, as suggested by Illich, 'they shape not only our preferences, but actually our sense of possibilities' (in Battiste, Bell and Findlay 2002, p. 83). The colonial relationship, along with its project of containing and controlling the colonised, is thus perpetuated.

Battiste et al further alert us to how this powerful and ongoing goal subjects colonised and colonisers alike to its influence of ‘cognitive assimilation’ through the representation of these knowledge frameworks as ‘the neutral and necessary story for “all” of us’, claiming that in the Western academy:

‘this discourse of neutrality combines with universities’ serial obstruction or evasion of Aboriginal knowledge and its producers so as to shelter and sanitize a destructively colonial Eurocentric legacy’ (2002, p. 83).

These colonial frameworks have travelled from the past to the present, gaining and legitimising their own authority along the way, and becoming effortlessly available to present-day individuals in navigating current identities through remembrances, and ‘forgettings’, of Australian history. The original representations of the ‘native’ in this equation has been allocated its place and maintaining this is crucial in keeping secure all that has been built on their basis. As such there is a relational exercise of power beyond its oppressive qualities which McLaren (1995) has argued promotes and provokes particular forms of relatedness in the present that normalise and allow a natural, sometimes unconscious resistance to the knowledge of those marginalised or oppressed.

If these frameworks are to be shifted in academia, alternatives for grounding knowledge production is required which de-marginalises the locations from which Indigenous people have been forced to speak within colonial frameworks. When this shift takes place, and Indigenous people take a central place inside the naturalised dynamics of existing power relations in universities and engage in research and teaching through our own epistemologies, we act in recognition, response and resistance to colonialism. The knowledge we bring to the centre also brings into sharper focus what has remained unacknowledged and taken-for-granted about the way the world is seen through colonial eyes. At the centre of all of the complex connections within these traditions are the cultures and the worldviews that give meaning to, and allow us to make meaning from, what we know. The tools to express that knowledge and have it validated as authentic are also founded on these worldviews.

Because we are all products of a shared colonial history, we are *all* subjects of the enquiry. ‘Cognitive imperialism’ (Battiste, Bell and Findlay 2002, p. 83) doesn’t just work on the minds of the oppressed, thus we are all intimately implicated in the narratives we produce as the privileged and the oppressed within the colonialist framework. As interdependent subjects we must now place ourselves in relation to each other not merely in terms of the privileged/oppressed dichotomy but in positions which allow us to reflexively *reconstruct* ourselves through this relatedness. Or, as Robertson suggests, this relatedness should be

negotiated '*because* of our relation to, and difference from 'the other'' (1996, pp. 248-49, emphasis added). Reconstruction in this sense implies transformation and that, according to Harris, will occur only when the 'subject distance[s] itself from its own socially constructed discourse ... and giv[es] up those old patterns [through] a dis-identification and a withdrawal from ideas which we have a great deal of investment in' (2003, p. 672). Although this can be a costly exercise such disclosure and often painful recognition is a necessary precursor to transformation (Berman & Alcorn in Harris 2003, p. 672). In a critical culture studies classroom, the assumptions and dimensions of knowing of individuals from a dominant cultural group are revealed by the investment that individuals have in particular forms of knowledge. Individuals within Australia's dominating culture are motivated to remember our colonial relationship in some ways, and to forget other aspects of it. This selectively is used to support the assumption that the positioning of Indigenous people in Australian society is resolved and that unequal power relations no longer exist in the present. Therefore, in the context of critical culture studies where the intent is to decolonise, attempts are made to disrupt the status quo through the introduction of competing perspectives of that knowledge; namely Indigenous knowledge. Knowledge in this sense is being defined beyond 'information' to its deeper application that Indigenous researcher Karen Martin describes as 'ways of being, knowing, and doing' (2005, p.27).

