August | 08

Senate Submission: Academic Freedom

MAKE EDUCATION FAIR

13th August 2008

Committee Secretary

Senate Education, Employment and Workplace Relations Committee

Department of the Senate

SUBMISSION TO SENATE INQUIRY INTO ACADEMIC FREEDOM

The Young Liberal movement and the Australian Liberal Students Federation are gravely concerned about fairness in education. We welcome the opportunity to provide a submission into the inquiry into Academic Freedom, representing the voice of mainstream students across the country.

Make Education Fair Campaign

Bias at our high schools and university campuses has reached epidemic proportions. Many of our student members have approached us with numerous stories of this bias being expressed by teachers, reflected in the curriculum or in a hostile atmosphere for students who cannot freely express their views.

We would like to ensure that all students continue to have the right to exercise freedom of thought and expression, without fear of reprisal or penalty.

Over the past few months, the Make Education Fair campaign has actively sourced examples from students who have experienced bias on university campuses.

The depth of academic bias uncovered by this campaign, most notably in the arts faculties of Australia's major universities, is gravely disturbing and poses significant challenges for diversity within the education sector. The examples that have been provided to us indicate the following problems with academic freedom within Australia:

- A lack of diversity amongst academics and the willingness of educators to use the classroom to promote their views
- A chilling effect on free speech on university campuses, with only certain points of view deemed acceptable for expression
- The insertion of extreme left viewpoints into both high school and university curricula with the intent to indoctrinate students to these views, accompanied by the silencing of dissenting views
- A focus on 'social justice' topics by teachers rather than on hard disciplines, resulting in an alarming drop in both literacy and numeracy

Australian students value our traditions of intellectual diversity and academic freedom and want to see them continue. Universities and other places of higher learning are supposed to be places where different ideas and viewpoints can be freely exchanged. Unfortunately, the Make Education Fair campaign has uncovered numerous examples, which demonstrate unequivocally that some educators use their classrooms to express and impose their political views on students.

We enclose a selection of those examples, in the following categories:

1. Profiles of various academics
2. Photos of the campus environment and union funded publications
3. Extracts from Course Guides & Related Materials
4. Course Descriptions exhibiting bias

Nigel Freitas

Campaign Director

Make Education Fair

Part 1 - Academic Profiles

As well as being educators, many of Australia's leading academics are also activists for far left social causes. According to Associate Professor Gregory Melluish:

"A recent article in The Economist (reprinted in The Australian on December 15) bemoaned the lack of political diversity in American universities. It contended," "Academe is simultaneously both the part of the US that is most obsessed with diversity and the least diverse part of the country".

It pointed to a survey of more than 1,000 academics that showed that Democrats outnumbered Republicans by something like seven to one in the humanities and social sciences.

If the situation looks lopsided in the US, a country that has a large and relatively diverse university system, then it is nothing short of desperate in Australia with its small and homogenous set of public universities. The lack of intellectual and political diversity in the humanities and social sciences in Australia is perhaps their most significant defining feature."

To highlight the extent of the lack of diversity within academia, we have listed just a few of this country's prominent academics and their involvement in radical left causes.

Wendy Bacon

During the 1960s, Wendy Bacon was a member of a Sydney anarchist group known as the Push. The Push opposed what they saw as conservative forms of authority, rejected traditional morality and embraced drinking, gambling, sex and anarchy.

"One of the good things about The Push is that there was a very strong belief in open inquiry and discussion, but I guess the core of The Push was certainly more radical. One of the things I think that attracted me to it, for whatever deep psychological reasons I have got a fairly strong anti-authoritarian streak. But I was also very drawn to radical social movements. One of the things about The Push was that The Push philosophies took on board if you like, the tragedies of communism over the twentieth century... declared it a failure, but believed nevertheless in resistance and permanent protest."

Bacon, while editor of Tharunka, was arrested for breaking the censorship laws, publishing obscene and hateful anti-Christian slogans. According to author James Franklin, Bacon is a relativist who believed that "moral views are connected to social movements...no one set of views is inherently preferable to another. Seen in this light, depravity and corruptions cease to have any meaning.'

Wendy Bacon is the Program Director for Journalism at UTS.

Eva Cox

Eva Cox is a feminist activist and the chair of the Women's Electoral Lobby, which actively campaigned against Work Choices at the last federal election. Her most recent foray into public life was when she criticised the 20/20 summit in a racist tirade as 'white anglo blokes'. In the 1950s, Cox was a member of the radical anarchist

group The Push, along with fellow UTS academic Wendy Bacon. In the 1970s she joined the Labor party as an anti-war and feminist advocate,

Cox is open about her radical activist agenda, stating that "I've always seen myself as a radical reformist. I've tried to help create a society in which people are not excluded and not diminished by being members of particular groups and I've used many different ways to try and get that message across. " After the last election, Cox also expressed the opinion that after the Howard era Australia was a "damaged society"

Eva Cox was a lecturer in Social Sciences at UTS

Peter Singer

Peter Singer has been at the forefront of the animal rights movement and has stated that "mutually satisfying activities" of a sexual nature may sometimes occurbetween humans and animals. Singer also believes that it is morally acceptable to kill disabled children - "I do think that it is sometimes appropriate to kill a human infant. For me, the relevant question is, what makes it so seriously wrong to take a life? Those of you who are not vegetarians are responsible for taking a life every time you eat. Species is no more relevant than race in making these judgments."

Singer is hostile to the idea that human life is worth anymore than animal life, which he calls 'specieism' Singer has stated that "the notion that human life is sacred just because it is human life is medieval." He has also justified involuntary euthanasia by writing "In some cases it would be right to kill a person who does not choose to die."

Peter Singer is a laureate professor at the Centre for Applied Philosophy and Public Ethics at the University of Melbourne.

Catharine Lumby

Catharine Lumby was hired as a 'gender expert' by the National Rugby League after a series of gang rapes rocked the code. Her first pronouncement was to criticise what she saw as 'moral panic' and claim that there was no problem with group sex as long as the woman was treated with respect. Says Catharine - "The idea that group sex is aberrant is a very particular view."

Lumby, a radical feminist, has also defended pornography is a potentially liberating tool for women and claimed Big Brother Uncut helps young people to show 'care and respect for other people in sexual encounters'.

Catharine Lumby is Director of the Journalism and Media Research Centre at the University of NSW, having previously been the Director of the Media and Communications Program at Sydney University.

The Department of Critical and Cultural Studies, Macquarie University

The Macquarie Division of Society, Culture, Media and Philosophy features a number of fashionably politically correct schools, including the Institute of Women's Studies, the Warawara Deparment of Indigenous Studies, a Centre for Research on Social Inclusion and the Department of Critical and Cultural studies. These academics who make up this department specialise in an incredibly diverse range of areas, including

* Dr N. Anderson - Feminist & Gender theory, Postmodernism

* Dr A. Francis-Cranny - Feminist & Gender studies, Culture studies

* Dr A. Lambert - Gender & Sexuality, Anti-colonialism

* Dr Samantha Murray - Gender Studies, Queer Theory, Feminism

* Dr Nikki Sullivan - Queer Theory, Postmodernism

Peter Manning

Peter Manning spent 8 years at the ABC, working in Radio, News & Current affairs and Four Corners. In 2006, he authored a book claiming that media coverage of Muslims was tainted by racism and in 2007 wrote columns excusing Sheikh Al-Hilali's comments about women as 'uncovered meat'.

A critic of John Howard, Manning wrote that the Cronulla riots demonstrated the "true face of Australian fascism" and that "Howard spent a decade playing the race card...mainly against Arab and Muslim Australians".

Manning teaches Journalism at UTS.

Sarah Maddison

According to her profile, who lectures in the School of Social Sciences and International Studies at the University of New South Wales. has researched 'focused audits on gender and sexuality' and is a member of the Women's Electoral Lobby. She is co-author of the Gender Audit for the Democratic Audit of Australia (2007 and her other research interests include Indigenous Politics, Social Change and Gender.

Recently, Maddison became concerned that Howard government was using 'bullying, intimidation and public denigration to silence its critics one by one'. In fact, Maddison was so incensed by this silencing of dissent, she wrote a book about it, called, funnily enough, Silencing Dissent. Howard's outrageous silencing tactics resulted in the book having a website, a newsletter, a prominent publisher, being featured at the Sydney & Perth Writers Festivals and reviewed in the Age, the Australian and the Sydney Morning Herald.

Carol Johnson

Professor Carol Johnson currently teaches at the School of History and Politics at Adelaide University. She has previously taught Communications at UTS. Among her main teaching interests are "the politics of gender and sexuality". Her research interests include:

* Australian Labor Governments

* Howard Government

* Politics of Gender & Sexuality

* Socialist Theory

Johnson has written articles entitled "Narratives of identity: Denying empathy in conservative discourses on race, class and sexuality", "Against the current - stemming the tide: the nostalgic ideology of the contemporary radical populist right" and "Heteronormativity and the Symbolic Order: Gay and Lesbian Issues as a Politics of Signs.

Academic Members of the Socialist Alternative

The site Marxist Interventions helpfully lists those academics who have produced "Marxist writings by Australians working primarily in the International Socialist tradition."

This brings to mind the so-called independent research conducted into WorkChoices by active union members: "We are entitled to ask whether an academic who publicly moans about the Howard Government's re-election in 2004 is independent. We are entitled to query whether this academic, who admits “I am a socialist” and a former workplace delegate and talks about positioning “ourselves as unionists” for the future by building up “militants and its militant base”, is the best person to offer up non-partisan research on Work Choices.” Janet Albrechtsen, The Australian, October 2007

Academics listed on the site:

* **Tom Bramble** teaches Industrial Relations at the University of Queensland . His research and publications are in such areas as union and managerial strategies, labour flexibility and new production systems, and the political economy of industry policy. He is the editor of Never a White Flag, the memoirs of New Zealand labour militant Jock Barnes, and a member of Socialist Alternative.

* **Jamie Doughney** is currently the senior researcher at Victoria University's Workplace Studies Centre. He entered academia in 1990 after a 20 year involvement as a trade unionist and radical activist. This included a period on the staff and as editor of Direct Action.

* **Carole Ferrier** is the editor of Hecate: A Women's Interdisciplinary Journal and an Associate Professor in the Department of English at the University of Queensland . She teaches in a range of courses in the areas of gender, class, race and ethnicity in relation to literature, especially Australian literature, and has also published widely in these areas. She has been an activist for democratic rights for thirty years, and her politics have remained consistently international socialist.

* **Martin Hirst** has been active in socialist politics since 1975 and claims to have been the only Trotskyist to ever work in the federal press gallery as a journalist. Martin is now teaching journalism at the AUT University NZ and has just written a book about journalism ethics.

* **Rick Kuhn** teaches politics at the Australian National University . His publications and interests are in the areas of Australian, German and Austrian politics and economic policy and Marxist theory, notably the biography of the Marxist economist Henryk Grossman. He is a member of Socialist Alternative and maintains the Marxism page.

* **Georgina Murray** trained and taught as a sociologist in New Zealand at Auckland University but has taught politics since moving to Australia in 1990. She currently works in the Humanities Department, Griffith University, Nathan, Brisbane Qld.

Australian Critical Race and Whiteness Studies Association

A group of academics have got together to form an association of like minded people who 'recognise that whiteness operates though institutions, ideology and identity formation to secure ... privileges for white people'. According to their website, the Australian Critical Race and Whiteness Studies Association (ACRWSA) seeks to 'expose and challenge white race privilege in Australia and elsewhere.'

The ACRWSA has announced the topic of their next conference which features speakers from Queensland University of Technology, Monash University and La Trobe University amongst others. Dubbed 'Re-Orienting Whiteness', the conference will examine crucial themes such as 'Indigenous perspectives on whiteness', the 'gendered privilege of whiteness' and the eternal question 'How important were global imperial processes to the operation of white power?'

Let's take a look at the academics behind this association:

Damon Riggs, President

Dr Damon Riggs cites his key research areas as 'critical race and whiteness studies, queer studies'. Riggs claims that 'white people continue to benefit from unearned privilege that comes largely at the expense of Indigenous people.'

His current area of interest is looking 'what it means to speak as a white queer person in a colonial nation: how may white queer rights come at the expense of the rights of other marginalised groups, and how may white queer people often fail to explore our complicity with racism?'

Dr Damon Riggs teaches Psychology at the University of Adelaide

Anna Szorenyi, Vice President

Apart from critical race theory and whiteness studies, Anna Szorenyi also researches 'transnational feminism' and 'refugees and representation.' Szorenyi has a PhD in Women's Studies and Gender Research from Monash University and has taught in gender studies and media studies courses at Monash and Deakin Universities. She is also on the Editorial Board of the Australian Feminist Law Journal.

Anna Szonrenyi is a lecturer in the School of Social Science at the University of Adelaide

Kathleen Conellan, Treasurer

The research interests of Kathleen Connellan include:

- Critical race theory and its link with the representation of visual culture.
- Modernism and meaning in design: structure and control, whiteness and colour theory,
- Gender, materiality and embodiment Semiotics in the visual analysis of graphics and illustration.
- The relevance of socialist theory for twenty-first century design and craft practice.

Dr Kathleen Connellan is a Lecturer at the South Australian School of Art

Dr Alia Imtoual, Secretary

Alia Imtoual also researches race, whiteness, racism and religion - with a particular focus on Muslim women. Her research also covers media treatment of Muslims in Australia. She is a member of the Australian college of Educators.

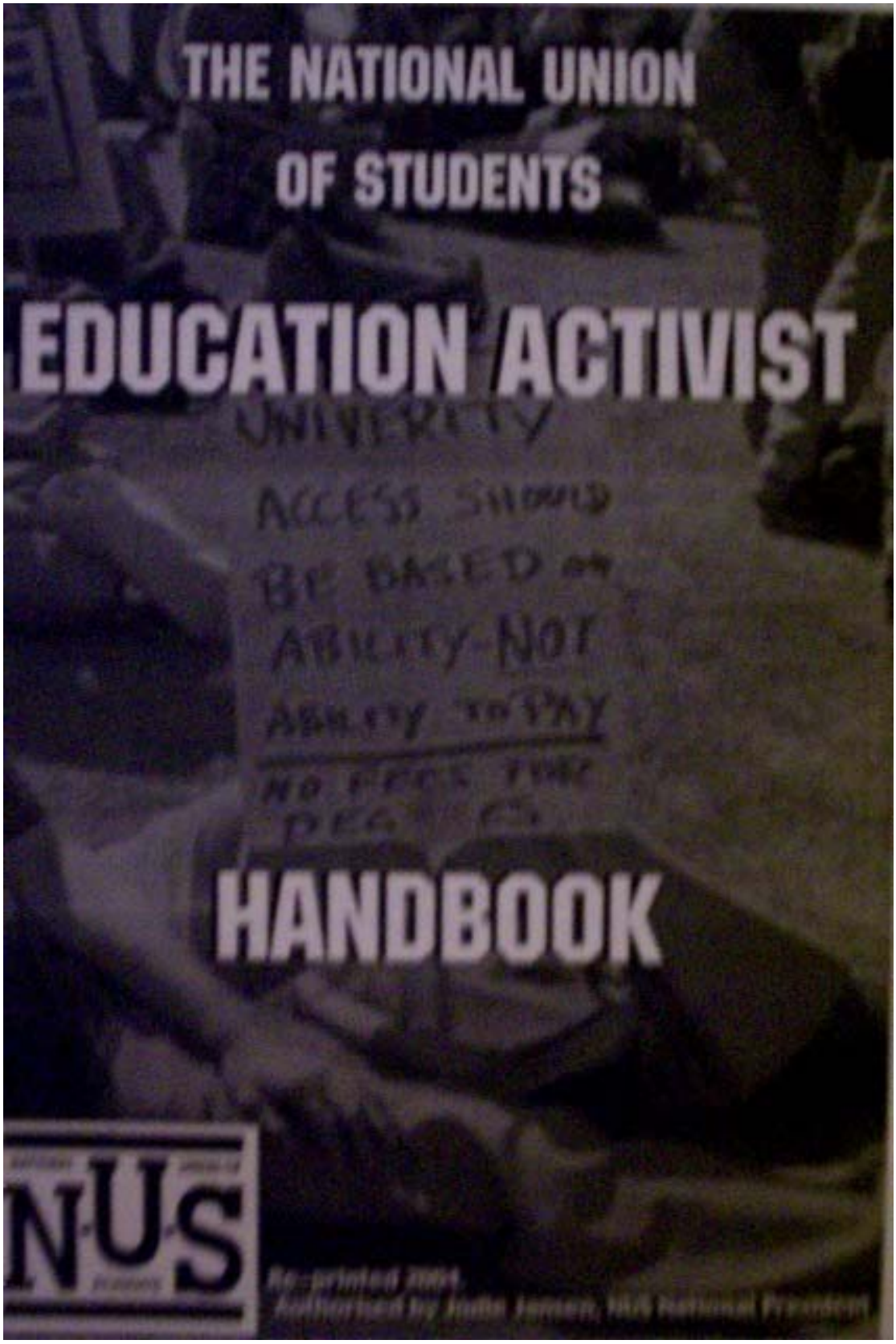
Dr Alia Imtoual is a lecturer in the School of Education at Flinders University

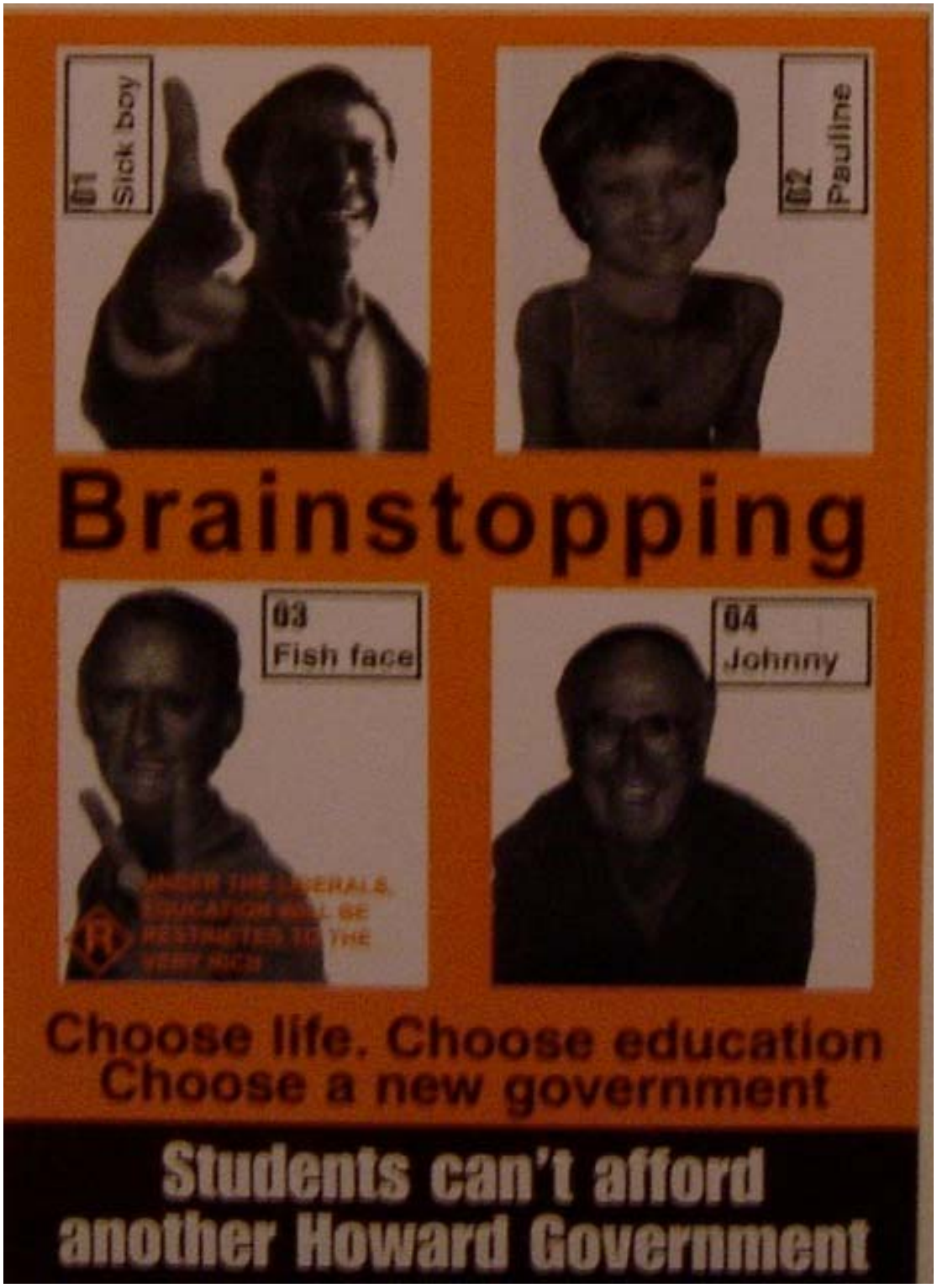
Part 2 - Photos of the Campus Environment

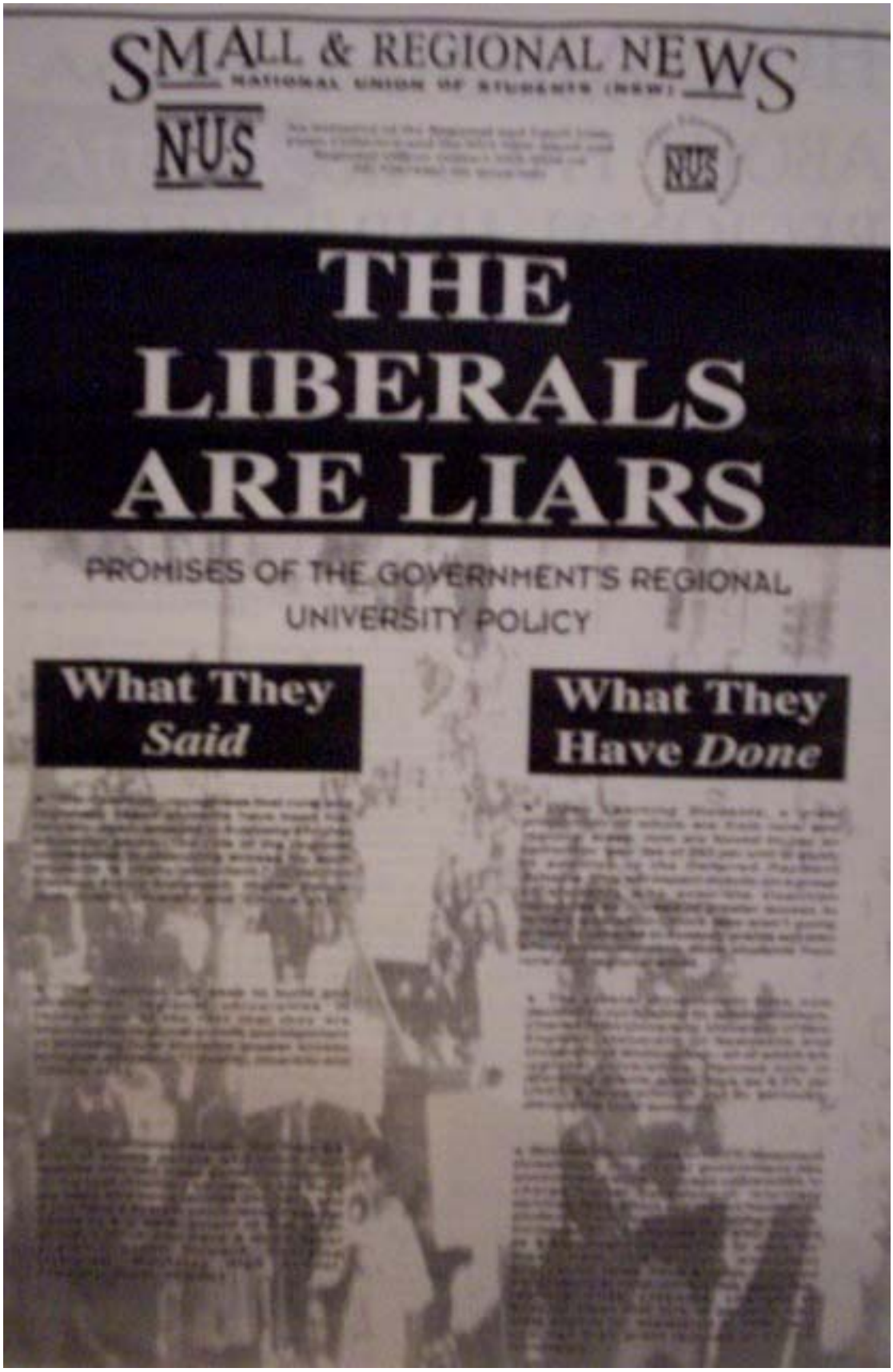
Just a few months ago, a Catholic student group was placed on probation and banned from displaying posters advertising pregnancy counseling. This was because the university had a policy that only pro-choice materials were permitted on campus.

The lack of diversity in academic manifests itself most notably in the creation of a hostile atmosphere for mainstream students on campus, where certain politican views are censored and silenced. Additionally, many student organisations have historically used mandatory student union levies to fund ideological and political propaganda.

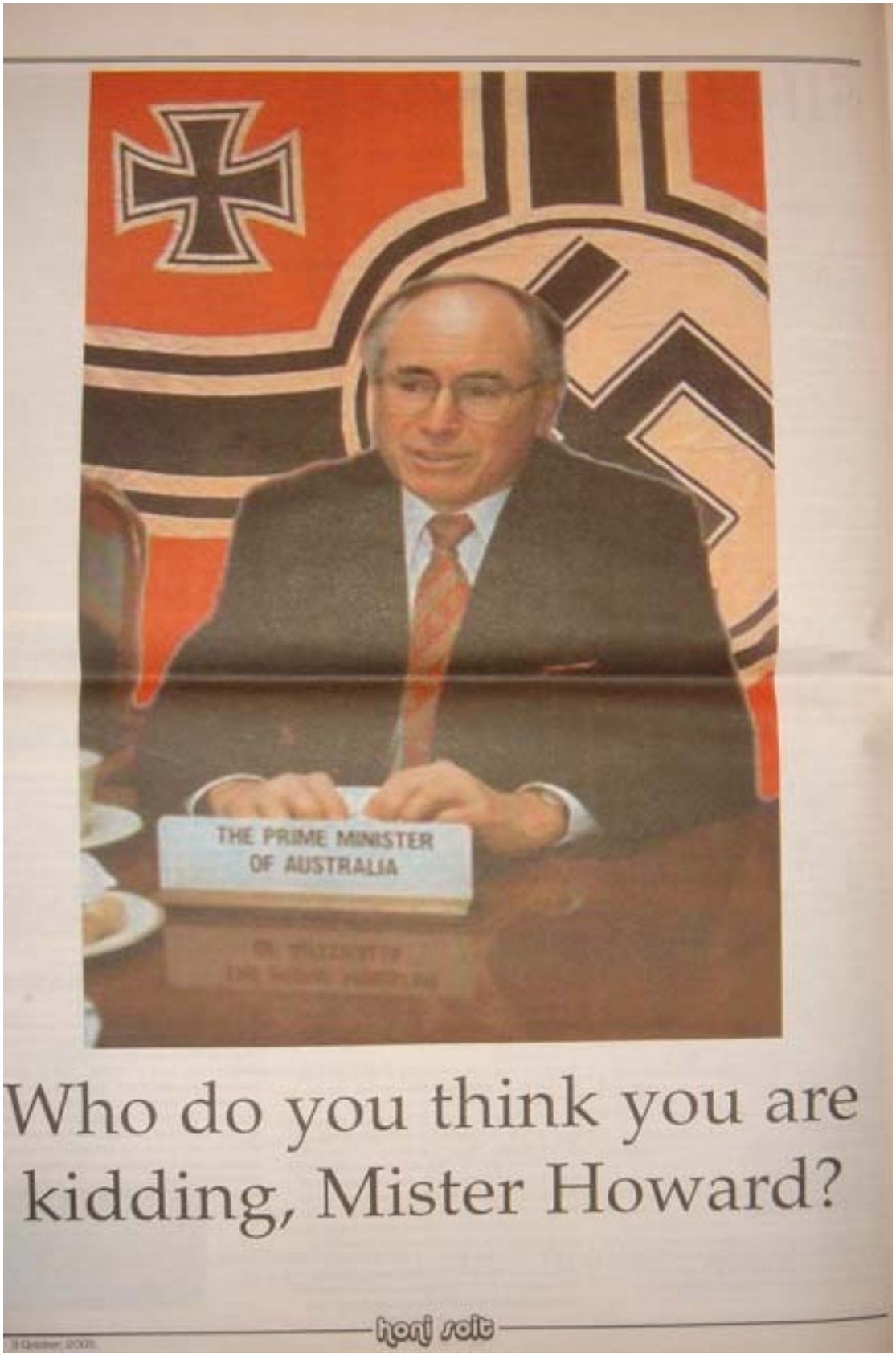
We display a selection of photos taken from university campuses around the country, which highlight the atmosphere of intolerance that exists


THE NATIONAL UNION
OF STUDENTS
EDUCATION ACTIVIST
HANDBOOK
N·U·S


01 Sick boy
02 Pauline
Brainstopping
03 Fish face
04 Johnny
Choose life. Choose education
Choose a new government
Students can't afford
another Howard Government


SMALL & REGIONAL NEWS
NATIONAL UNION OF STUDENTS (NSW)
NUS
NUS
THE LIBERALS ARE LIARS
PROMISES OF THE GOVERNMENT'S REGIONAL UNIVERSITY POLICY
What They Said
What They Have Done

OLD POLICIES! OLD VALUES!
NO FUTURE!
"Beginning
OF THE END"
FILMED IN NEW HOWROBSCOPE!
Students can't afford another
Howard Government


THE PRIME MINISTER
OF AUSTRALIA
Who do you think you are kidding, Mister Howard?
honi soit

VSU UPDATE

By Kevin O'Halloran

Abbott Pulls Out, Nelson Follows

Health Minister Tony Abbott pulled out of the public debate against Labor Frontbencher Julia Gillard at Sydney University amid security concerns. The debate was to discuss the pros and cons of the proposed Voluntary Student Unionism legislation.

Police informed Mr. Abbott that they could not ensure his safety at the debate which was to be held at the Manning Bar. Mr. Abbott claimed that his pulling out was a "victory to the enemies of free speech".

Opposition Leader Kim Beazley quipped that "You've got to be made of a bit tougher stuff when you're in politics" in response to Mr. Abbott's cancellation.

Less than a week later Education Minister Brendan Nelson also cancelled an appearance at a university campus he was to meet staff at the University of Technology, Sydney. Without receiving any advice from police Mr. Nelson decided that "because it was the National Day of Action prior to students and we acting on the university on that particular day is like putting a live rather in front of a group of greyhounds".