There are problems inherent to critical engagement through these levels because the knowledge already authorised by academia mediates new knowledge that is received and how it is interpreted. These problems will often manifest as resistance to that knowledge being introduced. Furthermore, new knowledge is also being constructed within critical culture studies classrooms *because of* the interactions between teachers, students and other students. (McFalls and Cobb-Roberts 2001). The emotions stirred within participants in the process can be both resistance and response, but ultimately are a significant tool for transformation so avoiding them is unhelpful. It is very easy to be derailed by the emotional responses as teachers facilitating these attempts at knowledge transformation also come into the classroom with particular orientations toward the material. Therefore, the critique of their own positions and cultural standpoints is important. In fact, sometimes the process of engagement itself with students will reveal teachers' own standpoints to themselves. We are not encouraging students to come up with the right answer to our questions, or to discover the 'truth'. Rather, we are listening to the ways in which students are processing the information, the role of their previous knowledge in this and evaluating how students might produce 'new' information on these bases.

What follows revelations about these forms of relatedness is access to the unknown which continues to function in powerful ways beyond the boundaries of the conscious. It is a movement toward a remembering of the 'forgotten' to reveal what Ghandi refers to as the 'ambivalent and symbiotic *relationship* between the coloniser and colonised' (1998, p. 11).

There are many spaces that Indigenous people have needed to enter into and shift in order to decolonise university curricula. What now follows is an account of what has occurred in conjunction with the development of a critical culture studies subject, which forms a mandatory part of pre-service teacher education. The subject attempts to reveal the conflicts inherent to the symbiotic colonial relationship; to enable discoveries of how the intersections and divergences occurring within and because of our identical colonial space have located us all, and how these colonial 'truths' continue to manifest in deed and expectation as reverberating reflexions of the original physical, psychological, intellectual and spiritual incursion onto the lands, country and psyche of Indigenous Australia.

'Decolonising' in the University using Indigenous Standpoint Pedagogy

"To speak broadly about ... Indigenous Studies from the Indigenous perspective is to speak about it quite differently from non-Indigenous academics who speak from within the disciplinary intersections... For us, the field of Indigenous Studies is part of a broader landscape that includes not just Indigenous Studies, but higher education for Indigenous students ... and the rebuilding of Indigenous communities and future. For us, these are not entirely separable" (Nakata 2002, p.281).

As Nakata (2002) states above, Indigenous studies, and by implication, the impact upon Indigenous students and communities, is dependent more upon the broader university landscape than the content and teaching approaches within the confines of a single subject.

The process of decolonising requires teaching and its impact on student learning to be primarily about reform of the colonising spaces in which we work in higher education. Thus, reform of these spaces needed to occur before the university was prepared to endorse Indigenous Studies as a compulsory unit for all pre-service teachers – to maximise the effects of this reform in wider educational settings. Our university had recently adopted a Reconciliation Statement (QUT 2001), which included a number of commitments to curriculum reform. We worked with different sections of the university, within many policy and curriculum interfaces, to shift faculty perceptions of what 'Indigenous perspectives' might mean. Indigenous knowledge at the margins was historically contextualised in curricula as a commitment to equity and social justice. Our approach was to educate the university, particularly through collaboration on Large Teaching and Learning Grants, that teaching should be about repositioning Indigenous knowledge from notions of 'disadvantage' or

‘equity’ to genuinely embed Indigenous knowledge at the core of the curriculum. This understanding of teaching and learning provides the platform of “Indigenous Standpoint Pedagogy” (ISP), the inherently political, reformative, relational and deeply personal approach that must be located in the chaos of colonial interfaces to create spaces for Indigenous knowledge within existing and new curricula. It fundamentally acknowledges and embeds Indigenous community participation in the development and teaching of Indigenous standpoints and perspectives. ISP is a multifaceted process. It is substantially but not solely concerned with ‘Indigenous perspectives in education’, and is not just a ‘product’, such as a single subject. Reform of university education policy, the creation of the space for curriculum reform, which is inextricably linked with ISP, is a crucial part of the process of decolonising.