National Day of Action

The centralised action of the August 28th NDA was attended by around 500 students, far less student support than the August 10th NDA which enclosed thousands of students. The drop in attendance came amid concerns that the NDA would turn violent and produce negative media for the student movement in its battle against VSU.

Many student organisations instead opted for campus-based actions that presented the positives of student union membership to students. As UNSW Education Officer Michael Pratt stated: "UNSW students have been leading the student movement against VSU this year with their campus-based activism."

Labor Backflip

In possibly worrying news for the student movement, the Labor Party has compromised on its far anti-VSU stance to be more in line with the policy of the rogue National Senator Barnaby Joyce. This concession would see a compulsory fee collected only for services and not for political representation as is now the case. Mr. Beazley claimed the compromise is a far more pragmatic approach to the question of universal student unionism. "My advice to the students would be, look at the unable compromise we've offered, put the case to someone like Tony Abbott and hopefully he will see common sense" he said.

Felix Ellings, National Union of Students President, said he was loud with the position the ALP has taken. However: "It's obvious to us that this is a lesser proposal than what the Government and the federal Education Minister have put forward," he stated.

Is It Time To Completely Lose Our Shit?

With the ALP looking to compromise on VSU, and politicians and media outlets labelling student organisations as "cabbage" and "moments of free speech", is it time for students to play their last card and get militant?

At the beginning of this year, all the newly elected student representatives had a hard task ahead of them. They had to try and salvage the very organisations they worked for. The situation was grim and student organisations were up against a government that had a working Senate majority and could theoretically end the compulsory membership they enjoyed to one full swoop. Student bodies whose key purpose was to represent students, like the UNSW Student Guild, faced the hardest battle, with the government clearly stating that it was opposed to any form of compulsory student unionism, especially that of political representation.

After intensive lobbying by the National Union of Students and massive National Days of Action, which included the biggest student demonstrations in over a decade, students have salvaged something. The Coalition party room is rumoured to be divided about 50/50 on the issue of VSU. Although they are both proposing a form of VSU, one version is far harsher than the other. Although Education Minister Brendan Nelson has said he will not back down on his version of VSU, which will mean a compulsory fee cannot even be charged for services such as sport facilities - there are definite signs of dissent within the party.

In an effort to sway the Coalition party room, Mr. Nelson and party hard kickers like Health Minister Tony Abbott have tried to silence this dissent with portrayals of students as violent "cabbage". The recent spate of Federal Coalition Ministers pulling out of university campus visits, citing fears of violent reprisals by students, are clear examples of fear mongering among the Coalition ranks. Brendan Nelson, even pulled out of a visit to the University of Technology, Sydney despite the fact that the police didn't consider him to be in any kind of danger.

The amid disheartening back down of the VSU debate has been that of the ALP, who have decided they no longer support compulsory student unionism. The robot senator Barnaby Joyce believes he has forced the ALP into that back flip. "The National Party getting the Labor Party to give up the commitment to compulsory student unionism, I think that's great," Mr Joyce said.

However, this appearance of a back down by the ALP may be deceiving, because the ALP really has very little power at the moment and amendments that appeal to the right are their last resort to an unfriendly parliament. The fact is that there is little they can do until election time except rock coalition senators to cross the floor to join them. Sure, maybe I'm being naive by believing in a party which has sold out on its union ideals many times in the lifetime, but there may be a grandir scheme in mind here that will see at least something of the student movement survive. As student Education Minister Jenny Macklin stated, "The only reason we've done this is to save student services."

What has been more worrying for the student movement is the ALP's claim that if they returned power again they would not repeal the amended legislation. On the other hand, the ALP has suffered many criticisms in recent times for not standing from on policies: if they were to say they would repeal their own legislation once in power, they would look rather stupid.

So the answer to the million dollar question, should students completely lose their shit? The answer is no: we still have a long way to go in this campaign and any compromise the student movement achieves should be treated as a victory. However, if by the time you read this article the legislation has already been passed, I suggest you plant a pipe bomb in your nearest Liberal party office* and take to the streets because the revolution is nigh.

*DISCLAIMER: *Thanksha does not in anyway support planting pipe bombs even in Liberal party offices.*

"I suggest you plant a pipe bomb in your nearest Liberal party office* and take to the streets because the revolution is nigh."

connection between drinking tea and susceptibility to breast cancer, but if there is a history of cystic breasts or abnormal mammograms, more than light slapping is not okay.

blood sports

Blood Sports include piercing and cutting. Permanent piercing is best done by a professional piercer in a shop with the right equipment and conditions. For play piercing, use new, disposable needles, or "points." Use them only once, and do not recap after taking them out - that's when you are most likely to get stuck. Put them in a sharps container when you remove them. These containers are made to safely hold used needles, scalpels, etc. They are free - ask for one at any needle exchange- and when it's full, return it there. They won't question you. You can also put bloody cotton balls, alcohol wipes, gloves, etc. into them for safe disposal. Cutting the skin can be done with a knife or a disposable scalpel. The blade of the knife must be cleaned, before and after, by soaking in alcohol or bleach and water for at least 20 minutes and rinsed under running water. Disposable scalpels can be bought at most medical supply stores, are sterile, cheap, and made for cutting skin. Again, do not reuse or recap, just put the whole thing in a sharps container. Shaving should be done using a new, disposable razor. If you know how to use a straight razor, get one with disposable blades. If you are using an old-fashioned straight razor, clean it before and after using as you would a knife. Before piercing, cutting or shaving, the skin should be wiped with alcohol on a cotton ball or prep pad, or with a betadine swab, available at pharmacies. Allow the skin to air dry. Wear at least two pairs of gloves, because alcohol and other cleaners eat through latex and you will likely have holes in the outer one after cleaning the skin. Just peel it off and you can continue. Afterwards, blot up any blood with sterile cotton balls or gauze pads. Gather them in the palm of your gloved hand and pull the glove off inside out, enclosing the soiled items inside. Tie the glove closed and put it in your sharps container.

temperature play

Temperature play such as with cigars, cigarettes and candles can be great fun. Disease transmission can only happen if blisters or charring cause broken skin. Of course, neither is a good idea anyway - stop at reddened skin. The safest candles are plumber's candles, unscented and untinted. These burn at the most consistent temperature.

Playing with fire can be a very exciting activity and is one of those that you should learn from an experienced player before doing.

water sports

Water sports are safe on the outside of the body, on unbroken skin. Both piss and shit can transmit STDs. Any infections the top has can be transmitted by piss, and parasites and hepatitis can be caught from shit. If there are any cuts on the skin, keep piss and shit away. If you have any pimples, cold sr, recent dental work, have brushed or flossed your teeth in the last few hours, or even have severely chapped lips, having shit or piss in your mouth is high risk for STDs.

negotiating S&M sex

Sex is based on respect for yourself and the people you play with. You should discuss what you want to do, and what you will not do. With any kind of SM play you should decide on a safe word before the scene starts. A safe word or signal is used by any participant to stop the scene immediately. It can be used if either the top or bottom needs a break, or to ask a question or to end the play session now. There is no shame in using your safe word - that's what it's there for. Along with each player's limits and feelings, safe words should be respected. If you are unsure of your ability to safely perform an SM activity, then hold off until you get more information and maybe some practice on an inanimate object. As a bottom, you need to let the top know your experience level, particularly if the activity is new to you. Doing this allows you to relax and enjoy the play instead of worrying.

oral sex and dam's

Oral sex is considered to be less dangerous than many other activities. The level of protection you decide to use is your choice, but the safest sex dictates you use a dental dam at all times, here are know cases of HIV infection from cunninglingus. Some people prefer that the person performing oral sex should hold the dam so that the receiver can just sit back and relax. Others think that the receiver should hold the dam so the other partner has her hands free for additional stimulation.. It is recommended that you have several dams at your disposal for an evenings pleasure. One reason is to use a fresh dam for each partner so as not to defeat the point of the exercise. As dams become moist, they become a little slippery and slide around, so you may need another one so as not to be using the wrong side. People often approach dental dams with the fear that the normally intense stimulation of the tongue will be lessened by the sheet of latex. The feeling is slightly different, but this is not necessarily a bad thing.

Give your partner more enjoyment by putting a little water-based lubricant on their side of the dental dam. Holding the dental dam in place, your mouth should stay on one side, their vagina or anus on the other side. Do not stretch it too tightly across your partner's skin. Hold it jus tight enough to keep your mouth from coming in contact with their secretions or the skin of their vagina or anus. This will take some practice, don't expect to get the hang of it the first time you try them. Because they are difficult to hold in place, you can now buy dental dam harnesses which your partner can wear. These hold a dental dam right where you need it. While some dams are made with an adhesive strip which will hold the dam in place. You can make a dam cutting a condom lengthwise, or cutting open an examination glove. Dams lube and condoms are available from your Students' Association

rimming

Rimming is licking someone's asshole. It is low risk for spreading HIV, but high risk for passing STDs like herpes, anal warts, parasites and hepatitis. Use a barrier between your mouth and tongue and your partner's hole. Use a dental dam (a square of latex found in some safe-sex kits), a condom cut lengthwise, or a glove you have cut the fingers off of. Don't rim if you've brushed or flossed your teeth within three or four hours.

fisting

Fisting can be done to ass or cunt, or both. If you're going to be fisting, you'll want to make sure your fingernails and cuticles are well-trimmed and smooth. Choose your gloves carefully. The right size is important; a wrinkle in a too-big glove can be excruciating in an ass and a too-small glove can cut off your circulation, rip more easily as you push, and come off as you come out. Latex and vinyl exam gloves come in sizes from extra small through extra large, powdered or not, textured or not. They are available at pharmacies in boxes of 50 or 100 or at you Students' Association. For most uses, they will work fine. For deeper ass fisting, use a calving glove. They're available at veterinary supply stores and some leather stores. To avoid the glove bunching up in painful wrinkles, cut the fingers and thumb off but leave the base of the thumb attached. Then put it on over an exam glove. In either the ass or cunt, remember to keep your hand well lubed. When coming out, remember that a vacuum has been created inside, and it will require steady, strong pulling. When pulling out, hold the cuff with your other hand so the glove doesn't slip off. Take the glove off by pulling it over itself, inside out. Be sure not to touch the lubed side with your ungloved hand. If either partner is allergic to latex, use two vinyl gloves. If you are going to be fisted, you want your ass to be as empty as possible (shit can be abrasive), but enemas can wash away the mucous that creates some

the obligatory guide to taking drugs

Whenever you take any drugs the key to having a good time is being prepared. All the effects given in the following pages are general and will be effected by your size, weight, health, the mood you're in before you take it, the experiences you've had with the drug or similar drugs before, whether you've mixed your drugs, who you take them with and the environment you're in when you taken them. There are a number of different ways you can take your drug of choice:

Orally, is definitely the safest way to go, the drug comes on gradually and if there are any major impurities or anything else that might give you a bad reaction, your body has a better chance of getting rid of it by throwing up.

Shelving, is when your drug of choice (usually E), is introduced into your bloodstream via the anal/vaginal mucosal linings. If you use this method make sure you use lubricant and avoid anything with sharp edges. Constant use this way could irritate the rectal/vaginal walls. Obviously keep it clean and wash your hands before and after application.

Snorting, can hit you fast and all at once so you need to be careful and prepared for this so you don't freak out. You also need to be very careful about how much you use particularly if you haven't used the drug before. Some people start using this method once they have developed a tolerance to the drug. You may find that you need to use less to get the same level of buzz when snorting. While snorting will hit you faster than swallowing, it won't last as long. However, if you do snort, to reduce the damage, always chop/crush your drugs into a fine powder and alternate nostrils so the other nostril can have a rest.

Smoking, can give you a very intense high which can reduce its life depending on the drug and your tolerance. The major thing to bear in mind with smoking drugs is the effect it can have on your lungs. Depending on the fitness of your respiratory system, the type f drug you smoke and how often you smoke them, smoking drugs can result n serious respiratory damage.

Injecting, with injecting the dose reaches your brain almost immediately which makes the 'rush' more intense, but it also increases your chance of overdose, always test the strength of your gear by trying a small amount first. This will also allow you to test your body's reaction to the drug and check whether it has been cut with anything nasty. Because of the risk of overdose, you should avoid using on your own particularly behind locked doors. If someone overdoses, call an ambulance immediately and start mouth to mouth resuscitation. You can get basic info about overdose first aid from your local Needle Exchange or NSW Users & Aids Association (NUAA) – 9369 3455

DRUGS AND THE LAW

Police searches

Can the police search me without a warrant?

Police do not need a warrant to search you or your belongings provided they have 'reasonable suspicion' that an offence has been or is being committed. For the police, even attending a rave satisfies the need for 'reasonable suspicion' of drug use and therefore they can search you, your car or personal belongings without a warrant. However before you can be searched you can ask for identification. Even undercover officers are required to identify themselves before they make an arrest.

Can the Police search my house or a party venue?

Police officers require a search warrant to lawfully conduct a search of premises unless the owner/occupier consents to the search. Again, particularly with party venues, the police can obtain a search warrant in a few mins via police radio.

Can a male Police officer search me if I am female?

Police instructions generally require same sex searches. A police woman will generally search a female in custody. If there are no female officers present, another woman such as a police officer's spouse can be asked to do the search. If deemed necessary a full body search can also be performed. However, only a doctor can do a search which involves internal examination or body cavities.

Can I be busted with a bong or a fit?

Possession of equipment/interments (new or used) designed for drug use, is illegal. It is the duty of the prosecution to prove the interment was intended to administer a prohibited drug. The case with needles and injecting equipment is slightly different. It is not illegal to be in possession of used/unused nee-

DIY Abortion:

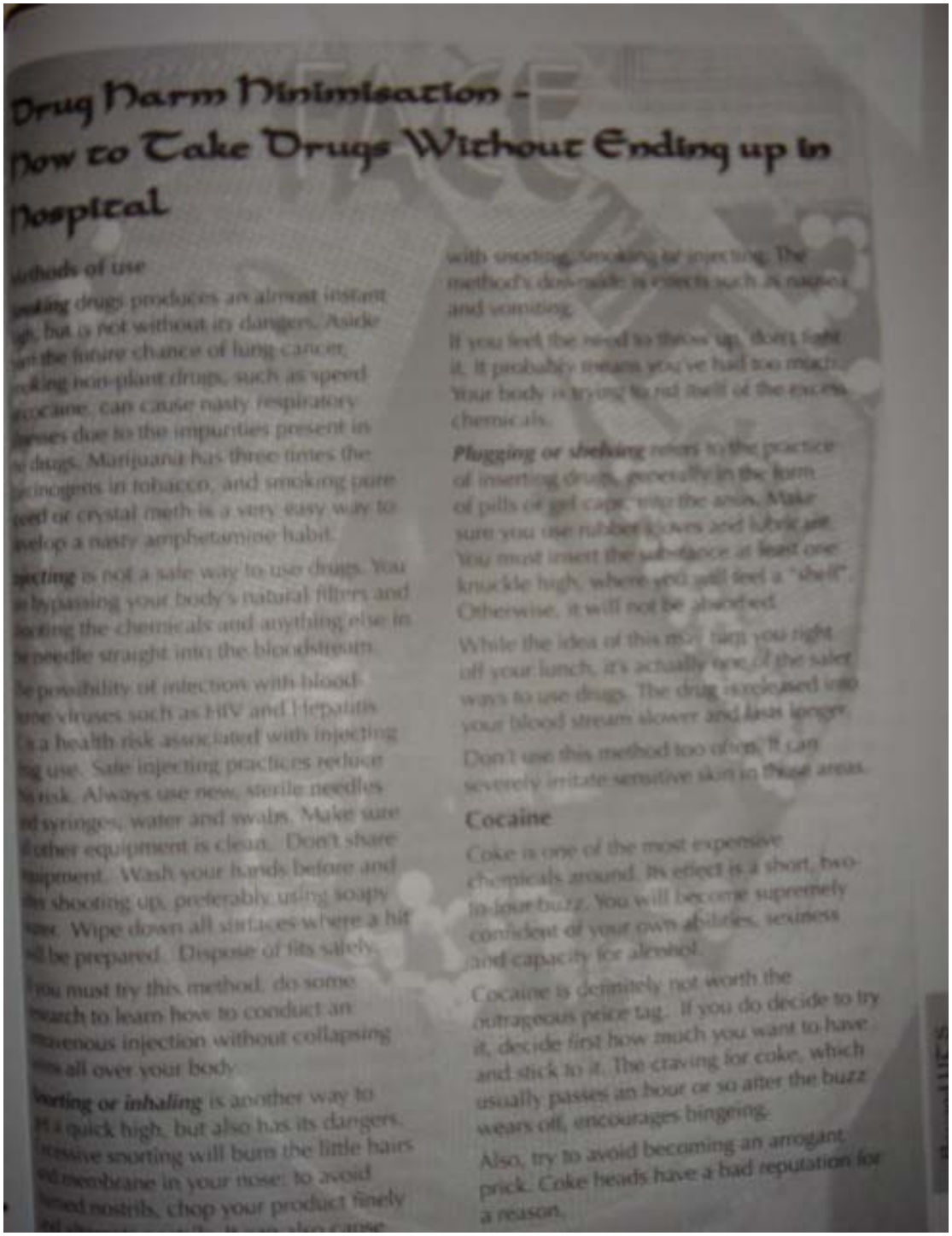
By Holly Creenaune

"IF WE ARE SERIOUS ABOUT REPRODUCTIVE RIGHTS AND WOMYNS' CONTROL OF WOMYNS' BODIES, WE'VE GOT TO PROVIDE ALTERNATIVES AND INFORMATION – NOT ENFORCE GAPS OF KNOWLEDGE, NOR REINFORCE TABOO AND SECRECY."

"it's only recently that we have filled our bodies with contraceptive pharmaceuticals and begged the state for a right to invasive clinical abertion procedures."

On Dit
VOLUME 72
EDITION 4
15.4.2004

Ban Compulsory Heterosexuality
WWW.OUTS.UTS.edu.au
Contact the sexuality officer on -
Phone : (02)9514-1155
Email : OUTS@UTS.edu.au
NATIONAL UNION OF STUDENTS INC
N·U·S



Drug Harm Minimisation - How to Take Drugs Without Ending up in Hospital

Methods of use

Smoking drugs produces an almost instant high, but is not without its dangers. Aside from the future chance of lung cancer, smoking non-plant drugs, such as speed or cocaine, can cause nasty respiratory illnesses due to the impurities present in the drugs. Marijuana has three times the carcinogens in tobacco, and smoking pure speed or crystal meth is a very easy way to develop a nasty amphetamine habit.

Injecting is not a safe way to use drugs. You are bypassing your body's natural filters and shooting the chemicals and anything else in the needle straight into the bloodstream.

The possibility of infection with blood-borne viruses such as HIV and Hepatitis C is a health risk associated with injecting drug use. Safe injecting practices reduce this risk. Always use new, sterile needles and syringes, water and swabs. Make sure all other equipment is clean. Don't share equipment. Wash your hands before and after shooting up, preferably using soapy water. Wipe down all surfaces where a hit will be prepared. Dispose of fits safely.

If you must try this method, do some research to learn how to conduct an intravenous injection without collapsing veins all over your body.

Snorting or *inhaling* is another way to get a quick high, but also has its dangers. Excessive snorting will burn the little hairs and membrane in your nose; to avoid burned nostrils, chop your product finely

with snorting, smoking or injecting. The method's downside is effects such as nausea and vomiting.

If you feel the need to throw up, don't fight it. It probably means you've had too much. Your body is trying to rid itself of the excess chemicals.

Plugging or shelving refers to the practice of inserting drugs, generally in the form of pills or gel caps, into the anus. Make sure you use rubber gloves and lubricate. You must insert the substance at least one knuckle high, where you still feel a "shelf". Otherwise, it will not be absorbed.

While the idea of this may turn you right off your lunch, it's actually one of the safer ways to use drugs. The drug is released into your blood stream slower and lasts longer.

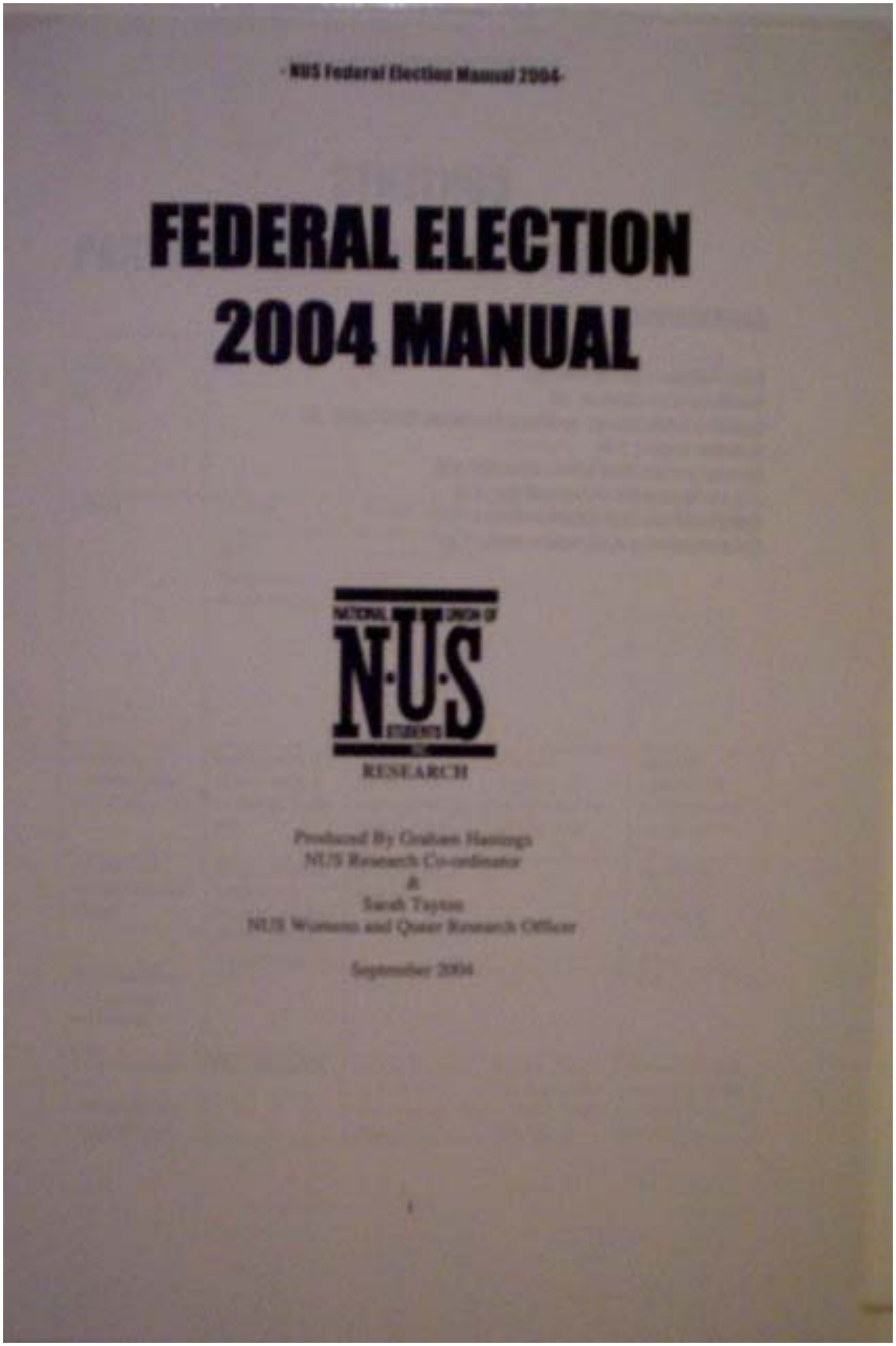
Don't use this method too often, it can severely irritate sensitive skin in those areas.

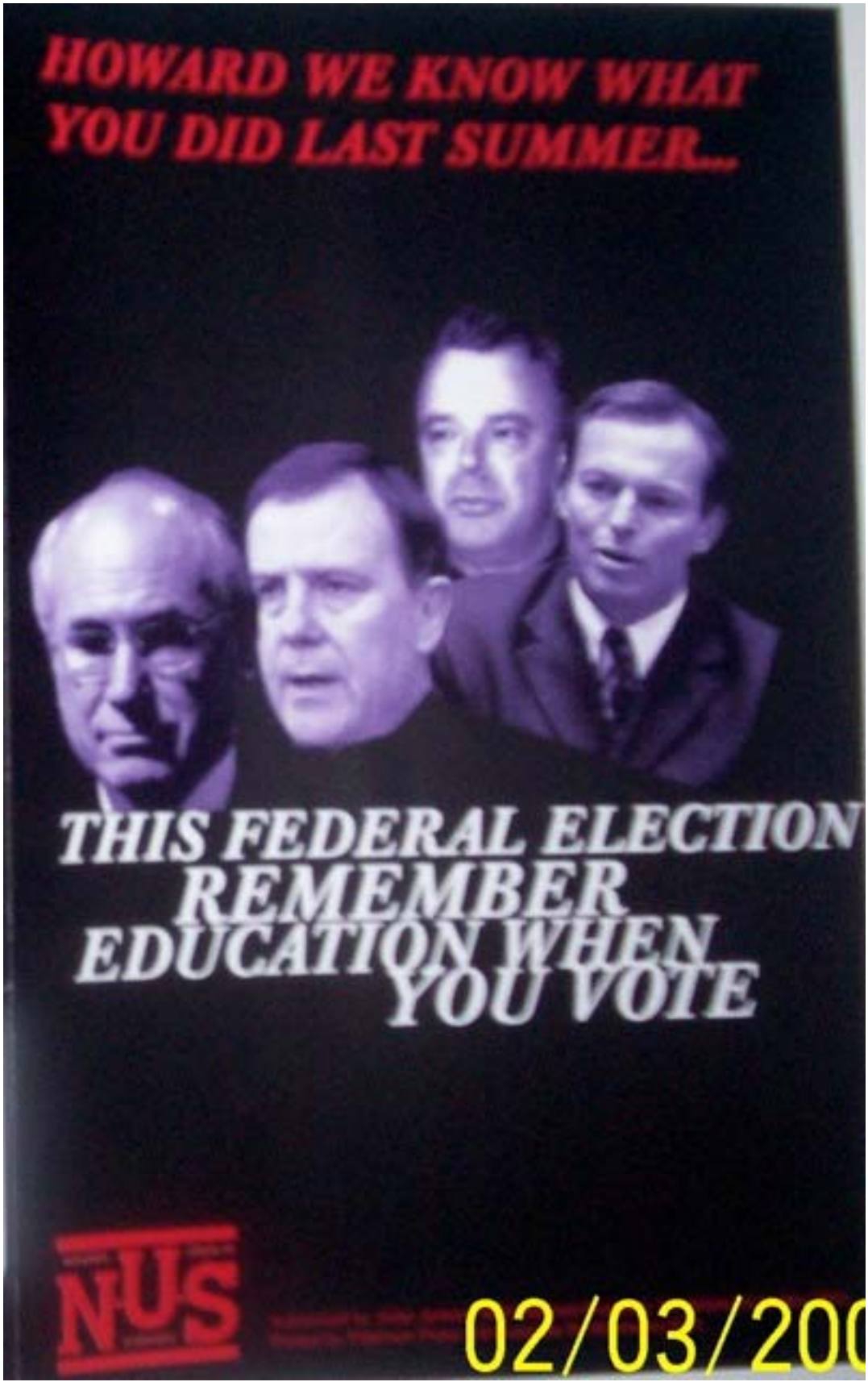
Cocaine

Coke is one of the most expensive chemicals around. Its effect is a short, two-to-four buzz. You will become supremely confident of your own abilities, sexiness and capacity for alcohol.

Cocaine is definitely not worth the outrageous price tag. If you do decide to try it, decide first how much you want to have and stick to it. The craving for coke, which usually passes an hour or so after the buzz wears off, encourages bingeing.

Also, try to avoid becoming an arrogant prick. Coke heads have a bad reputation for a reason.


- NUS Federal Election Manual 2004 -
FEDERAL ELECTION
2004 MANUAL
NATIONAL UNION OF
N·U·S
STUDENTS
RESEARCH
Produced By Graham Hastings
NUS Research Co-ordinator
&
Sarah Taylor
NUS Womens and Queer Research Officer
September 2004


HOWARD WE KNOW WHAT
YOU DID LAST SUMMER...
THIS FEDERAL ELECTION
REMEMBER
EDUCATION WHEN
YOU VOTE
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Membership Form
SOCIALIST ALTERNATIVE
UTS Activities Clubs
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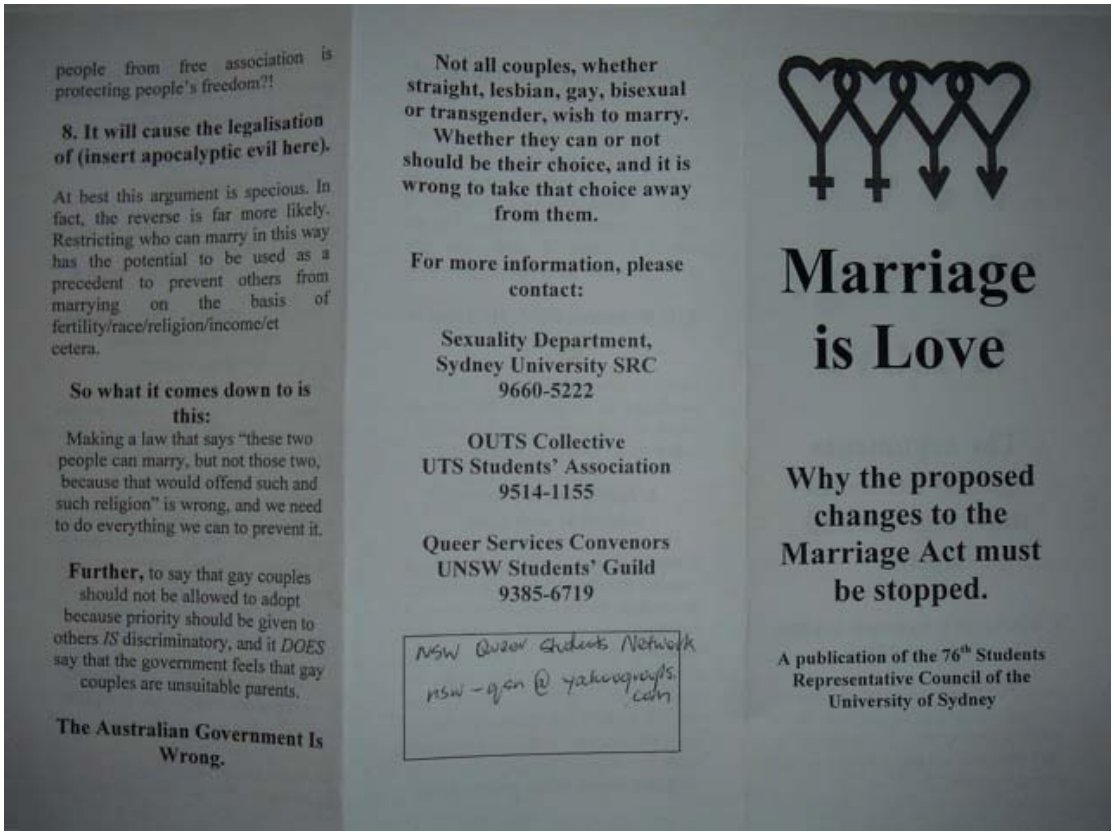
What is the NUS women's dept?
What is the
NUS women's department up to this year?
Welcome to Feminism...Anti- Voluntary Student Unionism...
Body Image - Women and the Media, Anti- Harassment, Safety
on Campus, Sexual Violence... Reclaim the Night...Women and
Racism...Childcare...Abortion and Reproductive
Freedoms...NOWSA
Conference,
Fem X - Women's Policy and
Action Conference
fight
for a
feminist
future
WOMEN'S DEPARTMENT
NUS



people from free association is protecting people's freedom?!

8. It will cause the legalisation of (insert apocalyptic evil here).

At best this argument is specious. In fact, the reverse is far more likely. Restricting who can marry in this way has the potential to be used as a precedent to prevent others from marrying on the basis of fertility/race/religion/income/et cetera.

So what it comes down to is this:

Making a law that says "these two people can marry, but not those two, because that would offend such and such religion" is wrong, and we need to do everything we can to prevent it.

Further, to say that gay couples should not be allowed to adopt because priority should be given to others *IS* discriminatory, and it *DOES* say that the government feels that gay couples are unsuitable parents.

The Australian Government Is Wrong.

Not all couples, whether straight, lesbian, gay, bisexual or transgender, wish to marry. Whether they can or not should be their choice, and it is wrong to take that choice away from them.

For more information, please contact:

Sexuality Department,
Sydney University SRC
9660-5222

OUTS Collective
UTS Students' Association
9514-1155

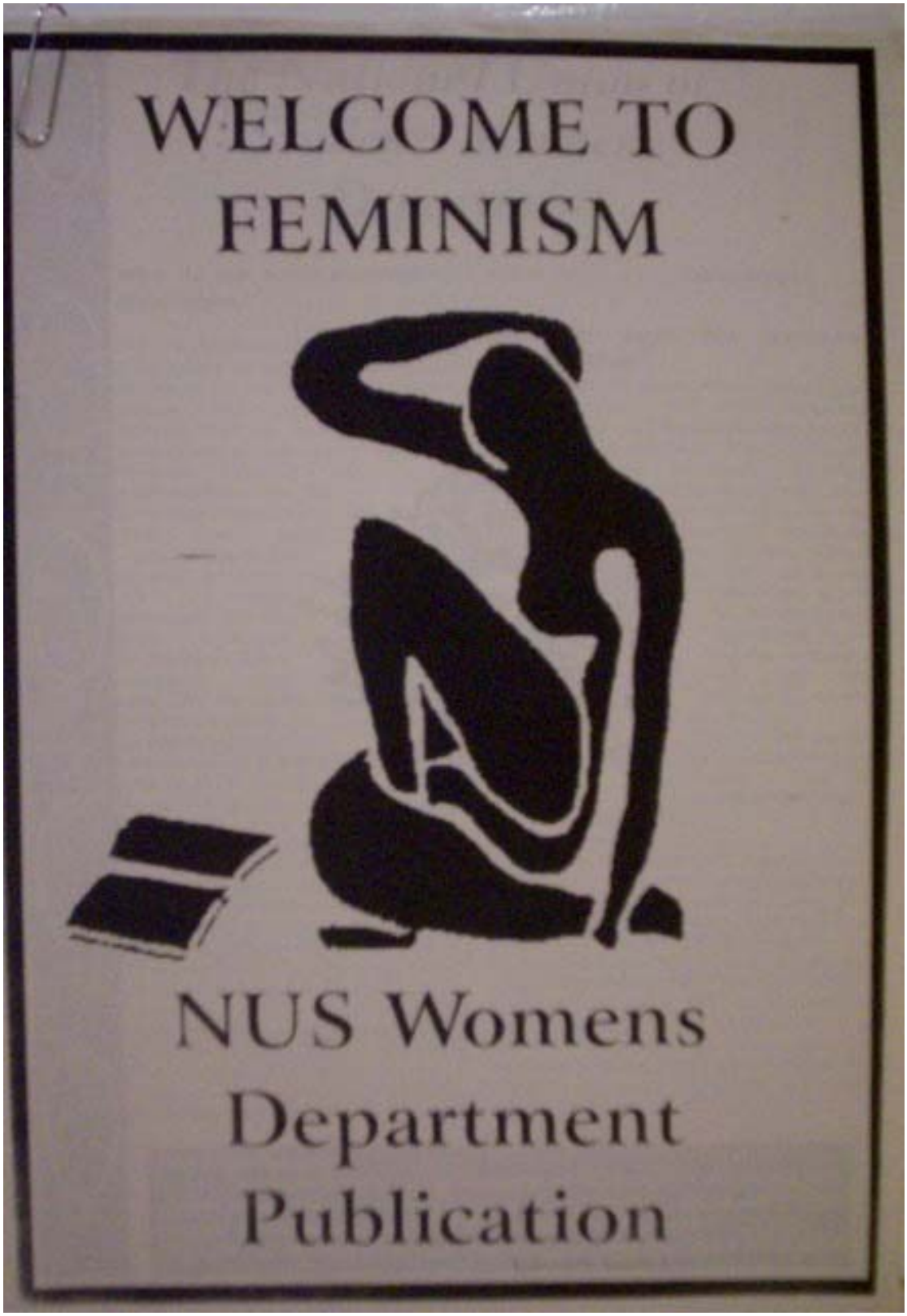
Queer Services Convenors
UNSW Students' Guild
9385-6719

NSW Queer Students Network
nsw-qsn@yahoogroups.com

Marriage is Love

Why the proposed changes to the Marriage Act must be stopped.

A publication of the 76th Students Representative Council of the University of Sydney


WELCOME TO
FEMINISM
NUS Womens
Department
Publication

NUS NSW invites you to:

ACTIVIST SKILLS SHARING WEEK 6TH -9TH APRIL

Join us in a week of activist skills sharing.
There will be workshops on Education issues, Environmental issues, Womens' issues, Small and Regional issues and also workshops on skills to ensure our Campaigns on these issues are effective.

Please register your workshop with us by March 20th.

NUS

For more info or to register your workshop, contact your NUS NSW State Office Bearers:

Amanda(President):	0408 057 779
Nick (Education):	0414 262 170
Zoe(Womens):	0412 233 597
Nat & Tash (Environment):	0414 336 800

The University Sage

Wednesday, August 19 1998

http://www.studentguild.unsw.edu.au

RIP: Mum

Shock gripped the southern nation of Australya last week when it's mother, Ms Pauline Hanson tragically met her political death at the cruel hands of her 18 million children.

Witness say that Ms Hanson died of starvation after failing to be fed the nutrious diet of big party preferences.

Ms Pauline Hanson, matriarch of australyan society after going into extended labour, gave birth to the world's largest island some 40,000 years after the aborigines arrived on it.

Around 237 years ago it was "mum" Hanson who gave permission for His Majesty, King George III to establish a convict colony on the premises that only white convict would be accepted because Asian convicts would "come over here and commit crimes".

At home a number of Ms Hansons neighbours have reportedly said that they have seen her little Hansonl sporting those children who could not speak english fluently while repeating her first 'mistake' being styled mantra, "australyans to die".

When questioned over the incident Ms Hanson said that "...there are not going to be any ghettos in my household." She also noted that some of her non-english background children were pushing drugs onto her european children by putting into their coolaid as well as infecting them with Tuberculosis and separate variants last sunday during game of 'Kill the dill with the pill'.

The funeral will be held next sunday and it is expected that several garden variety snakes will mourn her passing. Elton John has rewritten his song 'Candle in the Wind' in honour of Pauline and entitled it "Flatulence in the Wind". The CD will be on sale tomorrow.

Mad Hanson, mother of australya

Flatulence in the Wind

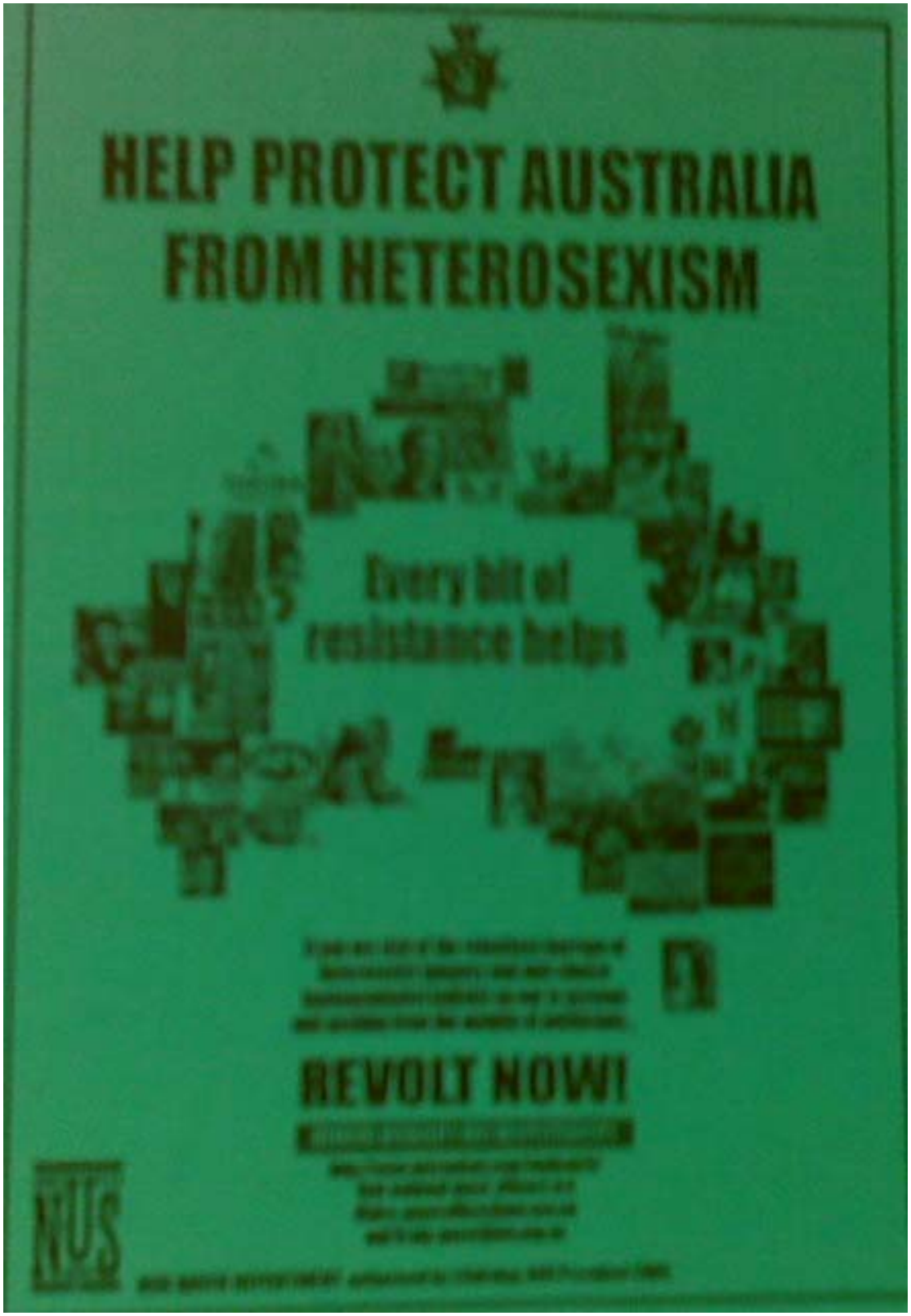
by Elton John

Goodbye Queensland's son
May you never grow in our hearts
You were the disgrace that glazed over
Where white lives were torn apart
You called out to your mate
And you fooled with them a bit
Now you belong to Ipswich
Where the chips spill out your wazoo

And it seems to me you lived your life in flatulence in the wind
Failing in the election when the rest voted
And your footsteps will always echo
along Queensland's ground hole
Your candle's burnout out long before
Oxfam's gave aid.

STUDENT FEES TO RISE BUT but Student Guild Fee remains the same

The compulsory fees that all full-time students at UNSW pay at the beginning of every year are set to rise by 4% in 1999. The fees, which consist of the membership fees for the University Union, the Student Guild and the Sports Association, as well as the Miscellaneous Student Activity Fee (MSAF), as approved by the regents and approved by the Chancellor of the University, Mr Allan Gyngell, are to be increased over the next year on the basis of the recommended financial Department. The present fee

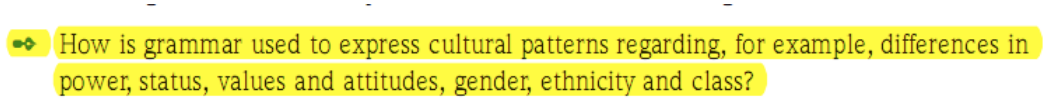

HELP PROTECT AUSTRALIA
FROM HETEROSEXISM
Every bit of
resistance helps
REVOLT NOW!
NUS

Part 3 - Extracts from Course Guides

Primary School Curriculums

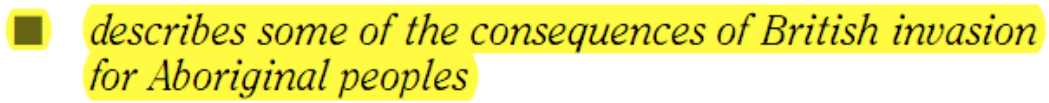
NSW K-6 English Syllabus

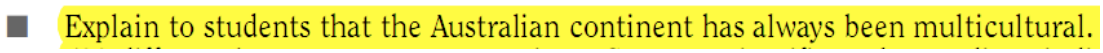
If you're wondering why basic literacy standards haven't improved since the 1960s, a good start would be to look at what the NSW K-6 English Syllabus has to say about grammar

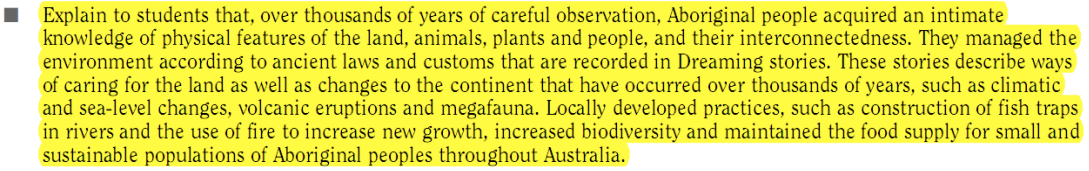


NSW K-6 Human Society & It's Environment

This particular study guide promotes the 'black armband' view of history, stating to students that the British invaded Australia.







High School Curriculums

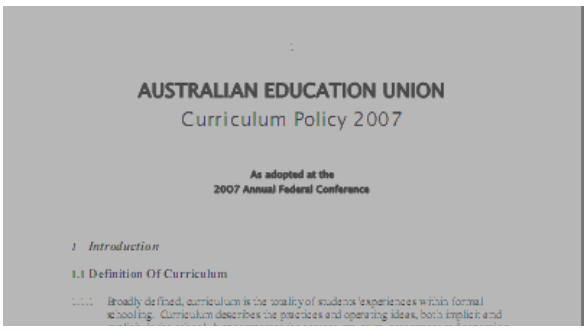
AEU Curriculum guide

The AEU Curriculum guide shows why Teacher's Unions are failing students with an emphasis on social justice, cultural relativism and gender roles rather than education. For example:

Students should develop awareness of:

• the history and role of trade unions and the politics of workplaces;

• the part that gender has played in the history of democratic development, and the role of women in citizenship, non government organisations and politics;



AUSTRALIAN EDUCATION UNION

Curriculum Policy 2007

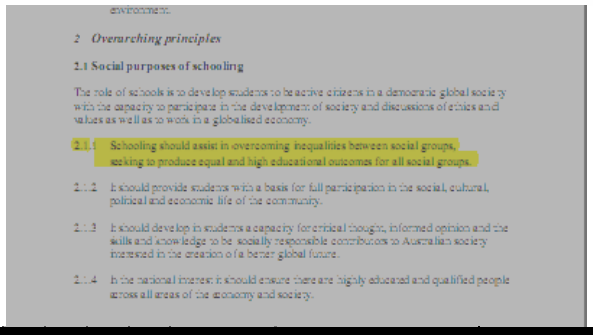
As adopted at the
2007 Annual Federal Conference

1 Introduction

1.1 Definition Of Curriculum

1.1.1 Broadly defined, curriculum is the totality of students' experiences within formal schooling. Curriculum describes the practices and operating ideas, both implicit and

2.1.1 Schooling should assist in overcoming inequalities between social groups, seeking to produce equal and high educational outcomes for all social groups.



environment.

2 Overarching principles

2.1 Social purposes of schooling

The role of schools is to develop students to be active citizens in a democratic global society with the capacity to participate in the development of society and discussions of ethics and values as well as to work in a globalised economy.

2.1.1 Schooling should assist in overcoming inequalities between social groups, seeking to produce equal and high educational outcomes for all social groups.

2.1.2 It should provide students with a basis for full participation in the social, cultural, political and economic life of the community.

2.1.3 It should develop in students a capacity for critical thought, informed opinion and the skills and knowledge to be socially responsible contributors to Australian society interested in the creation of a better global future.

2.1.4 In the national interest it should ensure there are highly educated and qualified people across all areas of the economy and society.

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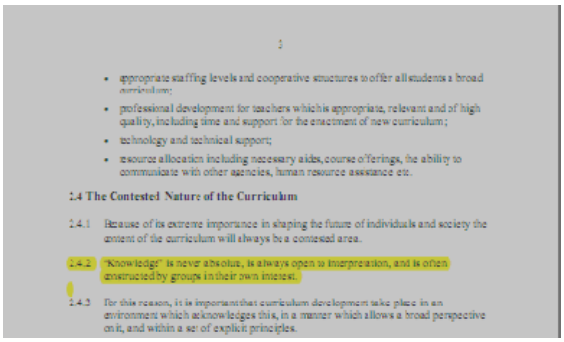


3

- appropriate staffing levels and cooperative structures to offer all students a broad curriculum;
- professional development for teachers which is appropriate, relevant and of high quality, including time and support for the enactment of new curriculum;
- technology and technical support;
- resource allocation including necessary aides, course offerings, the ability to communicate with other agencies, human resource assistance etc.

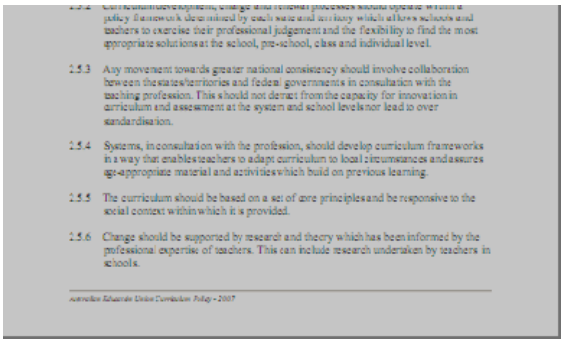
2.4 The Contested Nature of the Curriculum

2.4.1 Because of its extreme importance in shaping the future of individuals and society the content of the curriculum will always be a contested area.

2.4.2 "Knowledge" is never absolute, is always open to interpretation, and is often constructed by groups in their own interest.

2.4.3 For this reason, it is important that curriculum development take place in an environment which acknowledges this, in a manner which allows a broad perspective on it, and within a set of explicit principles.

2.4.2 "Knowledge" is never absolute, is always open to interpretation, and is often constructed by groups in their own interest.



2.5.2 Curriculum development, change and renewal processes should operate within a policy framework determined by each state and territory which allows schools and teachers to exercise their professional judgement and the flexibility to find the most appropriate solutions at the school, pre-school, class and individual level.

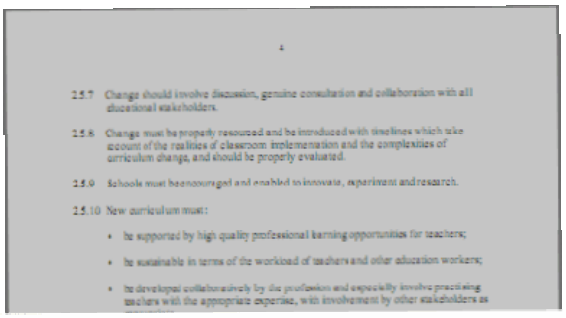
2.5.3 Any movement towards greater national consistency should involve collaboration between the states/territories and federal governments in consultation with the teaching profession. This should not detract from the capacity for innovation in curriculum and assessment at the system and school levels nor lead to over standardisation.

2.5.4 Systems, in consultation with the profession, should develop curriculum frameworks in a way that enables teachers to adapt curriculum to local circumstances and assures age-appropriate material and activities which build on previous learning.

2.5.5 The curriculum should be based on a set of core principles and be responsive to the social context within which it is provided.

2.5.6 Change should be supported by research and theory which has been informed by the professional expertise of teachers. This can include research undertaken by teachers in schools.

Australian Education Union Curriculum Policy - 2007



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2.5.7 Change should involve discussion, genuine consultation and collaboration with all educational stakeholders.

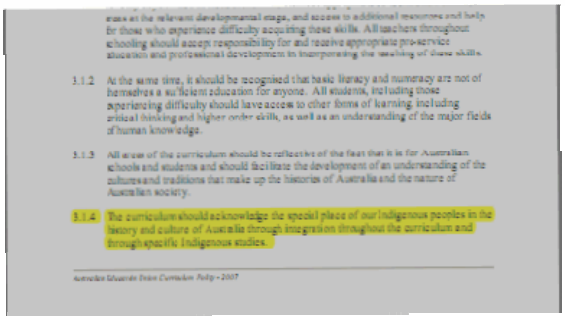
2.5.8 Change must be properly resourced and be introduced with timelines which take account of the realities of classroom implementation and the complexities of curriculum change, and should be properly evaluated.

2.5.9 Schools must be encouraged and enabled to innovate, experiment and research.

2.5.10 New curriculum must:

- be supported by high quality professional learning opportunities for teachers;
- be sustainable in terms of the workload of teachers and other education workers;
- be developed collaboratively by the profession and especially involve practising teachers with the appropriate expertise, with involvement by other stakeholders as

3.1.4 The curriculum should acknowledge the special place of our Indigenous peoples in the history and culture of Australia through integration throughout the curriculum and through specific Indigenous studies.



areas at the relevant developmental stage, and access to additional resources and help for those who experience difficulty acquiring these skills. All teachers throughout schooling should accept responsibility for and receive appropriate pre-service education and professional development in incorporating the teaching of these skills.

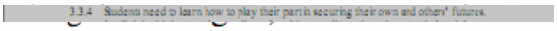
3.1.2 At the same time, it should be recognised that basic literacy and numeracy are not of themselves a sufficient education for anyone. All students, including those experiencing difficulty should have access to other forms of learning including critical thinking and higher order skills, as well as an understanding of the major fields of human knowledge.

3.1.3 All areas of the curriculum should be reflective of the fact that it is for Australian schools and students and should facilitate the development of an understanding of the cultures and traditions that make up the histories of Australia and the nature of Australian society.

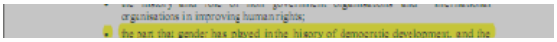
3.1.4 The curriculum should acknowledge the special place of our Indigenous peoples in the history and culture of Australia through integration throughout the curriculum and through specific Indigenous studies.

Australian Education Union Curriculum Policy - 2007

the history and role of trade unions and the politics of workplaces;

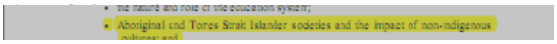


the part that gender has played in the history of democratic development, and the role of women in citizenship, non government organisations and politics;

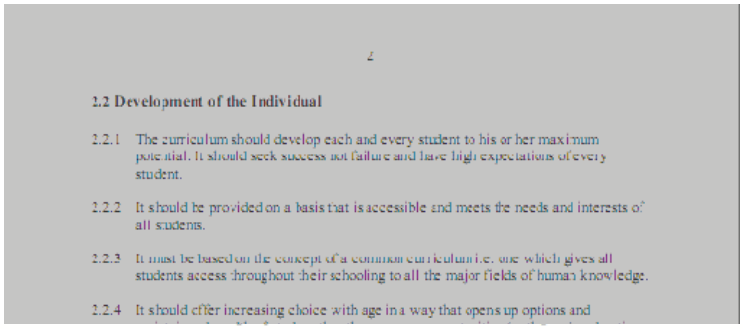


- environmental sustainability;
- the implications of a diversity of lifestyles, values and beliefs;
- the distribution and control of wealth and resources;

- global inequalities and issues of development and displaced people;



Aboriginal and Torres Strait Islander societies and the impact of non-indigenou cultures; and



2.2 Development of the Individual

2.2.1 The curriculum should develop each and every student to his or her maximum potential. It should seek success not failure and have high expectations of every student.

2.2.2 It should be provided on a basis that is accessible and meets the needs and interests of all students.

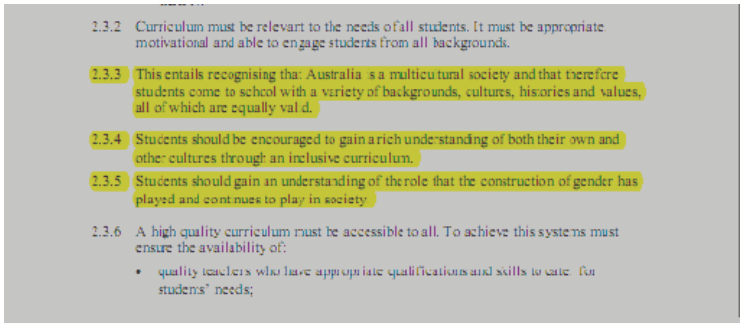
2.2.3 It must be based on the concept of a common curriculum i.e. one which gives all students access throughout their schooling to all the major fields of human knowledge.

2.2.4 It should offer increasing choice with age in a way that opens up options and

2.3.3 This entails recognising that Australia is a multicultural society and that therefore students come to school with a variety of backgrounds, cultures, histories and values, all of which are equally valid.

2.3.4 Students should be encouraged to gain a rich understanding of both their own and other cultures through an inclusive curriculum.

2.3.5 Students should gain an understanding of the role that the construction of gender has played and continues to play in society.



2.3.2 Curriculum must be relevant to the needs of all students. It must be appropriate motivational and able to engage students from all backgrounds.

2.3.3 This entails recognising tha: Australia is a multicultural society and that therefore students come to school with a variety of backgrounds, cultures, histories and values, all of which are equally valid.

2.3.4 Students should be encouraged to gain a rich understanding of both their own and other cultures through an inclusive curriculum.

2.3.5 Students should gain an understanding of the role that the construction of gender has played and continues to play in society.

2.3.6 A high quality curriculum must be accessible to all. To achieve this systems must ensure the availability of:

- quality teachers who have appropriate qualifications and skills to cater for students' needs;

NSW Commerce Syllabus 7-10

If you thought Commerce had nothing to do with social justice, diversity, gender or Indigenous issues, think again.

According to the document:

Gender
Commerce provides a context for challenging stereotypes about the roles of men and women in financial, legal and business contexts. Students will consider the changing role of women and men in business and the law, and undertake studies of business practices, including advertising, to critically analyse the role gender plays in our society.

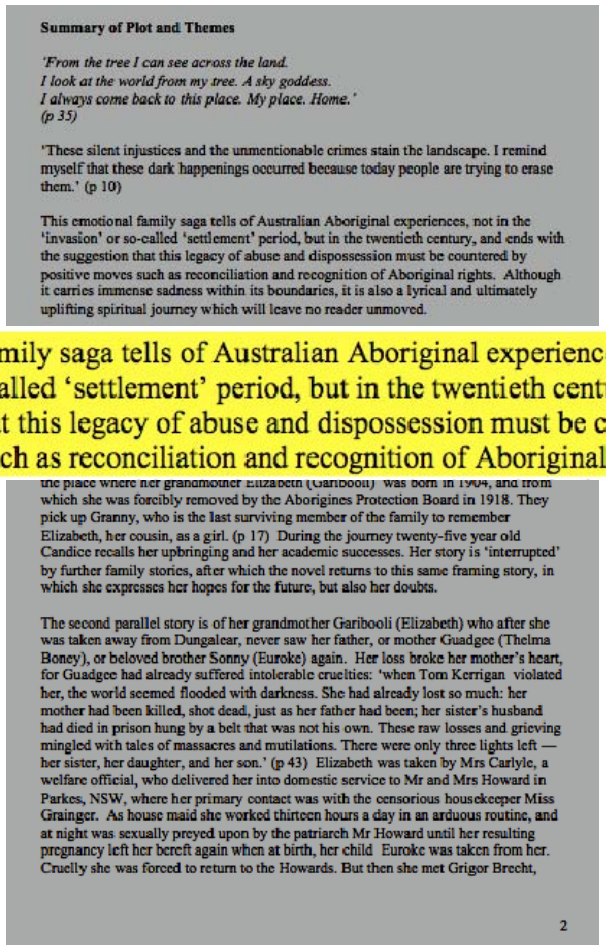
Environment
Students investigate the impact on the environment and different communities of business and commercial activities and decisions. Students develop an understanding of ecological, personal and social goals and investigate strategies to protect the environment and move towards a more sustainable society.

Difference and Diversity

The investigation of business and legal issues in Australia will allow students to examine the impact of these issues on a range of people in society. Students will develop an understanding of the diversity of opinions and appreciate the contributions made by a variety of people to Australia's commercial and legal frameworks.

Home

The book 'Home ' by Larissa Behrendt explores 'issues of racial and colonial injustice' can be studied for VCE English. The following notes were provided to a Year12
student:



Summary of Plot and Themes

'From the tree I can see across the land.
I look at the world from my tree. A sky goddess.
I always come back to this place. My place. Home.'
(p 35)

'These silent injustices and the unmentionable crimes stain the landscape. I remind myself that these dark happenings occurred because today people are trying to erase them.' (p 10)

This emotional family saga tells of Australian Aboriginal experiences, not in the 'invasion' or so-called 'settlement' period, but in the twentieth century, and ends with the suggestion that this legacy of abuse and dispossession must be countered by positive moves such as reconciliation and recognition of Aboriginal rights. Although it carries immense sadness within its boundaries, it is also a lyrical and ultimately uplifting spiritual journey which will leave no reader unmoved.