In the development and implementation of *Culture Studies: Indigenous Education*, several significant factors were considered: the history of absence of Indigenous knowledge in the framing of the curriculum, what this might mean to students and staff of the education faculty in relation to their pre-existing knowledge and their willingness to engage at the critical level required, the supporting pedagogy of other subjects in the Bachelor of Education and in view of this what direction would be most beneficial to ensure that students’ learning would be sustainable across the degree even if (when) they may not encounter another ‘Indigenous perspective’. Therefore, Non-Indigenous students in a decolonising pedagogy should be provided with opportunities to interpret unfamiliar forms of knowledge and ways of producing knowledge. In particular, they should have an opportunity to *experience*, not just learn *about*, how the centralisation of Indigenous worldviews/ways of being and knowing influence common understandings about dominant cultural locations.

There are several layers to the ‘interaction’ between non-Indigenous students and the process and content of *coming to know* that have been foundational to the traditional style of delivering Indigenous studies curriculum. Indigenous knowledge where it is invited is more comfortably received by non-Indigenous students when the ‘Indigenous experience’ is explained. Where anthropologists are cited in the representations of our lifestyle; where we appear through the colonial lens variously as victims, spiritually-minded people, lost remnants, assimilated, powerless and oppressed (Langton 1993). Indigenous people and our experiences have thus been the ‘objects’ to be known, and the reasons why those ways of knowing create the taken-for-granted ‘truth’ of non-Indigenous knowledge has not been considered.

Therefore, specific pedagogical processes have been designed in *Culture Studies: Indigenous Education* to elicit deep level understandings about students’ cultural location, their teaching

and learning 'identity' and their position vis-à-vis colonial history and discourse. An immediate dilemma is experienced because non-Indigenous students already have a relationship with, and a lack of knowledge about, their own history that interacts with claims made by Indigenous people about our ongoing authority to name and own systems of relatedness and knowledge production. There are circulatory ways of learning built into the approaches employed within this subject, with multiple exit and entry points, allowing students to visit and revisit their own sites of knowledge production about their Western self. The 'gaze' is reversed and non-Indigenous ways of knowing, being and doing are interrogated.

The Six Key Questions/Concepts...

How does history - in all its forms - inform your *social* reality?

How does history - in all its forms - inform your *cultural* reality?

How do the cultural and social interactions of your ancestors impact on the ways in which you engage with others today?

(For example, if you have an Irish convict heritage in this country is there anything significant about the way you interact today with descendants of the British settlers as a consequence of this historical relationship? Think about the question specifically in the context of your own cultural heritage in Australia)

How do the institutional forms of your cultural and social identity impact on the way you act in the world as an individual?

**What gives you a sense of *belonging* collectively and individually?
What is the relationship between the two?**

What gives you a sense of *not belonging* collectively and individually? What is the relationship between the two?

Decolonising university curricula is grounded in responsibility to the Indigenous communities in which we work and to which we belong (Tuhiwai Smith 1999). The community of Indigenous students within this university has immediately benefited from the strategic approaches to embed Indigenous perspectives and knowledges across university curricula, and particularly through their engagement in the core unit of Indigenous studies. The next generation of Indigenous and non-Indigenous teachers who have engaged in 'uneasy' critique and self-critique, and emerged with new understandings out of their own resistance/experience within this cultural interface, have beginning skills to facilitate the ripples of curriculum reform in wider educational and Indigenous community contexts.

What distinguishes ISP in *Culture Studies: Indigenous Education*, but not polarises it, from non-Indigenous ways of knowing that are dominant in universities is that it recognises the multi-dimensional, multi-directional processes of learning outside of the colonising framework. Students are encouraged to return to six key concepts about their social and cultural identities and histories throughout the semester to illuminate previously invisible understandings, un-learn what they know, as justified from an Indigenous standpoint, and then re-position themselves in relation to their knowledge of Indigenous (that is, shared Australian) history. The justified ‘un-learning’ of particular ways of reading and interpreting this knowledge is crucial to a successful teaching experience, which in turn, creates ongoing dialogue that continues outside of the initial interface.