This emotional family saga tells of Australian Aboriginal experiences, not in the 'invasion' or so-called 'settlement' period, but in the twentieth century, and ends with the suggestion that this legacy of abuse and dispossession must be countered by positive moves such as reconciliation and recognition of Aboriginal rights. Although

the place where her grandmother Elizabeth (Garibooli) was born in 1904, and from which she was forcibly removed by the Aborigines Protection Board in 1918. They pick up Granny, who is the last surviving member of the family to remember Elizabeth, her cousin, as a girl. (p 17) During the journey twenty-five year old Candice recalls her upbringing and her academic successes. Her story is 'interrupted' by further family stories, after which the novel returns to this same framing story, in which she expresses her hopes for the future, but also her doubts.

The second parallel story is of her grandmother Garibooli (Elizabeth) who after she was taken away from Dungalear, never saw her father, or mother Guadgee (Thelma Boney), or beloved brother Sonny (Euroke) again. Her loss broke her mother's heart, for Guadgee had already suffered intolerable cruelties: 'when Tom Kerrigan violated her, the world seemed flooded with darkness. She had already lost so much: her mother had been killed, shot dead, just as her father had been; her sister's husband had died in prison hung by a belt that was not his own. These raw losses and grieving mingled with tales of massacres and mutilations. There were only three lights left — her sister, her daughter, and her son.' (p 43) Elizabeth was taken by Mrs Carlyle, a welfare official, who delivered her into domestic service to Mr and Mrs Howard in Parkes, NSW, where her primary contact was with the censorious housekeeper Miss Grainger. As house maid she worked thirteen hours a day in an arduous routine, and at night was sexually preyed upon by the patriarch Mr Howard until her resulting pregnancy left her bereft again when at birth, her child Euroke was taken from her. Cruelly she was forced to return to the Howards. But then she met Grigor Brecht,

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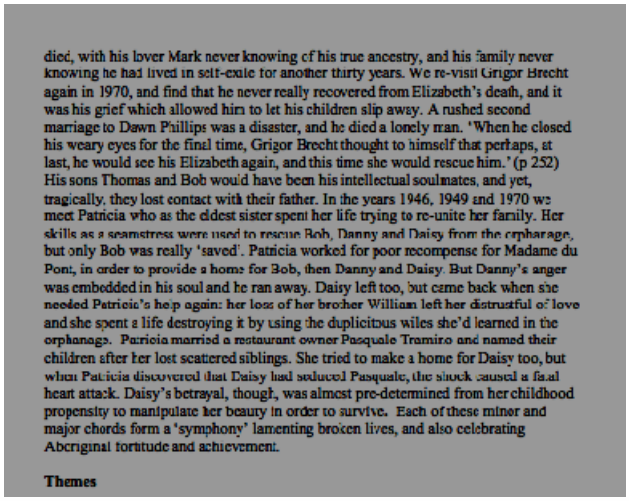
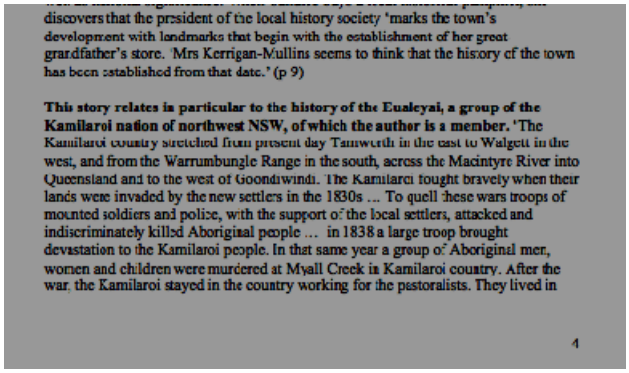


died, with his lover Mark never knowing of his true ancestry, and his family never knowing he had lived in self-exile for another thirty years. We re-visit Grigor Brecht again in 1970, and find that he never really recovered from Elizabeth's death, and it was his grief which allowed him to let his children slip away. A rushed second marriage to Dawn Phillips was a disaster, and he died a lonely man. 'When he closed his weary eyes for the final time, Grigor Brecht thought to himself that perhaps, at last, he would see his Elizabeth again, and this time she would rescue him.' (p 252) His sons Thomas and Bob would have been his intellectual soulmates, and yet, tragically, they lost contact with their father. In the years 1946, 1949 and 1970 we meet Patricia who as the eldest sister spent her life trying to re-unite her family. Her skills as a seamstress were used to rescue Bob, Danny and Daisy from the orphanage, but only Bob was really 'saved'. Patricia worked for poor recompense for Madame du Pont, in order to provide a home for Bob, then Danny and Daisy. But Danny's anger was embedded in his soul and he ran away. Daisy left too, but came back when she needed Patricia's help again: her loss of her brother William left her distrustful of love and she spent a life destroying it by using the duplicitous wiles she'd learned in the orphanage. Patricia married a restaurant owner Pasquale Tramiro and named their children after her lost scattered siblings. She tried to make a home for Daisy too, but when Patricia discovered that Daisy had seduced Pasquale, the shock caused a fatal heart attack. Daisy's betrayal, though, was almost pre-determined from her childhood propensity to manipulate her beauty in order to survive. Each of these minor and major chords form a 'symphony' lamenting broken lives, and also celebrating Aboriginal fortitude and achievement.

Themes

Australian history has traditionally paid little attention to the existence of Indigenous history, which pre-dates white invasion, or to the role played by Indigenous people in the 'settlement' of the frontiers and to the pastoral industry. However, revisionist or post-colonial historians are now endeavouring to



discovers that the president of the local history society 'marks the town's development with landmarks that begin with the establishment of her great grandfather's store. 'Mrs Kerrigan-Mullins seems to think that the history of the town has been established from that date.' (p 9)

This story relates in particular to the history of the Eualeyai, a group of the Kamilaroi nation of northwest NSW, of which the author is a member. 'The Kamilaroi country stretched from present day Tamworth in the east to Walgett in the west, and from the Warrumbungle Range in the south, across the Macintyre River into Queensland and to the west of Goondiwindi. The Kamilaroi fought bravely when their lands were invaded by the new settlers in the 1830s ... To quell these wars troops of mounted soldiers and police, with the support of the local settlers, attacked and indiscriminately killed Aboriginal people ... in 1838 a large troop brought devastation to the Kamilaroi people. In that same year a group of Aboriginal men, women and children were murdered at Myall Creek in Kamilaroi country. After the war, the Kamilaroi stayed in the country working for the pastoralists. They lived in

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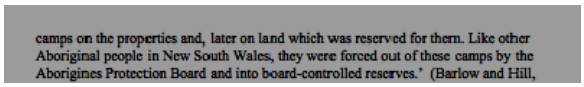
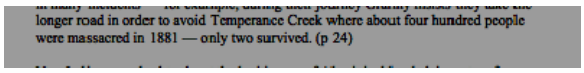


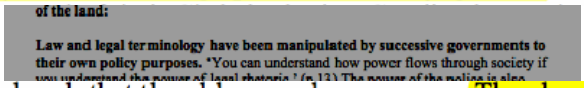
camps on the properties and, later on land which was reserved for them. Like other Aboriginal people in New South Wales, they were forced out of these camps by the Aborigines Protection Board and into board-controlled reserves.' (Barlow and Hill,

Non-Indigenous doubts about the legitimacy of Aboriginal land claims stem from beliefs embedded in an Australian culture which for over two centuries has **used various forms of overt and covert oppression to subjugate the Indigenous owners of the land:**



longer road in order to avoid Temperance Creek where about four hundred people were massacred in 1881 — only two survived. (p 24)

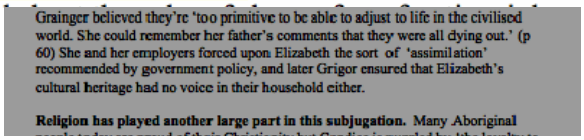
Religion has played another large part in this subjugation. Many Aboriginal



of the land:

Law and legal terminology have been manipulated by successive governments to their own policy purposes. 'You can understand how power flows through society if

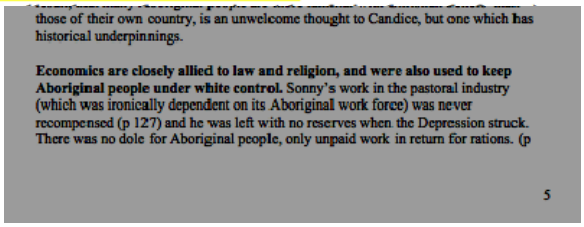
or defense of the church that the older people express … The churches were a destructive force that caused irreparable damage to Aboriginal culture through their attempts to Christianise 'the heathens.' ' (p 21) Her father's explanation is that 'the



Grainger believed they're 'too primitive to be able to adjust to life in the civilised world. She could remember her father's comments that they were all dying out.' (p 60) She and her employers forced upon Elizabeth the sort of 'assimilation' recommended by government policy, and later Grigor ensured that Elizabeth's cultural heritage had no voice in their household either.

Religion has played another large part in this subjugation. Many Aboriginal

Economics are closely allied to law and religion, and were also used to keep Aboriginal people under white control. Sonny's work in the pastoral industry



those of their own country, is an unwelcome thought to Candice, but one which has historical underpinnings.

Economics are closely allied to law and religion, and were also used to keep Aboriginal people under white control. Sonny's work in the pastoral industry (which was ironically dependent on its Aboriginal work force) was never recompensed (p 127) and he was left with no reserves when the Depression struck. There was no dole for Aboriginal people, only unpaid work in return for rations. (p

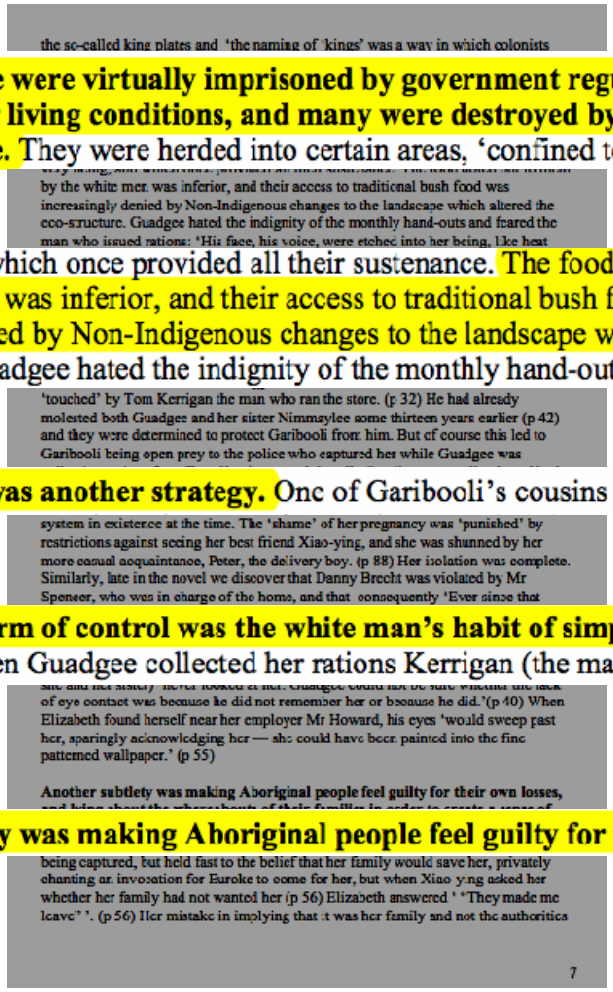
5

132) Patricia also worked for years for Madelaine du Post for low wages in her desire to rescue her siblings from the orpharage and subsequently keep a roof over their heads.

Education was another powerful deterrent to Aboriginal self-determination. of his classmates and 'willed himself to disappear, wishing himself as white as thick smoke.' (p 171) The history books mentioned Aborigina people only in passing, as if they were quickly removed since they were a deterrent to settlement. Sadly, things hadn't changed all that much by the time Candice went to school in the 1970s, but the difference was that she was much more vocal: ' "I hope they let the Aborigines know that the mountain range was there when they *discovered* it." ' (p 11) As an adult she reflects on the fact that Pemulwuy's story wasn't included in stories about Sydney's settlement either (pp 295-300) and thinks that even though counter stories have emerged in school curriculums since: 'the sand-shifting stories are better known now than they were when I was at school and it hasn't changed the way people think about

The class system supported by colonialism was also instrumental in maintaining inequity. Lydia Howard is a salutary portrait of a woman possessed by colonialist and capitalist ideals with no mechanism for expressing them save by marriage and way to impress him was to marry well and to employ 'the subtle art of manipulation … to undertake a conquest through sympathy and guilt [rather] than to win it fairly.' (p 67) Her childlessness and her husband's inability to express his love, made her turn to what became 'her deepest commitment … She was drawn to the nobility of patriotism, the reserve and dignity so evident in displays of duty, bravery and loyalty.' (p 65) Later she became equally passionate about temperance and prohibition. She relished her power over her servants and took out her anger against Elizabeth in particular. In short, all her insecurities manifested themselves in forms of oppression. Miss Grainger was also the product of fanatic obsessions with power. The war took all she loved and made her bitter and vindictive. It 'left her without family, without a sense of belonging, without a feeling of security.' (p 68) Her racist attitudes surfaced in her cruelty to the 'little darkie' Elizabeth after her baby to Mr Howard had been born and after she was engaged to Grigor Brecht: 'That Elizabeth would cohabitate,

White people also attempted to erase Indigenous beliefs by the destruction of their languages, by their 'renaming', and by forcing them to adopt manufactured rituals. During her rudimentary schooling by the Reverend's wife at her own language. She would secretly chant her name because 'she loved the feel of her real name as it rolled off her tongue, preferring the way that her lips made a ripple, like on the river' — Elizabeth, in contrast, 'sounded scratchy and high-pitched like a bird squawk.' (p 30) Danielle tells Candice proudly that her great-grandfather was 'the king' of the local tribe .. but Candice muses that the wearing of


the so-called king plates and 'the naming of 'kings' was a way in which colonists

Aboriginal people were virtually imprisoned by government regulations, restricted in their living conditions, and many were destroyed by deadly diseases and alcohol abuse. They were herded into certain areas, 'confined to an enclosed

by the white men was inferior, and their access to traditional bush food was increasingly denied by Non-Indigenous changes to the landscape which altered the eco-structure. Guadgee hated the indignity of the monthly hand-outs and feared the man who issued rations: 'His face, his voice, were etched into her being, like heat

very being, and which once provided all their sustenance. The food doled out to them by the white men was inferior, and their access to traditional bush food was increasingly denied by Non-Indigenous changes to the landscape which altered the eco-structure. Guadgee hated the indignity of the monthly hand-outs and feared the

'touched' by Tom Kerrigan the man who ran the store. (p 32) He had already molested both Guadgee and her sister Nimmaylee some thirteen years earlier (p 42) and they were determined to protect Garibooli from him. But of course this led to Garibooli being open prey to the police who captured her while Guadgee was

Sexual abuse was another strategy. One of Garibooli's cousins Karrwi was

system in existence at the time. The 'shame' of her pregnancy was 'punished' by restrictions against seeing her best friend Xiao-ying, and she was shunned by her more casual acquaintance, Peter, the delivery boy. (p 88) Her isolation was complete. Similarly, late in the novel we discover that Danny Brecht was violated by Mr Spenser, who was in charge of the home, and that consequently 'Ever since that

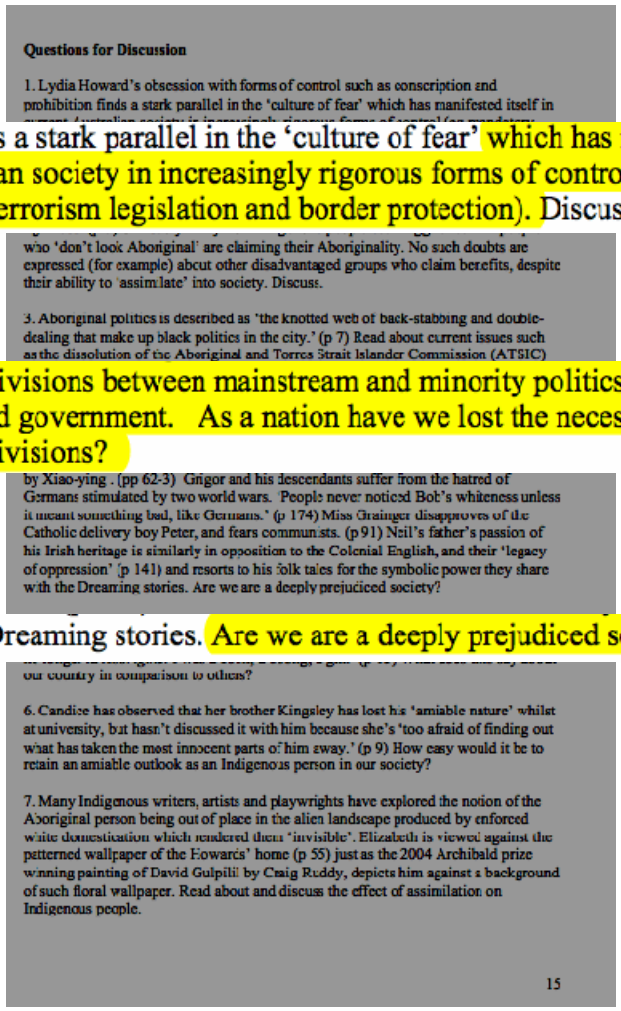
A more subtle form of control was the white man's habit of simply ignoring the Aboriginals. When Guadgee collected her rations Kerrigan (the man who had raped

of eye contact was because he did not remember her or because he did.'(p 40) When Elizabeth found herself near her employer Mr Howard, his eyes 'would sweep past her, sparingly acknowledging her — she could have been painted into the fine patterned wallpaper.' (p 55)

Another subtlety was making Aboriginal people feel guilty for their own losses,

Another subtlety was making Aboriginal people feel guilty for their own losses,

being captured, but held fast to the belief that her family would save her, privately chanting an invocation for Euroke to come for her, but when Xiao-ying asked her whether her family had not wanted her (p 56) Elizabeth answered ' "They made me leave" '. (p 56) Her mistake in implying that it was her family and not the authorities



Questions for Discussion

1. Lydia Howard's obsession with forms of control such as conscription and prohibition finds a stark parallel in the 'culture of fear' which has manifested itself in

prohibition finds a stark parallel in the 'culture of fear' which has manifested itself in current Australian society in increasingly rigorous forms of control (eg mandatory detention, anti-terrorism legislation and border protection). Discuss.

who 'don't look Aboriginal' are claiming their Aboriginality. No such doubts are expressed (for example) about other disadvantaged groups who claim benefits, despite their ability to 'assimilate' into society. Discuss.

3. Aboriginal politics is described as 'the knotted web of back-stabbing and double-dealing that make up black politics in the city.' (p 7) Read about current issues such as the dissolution of the Aboriginal and Torres Strait Islander Commission (ATSIC)

and the vicious divisions between mainstream and minority politics which have arisen under the Howard government. As a nation have we lost the necessary empathy to overcome such divisions?

by Xiao-ying . (pp 62-3) Grigor and his descendants suffer from the hatred of Germans stimulated by two world wars. 'People never noticed Bob's whiteness unless it meant something bad, like Germans.' (p 174) Miss Grainger disapproves of the Catholic delivery boy Peter, and fears communists. (p 91) Neil's father's passion of his Irish heritage is similarly in opposition to the Colonial English, and their 'legacy of oppression' (p 141) and resorts to his folk tales for the symbolic power they share with the Dreaming stories. Are we are a deeply prejudiced society?

with the Dreaming stories. Are we are a deeply prejudiced society?

our country in comparison to others?

6. Candice has observed that her brother Kingsley has lost his 'amiable nature' whilst at university, but hasn't discussed it with him because she's 'too afraid of finding out what has taken the most innocent parts of him away.' (p 9) How easy would it be to retain an amiable outlook as an Indigenous person in our society?

7. Many Indigenous writers, artists and playwrights have explored the notion of the Aboriginal person being out of place in the alien landscape produced by enforced white domestication which rendered them 'invisible'. Elizabeth is viewed against the patterned wallpaper of the Howards' home (p 55) just as the 2004 Archibald prize winning painting of David Gulpilil by Craig Ruddy, depicts him against a background of such floral wallpaper. Read about and discuss the effect of assimilation on Indigenous people.

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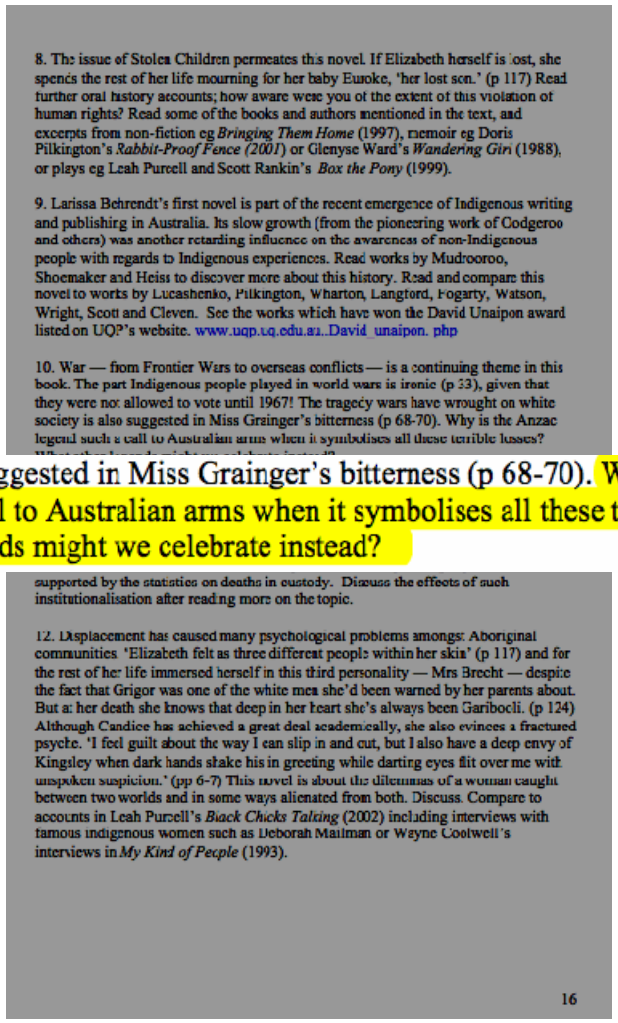


8. The issue of Stolen Children permeates this novel. If Elizabeth herself is lost, she spends the rest of her life mourning for her baby Eunoke, 'her lost son.' (p 117) Read further oral history accounts; how aware were you of the extent of this violation of human rights? Read some of the books and authors mentioned in the text, and excerpts from non-fiction eg *Bringing Them Home* (1997), memoir eg Doris Pilkington's *Rabbit-Proof Fence (2001)* or Glenyse Ward's *Wandering Girl* (1988), or plays eg Leah Purcell and Scott Rankin's *Box the Pony* (1999).

9. Larissa Behrendt's first novel is part of the recent emergence of Indigenous writing and publishing in Australia. Its slow growth (from the pioneering work of Codgeroo and others) was another retarding influence on the awareness of non-Indigenous people with regards to Indigenous experiences. Read works by Mudrooroo, Shoemaker and Heiss to discover more about this history. Read and compare this novel to works by Lucashenko, Pilkington, Wharton, Langford, Fogarty, Watson, Wright, Scott and Cleven. See the works which have won the David Unaipon award listed on UQP's website. www.uqp.uq.edu.au..David_unaipon. php

10. War — from Frontier Wars to overseas conflicts — is a continuing theme in this book. The part Indigenous people played in world wars is ironic (p 33), given that they were not allowed to vote until 1967! The tragedy wars have wrought on white society is also suggested in Miss Grainger's bitterness (p 68-70). Why is the Anzac legend such a call to Australian arms when it symbolises all these terrible losses? What other legends might we celebrate instead?

supported by the statistics on deaths in custody. Discuss the effects of such institutionalisation after reading more on the topic.

12. Displacement has caused many psychological problems amongst Aboriginal communities. 'Elizabeth felt as three different people within her skin' (p 117) and for the rest of her life immersed herself in this third personality — Mrs Brecht — despite the fact that Grigor was one of the white men she'd been warned by her parents about. But at her death she knows that deep in her heart she's always been Garibocli. (p 124) Although Candice has achieved a great deal academically, she also evinces a fractured psyche. 'I feel guilt about the way I can slip in and out, but I also have a deep envy of Kingsley when dark hands shake his in greeting while darting eyes flit over me with unspoken suspicion.' (pp 6-7) This novel is about the dilemmas of a woman caught between two worlds and in some ways alienated from both. Discuss. Compare to accounts in Leah Purcell's *Black Chicks Talking* (2002) including interviews with famous indigenous women such as Deborah Mailman or Wayne Coolwell's interviews in *My Kind of People* (1993).

16

society is also suggested in Miss Grainger's bitterness (p 68-70). Why is the Anzac legend such a call to Australian arms when it symbolises all these terrible losses? What other legends might we celebrate instead?

University Materials

Economics, Business Ethics & Law

Below are select scans from "Economics, Business Ethics and Law, Lawbook Co, Sydney, 2003 (ISBN 0 455 21911 7)" a textbook written by Dr. Scott Mann, a lecturer from the School of Law at the University of Western Sydney. This text is the required reading for "Law, Economics and Business Ethics" (code 69017) which is an LLB elective subject. The subject can however be taken in a variety of degrees, including accounting and social sciences.

many contracts in late capitalist society, most obviously in the case of the wage contract between corporate employer and individual employee and in contracts to purchase raw materials from desperate third world producers.

An article from a recent *Sydney Morning Herald* newspaper[14] nicely illustrates this point. It concerned evidence given to a Royal Commission inquiring into "Australia's biggest corporate collapse", that of HIH Insurance, with losses of $5 billion, by the then head of Goldman Sachs Australia, merchant bankers, Malcom Turnbul. More specifically, it concerned the involvement of Goldman Sachs in the takeover by HIH of the moribund FAI insurance company, as major contributor to its downfall.

As Jennifer Hewett observed:

> *"An internal memo of Sept 7 written by two employees of Goldman Sachs Australia to Goldman Sachs New York [in relation to proposals to privatize and refloat FAI Insurance – rejected by Goldman Sachs following a 9 month investigation of the company's assets, prospects and liabilities] explained that they estimated FAI's 'true' net assets...were approximately $20 million, compared with a stated book value of $220 million.....One week later, Goldman Sachs was formally appointed by the FAI board to advise it on the HIH bid for FAI, which valued the company at $282 million. Goldman Sachs recommended the bid and its valuations of FAI ranged from $106 million to $374 million, with $237 million considered the most likely, depending upon the assumptions. The bid went ahead and the huge premise of the royal commission's investigations into his role contains a fundamental error – a confusion between a formal valuation of a company and internal calculations about FAI's net tangible assets that don't include things like goodwill. It's also why he insists that the memo and the later advice to the FAI board were completely consistent.*[16]

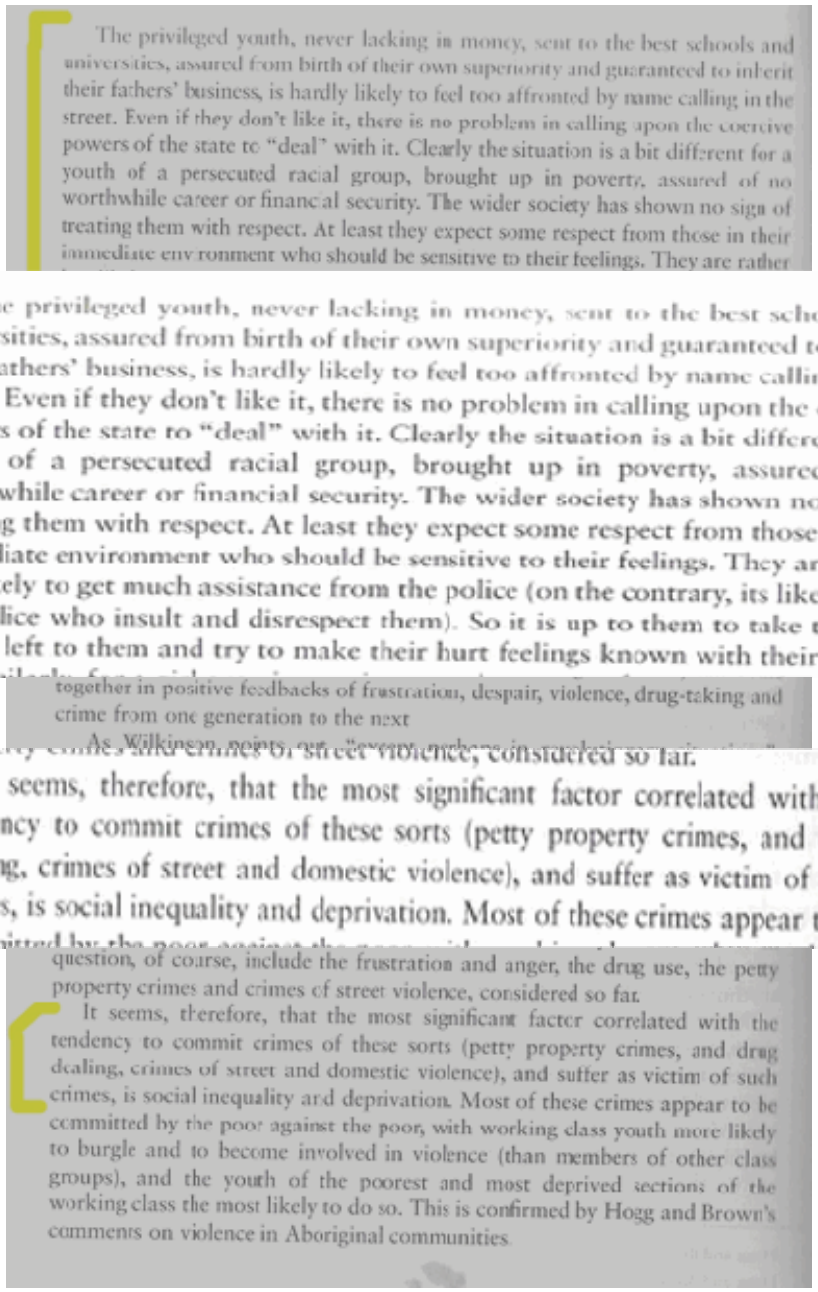
The capitalist ruling class want a system of laws capable of protecting their wealth and privilege and facilitating their market operations. At the same time, they want laws that in no way impinge upon or restrict their own profit maximising operations. It turns out that, in theory at least, this is not so easy to

The capitalist ruling class want a system of laws capable of protecting their wealth and privilege and facilitating their market operations. At the same time, they want laws that in no way impinge upon or restrict their own profit maximising operations. It turns out that, in theory at least, this is not so easy to achieve. In practice, they can rely upon a range of protective barriers to reduce the chances of their becoming victims of their own legal system.

Compared to other groups, they are protected by the invisibility and difficulty of detection of their criminal operations. As Croall points out;

> *"those people at the top of the occupational hierarchy have more opportunity to commit more complex crimes and are subject to less surveillance.*

14 18 May 2002, p 35.
15 *Sydney Morning Herald*, Hewett J, 18/5/02, p 35.
16 *Sydney Morning Herald*, Hewett J, 18/5/02, p 35.



The privileged youth, never lacking in money, sent to the best schools and universities, assured from birth of their own superiority and guaranteed to inherit their fathers' business, is hardly likely to feel too affronted by name calling in the street. Even if they don't like it, there is no problem in calling upon the coercive powers of the state to "deal" with it. Clearly the situation is a bit different for a youth of a persecuted racial group, brought up in poverty, assured of no worthwhile career or financial security. The wider society has shown no sign of treating them with respect. At least they expect some respect from those in their immediate environment who should be sensitive to their feelings. They are rather less likely to get much assistance from the police (on the contrary, its likely to be the police who insult and disrespect them). So it is up to them to take the only action left to them and try to make their hurt feelings known with their fists.

together in positive feedbacks of frustration, despair, violence, drug-taking and crime from one generation to the next

As Wilkinson points out, "every [illegible] property crimes and crimes of street violence, considered so far.

It seems, therefore, that the most significant factor correlated with the tendency to commit crimes of these sorts (petty property crimes, and drug dealing, crimes of street and domestic violence), and suffer as victim of such crimes, is social inequality and deprivation. Most of these crimes appear to be committed by the poor against the poor, with working class youth more likely to burgle and to become involved in violence (than members of other class groups), and the youth of the poorest and most deprived sections of the working class the most likely to do so. This is confirmed by Hogg and Brown's comments on violence in Aboriginal communities.

question, of course, include the frustration and anger, the drug use, the petty property crimes and crimes of street violence, considered so far.

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As they note:

> *"In some Aboriginal communities the unemployment level is as much as 80% to 90%.....When in work, Aboriginal people earn on average about half of the income of non-Aboriginal Australians....In 1994 government payments were the main source of income for 55% of Aboriginal people...They are also massively disproportionately over-represented among the homeless population and the educationally disadvantaged. Aboriginal communities continue to experience high levels of infant mortality and health problems..."*[10]

At the same time:

> *"In NSW between 1968 and 1986, Aborigines suffered a homicide rate about seven times that of the general population and about three times that of the high risk group constituted by young adult men. The Aboriginal homicides were predominantly a familial or communal phenomenon, over 87% of victims having been killed by other Aborigines."*[11]

Here again, the Australian situation is far from being unique. As Wilkinson

Such "public order" offences as strikes, occupations, pickets and demonstrations declared illegal by public authorities have a clearly political dimension, as direct challenges to capitalist property relations and capitalist power. Given the centrality of the social class struggle involved it is not surprising that it will probably be the more organised and class conscious elements of the working class that are mainly involved.

Again, Wilkinson highlights the psychological as well as the social links between household violence and street violence. Around the world:

> *"We should not...regard homicide as a bizarre form of behaviour, unrelated to the lives of most of the population of a society....Rather, we should see an increased homicide rate as indicating greater aggression and violence on the streets in general; and given what we know about the links between domestic violence in childhood and violence in early adulthood, it may indicate more domestic conflict as well."*[13]

Such "public order" offences as strikes, occupations, pickets and demonstrations declared illegal by public authorities have a clearly political dimension, as direct challenges to capitalist property relations and capitalist power. Given the centrality of the social class struggle involved it is not surprising that it will probably be the more organised and class conscious elements of the working class that are mainly involved.

10 Hogg and Brown (1998), p. 69.
11 Hogg and Brown (1998), p. 69.
12 Wilkinson (2000), p. 15.
13 Wilkinson (2000), p. 21.

are accelerated by the periodic business cycle slumps that knock out smaller, weaker competitors, leaving cheap technology, cheap raw materials, cheap labour and markets to be taken over by the survivors. Meanwhile, as corporate power increases, with more and more of the productive resources of the world in the hands of huge private firms, so does the wealth and power of the working population decline in proportion . This is precisely what globalisation, in its present form, is really all about; global domination by the chief executives of big corporations, answerable to no-one, controlling the bulk of the wealth of the world, sustained by cheap labour and servile nation states.

So, if those in a position to make it happen want it to happen, and any who don't are comparatively powerless to stop it, it will [illegible]

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increasingly cumbersome, inefficient and unprofitable corporations of smaller, weaker competitors to cannibalise in a crisis situation (restoring their own profitability at the expense of such smaller businesses). So that ultimately, it would be the largest corporations that would collapse, bringing the world capitalist system down with them.

Needless to say, the neo-liberal supporters of globalisation will be the first to remind us that such a prediction has been refuted by more than a century of subsequent growth. But they would also have to acknowledge that the global depression and war in the 1930s and 1940s did seriously hamper the liberalisation and extension of world trade. Another such major world depression, hitting the bigger businesses along with the smaller, could stop the current round of globalisation in its tracks or at least seriously slow it down. So the argument for the inevitable continuation of the process presupposes an argument showing that any such depression can be effectively avoided in the future.

We seldom see such an argument explicitly articulated. On occasion, brave economic rationalists do step up to assure us that there will indeed be no more major downturns or depressions, for the developed nations, so long as governments hold firm to economic rationalist policies of budget balancing, slashing public services, privatising public utilities, undermining trade union power and so on. Indeed, they even continue to claim, against all the evidence, that the third world can be pulled out of its chronic crisis by ever more vigorous application of similar policies. The basic idea here is that the cause of crisis is inflation, and since inflation has now been conquered by such policies (in most of the developed world) there need be no further serious crises.

Orthodox theory identifies two major causes or types of inflation:

- demand pull inflation produced by too much money chasing too few goods, and
- cost-push inflation, where powerful groups of workers succeed in winning large wage increases which firms then pass on as price increases.

The case of Australia

In practice, in Australia, tariff cuts have encouraged the shift of manufacturing operations, particularly in car production, textiles, clothing and footwear, to low wage, low cost areas overseas. But high technology continues to be imported, at great cost to the balance of payments, to replace jobs, rather than create them. Rather than the creation of new high tech, "high knowledge" jobs, such developments have served merely to terrorize the declining population of actually productive workers (directly supplying valuable goods and services) into making themselves increasingly ill and abandoning all quality of life through ever increasing intensity and duration of labour.

As Stillwell points out, Australia has actually become more dependent on beginning of the trade liberalisation process. The largest export remains that major contributor to global warming — coal. Not only does this material produce more carbon dioxide (per unit of energy generated) than any other fuel, but its combustion also releases sulphur oxides, sulphates, mercury and other toxic metals, along with carcinogenic organic compounds. This toxic pollution causes millions of cases of avoidable human illness and death around the world every year, with acid rain from coal destroying huge areas of forest in Europe, Asia and North America.

great swathes of natural ecosystems, dumping tailings into valleys and leaving the land unfit for future agricultural operations. So that, in recent years, even China, as the world's largest coal producer, has been rapidly closing down mines and establishing coal-free zones. All ecologically enlightened Australian entrepreneurs and politicians continue regardless, mining, exporting and burning this filthy fuel, and demanding special treatment from the international community (in climate control negotiations) because of the extent of their dependence upon it. Nor is this material exported to poorer regions so as to reduce their dependence upon destruction of old growth forests for fuel and subsistence farming. It goes instead to wealthy industrial areas to be burned up in the production of high tech luxuries.

Close behind coal as major exports, come wheat, wool and beef, the production of which inflicts massive damage on local ecosystems and is quite unsustainable in the longer term. Again, such material goes to wealthy purchasers, rather than to those in greatest need. Its production uses up resources that could have provided sustainable subsistence for the poor and the hungry.

transferring the ancient forests of Australia to the rubbish tips of the northern hemisphere. It is an industry that harms those from whom it takes, as well as those to whom it gives; for it also undercuts the paper recycling industry

social environment. Such a "two-pronged" attack upon the major causes of ill-health can be expected to increase life-expectancy for all up to and beyond the level currently enjoyed only by those in the higher echelons of the social hierarchy.

AUTONOMY

Just as (epidemiologically enlightened) socialists see material equality as the key to physical health, so do Marxist socialists see political equality, along with such material equality, as the key to mental health. We have already seen how moves towards material equality could improve mental health through reducing chronic anxiety, powerlessness, low self-esteem, frustrated anger and addiction without any other necessary changes of the capitalist world order. Further progress depends on truly radical political and ideological transformation of that system.

misunderstanding. It has nothing whatever to do with what we today call "dictatorial," single party rule or lack of respect for human rights. Rather, it reflects Marx's idea that, independent of the particular form of government, all states are at heart, systems for mobilising an effective monopoly of the means of repression in the service of a particular class group.

Amongst political theories, it is the revolutionary communism of Marx, Lenin and Trotsky that calls for the most radical dismantling of capitalist private property and the capitalist state. The plan calls for the creation of a socialist or workers state (as owner and controller of productive resources) as a necessary intermediate step to a future, state-less communist society.

this implies severe restrictions on the rights of former exploiters and others whose interests are opposed to those of workers. Where previously the repressive forces of the state existed primarily to "protect" the private property, rights and privileges of the capitalist few, they now serve to protect the public property and political rights of the "associated producers" from attempts to re-establish private property relations, inequality, and exploitation.

Such a state continues to enforce a system of rewards and punishments to shape and direct the behaviour of its citizens, as was the case with earlier state forms. But where capitalist states for example, merely pretend to develop, encourage and reward social responsibility, effort and creative development of ideas, institutions and technologies, such a future socialist state really would do so (though not, of course, in any way that promoted radical material or political inequality).

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Marx's description of the transitional socialist society (as first goal of social revolution), as a class dictatorship of the proletariat has led to much misunderstanding. It has nothing whatever to do with what we today call "dictatorial," single party rule or lack of respect for human rights. Rather, it reflects Marx's idea that, independent of the particular form of government, all states are at heart, systems for mobilising an effective monopoly of the means of repression in the service of a particular class group.

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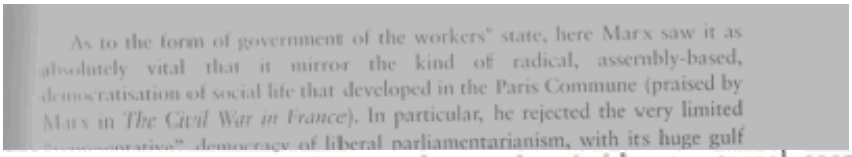
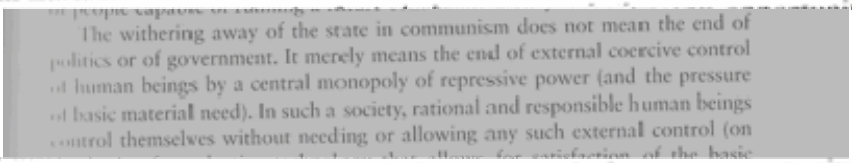


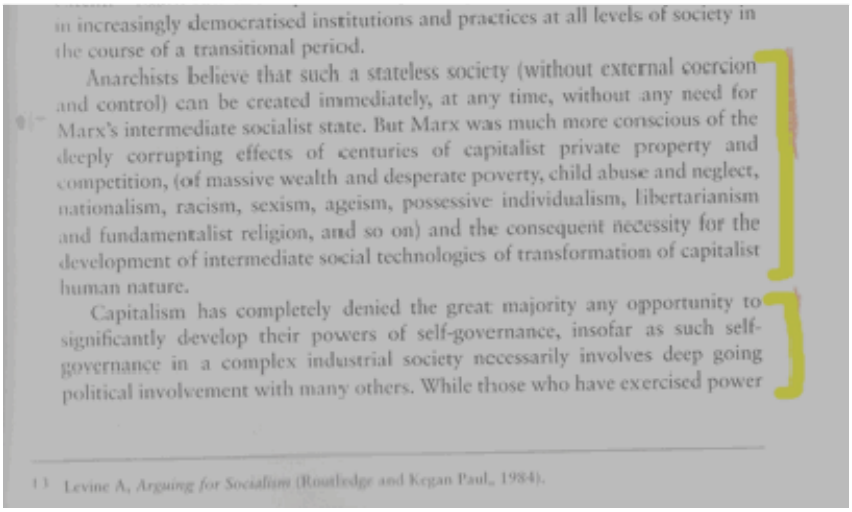
As to the form of government of the workers' state, here Marx saw it as absolutely vital that it mirror the kind of radical, assembly-based, democratisation of social life that developed in the Paris Commune (praised by Marx in *The Civil War in France*). In particular, he rejected the very limited democracy of liberal parliamentarianism, with its huge gulf

Anarchists believe that such a stateless society (without external coercion and control) can be created immediately, at any time, without any need for Marx's intermediate socialist state. But Marx was much more conscious of the deeply corrupting effects of centuries of capitalist private property and competition, (of massive wealth and desperate poverty, child abuse and neglect, nationalism, racism, sexism, ageism, possessive individualism, libertarianism and fundamentalist religion, and so on) and the consequent necessity for the development of intermediate social technologies of transformation of capitalist human nature.



The withering away of the state in communism does not mean the end of politics or of government. It merely means the end of external coercive control of human beings by a central monopoly of repressive power (and the pressure of basic material need). In such a society, rational and responsible human beings control themselves without needing or allowing any such external control (on

Capitalism has completely denied the great majority any opportunity to significantly develop their powers of self-governance, insofar as such self-governance in a complex industrial society necessarily involves deep going political involvement with many others. While those who have exercised power



in increasingly democratised institutions and practices at all levels of society in the course of a transitional period.

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13 Levine A, *Arguing for Socialism* (Routledge and Kegan Paul, 1984).

other. This radical inequality of power becomes the basis for inequality and exploitation in the wage contract; the property-less are forced to sell their labour power and to produce a surplus of goods over and above the value of their wage. Such a surplus becomes the basis for capital accumulation, to still further increase the power imbalance between the classes.

We saw earlier how some utilitarian defences of capitalist profit maximization focussed upon the allegedly unique productivity gains achieved in the past, and achievable in the future, through profit driven capital accumulation. We also saw how such defences typically fail to provide any serious comparison with other possible means of economic organisation, both in terms of levels of

The obvious alternative means of economic organisation for consideration here is socialism, with collective ownership of major productive resources and planned distribution of goods according to need. Without serious consideration

slumps to which capitalism is subject), defences of profit maximisation lack any kind of credibility. Yet such serious consideration is almost totally absent

There is no necessary relation between socialism and totalitarianism. But there are straightforward logical reasons for seeing socialism as a necessary condition for any real political democracy. Even the horrors of the Soviet distortion of socialist theory and practice provide suggestions of the very substantial productivity growth that can be achieved through economic planning.

Democracy

Liberal theory supposedly champions democracy as (self) rule but the common "mass" or majority of citizens. Business ethics texts, however, seldom make any reference to democracy. This is because of the very limited scope of liberal ideas of democracy and the liberal tendency to associate ethics with individual belief and action in the area of civil society, rather than with collective action, with politics and the state, with social policies and institutions.

Liberal defenders of free markets frequently maintain that there is a natural affinity and interdependence of such free markets with the political freedoms of democratic polities. In particular, the freedom of all to participate in voting for parliamentary representatives. Sometimes they argue that free markets automatically produce representative democracy, or vice versa. The historical facts, however, provide little support for any such claims.

As Macpherson points out:

social groups "on grounds that are inappropriate"[4] — that are not, for example, genuinely, related to productive contribution or to merit.

Individuals should be selected purely on the basis of such appropriate criteria. People in all social groups, including different regional, income, class, gender and ethnic groupings should — presumably — have an equal chance of satisfying such criteria. Equality of opportunity in this sense is opposed to discrimination and supported by anti-discrimination legislation. It is an obvious focus of concern in business ethics courses insofar as the students, as managers, are likely to be in a position to formulate selection criteria and make such selections — of candidates for jobs or promotions (as well as themselves being such candidates). Indeed, business ethics texts sometimes go quite deeply into some aspects of the issue, particularly in the difficult area of positive discrimination.

In a hierarchical society, with massive material inequalities, irrelevant characteristics such as race, religion, gender and poverty will turn out to be correlated with such typically relevant characteristics as existing status quo of privilege and inequality. A more egalitarian approach would call for greater allocation of educational or other resources to the poor and other oppressed groups and for systems of quotas or reverse discrimination to try to correct the results of unrestricted competition.

But, as Levine points out in light of the sort of correlation just considered, this can be seen merely to support or enhance the existing status quo of privilege and inequality. A more egalitarian approach would call for greater allocation of educational or other resources to the poor and other oppressed groups and for systems of quotas or reverse discrimination to try to correct the results of unrestricted competition.

John Rawls in his *Theory of Justice* (1971), understands distributive justice in terms of two principles. The first is the requirement that each person is to have an equal right to the most extensive basic liberty compatible with a similar liberty of others and second, that social and economic inequalities should be arranged so that they are both (a) to the greatest benefit of the least advantaged and (b) attached to offices and positions open to all under conditions of fair equality of opportunity.

The first principle merely spells out the classical liberal idea of liberty as an absence of political and social interference in individual action. It is generally taken to insure liberal freedoms of speech, association and religion — protected from any utilitarian violation in the name of general social welfare. The second clause of the second principle spells out a strong commitment to equality of opportunity. Rawls tends towards an egalitarian sort of interpretation of this idea, with support for positive discrimination. As Levine argues, the difference principle, clause (a) of the second principle, is more strongly egalitarian insofar as it:

. . . . . "stipulates a presumption for egalitarian distributions, a presumption for material equality. That presumption can, however, be contravened. Deviations from strict egalitarianism are justified, by this principle, whenever they work to the advantage of those who are least well off or...to a representative member of that

We could interpret this latter requirement in terms of a communist principle of planned distribution of goods and services according to need, so as to achieve a higher order equality of well-being. Rawls, however, confines his considerations to different possible redistributions of societal benefits under capitalism — through progressive taxation and income redistribution towards greater equality, rather than considering the possible benefits of socialism. He focuses upon the question of whether such developments would lessen the

As suggested earlier, there are very serious problems with the fundamental assumptions behind the liberal perspective. In particular, the idea of society as, first and foremost, a mass of human atoms, purely externally related and in pursuit of their own individual self-interest, is mistaken and misleading. Such a

WHAT IS MISSING:

SOCIALISM, DEMOCRACY AND NATURAL LAW

As suggested earlier, there are very serious problems with the fundamental assumptions behind the liberal perspective. In particular, the idea of society as, first and foremost, a mass of human atoms, purely externally related and in

It is this sort of world-view that encourages libertarian entrepreneurs to see themselves as "creators" of their own wealth, power and privilege, and legitimates their attempts to minimize their taxation payments. They have single handedly created wealth and jobs and economic growth, through their manipulation of the recalcitrant social materials to hand. They, therefore, "deserve" the full rewards of their efforts.

legitimates their attempts to minimize their taxation payments. They have single handedly created wealth and jobs and economic growth, through their manipulation of the recalcitrant social materials to hand. They, therefore, "deserve" the full rewards of their efforts.

The fact that such a liberal perspective remains generally unconsidered and unquestioned behind much of the ethical and social deliberations of business ethics texts and courses, therefore, radically undermines the claims of such texts and courses to any sort of serious philosophical consideration of the issues raised. They have, seemingly, failed to get past the first hurdle.

Even if we go along with the assumptions of liberal theory, we find that business ethics texts rarely, if ever, look sufficiently deeply into such ideas to see

the better.[4] The recent "cash for comment" scandal involving Alan Jones and John Laws, showed that leading bankers were quite willing to influence talk back radio hosts to abandon criticism of high fees and poor services in favour of support for banking operations.

The rich and successful strive to pay as little tax as possible, as evidenced by the fact that 80 out of 100 leading wealth holders in a recent BRW "rich list" declared a taxable income of less than $25,000. Family trusts and other minimisation schemes are facts of life amongst this group. Increasing numbers of Australian entrepreneurs have moved their operations offshore to take advantage of low wages and minimal regulation. Further, BHP's massive pollution of the OK Tedi and Fly river regions of Papua New Guinea, along with recent cyanide spills from Australian mining operations in Eastern Europe, clearly demonstrate the callous attitude of Australian transnational corporations (TNCs) to indigenous overseas populations.

In Australia, powerful law firms and ex-politicians work together with tobacco corporation executives to continue to promote addiction on a huge scale, and protect the corporations from litigation in relation to their activities. Overseas, a former director of an organisation smuggling contraband British American Tobacco (BAT) cigarettes into China and Taiwan is abducted, tortured and murdered before he can testify against his ex associates as the star prosecution witness in an investigation launched by Hong Kong's Independent Commission Against Corruption.[5] He was about to implicate three former BAT executives in a HK$100 million bribery scandal.

And we now know of increasing numbers of instances of major accounting firms working together with big corporations to systematically falsify the true value of such corporations in order to allow them to sell securities for prices far higher than can be justified by any proper assessment of their value.

of the business community to fulfil such requirements.

At the same time, with such increasing popular awareness of the "new realities" of the business world, competitive market forces will operate "automatically" to ensure high standards in production while protecting the public. Workers will refuse to work in unsafe workplaces and consumers will avoid buying substandard or unsafe goods. Nor are consumers really so easily taken in by those misleading advertisements.

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4 Grace D and Cohen S, (1995), p 120-121.

5 "Smoking Gun", *South China Morning Post*, 26 June 1998, p 20; Buddle C, "Judge blasts tobacco firms as Jerry Lui sentenced", *South China Morning Post*, 25 June 1998, Hong Kong Internet Edition; Buddle C and Fraser N, "Tobacco Firms 'aiding crime'", *South China Morning Post*, 26 June 1998.

irrational hopes and fears, not to provide false or misleading information about the goods in question to the potential buyer — through advertising, labeling or word of mouth, including bogus special offers and sale price reductions (cash for comment and "dummy bidding" in auctions) and not to sell dangerous, defective, addictive or counterfeit goods. Particularly, suppliers of food, transport, medical products and services, have a responsibility to ensure that their products are properly tested, safe and reasonably priced, to allow all who need them to access them, to make sure that users are fully informed of their limitations and dangers, and certainly not to encourage dangerous or irresponsible use of their products (that is, driving fast down narrow roads, playing loud music through headphones and so on). Those who supply goods for intellectually and emotionally and physically vulnerable children and sick or disabled people have special responsibilities for the welfare of such consumers.

Inherent in the role of employer is the prima facie duty to provide a healthy and safe working environment and reasonable remuneration for the workforce, to refrain from bullying and intimidating employees, to avoid stealing from

Entrepreneurs and highly paid professionals who have benefited greatly from social services provided by other taxpayers via the state (for example, education for themselves and their employees, infrastructures, public health provisions, subsidised research) have a clear prima facie duty to pay substantial taxes back to the state to continue to fund these and other services. Such a prima facie duty should prevent this group from engaging in tax evasion or tax avoidance, from defrauding the public (through false claims), depleting natural resources at the expense of future generations and polluting and poisoning the environment. So do they have a responsibility to refrain from seeking to bribe government officers in order to gain an advantage in tendering for works, planning consents, licences, grants and so on.

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These are some particularly obvious examples of such prima facie duties. There are many more we could refer to. Not everyone finds these ideas supported by their ethical intuitions or ethical reasoning. Certainly, some leading Australian business people treat any such ideas with utter contempt. Thus, leading advertising executive, John Singleton[3] assures us that the only kind of objectionable advertising is that which does not work. If an advertisement shocks people, creates controversy or even outrages, so much

feelings of dependence upon others and empathic identification with their pain. Here, pursuit of domination and control of the self and the other takes the place of empathy and caring.[3]

However deeply repressed, suppressed or denied as a result of later developments, such primordial feelings, capacities and tendencies of empathy, love and depressive reparation, provide a permanent possibility for counteracting the destructive effects of a corrupt social super-ego or powerful manic defences of insensitivity and control. Re-accessing such feelings of depressive guilt can allow for a reconstruction of such a corrupt super-ego, and general moral re-orientation of the personality.

It is true that feeling, alone, is not enough. Logic has an equally important part to play in developing, mobilising, extending, and generalising these types of feelings into some kind of coherent ethical system, capable of coping with the vast complexity of modern social life. But without any such basis in feeling, logic is likely to remain only a tool for clever rationalisation.

Again, ethics textbooks all too easily pass over any serious consideration of religious belief, on the grounds of its irrelevance to serious ethical debate and the psychology of such belief. In particular, all sorts of crimes become possible when committed in the name of god. An individual who believes they have the support and love of an all powerful deity can effectively harden their heart to the suffering of their fellows brought about by their own actions. They can sleep easy believing their crimes are endorsed and condoned (or forgiven) by an all powerful authority. God still loves them even if no one else does. At the other end of the scale, victims can be persuaded to collaborate in their own oppression through religious requirements of uncomplaining passivity, hard work and the promise of a better life to come.

to ground and motivate moral belief and action, this does not mean that self-interest has no role. As Peter Singer has argued (following Plato and Aristotle), there is little hope for any ethical system being anything more than hot air if it does not offer solutions, and patterns of relationship, that are, not only possible for limited and far from perfect human beings living in limited and far from perfect societies, but also intrinsically worthwhile and rewarding.[4] Indeed, it is easy to see how those with a vested interest in corruption and immorality should do their best to present morality as intrinsically impractical, painful and unrewarding in order to encourage its speedy rejection by — in this case — business studies students, in favour of expediency, adaptation to the demands of external authority, and the pleasures of money and power.

On the other hand, as Richard Norman points out, to suggest that we have to show that an action is in our own interests in order to explain why we should do it, is totally misconceived.

3 Klein M, *Envy and Gratitude* (Vintage, 1997).

4 Singer (1996).

"because it is a fact of human nature that things do matter to us other than our own interests. We care about one another....in quite disinterested ways, and that care takes a variety of forms; our multifarious emotions, commitments, ties and loyalties are as much a part of us as are our desires for ourselves and our own wellbeing."[5]

As we will see shortly, the economic education provided to most students of business has the unfortunate ethical consequence of radically obscuring this last and crucial point about the nature of human identity. Rather than seeing fundamental human relationships and social responsibilities as internal to individual identity (that is, all humans as bound within complex networks of social relations from before birth), it fosters a view of an isolated pre-social

Religion has always provided a psychological justification and defence for actions of extreme violence, cruelty, selfishness and exploitation. This justification has covered the special material privileges granted to shamans and priests, in bands, tribes, chiefdoms and early states, through to the rigid hierarchies, inquisitions and witch crazes of mediaeval and contemporary theocracies. It has also been specifically involved in legitimating and extending the violence, cruelty and exploitation of capitalist market relations from the earliest days of the capitalist mode of production.

RELIGION, SCIENCE AND MARKET RELATIONS

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As Max Weber (1864–1920) pointed out, Calvinist Protestantism provided a powerful legitimisation and driving force of capitalist profit-making and accumulation from the early seventeenth century with its ideas of predestination and puritan hostility to bodily pleasure. Success in business, measured by profitability, was proof of a life of good and productive effort (rather than idle time wasting and wicked pleasure seeking) and, therefore, provided reassurance of god's love and eternal happiness in the hereafter. Forcing others into such productive effort, making profits for their employers, could be justified as saving the exploited workers immortal souls as well.

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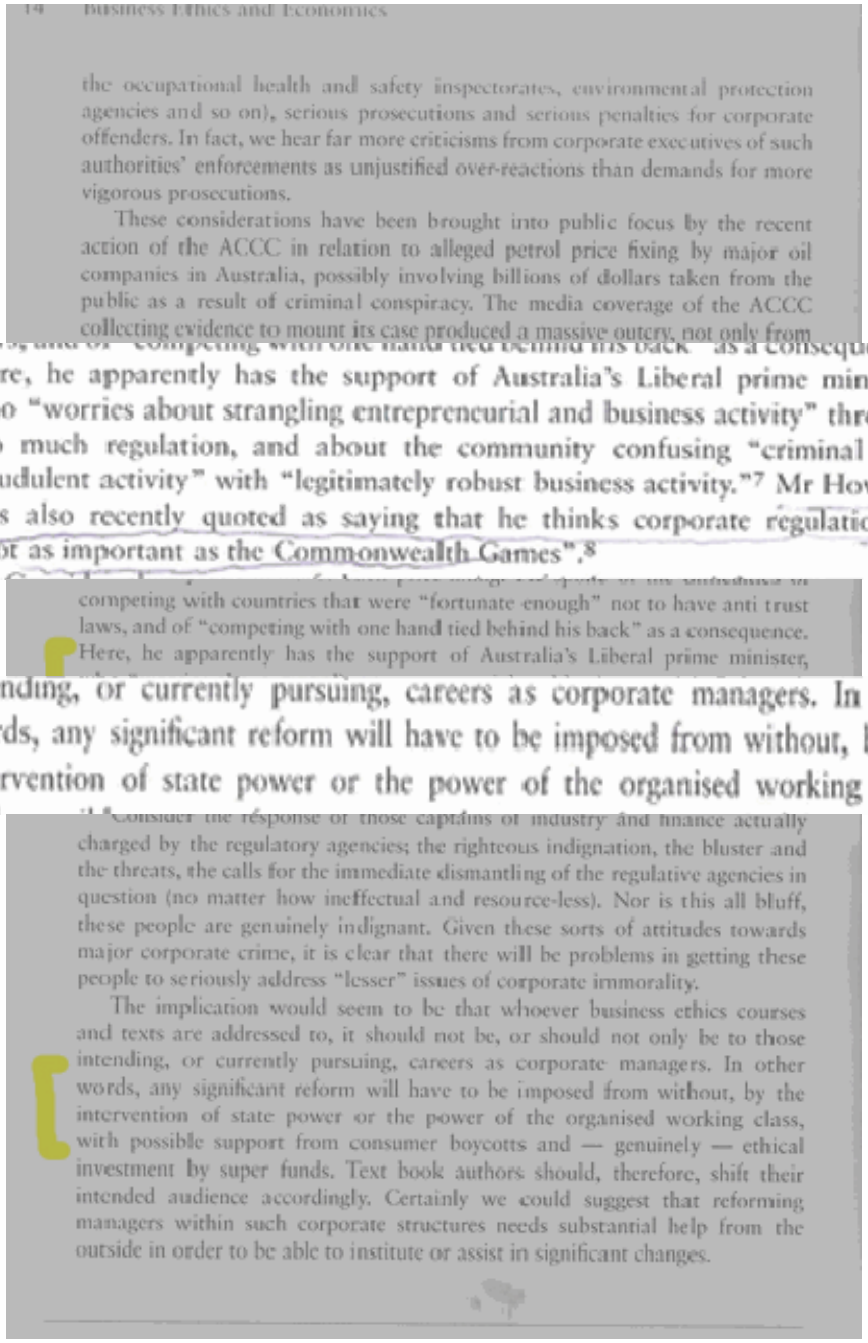
[5] ... Ethics, Killing and War (Cambridge University, 1995), p. 27.