An interesting, but not surprising outcome of the enactment of ISP for non-Indigenous students is the realisation that they belong to a culture collective with particular ways of exerting power. The realisation that they lacked awareness about this fundamental knowledge can often be more shocking than the knowledge itself.

I realised the unit [Culture Studies: Indigenous Education] wasn't simply about academic knowledge being fed to us. I found it to be a journey of personal discovery and I actually discovered more about myself, my identity, and my culture than I thought there was left to discover. In fact, before doing this unit I wasn't even aware that I had a culture! ... I thought "culture" was something exotic and different to me. Now that statement seems ridiculous. (Currell, in Miller, Dunn and Currell 2005, p.66)

The ‘interfaces’ are not merely the spaces between Indigenous and non-Indigenous social, cultural, historical, psychological and moral territories; they are the spaces where (Indigenous) negotiation and compromise take place, and where (non-Indigenous) reauthorisation of power gained through colonisation is exerted to reinforce and make invisible its own privilege. These spaces are thick with meaning and meaning-making. They drive, underpin and motivate particular knowledges and so circumscribe the meaning-making attempted by Indigenous peoples outside of our own cultural space. They are dynamic as they are spaces in constant flux. This flux is created by the force and consistency of territorial claims of ‘ownership’ and ‘authority’ and the persistent presence of Indigenous peoples. They limit the movements of the colonised while creating freedom for the colonisers. While they are defined by a border which distinguishes the territories, it is what exists beyond on the outside of Western ‘reality’ (supposedly that Indigenous Land belongs to them) that has the potential to limit Western freedom. It is more comforting therefore for non-Indigenous people to see the realisation and acknowledgement of our ‘differences’ as being the destination of

our critical repositioning around these territories rather than the starting point of a lifelong series of new, uneasy realisations within every personal, social, professional and political interface/context.

These outcomes would not have been achieved unless ISP could be reflected within the supporting teaching materials and approaches, and subject assessment criteria. The following section outlines the ways in which ISP was technologically supported.

Reclaiming Indigenous authority On-Line

The requirement of ISP was for an online teaching approach unlike anything already in existence at our university. We embedded in the technological design of an online learning environment our genuine desire to make students re-think everything about “knowledge acquisition”. This deliberate method of interacting with technology facilitated the deeper student learning outcomes required in *Culture Studies: Indigenous Education*.

The site structure operates on a metaphorical level. Students are provided with two pathways to accessing unit related material and activity spaces. This structure attempts to re-create the dialogic interface between Indigenous and non-Indigenous peoples, assisting students and teachers to talk through the deeply entrenched colonial frameworks that can characterize this type of exchanges. In this metaphor, the notion that the method of presenting learning environments is just as important as the content is central to the design (De Young & Monroe 1996, p. 171). The gravity of these metaphors is used as a discussion trigger in tutorial sessions.