14 Business Ethics and Economics

the occupational health and safety inspectorates, environmental protection agencies and so on), serious prosecutions and serious penalties for corporate offenders. In fact, we hear far more criticisms from corporate executives of such authorities' enforcements as unjustified over-reactions than demands for more vigorous prosecutions.

These considerations have been brought into public focus by the recent action of the ACCC in relation to alleged petrol price fixing by major oil companies in Australia, possibly involving billions of dollars taken from the public as a result of criminal conspiracy. The media coverage of the ACCC collecting evidence to mount its case produced a massive outcry, not only from

competing with countries that were "fortunate enough" not to have anti trust laws, and of "competing with one hand tied behind his back" as a consequence. Here, he apparently has the support of Australia's Liberal prime minister,

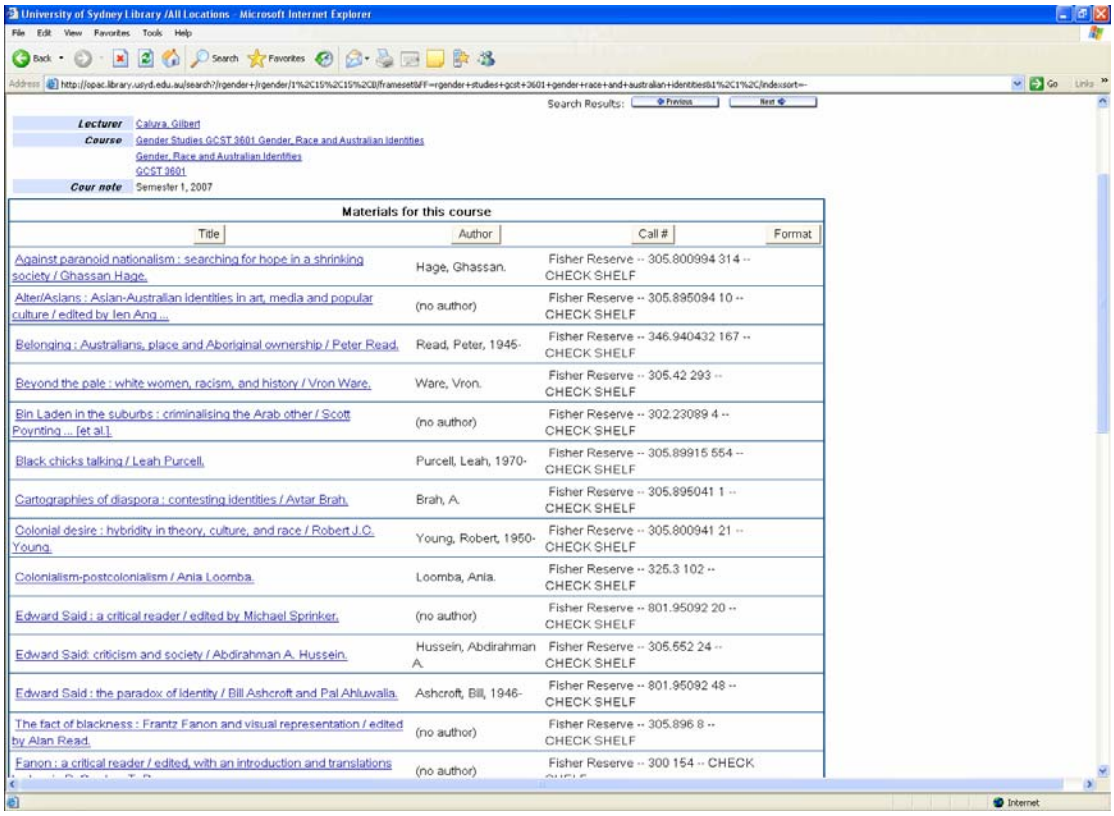
intending, or currently pursuing, careers as corporate managers. In other words, any significant reform will have to be imposed from without, by the intervention of state power or the power of the organised working class,

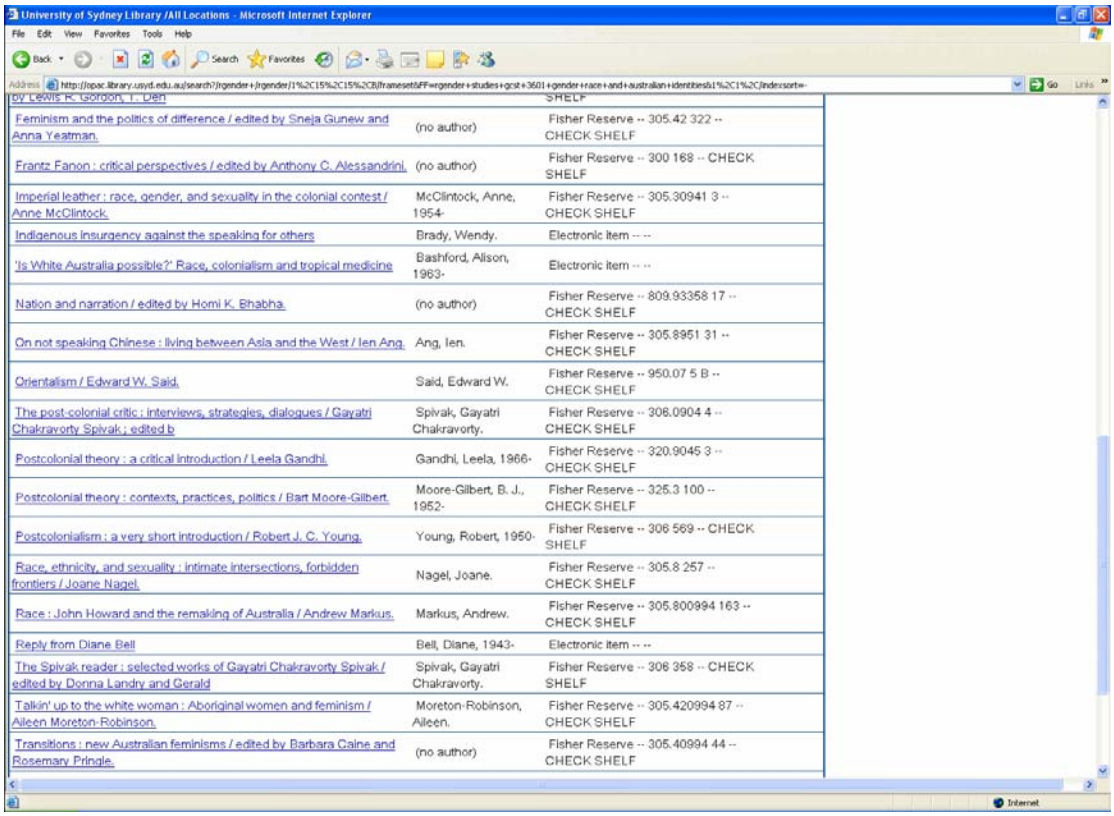
charged by the regulatory agencies; the righteous indignation, the bluster and the threats, the calls for the immediate dismantling of the regulative agencies in question (no matter how ineffectual and resource-less). Nor is this all bluff, these people are genuinely indignant. Given these sorts of attitudes towards major corporate crime, it is clear that there will be problems in getting these people to seriously address "lesser" issues of corporate immorality.

The implication would seem to be that whoever business ethics courses and texts are addressed to, it should not be, or should not only be to those intending, or currently pursuing, careers as corporate managers. In other words, any significant reform will have to be imposed from without, by the intervention of state power or the power of the organised working class, with possible support from consumer boycotts and — genuinely — ethical investment by super funds. Text book authors should, therefore, shift their intended audience accordingly. Certainly we could suggest that reforming managers within such corporate structures needs substantial help from the outside in order to be able to institute or assist in significant changes.

Gender Studies GCST3601 - Gender, Race & Australian Identities Reading List (University of Sydney)

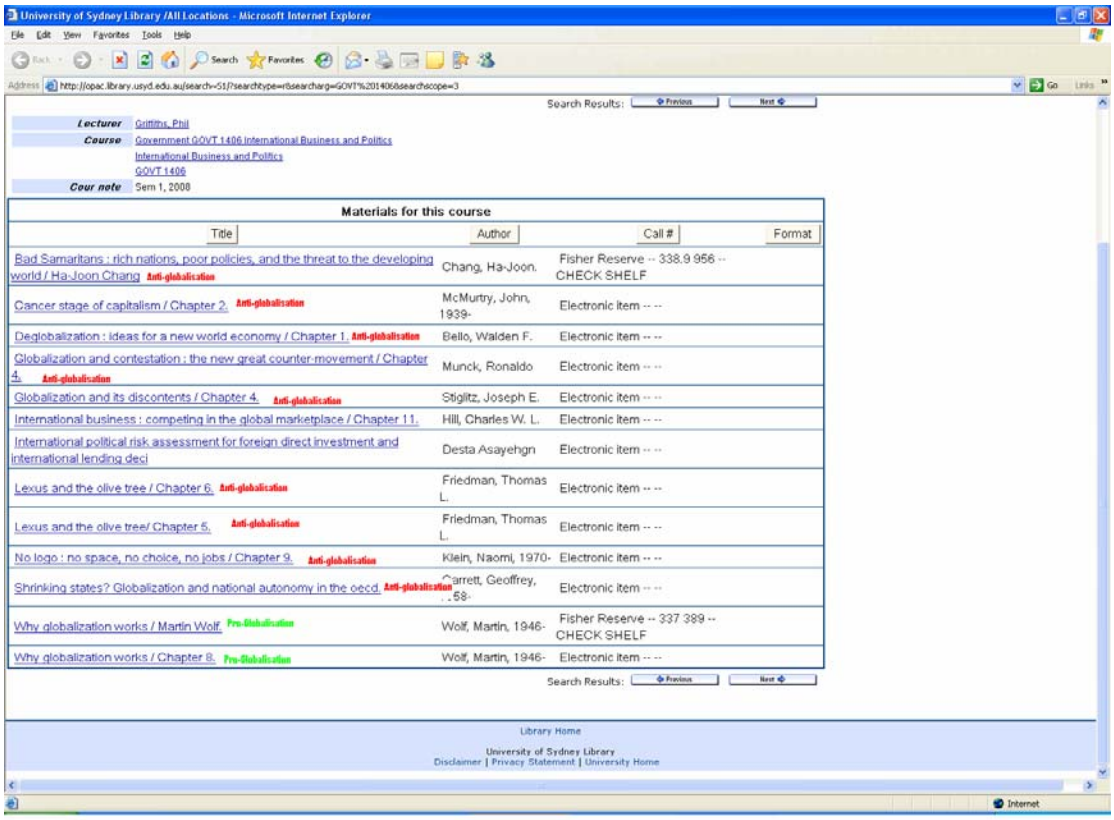
Below are scans from the reading list for this subject, with bias exhibited in the chosen materials


University of Sydney Library /All Locations - Microsoft Internet Explorer
Search Results:
Lecturer Calura, Gilbert
Course Gender Studies GCST 3601 Gender, Race and Australian Identities
Gender, Race and Australian Identities
GCST 3601
Cour note Semester 1, 2007
Materials for this course
Title | Author | Call # | Format
Against paranoid nationalism : searching for hope in a shrinking society / Ghassan Hage. | Hage, Ghassan. | Fisher Reserve -- 305.800994 314 -- CHECK SHELF
Alter/Asians : Asian-Australian identities in art, media and popular culture / edited by Ien Ang ... | (no author) | Fisher Reserve -- 305.895094 10 -- CHECK SHELF
Belonging : Australians, place and Aboriginal ownership / Peter Read. | Read, Peter, 1945- | Fisher Reserve -- 346.940432 167 -- CHECK SHELF
Beyond the pale : white women, racism, and history / Vron Ware. | Ware, Vron. | Fisher Reserve -- 305.42 293 -- CHECK SHELF
Bin Laden in the suburbs : criminalising the Arab other / Scott Poynting ... [et al.]. | (no author) | Fisher Reserve -- 302.23089 4 -- CHECK SHELF
Black chicks talking / Leah Purcell. | Purcell, Leah, 1970- | Fisher Reserve -- 305.89915 554 -- CHECK SHELF
Cartographies of diaspora : contesting identities / Avtar Brah. | Brah, A. | Fisher Reserve -- 305.895041 1 -- CHECK SHELF
Colonial desire : hybridity in theory, culture, and race / Robert J.C. Young. | Young, Robert, 1950- | Fisher Reserve -- 305.800941 21 -- CHECK SHELF
Colonialism-postcolonialism / Ania Loomba. | Loomba, Ania. | Fisher Reserve -- 325.3 102 -- CHECK SHELF
Edward Said : a critical reader / edited by Michael Sprinker. | (no author) | Fisher Reserve -- 801.95092 20 -- CHECK SHELF
Edward Said: criticism and society / Abdirahman A. Hussein. | Hussein, Abdirahman A. | Fisher Reserve -- 305.552 24 -- CHECK SHELF
Edward Said : the paradox of identity / Bill Ashcroft and Pal Ahluwalia. | Ashcroft, Bill, 1946- | Fisher Reserve -- 801.95092 48 -- CHECK SHELF
The fact of blackness : Frantz Fanon and visual representation / edited by Alan Read. | (no author) | Fisher Reserve -- 305.896 8 -- CHECK SHELF
Fanon : a critical reader / edited, with an introduction and translations | (no author) | Fisher Reserve -- 300 154 -- CHECK


University of Sydney Library /All Locations - Microsoft Internet Explorer
by Lewis R. Gordon, T. Den | SHELF
Feminism and the politics of difference / edited by Sneja Gunew and Anna Yeatman. | (no author) | Fisher Reserve -- 305.42 322 -- CHECK SHELF
Frantz Fanon : critical perspectives / edited by Anthony C. Alessandrini. | (no author) | Fisher Reserve -- 300 168 -- CHECK SHELF
Imperial leather : race, gender, and sexuality in the colonial contest / Anne McClintock. | McClintock, Anne, 1954- | Fisher Reserve -- 305.30941 3 -- CHECK SHELF
Indigenous insurgency against the speaking for others | Brady, Wendy. | Electronic item -- --
'Is White Australia possible?' Race, colonialism and tropical medicine | Bashford, Alison, 1963- | Electronic item -- --
Nation and narration / edited by Homi K. Bhabha. | (no author) | Fisher Reserve -- 809.93358 17 -- CHECK SHELF
On not speaking Chinese : living between Asia and the West / Ien Ang. | Ang, Ien. | Fisher Reserve -- 305.8951 31 -- CHECK SHELF
Orientalism / Edward W. Said. | Said, Edward W. | Fisher Reserve -- 950.07 5 B -- CHECK SHELF
The post-colonial critic : interviews, strategies, dialogues / Gayatri Chakravorty Spivak ; edited b | Spivak, Gayatri Chakravorty. | Fisher Reserve -- 306.0904 4 -- CHECK SHELF
Postcolonial theory : a critical introduction / Leela Gandhi. | Gandhi, Leela, 1966- | Fisher Reserve -- 320.9045 3 -- CHECK SHELF
Postcolonial theory : contexts, practices, politics / Bart Moore-Gilbert. | Moore-Gilbert, B. J., 1952- | Fisher Reserve -- 325.3 100 -- CHECK SHELF
Postcolonialism : a very short introduction / Robert J. C. Young. | Young, Robert, 1950- | Fisher Reserve -- 306 569 -- CHECK SHELF
Race, ethnicity, and sexuality : intimate intersections, forbidden frontiers / Joane Nagel. | Nagel, Joane. | Fisher Reserve -- 305.8 257 -- CHECK SHELF
Race : John Howard and the remaking of Australia / Andrew Markus. | Markus, Andrew. | Fisher Reserve -- 305.800994 163 -- CHECK SHELF
Reply from Diane Bell | Bell, Diane, 1943- | Electronic item -- --
The Spivak reader : selected works of Gayatri Chakravorty Spivak / edited by Donna Landry and Gerald | Spivak, Gayatri Chakravorty. | Fisher Reserve -- 306 358 -- CHECK SHELF
Talkin' up to the white woman : Aboriginal women and feminism / Aileen Moreton-Robinson. | Moreton-Robinson, Aileen. | Fisher Reserve -- 305.420994 87 -- CHECK SHELF
Transitions : new Australian feminisms / edited by Barbara Caine and Rosemary Pringle. | (no author) | Fisher Reserve -- 305.40994 44 -- CHECK SHELF

International Business & Politics GOVT1406 - International Business & Politics Reading List (University of Sydney)

Below are scans from the reading list for this subject, with bias exhibited in the chosen materials



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Search Results:

Lecturer	Griffiths, Phil
Course	Government GOVT 1406 International Business and Politics International Business and Politics GOVT 1406
Cour note	Sem 1, 2008

Materials for this course

Title	Author	Call #	Format
Bad Samaritans : rich nations, poor policies, and the threat to the developing world / Ha-Joon Chang Anti-globalisation	Chang, Ha-Joon.	Fisher Reserve -- 338.9 956 -- CHECK SHELF	
Cancer stage of capitalism / Chapter 2. Anti-globalisation	McMurtry, John, 1939-	Electronic item -- --	
Deglobalization : ideas for a new world economy / Chapter 1. Anti-globalisation	Bello, Walden F.	Electronic item -- --	
Globalization and contestation : the new great counter-movement / Chapter 4. Anti-globalisation	Munck, Ronaldo	Electronic item -- --	
Globalization and its discontents / Chapter 4. Anti-globalisation	Stiglitz, Joseph E.	Electronic item -- --	
International business : competing in the global marketplace / Chapter 11.	Hill, Charles W. L.	Electronic item -- --	
International political risk assessment for foreign direct investment and international lending deci	Desta Asayehgn	Electronic item -- --	
Lexus and the olive tree / Chapter 6. Anti-globalisation	Friedman, Thomas L.	Electronic item -- --	
Lexus and the olive tree/ Chapter 5. Anti-globalisation	Friedman, Thomas L.	Electronic item -- --	
No logo : no space, no choice, no jobs / Chapter 9. Anti-globalisation	Klein, Naomi, 1970-	Electronic item -- --	
Shrinking states? Globalization and national autonomy in the oecd. Anti-globalisation	Garrett, Geoffrey, ..58-	Electronic item -- --	
Why globalization works / Martin Wolf. Pro-Globalisation	Wolf, Martin, 1946-	Fisher Reserve -- 337 389 -- CHECK SHELF	
Why globalization works / Chapter 8. Pro-Globalisation	Wolf, Martin, 1946-	Electronic item -- --	

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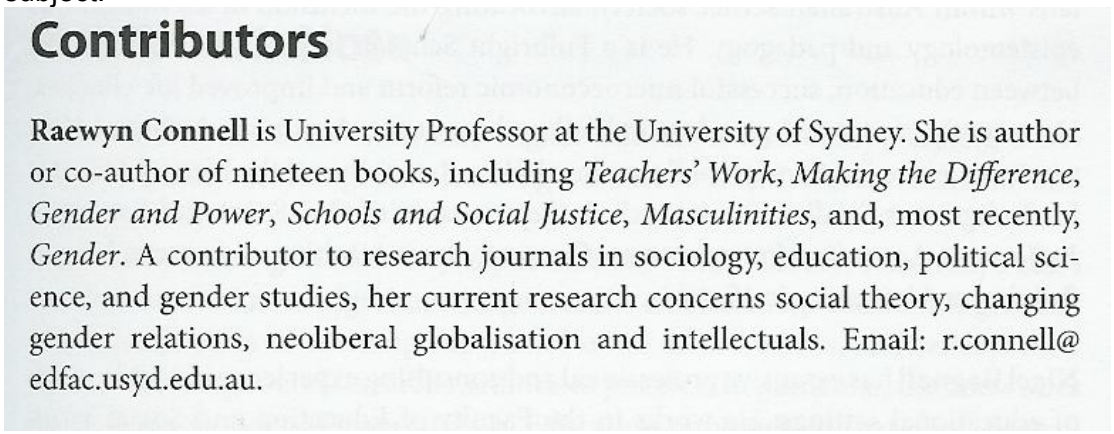
Education, Change & Society, Textbook for EDUF2007 - Social Perspectives On Education (Sydney University

Below are scans from the textbook for this subject.



Contributors

Raewyn Connell is University Professor at the University of Sydney. She is author or co-author of nineteen books, including *Teachers' Work*, *Making the Difference*, *Gender and Power*, *Schools and Social Justice*, *Masculinities*, and, most recently, *Gender*. A contributor to research journals in sociology, education, political science, and gender studies, her current research concerns social theory, changing gender relations, neoliberal globalisation and intellectuals. Email: r.connell@edfac.usyd.edu.au.

5 **Aboriginality and Pedagogy** 94
Dennis Foley
6 **Class and Competition** 127
Craig Campbell
7 **Cultural Difference and Identity** 155
Anthony Welch
8 **Gender** 188
Margaret Vickers

of which have only deepened since, according to many. For Pusey, Australian 'reality has been turned upside down' (Pusey, 1991, p. 10), via a radical hollowing out of traditional state functions. The notion of the 'social good', according to this new ideology, has become marginalised: a 'buried discourse' (Pusey, 1991, p. 166) replaced by a new economistic rhetoric of individual rights, and ideologies of 'efficiency', and 'choice'. As some have pointed out, notably the American author Raymond Callahan (1962), we have seen such efficiency ideologies before in education, and with predictable results (see Welch, 1998).

economy—many miss out on the much-touted benefits of higher wages and more job satisfaction and autonomy. In particular, less-skilled (less-educated) workers, and all those who cannot bargain for better benefits, because their skills are in less demand than others', tend to miss out. This includes many groups who are the focus of specific chapters in this book—recently arrived migrants, Indigenous communities, rural dwellers, part-time and contract workers (often women), and others at the base of the socio-economic pyramid. Indeed, many such individuals can in fact be de-skilled—stuck in dead-end, repetitive work, sometimes called 'Mc-jobs'. This cleft in Australian society is only likely to deepen, as the effects of the 2005 industrial relations reforms entrench differences between those who have more to bargain with and those who do not

ideologies (Welch & Mok, 2003) to reduce the roles and responsibilities of the state, especially for social programs. The effective 'outsourcing' of responsibilities for social success or failure to the community, family, or the individual has real benefits for the state, in reducing the extent to which it can be held responsible for equity and cohesion in society. It has far fewer demonstrable benefits to the community, however, or to churches and other community agencies, who risk being co-opted into tacitly supporting this social agenda. As churches have pointed out, their own autonomy becomes imperilled and they risk being transformed into quasi agencies of government. Equally the transfer of risk to families and individuals is only likely to entrench existing powerful differences in Australian society, between the 'haves' and the 'have nots'.

6 Diverting funds

The deepening of differences between rich and poor in Australian society has been further aided by specific funding policies of recent decades. The substantial shift of funds by both state and federal

[The] conservative government of Prime Minister John Howard has pushed the needs of the Aborigines to the sidelines, with few complaints from his white constituency, analysts say. 'Aborigines are effectively off the white agenda,' said Hugh Mackay, a social researcher, '… many Australians carried a huge but unadmitted collective guilt about Aborigines that was reflected in the most appalling racist humour reserved for Aborigines. Australians embrace successful Aborigines … and some who really

they define their identity. Nevertheless the legacy of the Marxist idea of class is to make the asking of certain questions of continuing importance: 'How does our society work?', 'How is wealth produced?' and 'Who benefits the most from how it is produced?', and then:

- Who owns the great corporations, and how do they treat their workers?
- What relationships exists between those who have great economic power and those who govern?
- What social and economic processes lead to the continuing production of rich and poor, working and ruling class, advantaged and disadvantaged?
- What power do working-class people have over their own lives?
- How are social ideas generated that sustain social inequality or division?

And where might schools and schooling fit in to any answer to these questions?

refugee children, too, are stretched. The hidden curriculum still often perpetuates monocultural values and practices, while school organisation could often still do more to respect and promote difference. Assessment procedures, too, need to be re-examined to see whether a variety of cultural responses are considered legitimate, or legacies of monocultural practices persist.

6 The role of the school in the construction of gender

As Collins (1988) succinctly put it, 'being a boy or being a girl is a person identification process imposed from the beginning of first awareness. It is there in the very nouns by which the child is first addressed … we are labeled boy or girl, he or she, and treated according to that label from birth … [yet at the same time … much of what it means to be a boy or a girl happens at school' (p. 22).

Since the school is the social space in which much gender development occurs it is important to think carefully about what schools are like as settings for the making of masculinities and femininities. An important strand of organisation studies that assists us here is the development of the idea of gendered organisations (Acker, 1990). This research suggests that organisations themselves are gendered, that gender is not just a property of individuals, something that enters into a neutral organisational context when men and women arrive. Rather, gender relations are embedded in the very nature of organisations themselves. Connell (2002a) proposed that the arrangement of gender relations that is characteristic of a given organisation may be called its 'gender regime'. Gender regimes are multi-dimensional, embracing the four dimensions noted below. They are liable to have internal unevennesses and tensions, and they are always subject to change, though specific features of gender arrangements may persist for a surprisingly long time.

Organisations are gendered through:

- the division of labour—e.g. there are gendered jobs in the organisation's structure
- power relations—e.g. men and women exercise authority differently
- emotional relationships—e.g. patterns of antagonism and solidarity are gendered
- organisational cultures—e.g. beliefs about gender difference, equal opportunity, are gendered.

For a more complete discussion of the gender regimes of organisations, see Connell (2002).

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Liberal economic/political theory

Classic liberalism argued for the minimum of government intervention into th activities of its citizens. There should be considerable freedom of action, freedor of choice, and indeed freedom to fail or succeed. Economically, markets and fre trade were trusted to produce economic growth. Understandably there were man opponents to classical liberalism, with its studied blindness towards the casualtie of the free market. The New Liberalism, increasingly influential from the lat nineteenth century was less concerned about active government interventions The state should intervene, especially to modify the damage caused by the fre markets. The state should provide, often as monopolies, certain services to produc a modicum of social fairness. (Laws providing old age pensions, compulsory schooling and the requirement that employers pay a basic wage can all be seer in this light.) In fact, the freedom of individuals to act and choose needed to be restricted in the interests of all. In Australia, this approach was somewhat commor to both Labor and Liberal governments through to the 1980s.

At that point a new version of classical liberalism, hence *neoliberalism,* began its rise to major influence. It was characterised by the desire to cut back the welfare state as having produced welfare dependence and crippled individual initiative, to increase the sphere and power of markets to regulate social and economic activity, and in so doing, increase choice and competitive individualism, as a means of making a competitive economy and more self-reliant citizens (see Sawer, 2003).

So what we see in the rise of neoliberalism as it affects school choice is a belief that by extending the school market and encouraging choice, families and young people will take a new responsibility for their actions. They will find the schools that really suit them; both individual initiative and competitive behaviours will find their just rewards. In the process educational reform will occur, as those schools unresponsive to the market will either have to become market responsive, or fail.

There is no great concern here if social inequality is produced through persons or families choosing in a school market to a more or less skilled degree. People have to take responsibility for their own lives and their own decisions.

The reasons given by parents in surveys for choosing one school over another are fairly predictable—discipline, values, safety, opportunity, religion, the quality of the teachers and the students, and so on (Masters, 2004). The challenge is to go a little deeper and to see what some of these words and ideas might mean. The following text refers to the interview extracts (A-K) positioned over the next few pages. They come from a recent research project on school choice (Bagnall, Nicholls & Cuttance, 2004).

Education, Change & Society, Exam Paper for EDUF2007 - Social Perspectives On Education (Sydney University

THE UNIVERSITY OF SYDNEY

FACULTY OF EDUCATION AND SOCIAL WORK

EDUF 2007: SOCIAL PERSPECTIVES ON EDUCATION

Semester II, 2007, Time allowed: 1 ½ hours

Suggested time allocation:

Part A: 20 minutes

Part B: 70 minutes (35 minutes each of two essays)

Part A

Briefly answer all questions (1-4).

1. How does a policy differ from law? [1 mark]
2. Choose one of the NSW DET policies you have studied (Gender Equity, Anti-Racism or Aboriginal Education) and explain in general terms what the policy seeks to change in the practices of people and institutions in the school system. [3 marks]
3. Explain the term "equity" as used in current policy, and explain why it may have replaced the world "equality" in older policy documents. [2 marks]
4. Briefly compare the methods and processes envisaged by the Gender Equity and Aboriginal Education policies to secure compliance by school systems and school communities with their objectives. [4 marks]

Part B

Choose two of the following questions and write an essay on each.

Answers will be rewarded for backing up their general arguments with evidence from specific cases, locations, communities etc.

1. Sydney is a culturally diverse city. How do governments and the different schooling systems respond to this diversity, and what are the social consequences of the ways that they respond?
2. "Rural disadvantage" is not just about the problems of living in specific locations. It is also about more general issues to do with gender, class and ethnicity. Discuss.
3. Explain why it is that Australian school education is marked by a gradually declining public school sector and a rapidly growing independent group of schools within the non-government sector.
4. How do the phenomena of neoliberalism and the most recent phase of globalisation combine to affect the character of Australian education?

Some scholars appear to argue that the "boy crisis" in education is over-exaggerated. Evaluate both the evidence for such an argument, and the evidence for the "crisis".

Exam Paper - Human Rights and Wrongs in Australia, UNSW

Research Paper:

1. Australians for the Fair Treatment of Refugees wish to campaign for changes to the treatment of asylum seekers in Australia, and they need a researcher to write their case for them. Write a research paper for them.

2. A spokesperson for the campaign for same-sex marriage in the United States is visiting Australia to assess the situation for GLBT rights in Australia. Write a research paper for them, focusing on one or two key issues.

3. An indigenous organisation is planning to lodge a complaint with the United Nations about what they regard as institutional discrimination in Australia and a lack of protection of their human rights. Write a research paper for them outlining how they may best argue their case.

4. A visiting US academic expresses surprise that the Australian system of government does not possess an explicit free speech protection, in the vein of the US' First Amendment. They would like this explained to them. Write a research paper for them.

5. An overseas research organization is trying to assess the level of equality or discrimination faced by women in Australia. Write a research report for them explaining how well or badly Australia is doing in the area of gender equality.

Part 4 - Course Descriptions Exhibiting Bias

A highly ideological Marxist worldview has been imported wholesale from radical activists in the United States. A quick look at the Course Descriptions for arts subjects from our major universities illustrates that, almost without exception, each subject area is viewed through the prism of gender, race, ethnicity, class or sexuality.

A subject on tourism for example, “explores travel and tourism through themes such as gender, class, race, imperialism, war, sexuality, modernity, postmodernity and consumption.” A subject on design considers “how architecture perpetuates the social order of gender”, while another on identity examines “whiteness as a representation of oppression”.

Below we list a sample of the course descriptions from Australia’s major universities. This sample is by no means exhaustive, but is indicative of the extent to which radical leftist viewpoints dominate the curriculum.

Subject Name / Number	Faculty	Description
University of New South Wales		
Aboriginal Australia: The Post-Colonial Experience - ATSI2002	DiNura Gili (Indigenous Progrms)	The structural position of Aboriginal people within Australian society will be contextualised within the theory that **colonialism is an ongoing experience for Aboriginal Australians**. Considers the implications for the future of Aboriginal self-determination and reconciliation in relation to contemporary government initiatives.
Colonisation and Indigenous Identity Formation - ATSI3001	Nura Gili (Indigenous Progrms)	Investigates the formation of contemporary Indigenous identities in the context of the **ongoing colonisation of Australia.** Explores the interplay between culture and identity and analyses the various historic and academic constructions of Aboriginality. The history of **imposed colonial notions of Aboriginal identity** and their consequences for both Aboriginal people and non-indigenous Australians are identified and examined.
Indigenous Australia: Gendered Identities - ATSI3002	Nura Gili (Indigenous Progrms)	Encourages students to engage in a critical analysis of the way in which **gender** influences and structures the experiences of Aboriginal women and men in the past and the present. A wide range of issues involving **gender roles** will be covered including land, art, activism, **feminism**, violence, race, and literature. Particular attention will be paid to **colonial constructs of gender role**s within Aboriginal communities. Aboriginal women's and men's roles in subverting the **colonisation** of their identities will be

		explored.
Whiteness Beyond Colour: Identity and Difference - ATSI3005	Nura Gili (Indigenous Progrms)	**Whiteness** is generally assumed to be the norm in classifying difference. It is also assumed to be neutral. Delves into whiteness as a mode of identification and whether it can be assumed to be the norm as well as neutral. Topics include w**hiteness as Other, whiteness as a non-Indigenous identity, and whiteness in coloniser societies.** Explorations of **whiteness as a representation of oppression** and as transformation will be addressed.
Paradise Lost? Australian Environmental History - AUST1003	School of English, Media and Performing Arts	How has the landscape shaped the definition of what it means to be Australian? Why was the bush so often seen as a place of the weird and the monstrous? Have **white Australians** learned from Aboriginal relationships with the natural environment? .
Australian Cultural & Social Environments - AUST2009	School of English, Media and Performing Arts	Changes to urbanism over time, including contemporary perspectives, such as **postcolonialism and critical race theory**. Case studies engage the varied experience of urbanism by **ethnicity, gender, sexuality**, nationalism. Examines issues of place representation, territory, heritage and socio-economic inequality.
Australian Migration Issues - AUST2011	School of Social Sciences and International Studies	Topics include an ecologically sustainable population; globalisation and international migration flows; brain drain to and from Australia; multiculturalism; criteria in determining migration policy; settlement issues; skilled migrants; refugees, international aid and **social justice**; identity, ethnicity and community.
Inventing Australia: Race, Nation, Identity, 1901-1949 - AUST2019	School of History and Philosophy	Major developments in Australian History in the period from Federation to the beginning of the Cold War. Themes include: Federation, White Australia policy, defence, foreign affairs, entertainment, federal-state relations, labour, World War I and its impact on society, **women's rights**, the experience of the Great Depression, the impact of World War II, Aboriginal people, work and politics.
Power & Policy in Australian Politics - AUST2024	School of Social Sciences and International Studies	Focuses on a range of policy issues and areas including: economic policy, social policy, Industrial relations and industry policy, **the environment, Indigenous affairs, immigration and women's policy**. Encourages specialisation in specific policy areas, drawing on relevant analytical frameworks to produce policy

		briefs and case studies.
Staging Australia - AUST2027	School of English, Media and Performing Arts	Broadly-based study of the rise of Australian theatre since the 1960s, with the focus on recent performance. The emphasis is on wide theatrical movements, including the larrikin theatre of the 1970s, alternative/community theatre; **Aboriginal theatre; women's and multicultural performance**; and current trends in playwriting and contemporary performance.
Australian Masculinities: Reading Gender, Sex and Culture - AUST2033	School of History and Philosophy	Explores the **construction of masculinities** through the study of a range of Australian texts. Beginning with an examination of key theoretical readings in the area of **gender, sex and masculinity**, the course will move on to analyse these issues in a number of texts from various genres, both fictional and non-fictional, and various media, including literature, film and television.
Women and Men: Gender in Australia - AUST2034	School of History and Philosophy	Considers how **gender** relations shaped Australian society, culture and politics. Situates gender in relation to race, class, age, place and religion over 220 years of Australian history. Topics may include: frontier mythologies, **Aboriginal experience and gender**, **gender** and the Pacific frontier, **gender** and law, **gender** and the arts, **gender** and domestic ideology, **gender** and religion, **gender** and work, **feminisms.**
The History of Sydney - AUST3103	School of History and Philosophy	Themes include Sydney's e**nvironmental, Aboriginal, immigrant and gendered histories**, 'slums' and suburbs, communities and sub-cultures, heritage and modernity, sex and food, the creation and impact of urban images.
The Face of Battle: Anzac, Kokoda and Beyond - AUST3105	Faculty of Arts and Social Sciences	Examines the role of war in both consolidating and challenging definitions of **gender**, national and racial identity and considers how the Anzac identity has altered over time.
Australian Masculinities: Reading Gender, Sex and Culture - ENGL3520	School of English, Media and Performing Arts	Beginning with an examination of key theoretical readings in the area of **gender, sex and masculinity**, the course will move on to analyse these issues in a number of texts from various genres, both fictional and non-fictional, and various media, including literature, film and television.
Texts of Desire: Feminist Perspectives on Popular	School of English, Media and Performing	Explores from a socio-semiotic/cultural studies perspective the generic characteristics and social role of popular

Culture - ENGL3620	Arts	fiction (especially romance fiction) in the construction and reconstruction of **femininities**.
Gender in Contemporary Chinese Culture and Society - CHIN2303	School of Languages and Linguistics	Aims at gaining insights into the situation of **gender** among China's Han majority and its many ethnic minorities. Examines gender in various contexts such as politics, religion, economy, the arts, ethnicity, Westernisation and globalisation. Specific topics include ideology of gender relations, sexual division of labour, gender representation in theatre and visual arts, gendered roles in religious practices, marriage customs, and morality and sexuality. Students learn relevant cultural theory and its application to the study of **gender** in contemporary China.
Gendered Spaces - GENR0026	Interior Architecture Program	Excerpts from film, literature and architecture will be used as illustrations for investigation and discussion into the representation of **gender** and space. Issues regarding the female and space, architectures of masculinity and the androgyne will be considered along with the mechanisms with which **architecture perpetuates the social order of gender**.
Australian Feminist Issues - GENT1206	School of Social Sciences and International Studies	Addresses both general concerns and principles of Australian **feminism** and their application to a sample of specific issues involving personal and public life of women and girls. Describe, analyse and discuss conventional ethics and social responsibility from a **feminist perspective**. Contextualise and reflect on their university education from a gender perspective.
Crime, Sex and Gender - GENT1207	School of Social Sciences and International Studies	Examines social implications of the role of law in defining the limits of **gender and sexuality**, regulating **gender** and sexual relationships, and in reinforcing particular **gender** and sex based interests.
Global Crisis: Transition to a Sustainable Society - GENT1403	School of Social Sciences and International Studies	The first half analyses major global problems such as the environment, resource depletion, Third World poverty and social breakdown, and explains these primarily in terms of the **over-consumption by rich countries**. Critical attention is given to the present economic system and to the values of consumer society. The second half presents a vision of a **sustainable alternative society**, based on more simple lifestyles and self-sufficient communities. There will be a short visit to an alternative lifestyle

		educational site 45 minutes from the city.
Culture, Identity & Education - GENT1513	School of Education	Identify the inconsistency between policy and practice, especially through policies for Indigenous education. Become critically aware of the debates on multiculturalism, **gender, race and ethnicity** and the interpretation of policies in practical application in pedagogical contexts
Ideology, Power & Education - GENT1514	School of Education	Assess educational governance in the light of social justice and equality of opportunity and access. Articulate the social and political construction of **gender, sexuality, class, ethnicity and race** within the school culture
Australian Cultural & Social Environments - GEOS2641	School of Biological, Earth & Environmental Sciences	Changes to urbanism over time, including contemporary perspectives, such as **postcolonialism** and critical race theory. Case studies engage the varied experience of urbanism by **ethnicity, gender, sexuality,** nationalism. Examines issues of place representation, territory, heritage and socio-economic inequality.
Women, Gender & World History - GLST1200	Faculty of Arts and Social Sciences	Looks at world change from ancient times, with reference to premodern women, male-female relations, sexuality and social constructions of **gender**.
Pandora's Box - GREK3501	Modern Greek Studies (School of Languages and Linguistics)	Examines **gender issues** in five tragedies and gives students the opportunity to observe the consistency with which basic attitudes of men and women have endured through the centuries in western society.
The Fatal Shore? Aborigines, Convicts, Immigrants and the Making of Australian Society - HIST1003	School of History and Philosophy	Looks at the way violence was used to dispossess Aboriginal people from their land and to establish and maintain convict society. Examines the complex relationships arising from sexuality: sex as a form of currency, domination, negotiation and identity for both Aboriginal people and Europeans. What is the legacy of these brutal beginnings for modern Australia? Are we still marked by the **convict stain**? And how did the criminal system develop in Australia? Did early colonial Australia recreate the **class, gende**r and ethnic inequalities of 18th and 19th century Britain? Also includes an excursion to a historic site in the Sydney region.
Making Australia 1850 - 1901: Land, People and Culture - HIST1004	School of History and Philosophy	What do recent stereotypes of masculinity and femininity owe to our **colonial** past? How has history shaped definitions and expressions of sexuality? Be introduced to a number of theoretical, disciplinary and

		historiographical approaches, including those dealing with **race, gender, ethnicity**, material culture, cultural and political history and environmental history
Women in Southeast Asian Societies - HIST2050	School of History and Philosophy	Explores women's status and roles in politics, culture, economy, and the family, in several countries of the Southeast Asian region; examines women and unofficial power (eg wives of male politicians like First Lady Imelda Marcos), women in politics like President Corazon Aquino, and activists including militant nuns; addresses the controversial issues of women's victimisation such as prostitution, mail-order brides and domestic helpers; finally, cultural **constructions of the feminine** and national identity including women and the veil, beauty queens and revolutionaries
Rights & Riots: Gender & Politics in 18th-century France - HIST2080	School of History and Philosophy	Suggests ways in which these issues may be addressed, by considering a variety of approaches to the history of **women, gender** and politics in modern France.
Modern India - HIST2055	School of History and Philosophy	Examines the history of Modern India, and the controversies surrounding history in the subcontinent. Topics include the Mughal empire, the British Raj, the Indian Nationalist Movement, Mahatma Gandhi, Independence and the partition of India into the new nations of India and Pakistan, independent India and the effects of globalisation in South Asia. Themes include colonialism and its aftermath, resistance, **gender** and religious nationalism.
Women and Men: Gender in Australia - HIST2104	School of History and Philosophy	Considers how **gender** relations shaped Australian society, culture and politics. Situates **gender** in relation to **race, class**, age, place and religion over 220 years of Australian history. Topics may include: frontier mythologies, Aboriginal experience and **gender, gender** and the Pacific frontier, **gender** and law, **gender** and the arts, **gender** and domestic ideology, **gender** and religion, **gender** and work, **feminisms**.
The Medieval World - HIST2201	School of History and Philosophy	Important themes include sex, **gender**, Christianity, Islam, heresy, state formation, feudalism, imperialism and warfare.
Colonialism in Question: The West and the Rest since 1850 - COMD3001	School of History and Philosophy	Interrogates the nexus between **colonialism** and modernity from an historical perspective. Focuses on key debates about western power: its origins, its impact on Asia, Africa and the Americas, and the ways in which the

		colonised have negotiated it to fashion and refashion their own worlds.
Urban Legends: The History of Sydney - HIST3103	School of History and Philosophy	Explores Sydney's dramatic transformation from a tiny preindustrial penal settlement to a sprawling city of over four million people by examining the interplay of natural, cultural and spatial histories in the broader context of urban history and historiography. Themes include Sydney's e**nvironmental, Aboriginal, immigrant and gendered histories**, 'slums' and suburbs, communities and sub-cultures, heritage and modernity, sex and food, the creation and impact of urban images.
Environmental History - HIST3106	School of History and Philosophy	A global perspective on our modern environmental condition and its development, primarily in Europe, the US and Australia, since pre-industrial times. Topics include: human impacts and natural changes in climate, the forests and the oceans; changing concepts of the natural world; economics and environmental damage; the impact of population growth and the industrial revolution; **imperialism and its ecological effects on indigenous peoples**; modern conservation and environmental movements.
Clio's Craft: Writing Feminist Histories - HIST3907	School of History and Philosophy	Examines the theory and practice of **feminist** history, comprising histories of **women, gender** and sexualities. Emphasises changing approaches to **feminist** history inspired by different sorts of **feminist** theory - recently, for example, by sexual difference ('French') **feminism** and **postcolonial feminism**.
Colonialism, Race and Human Rights - PHIL2511	School of History and Philosophy	Examination of the treatment of **race, colonialism and colonised peoples** in the history of political philosophy and in contemporary debates. We will critically examine arguments for and against the rights of **colonised** indigenous peoples, the relationship between group specific and human rights, and philosophical responses to historical injustice. Topics include the relationship between colonialism and European theories of property and government, theories of historical injustice and the justification of reparations, arguments for **minority cultural right**s, legal and political reponses to cultural difference, rights to self-determination.
The Social Relations of Sex	School of	Introduces some of the main theories of

and the Sexes - POLS2041	Social Sciences and International Studies	power and of sexuality; analyses different sexualities, and issues relating to sexuality, in the context of theories of power. Topics include **compulsory heterosexuality**; the construction of masculinity, femininity and desire; marriage and prostitution; sexuality and work; body politics; and pornography and popular culture
Human Rights and Wrongs in Australia - POLS2047	School of Social Sciences and International Studies	Examines the human rights debate in Australia by first examining the idea of human rights and the international human rights system. Considers mechanisms within Australia to promote and protect human rights, and examines case studies including IVF, **refugees, indigenous land right**s, hate crimes and free speech.
Gender, Power and Politics in Australia - POLS2051	School of Social Sciences and International Studies	Examines Australian political practice from a **feminist** perspective. Focuses on the gender dimensions of a range of political institutions including the constitution, Parliament, the bureaucracy, the judiciary and the media. Explores the effect that **gendered norms** in political practice have in women's lives and on women's political experiences. Considers specific areas of policy, political institutions and political practice such as work and family policy, representation and the **feminist** policy machinery.
Activism and Public Policy - POLS2052	School of Social Sciences and International Studies	Examines the relationship between social movements and the policy process in contemporary Australia. Social movements studied will include the **women's movement, the environment movement, the lesbian and gay rights movement, the anti-capitalist movemen**t, and the men's rights movement. Concepts such as opportunities and constraints, institutionalisation and cooption will be explored within a framework of social movement theory that asks whether social movements can still be considered legitimate actors in the policy process.
Introduction to Feminism - WOMS1001	Faculty of Arts and Social Sciences	Introduces students to some key areas of **feminist** thought, past and present, to feminist scholarship today and questions of sex and gender. There will also be a focus on representation, categories of identity, and differences within and critiques of **feminism**. A central aim is to introduce students to the heterogeneity or breadth of thinking covered by the term

		'**feminism**'.
Twentieth-Century Women Writers - WOMS2001	Faculty of Arts and Social Sciences	Introduces the work of major and adventurous women writers of this century, which draws on the genres of novel, short story, poetry and drama. A wide range of issues will be explored, including formal innovation, identity formation and the interaction of **gender, race and class** within the practices of writing and reading
Gender, Race, Nature and Reason - WOMS2002	Faculty of Arts and Social Sciences	Yet the following century saw the development of a new and more subtle form of patriarchy, the increasing discrimination and exploitation of **colonised peoples and minorities**, and the emergence of nationalism and Fascism.
A History of Sexualities - WOMS2003	Faculty of Arts and Social Sciences	Begins with Classical Greece and establishes some important themes concerning **gender**, sex and culture which will be traced through the intervention of colonisation, Christianity, and the development of social sciences from the 18th century; traces the relationship between sexuality and socio-political control in the 19th and 20th centuries; investigates the shaping of sexualities through art, literature, cinema and media as well as pornography; and looks beyond the infamy of Lesbos, Mary Magdalen, the Marquis de Sade, Oscar Wilde, Margaret Mead, and Monica Lewinsky, amongst others, to uncover a rich history of the west.
Society and Desire - WOMS2005	Faculty of Arts and Social Sciences	How we divide our own bodies into alien parts that may delight or repulse us is part of a larger social process that includes how we experience the world, how we live our sex, sexuality and cultural difference. Will draw on several continental thinkers.An appreciation of the entangled relation between sex, **gender** and sexuality
Sexuality and Power: The Social Relations of Sex and the Sexes - WOMS2006	Faculty of Arts and Social Sciences	Introduces some of the main theories of power and of sexuality; analyses different sexualities, and issues relating to sexuality, in the context of theories of power. Topics include **compulsory heterosexuality**; the construction of **masculinity, femininity and desire**; marriage and prostitution; sexuality and work; body politics; and pornography and popular culture.
Feminism: A Transnational	Faculty of Arts and Social	Offers a modern history of **'feminist'** movements, issues and ideas, with an

History - WOMS2107	Sciences	emphasis also on **feminisms** in the academy. Responds to the p**ostcolonial feminist** critique of the 2nd Wave western **(liberal and radical) feminist notion of a global 'sisterhood'** and the accompanying demand that women's many differences be recognised.
Representation and Sexual Difference - WOMS2109	Faculty of Arts and Social Sciences	Considers the nature of sexuality and ideas about the role of sexual difference in the constitution of the bodily subject. The social significance of the connection between **gender** and such distinctions as culture/nature, reason/passion and public/private is examined in the light of feminist critiques. Also raises questions about philosophy and **feminism** with respect to issues of argument, advocacy and style.Describe the main themes in **feminist** philosophy
Australian Masculinities: Reading Gender, Sex and Culture - WOMS3005	Faculty of Arts and Social Sciences	Explores the construction of masculinities through the study of a range of Australian texts. Beginning with an examination of key theoretical readings in the area of **gender**, sex and masculinity, the course will move on to analyse these issues in a number of texts from various genres, both fictional and non-fictional, and various media, including literature, film and television.
Gender and Sexuality in Contemporary Japan - JAPN3602	School of Languages and Linguistics	Students learn about **gender** and sexual ideologies, identities and experiences in contemporary Japan. First critically discusses analyses of (heterosexual) women and female **gender** roles. Consideration of sex work(ers) in Japan is also made. Masculinities in Japan are discussed, including descriptions of hegemonic masculinity, fatherhood, domestic violence, and youth cultures. Finally, analyses of gay, lesbian and other non-hegemonic **gender** and sexual identities are discussed
Art, Gender, Sexuality and the Body - SAHT2642	School of Art History and Art Education	This course concentrates on art after 1960 which deals with issues of **gender**, sexuality and the body. The course will start with postminimalism, performance and body art. It examines the rise of women's art in the 1960s and 70s, the first art to self-consciously attempt to represent **gender difference**, and will track the shifting concerns and debates in art about the body, **gender** and sexuality from then until now. This period coincides with an explosion of **feminist** theory and the widening of **feminist** debates to include questions of **sexuality, race and**

		ethnicity.
Macquarie University		
AUST100 - Australian Perspectives I: Maps, Dreams, History	Department of Modern History	This unit offers a broad exploration of these questions focusing on themes concerning geography and **environment, gender, race, class, culture** and history. It serves as an introduction to Australian Studies.
HIST217 - Australia, Britain and the Empire 1770-1901	Department of Modern History	Issues of **race, nationalism, gender, and culture** will form a part of the overall mosaic of British and colonial history within which work in this unit will be located.
HIST245 - Women in Australian History, 1788-1988	Department of Modern History	Topics include convict women, women and the bush. Extensive use will be made of biographical and autobiographical materials. **Australian girl, Aboriginal women, the first feminists, women and war, the `femocrat'.**
HIST264 - Travel, Tourism and Cultural Production	Department of Modern History	This course explores the history, meanings and experiences of travel and tourism from late antiquity to the present day through themes such as **gender, class, race, imperialism, war, sexuality, modernity, postmodernity and consumption.**
HIST270 - Twentieth Century Europe: from Empire to EU	Department of Modern History	We look at the Cold War, the Americanisation of Europe, and the fall of communism; the effects of decolonisation and postcolonial immigration on European societies; the growth and eventual erosion of the welfare state; **civil rights, peace and environmental movements**; the development of the EEC and the EU.
HIST271/371 - Indigenous-Settler Relations in Australia: Contact, Context and Shared Histories from 1750	Department of Modern History	Included here is land, **political resistance**,**assimilation, labour and sexual relations, anthropology, ideology, self-determination , rights and sovereignty**. The unit starts with some theoretical consideration of **colonialism** and draws out a range of themes to emphasise the complex connections and disconnections of a shared history.
AUST300 - Australian Perspective II	Department of Modern History	Topics will include the nature of belief an ideology in contemporary Australia, the **environment and sustainable development, the colonial heritage**, democracy and political conflict, and the place of sport in Australian culture.
HIST340 - Australian	Department of	The course considers Australian history

History since 1901	Modern History	through various categories of analysis, **including class, race, ethnicity and gender.**
HIST363 - South Asian Worlds	Department of Modern History	Next, we look at the role of Indian resources and indentured labour in the formation of the modern global economy from the eighteenth century, to examine how south Asians re-shaped those places where they were **hostages to imperialism and capitalism.**
HIST255 - Sex & Gender in Europe and Empire	Department of Modern History	In this unit you will be invited to focus upon the questions of **gender and sexuality** in European history from the age of the Enlightenment until the end of the First World War. This period saw conceptions of masculinity and femininity radically redefined and **gender relations** reconceived in the wake of industrialisation, the emergence of**bourgeois society** and the rise of **nationalism and imperialism**. The unit will examine the ways in which **concepts of gender** were effected by**issues of class and ethnicity** both in relation to Europe and in various discourses around**imperialism**. The mergence of **feminism** will also be explored. Students will gain an understanding of the concept of **gender** as an historical category and a knowledge of the ways in which **gender** is relevant to the consideration of major intellectual, political and social developments in European history since the Enlightenment.
HIST338 - Writing Women's History	Department of Modern History	Exploring the intersection between religion, reform and revolution this unit will examine women's various means of producing history from the vitae of saints produced by Medieval nuns, through the confessional history produced by Catholic and Protestant women during the Reformation, the historical fictions and national tales that heralded romantic history, to the more **explicitly feminist**writings of women that appeared in the wake of French Revolution.
HIST367 - Gender and Empire	Department of Modern History	Focusing on the **historical construction of gender**(masculinities and femininities) in a range of**colonial** sites and episodes from the 18th to the 20th centuries, students will explore the intersections of **gender with race, class, sexuality,** religion, politics and culture.
CUL201 - Australian Cultural Studies	Department of Critical and Cultural	Topics will include the **constructions of gender**, the c**ultural construction** of Australian history in heritage sites and

	Studies	museums, and representations of the political. There will be a particular focus on**ethnicity, 'race' and the construction of multiculturalism**. A continuing theme will be the different constructions of Aboriginality in the periods examined
CUL203 - Performance Studies I	Department of Critical and Cultural Studies	This unit examines the practices of contemporary performance work, identifying social and cultural issues (**relating to gender, femininity, masculinity, and ethnicity**) and artists' strategies.
CUL204 - Sexuality/Gender/Culture: Queer Theory	Department of Critical and Cultural Studies	**Queer theory** is first positioned in relation to historically antecedent definitions of subjectivity in terms of **gender and sexual practice**. The unit's primary concerns are **queer theory**'s repositioning of the subject, and its claims to represent a radical contestation of received Western cultural concepts of **gender, order, sexual and social structures**. The course addresses topics such as community, HIV/AIDS, **race, fetishism** and so on, and includes the use of filmic texts.
CUL207 - Graffiti, Kitsch and Trash: Crimes of Style	Department of Critical and Cultural Studies	The following practices, sites and objects will be examined: graffiti, hip hop and crimes of style; graffiti and the identity politics of public space; the relation between kitsch and high art; the politics of kitsch in the **context of colonialism and Indigeneity**; the tcultural politics of tourist sites, gigantism and miniaturism; **queer and celebrity kitsch**.
CUL301- Unassimilable Bodies: UnAustralian Cultural Studies	Department of Critical and Cultural Studies	We examine: **Australia's refugee crisis**; the **moral and cultural panic** generated by the ethnic descriptor 'of Middle Eastern appearance'; the**power of whiteness;** the **racialisation** of criminality and the prison industry; the politics and poetics of unassimilable bodies; **queer ethnic bodies** and intercultural desire; buried histories of internment; **Indigenous life-writing** and the cultural politics of counter-histories; and diaspora and the poetics of anger.
ANTH150: Identity and Difference: Introduction to Anthropology	Department of Anthropology	The second central feature of anthropology which is highlighted in this course is in the analysis of contemporary globalisation and the complex identities of **race, post-colonialism and nationalism**. Throughout the course, the analysis of **power and inequality** links the theme of identity to difference.
LAW418: Indigenous	Department of	The special place of Indigenous peoples

Peoples and the Law	Law	in Australia gives rise to unique questions of law. Most fundamentally, there is the challenge of**acknowledging the existence of more than one legal order in the one geographical space.** Within this framework of inquiry, the unit discusses the concepts of **sovereignty, treaty, cultural diversity,** pluralism, identity and colonialism, and discusses in detail official laws in relation to native title, heritage protection, criminal law, and**reparation for past injustices.**
LAW520: Law and Sexuality	Department of Law	How does it contribute to constructing sexual identities? How useful is it as an **emancipatory tool for sex and gender outsiders**? In engaging with these questions, this unit will explore topics ranging from pornography to gay marriage and parenting, and draw on historical and theoretical sources, including liberal jurisprudence and **queer theory**.
PHIL352 Philosophical Problems of Gender	Department of Philosophy	What is the relation between sex and **gender**? How does **gender-based oppressio**n intersect with other forms of oppression, such as those based on**race, ethnicity and class**? This unit will focus on these and other questions .In addition, it will examine contemporary **feminist** debates in ethics and epistemology.
POL250: Contemporary Issues in Australian Politics: Race, Nation, Class	Department of Politics and International Relations	Despite persistent rhetoric that Australia is one nation, united and indivisible, the realities of social division in this country are undeniable. One's **skin colour, ethnicity, social class background, gender, and sexuality** continue to have a significant affect on one's social status and life chances. Moreover, these divisions are shaped by, and in turn help shape, the political process. Taking this premise as our starting point, this course will be organized around the themes of **'race', 'nation' and 'class',** exploring the ways in which these dividing categories are articulated and deployed in contemporary Australian politics. Topics covered include **race and reconciliation, immigration and multiculturalism, citizenship and fear, the new white nationalism, industrial relations and welfare reform**, the contemporary Liberal and Labor parties and the 2007 federal election.
SOC175: Australian and Global Societies	Department of Sociology	Is Australia a fair and prosperous society or one shaped by inequality and threats? Is Australia becoming a more tolerant and

		open or more closed and divided on major social questions? How does Australia compare to other advanced democracies, and how well are Australians adapting to globalisation? We look closely at contemporary debates and trends in Australian society in diverse areas like family and **sexuality**, crime and justice, **social welfare** and community, religion and the media, **immigration** and **racism**, and **class** and employment.
SOC236: Crime and Society	Department of Sociology	Particular attention will be paid to issues of **race, gender,** and **class.** Issues that will be covered include questions of criminal responsibility, domestic violence, hate crimes and crimes of the powerful. Students will be encouraged to re-examine the **socially-constructed nature of crime** and the role it plays in maintaining social order.
SOC361: Justice, Discipline and Punishment	Department of Sociology	**Race, gender** and **class** will be considered throughout to reflect on the limitations of 'justice' in any system of discipline or punishment.
WST110: Gender Issues in the Contemporary Context	Division of Society, Culture, Media and Philosophy	Gender Issues in the Contemporary Context is a foundational unit that offers an introductory look at Women's Studies and **Gender Studies** a tMacquarie University. Topics covered include differences between first, second and third wave feminists; the politics of "raunch", the body and appearance; the legal regulation and media handling of abortion issues ; psychological and philosophical meanings of oppression; the politics of housework; contemporary forms of masculinity; **culture-gender** analyses of sexual harassment, family violence, misogyny and rape; female genital mutilation; **gender relations** in ancient Athens and modern Japan, and more.
WST210: Reading Gender in Everyday Life	Division of Society, Culture, Media and Philosophy	We look at intersections of **gender** with **class, ethnicity, and race**. We will also introduce you to some of the influential ideas on how gender works, theories by European philosophers like Freud and Foucault, as well as essays by **feminist activists** and postmodern writers on **gender** and **sexuality**
Monash University		
AIS1050 - Aboriginal Peoples, Gender, and the Colonial Frontier	The concept of 'the frontier' in colonial Australia and the ways in which non-Aborigines and Aborigines responded to their encounters in this period. Use of historical and other source materials to **explore the ways in which**	

	gender was constructed by colonists (sealers, whalers, 'humanitarians' and colonial officials) in relation to Aboriginal men and women, and how **masculinist discourses were a part of the colonising** process. Examination of how **gender relations were defined with regard to Aboriginal women** and how colonial fears of 'miscegenation' impacted on policies and practices throughout the nineteenth and early twentieth centuries.
AIS2020 - Racism and Prejudice	The unit focuses on theories of race and issues of ethnicity, prejudice and racism, with particular emphasis on the continuities and discontinuities of **discourses on 'race'** in Australia; language use in a multicultural context; the uses of opinion polls; the representation of Indigenous people in the media and other forms of popular culture; multiculturalism and Aborigines. The value of an interdisciplinary approach to these topics is highlighted.
AIS2025 - Activism, Politics and Indigenous Australia	This Unit analyses two broad, interrelated themes: firstly, the political struggles and activism of Indigenous peoples; and secondly, the numerous Government policies that have affected Indigenous peoples. The first section of the Unit examines these themes from a historical perspective, exploring issues such as protectionism, the 1938 Day of Mourning, assimilation, the 1967 Referendum, self-determination and the Aboriginal Tent Embassy. The second section of the Unit discusses several contemporary Indigenous issues that relate to the two themes. These issues include**: land rights, native title, deaths in custody, the stolen generation, reconciliation, treaty, welfare reform and sovereignty.**
AIS2180 - Aborigines: Sport, Race and Gender	A touchstone of **Australian nationalism**, sport has played an important role in determining the boundaries of nation by providing (re)presentational types of who Australians are or should be. Until recently images of Australian-ness to emerge in sports reflected the social and political aspiration of **white Australia which formed around national identity around white masculinity**. Despite this, Aboriginal people have both a long history of sporting participation and an outstanding record of sporting achievement. This unit considers the contribution of Aborigines to sport. Students will gain an appreciation of how **ideas of race and gender** have influenced Aboriginal participation in sport.
ASM4380 - Women, Psychiatry and Madness	A socio-historical analysis of the institutionalisation of madness and the current practice of de-institutionalisation. Critical assessment of sociological, **medical and feminist theories of femininity**, psychiatry and madness. Examine interpretations of psychoanalysis and female subjectivity (Freudian, Lacanian, French feminist).
ASN2170 - Women in Asia: Gender, Tradition and Modernity	The unit will look at **gender relations, cultural definitions of femininity and masculinity and changing gender roles** in Asian societies and cultures. The pre-modern, modern and postmodern condition of women in countries such as Japan and Indonesia, and the issues facing women in Asia today will be explored in depth in a