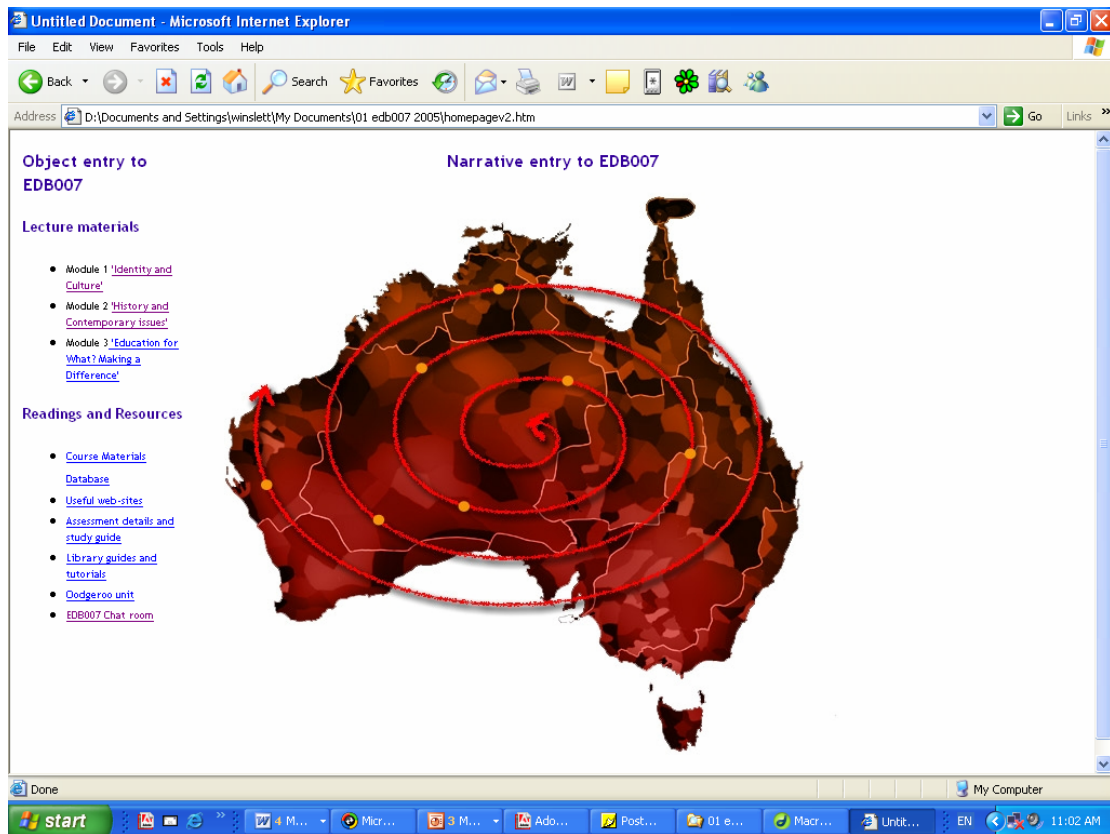


Figure One: Online Teaching (OLT) Home Page for Culture Studies: Indigenous Education.

The two pathways for access that are illustrated in Figure One above are described as ‘object oriented’ and ‘narrative’. The ‘object oriented’ interface loosely aligns with what Oliver (2003) has described as an on-line learning environment with ‘low cognitive load’. Hyperlinks are nouns, and the course material is presented as a linear progression through the course content. On-line learning activities are delivered as an adjunct to the practice of providing access to readings and unit related administrative detail. The ‘object oriented’ pathway can be said to represent a colonial style of engagement.

The ‘object oriented’ approach is disrupted by the ‘narrative’ approach. An image of Australia with Indigenous linguistic borders behind a spiral graphic grounds this entry point. Each node on the spiral links to a short narrative which positions the lecture content and theme. Embedded within the narrative are the links to unit related readings and materials. The arrows at the centre and the outer part of Figure One actually link to the same web-page which asks students to reflect on the Six Key Questions re-visited throughout the unit, manifesting the circular knowledge building process of ISP, and reinforcing the notion that

this journey of critique and self-critique does not necessarily have an end. There are no clear 'answers' to be arrived at, rather a changing position that the students themselves must 'own'.

Week 3



In Week Three, we examine how our notions of Self and culture can be shaped by the popular press. Please [critique](#) a newspaper article and consider the material contained in this web site.

[Think](#) about the 6 key questions as you explore and reflect.

Lecture Topic Three, [Constructing Culture](#), is now available.

Figure Two: 'Narrative' approach to weekly learning activities

The 'narrative' approach illustrated in Figure Two replaces the object orientation to the use of the online learning environment. The directions to students contextualise why they are being asked to complete the activity, and allow them to return to previous conclusions in a continuous, circular way.

The use of private, reflexive writing spaces within the on-line environment also assisted in the integration between face to face and on-line learning episodes, as illustrated in Figure Three.

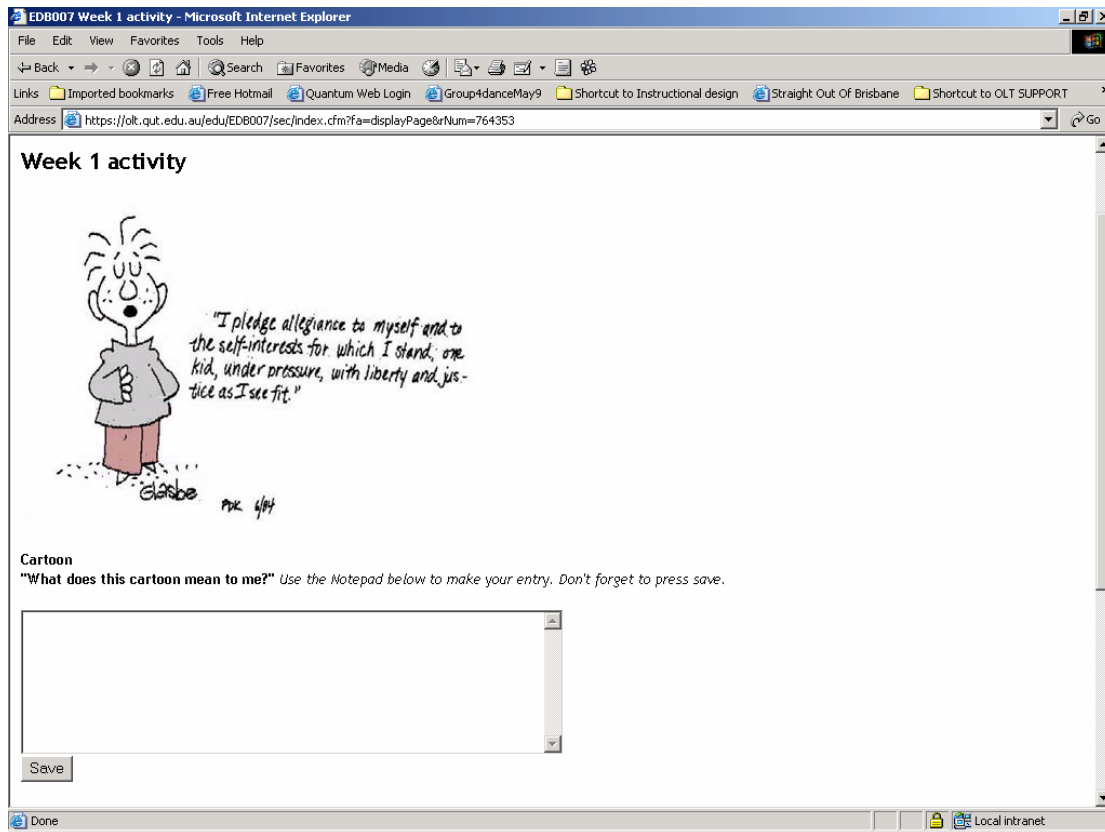


Figure Three: Notepad Entry for Weekly Activities on OLT

Irrespective of the entry pathway selected, students were required to respond to certain provocative triggers about culture construction, sovereignty and identity, as illustrated in the Figure Three. These entries, only viewable by the student and the teaching team, and able to be updated at any time, were used to inform tutorial and lecture sessions. What could have been an exercise in monologue becomes a type of dialogue with a focus on communal story telling. This style of multi-climatic, communal engagement and negotiation is a key element of the process of ISP.

Conclusion

Embedding Indigenous knowledges as a core feature of the curriculum, particularly in the education of pre-service teachers, is a slow, ongoing process. Disrupting the entrenched ways of 'coming to know' and relating within colonial paradigms such as universities is intellectually, emotionally, spiritually and physically demanding for Indigenous and non-Indigenous educators alike, for different reasons and in different ways. The achievements so far have been realised through a strategic, unique Indigenous Standpoint Pedagogy that we call ISP, which needed to be recognised and negotiated within many cultural interfaces in

academia. We have implemented ISP in the pre-service teacher education classroom through a compulsory unit called *Culture Studies: Indigenous Education* that demands the current and next generation of Indigenous and non-Indigenous teachers to have engaged in ‘uneasy’ critique and self-critique. The outcomes require new understandings that can only emerge out of their own resistance/experience within these cultural interfaces, providing the foundation of curriculum reform and renewal in wider educational and Indigenous community contexts: maintaining the decolonising momentum for future generations.

References:

Battiste, M, Bell, L, and Findlay, L, 2002, ‘Decolonizing Education in Canadian Universities: An Interdisciplinary, International, Indigenous Research Project’, in *Canadian Journal of Native Education*, 26 (2), 82-95.

DEET. 1989, *National Aboriginal and Torres Strait Islander Education Policy – First triennium 1990-1992*. Canberra, AGPS.

De Young, R., & Monroe, M. 1996, Some fundamentals of engaging stories. *Environmental Education Research*, 2(2), 171–187.

Ghandi, L. 1998, *Postcolonial theory*. St. Leonards, Allen and Unwin.

Giroux, H. 1997, ‘Rewriting the discourse of racial identity: Towards a pedagogy of whiteness’, in *Harvard Educational Review*, 67(2), 285-321.

Harris, J. 2003, ‘The necessity of mourning: Psychoanalytic paradigms for change and transformation in the composition classroom (Review)’, in *College English*, 65 (6), 668-675.

Langton, M. 1993, *Well, I heard it on the radio and I saw it on the television: An essay for the Australian Film Commission on the politics and aesthetics of filmmaking by and about Aboriginal people and things*. North Sydney: The Australian Film Commission.

Martin, K. 2005, “Childhood, lifeworld and relatedness: Aboriginal ways of being, knowing and doing”. Pp. 27-41 in Phillips, J and Lampert, J (Eds) Introductory Indigenous Studies in Education: The Importance of Knowing, Frenchs Forest, Sydney: Pearson Education Australia.

McFalls, E. and Cobb-Roberts, D. 2001, *Reducing resistance to diversity through cognitive dissonance instruction: Implications for teacher education*. *Journal of Teacher Education*, 52 (2), 164-172.

Memmi, A. 2000, *Racism*. Minnesota: University of Minnesota Press.

McLaren, P. 1995, *Critical pedagogy and predatory culture*. Routledge: New York.

Miller, M., Dunn, T. and Currell, K. 2005, “Learning and the importance of knowing: student perspectives on centralising Indigenous knowledge in their preparation as teachers”, pp. 60-79, in Phillips, J. and Lampert, J. (eds) Introductory Indigenous Studies in Education: The Importance of Knowing, Frenchs Forest, Sydney: Pearson Education Australia.

MCEETYA 1995, *A National Strategy for the Education of Aboriginal and Torres Strait Islander Peoples 1996 - 2002*, Canberra: Ministerial Committee for Employment, Education, Training and Youth Affairs.

Nakata, M. 2002. *Indigenous knowledge and the cultural interface: Underlying issues at the intersection of knowledge and information systems*. Paper presented at IFLA, Glasgow, Scotland, 18-24 August 2002.

Oliver R., Herrington J. 2003, Factors influencing quality online learning experiences. Quality Education @ a Distance 2003: 129-136

Queensland University of Technology (QUT) 2001 QUT Reconciliation Statement, Brisbane: Author. (<http://www.reconciliation.qut.edu.au/>)

Robertson, J. 1996,. *Does it matter who authorises the discourse?: Michel de Certeau's heterologies and Black and White literary criticism*. *Social Semiotics*, 6 (2), 247-261.

Tuhiwai Smith, L. 1999,. *Decolonising Research*. Dunedin: University of Otago Press.

Walker, P. 2003, . *Colonising research: Academia's structural violence towards Indigenous peoples*, *Social Alternative*, 22 (3), 37-40.

Watts, B. H. 1982, *Aboriginal Futures: A review of research and developments and related policies in the education of Aborigines*, Canberra: AGPS.

Yunupingu, M. 1995, *National Review of Education for Aboriginal and Torres Strait Islander Peoples - Final Report*, Canberra: AGPS.