	comparative context.
CLS4760 - Gender, Body and Performance	Unit introduces the theoretical debates which construct and inform relations between the **concepts of gender**, bodies and performance. It investigates how different discourses including visual/literary criticism and psychoanalysis have produced meanings about the **body and gender**. It considers the way these discursive constructions of the body have been represented in performance, focusing on how particular technologies of representation contribute to the meanings of the body in performance. A broad definition of performance will be applied, from those events or representations involving the live body and those involving a mediate body.
ENH2135 - The Colonial Child: Australian Children's Books 1830-1950	Unit examines the development of Australian children's literature in the colonial period from 1830 - 1950. Texts are analysed to consider such phenomena as the changing relationship between empire and colony, contradictory representations of Aboriginal people and Aboriginality, emigration propaganda, boy's own adventure narratives, the rise of militarism and nationalism, the emergence of ecoliterature, the influence of educational institutions, and the domestication and feminisation of children's books. Using such theoretical approaches as new historicism, **feminism**, semiotics and cultural studies, we will consider discourses of childhood, **gender and race politics**, and aspects of narratology.
ENH2145 - The Postcolonial Child: Australian Children's Books 1950-2000	Unit examines the development of Australian children's literature from 1950 to the present. Texts are analysed to consider such phenomena as the uses of landscape, the rise of the sub-genres of picture story books, speculative fantasy and young adult fiction, the function of nationalist and civic discourses, the influence of pedagogic theory and institutionalised award systems, changing representations of Aboriginal people and Aboriginality within a postcolonial context, and ideologies of growing up. Using such theoretical approaches as new historicism, **feminism**, semiotics and cultural studies, we will consider discourses of childhood, **gender and race politics**, and aspects of narratology
GND1010 - Sex, Gender, Knowledge	Does **gender** matter? How do ideas about **sex and gender** shape important questions in our society? How are social, political and economic structures affected by conventional notions about **femininity and masculinity**? This unit introduces the interdisciplinary field of Women's Studies and engages students in a series of critical debates concerning sex and citizenship; **gender and the law**; work and employment; and media and advertising. A range of critical and analytic approaches to contemporary social questions will be introduced and some key contemporary gender debates will be selected for close analysis and problem-based learning.
GND2010 - Contemporary Feminist Theory	This unit introduces a range of **exciting contemporary feminist theories**. Broadly interdisciplinary in its concerns, the unit examines how feminist thinkers theorise around complex and challenging issues such as sex equality and sex difference; pleasure and danger in the

	realm of sexualities; bodies and body modification; **fluidity in gender identity; shifting forms of femininity and masculinity; gender and citizenship; bodies, boundaries and nationhood; gender, race and cultural difference**. Theorists examined include: Elizabeth Grosz, Luce Irigaray, Helene Cixous, Andrea Dworkin, Iris Marion Young, Richard Dyer, Ann Oakley, Joanna Frueh and others
GND2030 - Gender, Media and Consumption	This unit introduces the growing field of **feminist cultural studies** by exploring how questions of sex and gender relate to the fields of media and consumption. The unit develops a critical approach to **femininity and masculinity** and examines popular culture and its consumption, enabling students to explore a number of approaches to the field including: critiques of mass cultural production, advertising and marketing analyses of how cultural meanings are made (including audience response approaches): media content analysis; and feminist (and other) approaches to popular sub-cultures.
GND2040 - Sex and Gender in Australian Society	This unit focuses on how **gender** is produced, reinforced and/or critiqued within Australian society, both in the past and currently. Key questions are: What role do historical understandings of **masculinity and femininity** play in contemporary sexual politics? How are these played out in literature, film and other forms of media? How do the questions of ethnicity, race and national identity intersect with issues of gender? This unit covers a range of historical periods and utilizes different disciplinary approaches to develop a critical understanding of the operation of sex and gender in Australian society. It includes exciting fieldwork opportunities.
GND2050 - Sex, Science and the Body	How do science, medicine and **gender** intersect in contemporary Western societies? How do ideas about sex and **gender** shape scientific knowledge and medical practice? What impact do **gender norms** have on the provision and delivery of health care? How does the development of scientific knowledge reflect contemporary ideas about **sex and gender**? This unit draws on scholarship in **feminist science** studies to engage students in current critical debates concerning sex, bodies and medical knowledge. A range of critical analytic approaches to contemporary medical and scientific questions will be introduced and key contemporary debates will be selected for close analysis and problem-based learning.
GND2080 - Feminism and Popular Culture: Love, Sex and Romance	This unit utilizes themes of love, sex and romance in order to examine the impact of **feminist ideas**,theories and politics on how we think about popular culture. The unit explores the complex ways discourses of romantic love and (hetero)sexuality feature in our daily lives, the media, film, television and literature and examines the important contributions recent **feminist thought** has made how we understand these phenomena. Using critical analytical feminist concepts, this unit explores how popular romance narratives; celebrity marriages; self-help literature; contemporary fairytales; chick-flicks; internet dating

	represent and shape individual and social experiences of love, sex and romance.
GND3010 - Contemporary Feminist Theory	This unit introduces a range of exciting contemporary **feminist theories**. Broadly interdisciplinary in its concerns, the unit examines how feminist thinkers theorise around complex and challenging issues such as **sex equality and sex difference; pleasure and danger in the realm of sexualities; bodies and body modification; fluidity in gender identity; shifting forms of femininity and masculinity; gender and citizenship; bodies, boundaries and nationhood; gender, race and cultural difference.** Theorists examined include: Elizabeth Grosz, Luce Irigaray, Helene Cixous, Andrea Dworkin, Iris Marion Young, Richard Dyer, Ann Oakley, Joanna Frueh and others.
HPL2505 - Courtesans, Concubines and Conquest	This unit examines the changing nature of roles and identities of women in a variety of social and political contexts, drawing upon diverse historical and contemporary political settings. It explores the relationship between status and power and focuses on the capacities of women to influence the economic, social and political structures, mechanisms and visions of their contexts. Key themes include the importance of women's political status, their access to political representation and participation in judicial processes. These themes underpin analysis of economic/ employment status and opportunities, respect, power, independence, freedom and **gender definition**.
HSY2400 - Sexuality, Decadence and Modernity in Europe c1880-1918	This unit will explore the relationship between the **aggressive imperialism** of the late 19th and early 20th century and changing ideas on **sexuality, gender** and subjectivity. It will also look at questions of **race**: at concerns about degeneration and 'race suicide', at the emergence of anti-Semitism, and at the connection between racial concerns and questions about **sexuality**
HSY2410 - History of Sexuality 1800 - to the Present	This unit will examine the changing nature of **sexuality** in Australia, Britain and North America during the nineteenth and twentieth centuries. The main topics will be the construction of **masculinity and femininity**, courtship and marriage, family and kinship, birth control, regulation in the private and public spheres, heterosexuality and homosexuality, the theorisation of sex, sexual reformers and sexual liberation movements.
HYM4180 - Images of the Natural World: Issues in Environmental History	This unit is a history of the way people have related to and thought about the natural environment in the past. It will provide an introduction to recent literature on environmental history, including the environmental consequences of European expansion into the New World, of industrialization and **imperialism**, and of medicine and science. Attention will also be given to **climate change,** plagues and other diseases, and the depletion of natural resources. The subject will conclude with some reflections on the historical underpinnings of current debates about **global pollution, population, and global warming.**
HYM4185 - Colonial Encounters: Ideas of Race	This unit will explore the ways that Britons interacted with people they encountered in locations as diverse as

and 'Otherness' in the British World, 1650-1900	Western and Southern Africa, North America, India, Australia, the Pacific and the Caribbean in the era of exploration and **colonisation**. It will examine how these newly encountered groups of people were depicted, and will trace the histories of racial designations such as black, white and red. **Racism** remains a huge problem in 21st century society: this unit will explore the background to this issue, not just narrating the events of British expansion, but putting the issue of 'otherness' and the formation of racial categories at the forefront of the story.
SCY3470 - Women, Gender and Society	This unit introduces students to a range of **feminist perspectives** on society. We examine **gender relations** in both the public and domestic domains. The two major themes of the unit are labour and love. Through doing this unit students develop a basic knowledge of feminist perspectives on Western Society; skills in reading and analysing theoretical, empirical and popular texts; the ability to think sociologically about **gender issues** and to connect personal experience with wider social forces.
SCY3818 - Identity, Gender and Sexuality	This unit explores from a sociological perspective how identities are developed and what role **gender and sexuality** play in this process. This unit introduces various contemporary theoretical perspectives on the social construction of identity and on **gender and sexuality** as historical and social categories. A specific focus is on the application of the theoretical perspectives to understanding and analysing everyday life and experience. The unit examines the significance of understanding the formation of identity in context-sensitive ways and in the intersection of various social categories.
WSM4180 - Sex, Power, Self: Feminist Interventions in Contemporary Discourse	This unit explores contemporary **feminist** theorisings about the mutually constitutive concepts of 'the body', **sexual and gender difference**, together with notions of female subjectivity and 'self'; anxieties concerning comparison, authenticity and identity which permeate debates about embodied consciousness; situated knowledge; and 'female experience' through the study of three interconnected arenas - sex, power and self.
University of Adelaide Unit Descriptions	
HIST 2004 - Australia and the World in the Twentieth Century	They are used by politicians willing to appeal to a particular constituency, and by opponents in debates about federation, **immigration, aboriginal rights, welfare, the status of women, and the possibility of Australia becoming a republic**. In this course, the trajectory of these debates, which have shaped Australian identity, will be explored in addition to the social effects of the 1930s Depression, the legacy of the Menzies and Whitlam Governments, Australia's participation in war and its place in the global village. Students will have the opportunity to recall our long-felt deference to Britain, our more recent acceptance of our Aboriginal heritage, our brief flirtation as an Asian nation, and our current 'coalition' with the United States, and ponder where our future might lay.

HIST 2041 - Aboriginal Peoples and the Colonial World	This course offers a comparative study of the relations between Indigenous people and Anglo-European settlers in societies linked by their **colonial origins**: Australia, Canada and New Zealand. It considers European ideas about race, land tenure and civilisation that accompanied the spread of settler **colonialism** from the seventeenth century. The course also explores how Aboriginal peoples responded to the coming of Europeans to their lands.
HIST 2017 - History of Indigenous Peoples of Australia A	A history of Aboriginal/European relations in colonial Australia, focussing especially on South Australia. The issues addressed will include **land rights, Aboriginal responses to colonisation**, frontier violence, government policy and administration, missions, Aboriginal engagement in the colonial economy, and European representations of Aboriginal people. As well as examining 'what happened', the course will also examine how aspects of this history have been remembered in regional communities, and within the national community. Special attention will be given to the analysis of primary source materials, and students will be encouraged to develop an original research project.
Gender, International Politics & Development	This course asks students to consider what it means to take a **gender perspective** in the fields of international studies and development studies. International development practitioners and global governance institutions have increasingly come to recognise the importance of taking **gender issues** seriously in their work. This course will focus students' attention on this relationship between **gender** and the international politics of development by exposing them to the main theoretical debates and comparative country case studies drawn from around the world. The initial two lectures of this course will introduce students to the broad field of gender and development. The course will then turn to look at how different types of feminist/gender theory can provide particular insights into the international politics of development. The final section of the course picks up on current issues in international politics and development studies that have particular relevance to the study of **gender**. These include issues such as **gender** and conflict/peacekeeping, the role of the child in international politics, **gender** and human rights and issues around the role of **men and masculinities** in international politics and development.
POLI 2071 - Issues In Australian Politics	This course covers key issues for the 21st century such as globalisation and the role of the nation state; the impact of international issues on Australian Politics e.g. the 'War on Terror' and Australian relations with the U.S. and Asia; cyberpolitics; the new information economy; genetic engineering; the politics of identity e.g. **gender, race, ethnicity and the politics of sexuality**; environmental politics; new forms of inequality and the politics of uncertainty. Particular emphasis is placed on analysing issues in the context of party political discourse and Australian political culture. The course draws on a wide range of analytical and theoretical frameworks from cybertheory to Foucaultian theories of governmentality.

GWSI 2003 - Gender & Race in Australian History	Gender and Race in Australian History begins by problematising 'women', 'men', 'race', 'Australia' and 'history'. It aims to introduce students to recent work in **gender history** and **critical race and whiteness studies** drawing largely on Australian material, but referring also to relevant international material. The content spans a wide variety of topics including work, religion, political and social struggles, ideology, shopping and dancing, sexuality, war, education and migration, and explores issues of **class, 'race', whiteness, Indigeneity and ethnicity**. In this course you will learn about **race and gender** in Australian history in the period until c1945 and will gain knowledge about some of the major debates in the field. You will learn how to read historical writing and primary sources in a critical manner. You will become more adept at using various concepts to analyse historical materials. Your skills in research, critical reading and analytical writing will be developed. You will have the opportunity to carry out an Oral History project. You will become a more independent researcher. You will learn more about how to develop coherent arguments, both in written and oral work.
University of Melbourne Unit descriptions	
Popular Culture	This subject offers an introduction to the critical study of popular culture. It engages popular culture as a contested discursive terrain that offers substantial insights into the operations of social power in contemporary culture. By surveying a range of popular cultural formations, on the one hand, and competing critical approaches, on the other, the subject develops a comprehensive overview of how popular culture has been variably constituted in historical, social, political, and theoretical terms. With a principal focus on the mass mediated cultures of (post) industrialised modernity of film, television, popular music, magazines, comics, advertising, and cybercultures, the subject analyses the diverse values and pleasures of the popular for its multiple audiences. In particular, it looks at how such critical categories as **national identity, class, ethnicity, race, gender, sexuality**, age, and region are shaped and reshaped in the field of contemporary global popular cultures.
Gender, Sexuality & Culture	How do we come to experience ourselves as having a **gender and a sexual orientation**? How do social constructions of gender relate to understandings of sexuality? How have categories like **masculinity and femininity; heterosexuality, homosexuality and bisexuality** transformed over time? This subject approaches **gender and sexuality** as historically and culturally contingent rather than as natural expresssions of a private self. It provides the historical and theoretical frameworks for understanding the rise of specific genders and sexualities in relation to available medical, psychoanalytic, philosophical, political and popular discourses. Drawing on recent formations in both feminism and queer studies, this subject engages with a diverse

	range of cultural texts from the proceedings of court cases to personal advertisements, from celebrity gossip columns to popular film. On completion of this subject students should be able to explicate the complex imbrications of **gender and sexuality** and to analyse the representation of **gendered and sexual identities** and desires in selected cultural texts.
Migrant Nation: Culture and Identity	This subject allows students to engage critically with Australia as a migrant nation, identifying its complex nature through a variety of disciplinary perspectives. Topics covered include the history and politics of **Australian immigration, multicultural policies, theories of multiculturalism, migrant cultural forms and display, racial politics, refugee issues, case studies of migrant communities and ethnic/national identities**. Students will engage with the work of historians, social and cultural theorists, policy makers, activists, writers and artists. This course will appeal to anyone with an interest in **immigration, multiculturalism, ethnicity and national identity** and those who seek to understand contemporary Australian society.
Television and Commodity Culture	This subject forms a study of late 20th century cultural forms with a special emphasis of film, photography and new media. Two divergent ways of making meaning, alternative culture and the world of the commodity, are studied together to form a comprehensive system for interpreting how we understand media and culture. Student will encounter a range of cultural styles arising from countercultures and political movements, including information structures, **black power, decolonisation movements, and new hierarchies of gender and sexuality,** music and drug cultures on screen. On completion of the subject, students should have a knowledge of cultural and cinema theories and their relationship to the viewer/participant..
Critical Theories	The aim of this subject is to introduce students to and critically examine the major debates in contemporary critical theories from **Western Marxism to postmodernism**. These critical theories include the German Frankfurt School, French **poststructuralism, the Budapest School, post-Marxism and feminism**, all of which are set against the background of the Enlightenment and the Romantic and Heidegerrean responses to it. On completion of the subject, students should have developed an understanding of the central issues and ideas of the critical theorists covered in this course and be able to convey this understanding through a critical engagement with the issues and theories in the written assessment of the course.
Indigenous Rights: Land and Heritage	This subject deals with three major areas of indigenous discourse. These are indigenous occupation and land relations, indigenous heritage (cultural property) rights, and indigenous land justice before and after Mabo. The subject focuses on the nature and extent of **indigenous occupation**, which is used to examine how indigenous land relations reflect themselves in rights arising from prior

	occupation. It analyses the origins of indigenous rights, and assesses the extent to which indigenous entitlements to land and heritage has been delivered by Australian politico-legal systems. Students who complete this subject will develop an understanding of the inherent rights that indigenous peoples are asserting, and the major barriers to achieving **justice and racial equality** within Australian politico-legal processes. A significant part of the subject will focus on the indigenous struggle for the ownership and control of cultural heritage and land in South East Australia with particular emphasis on Victorian Kooris. Students will acquire indigenous perspectives on contemporary issues through interaction with Aboriginal and Torres Strait Islander peoples in lectures and tutorials, through audiovisual materials and through the writings of indigenous people in the reading pack. At the end of the subject, a 'cultural camp' will be held in Yorta Yorta country for interested students.
Resisting Colonialism: Australia-Pacific	The course looks at the histories of **European colonialism and economic imperialism** in Australia and the western Pacific, in relation to **anti-colonialism** and Indigenous peoples' responses and resistance. The course will consider the nature and continuity in the region of Indigenous peoples' overt political activism and resistance, such as peaceful protest, political coups and civil wars; more ambiguous forms of protest through cultural movements and practices like "cargo-cults", music, sport, theatre and dance; and the philosophies and critical theories that accompanied the historical emergence of both grass-roots and global Indigenous movements in the **anti-colonial and so-called postcolonial** eras. Students will gain access to Indigenous perspectives as well as and in relation to non-Indigenous writing on the major issues and themes considered in the course. In addition students will be encouraged to engage critically with the nature of **decolonisation and emergent postcolonialism** in the context of related debates and arguments in Australia and the Pacific.
Empire, Race and Human Rights: 1800-2000	This subject examines issues of human rights during the development of the British Empire in the 19th century and the period of **decolonisation** in the 20th. It focuses in particular on **power, subordination, governance and the construction of ideas of race, including whiteness**, in such sites as Australia, Canada, the African colonies, India, Papua New Guinea and the West Indies. Topics include slavery and its abolition, the expropriation of indigenous peoples' land, resources and labour, rebellions in the West Indies and India, policies of exclusion/assimilation in the white Dominions, Australian strategies of empire in the Pacific, Indigenous political rights, land rights and reconciliation. On completion of the subject students should develop an understanding of the construction of ideas of **race** in the former British empire; the movements of resistance (political and otherwise) of colonised peoples against their positions of subordination; the changing ideas of human rights and **racial theories**, especially after World War 2, and their impact on

	developments in these 'postcolonial' societies.
Human Rights in Australian History	The central objective of this subject is to encourage critical thinking and writing that revolves around the nature of universal rights and the historical mechanisms by which these have been both denied, suspended, or rendered non-applicable to individuals and groups, and the means by which they have been won. This will be grounded in an historical gauging of the nature of rights and evolving categories of exclusion, inclusion and privilege. The subject will consider the ways Australia has been imagined as a nation over time and constructed by debates over the make up of its boundaries, subjects and citizens. With attention to the ways in which the apparently universal notion of 'humanity' has shifted, expanded and contracted in direct relation, for example, to **race, gender**, ability, poverty, and migrant or **refugee status**, the subject will locate current global human rights issues and debates in historical and local case studies.
Controversies in Australian History	This subject examines controversial episodes in the Australian past that commanded public attention, gave rise to heated argument and exposed national divisions. Controversies such as the Myall Creek Massacre, the Eureka rising, the campaign for female suffrage, the conscription referenda in World War One, the Wave Hill walk-off, the Dismissal of 1975 and the Tampa refugee crisis threw up competing interests and generated alternative notions of entitlement. The outcomes had lasting consequences. By studying a number of controversies over 200 years of white occupation of Australia, the subject also reveals changing preoccupations of **race, class, gender, nationality**, as well as changing forms of popular participation and public accountability. By considering how the controversies arose and how they were handled the subject provides insight into public life, the creation of consensus and the legitimacy of national institutions. The controversies gave rise to shared memories and competing traditions. They have shaped Australian history and continue to generate alternative interpretations. The subject thus introduces students to some of the key moments in the country's history.
Change & Conflict in Australian Society	An introduction to the study of social movements and the general issues raised by the problem of social change and political conflict. How and why do political changes occur? If social movements did not exist, would societies need to invent them? The subject examines the development and political arguments of the principal Australian social movements in the past 40 years and the reactions to them: **the green movement; the Aboriginal movement; the women's movement; the homosexual liberation movements; the peace movement; multiculturalism and refugee action groups; the labour movement and the anti-corporate globalisation movement**.
Colonial and Postcolonial Writing	In this subject students examine fiction by canonical British authors from the late 19th and early 20th centuries who are famous for their treatment of colonial themes like the

	African slave trade, pioneering life, beachcombing, the pall of fear cast by degeneration, Darwinism and dying race theory, hybridity and miscegenation. They also examine some of the more remarkable works by writers from countries that were formerly part of the British Empire but which are now politically independent. In addition to exploring the texts' subject matter, students will learn about their literary styles and narrative conventions. On successful completion of the subject, students will have a greater understanding of the **discourses of colonialism and postcolonialism.** They will also be able to demonstrate an understanding of the more important theorectical concepts and debates currently engaging postcolonial literary critics.
The Novel & the Invention of the Modern	This subject examines the novel as a key genre within the ongoing history of modernity. It will trace formal and thematic developments within the genre in its current form from the early 19th century to the present. It will analyse how the novel has registered social and cultural changes, characteristic of modernity, over that period focusing on the novel's representation of everyday life especially as organised through **class and sexuality**. It will also address such matters as the genre's increasing cultural value and the transformations of its relations to other media, old and new. It aims to provide students with a general map of the novel's history against the backdrop of a society undergoing modernization
From Mateship to Mardi Gras	This subject introduces students to the history of homosexuality in Australia since European arrival. It explores the **formation of sexual cultures** in the 19th and early- and mid-20th centuries and examines the development of gay and lesbian politics and communities from 1969 to the present. On completion of the subject students should have developed ways to discuss and theorise homosexuality within an interdisciplinary framework. A knowledge of the complex history of **homosexuality and of homosexual identities** should enhance students' understanding of debates around subcultures, social movements and identity politics within Australian society in general.
International Gender Politics	This subject will look at issues of **gender and sexuality** in an international context. It will cover war and militarism and their effect on women, the international division of labour, the effects of religious fundamentalisms, the politics of population and reproductive technologies, international trafficking in women, sexual violence and clitoridectomy. Students who complete this subject should understand the ways in which **gender** politics might affect the study of international relations; understand how government policy and other forces operating in Australia and other Western countries are affecting the lives and opportunities of women and relationships between men and women in the rest of the world; be familiar with developments in **feminist theory** on the issues of human rights, cultural relativism; and have an understanding of **international gender politics** which can enrich their study of other subjects in the social sciences.

Gender and Politics in Southeast Asia	This subject examines the multiple ways of **theorising gender** and its relation to other axes of social differentiation such as **class, religion, nationality, sexuality, rank, place and ethnicity** in Southeast Asia. The subject introduces students to historically specific and ethnographic ways in which theorising about sexual politics can interrogate political institutions (eg. the military, educational systems, health care, public services and development projects) and practices (eg. democracy, authoritarianism and grass roots activism). The subject will explore articulations of **women's voices,** while at the same time critically examine the **construction of masculinity, femininity, and other forms of sexuality** in Southeast Asian societies. On completion of the subject students should have a better understanding of nuanced, non-universalising ideas about power, patriarchy, the family, critiques of development, and women's activism in the following countries of Southeast Asia: East Timor, the Philippines, Indonesia, Burma, Thailand, Cambodia, Vietnam and Malaysia.
The Body: History, Sex & Gender	The human body is a social construction which has its own history. Beauty, desire, and even sex, have been read into the body in different ways in the past. This subject explores the ways in which the body was read in earlier societies and how those readings have changed. In particular, we examine the development of the bourgeois body; the 19th century's inscription of new, stricter genderings onto the body; and the concomitant development of the homosexual body. Students should complete the subject with an understanding of the different readings of the body in recent and contemporary society, and of the construction of the slender body, the gay and lesbian body, and the **gendered body** of the late 20th century.
A History of Sexualities	How has sexual identity and practice been understood, represented and expressed from the late 19th to the late 20th century? This subject will analyse these themes with particular attention to theories of sexuality from the sexologists to Freud, **feminism and queer theory**. It will also explore the **history of bisexuality, transvestism, and gay and lesbian movements**. On completion of this subject, students should understand the ways in which sexuality both has a history, and is contested.
Witches and Witch Hunting in Europe	This subject is a study of beliefs about witches and witchcraft. The subject traces the social, political, legal and cultural changes which led to witch trials and witch-hunts in western Europe and New England between the late middle ages and the end of the 17th century. Students will focus on the transformation of popular sorcery and magic into the heresy and crime of witchcraft, the social dynamics of trials, regional variations throughout Europe, and the **role of gender and sexuality** in the creation of panics.
Sexual Politics	This subject introduces ideas developed **in feminist theory** about the social and political construction of areas of experience relating to the **body, gender and sexuality**.

	Issues analysed in the subject include transsexualism, reproduction, eating disorders, pornography, sexual violence and sexual orientation. Students who complete this subject should be able to understand the ways in which issues connected with the body and **sexuality** are socially and politically constructed; understand the ways in which the **construction of masculinity and femininity** affects the learning and regulation of such areas of experience; and apply a variety of **feminist approaches** to the analysis of these issues.
Sex, Gender and Power	This subject introduces students to contemporary analyses of **gender,** exploring the recent histories **of feminisms and feminist thinking about gender,** difference and the origins of sexual inequality. Key themes include: **feminist theorising about the structures and institutions of sexual inequality including the family, marriage, mothering, sexual divisions of labour, masculinities and femininities, bodies and sexualities;** and their relationships to the workings of power, especially the intersections of **gender relations with 'race', ethnicity, class** and nation. The final section of the course looks at arguments about 'third world' **feminisms, and postfeminism** in a transnational and global context
Australian Society	An introduction to the study of inequalities, which invites students to think critically about the nature and significance of social divisions. With Australian society as its focus, the subject examines the major dimensions of inequality, notably **class, gender, race or ethnicity,** and sexuality. It studies the principal ways in which inequality is experienced in the workplace and in the labour market, in the family, in local communities, in the health care system, in the housing market, in the education system, in systems of welfare and in the criminal justice system.
Power, Ideology and Inequality	This subject offers a comparative perspective on the distribution of inequalities in human societies over time and in contemporary cultures. The aim of the subject is to investigate the varied manifestations of interactions between power, ideologies and the material world. This will involve us in discussions of the nature of 'egalitarianism' and 'hierarchy' and the way in which concepts developed by social theorists influence our understanding of indigenous ideas, theories and practice. Issues of **gender**, knowledge production, and access to scarce resources will be considered in relation to political processes and structures through case studies of caste, gerontocracy, Pacific leadership, divine monarchies and colonial cultures. The interplay between domination and resistance will be discussed in the context of colonial and postcolonial states and globalisation. There is a strong area focus on the Asia-Pacific region
University of Sydney	
HSTY3683 - Race, Empire and Bondage	Using case studies of Australia, South Africa and the Caribbean, this course takes a transitional approach to the history of unfree labour in the British Empire from the late eighteenth to the middle of the nineteenth century. We will

	also pursue the related debates over **race, class, gender and sexuality** convulsing the British Empire (including India) more generally during this period. These themes will be analysed in the light of the historiographical developments of the new cultural history of empire.
HSTY2604 - Popular Culture in Australia 1880-1930	Between 1880 and 1930, a modern culture emerged from a collection of disparate colonies and people. Focusing on everyday life and new forms of popular culture, this unit follows the threads of modernity, **gender and nationalism** through this formative half-century. Popular stereotypes of Australian men and women evolved from society's engagement with new notions of time and space, urban and rural culture, modernism high and low, changing sexual and family politics, and all the seductive attractions of modern life.
HSTY1076 - American History from Lincoln to Clinton	We will explore topics such as the rise and fall of the segregated South, immigration and the nature of ethnic identity, social reform movements, from Populism and Progressivism, to the Civil Rights movement, **feminism**, **gay liberation**, the rise of a mass consumer culture of movies, advertising, and standardized products, and the changing stance of the United States in the world, from late starting **imperialist aggressor**, to isolationist economic power, and then Cold War superpower.
HSTY3691 - The History of Love in Australia	This unit considers the ideology and experience of family, romance, sex, marriage, childhood and parenting in Australia since 1788. It examines the impact within colonial, indigenous and modern communities of romantic and domestic ideologies, material circumstances and visions of and for the future. It considers the social place and meaning of mothers, fathers, sons and daughters, and examines the **politics of gender** in citizenship, medicine, **sexuality,** cities, rural and suburban families, and national culture and symbolism.
HSTY3698 - Class Struggles in the Atlantic World	This unit will take a broad comparative approach to the history of **class struggles** in the early modern Atlantic World. We'll focus on the experiences of the working classes - sailors and labourers, slaves and servants, witches and rebels - in the Americas, Europe and Africa as they helped create, and make sense of, their own New Worlds. We'll also try to understand the intellectual developments that have reshaped approaches to the study of both class and the Atlantic World in recent years.
GCST2602 - Suffragettes to Cyborgs	In this unit of study, recent debates within **feminist theory** will be introduced. By the end of the unit of study, students will have a clear grounding in the fundamental concepts within feminist social, political and cultural theory. The course is divided into three blocks. First we explore debates about equality and difference, between women and men, and between women themselves in relation to **class, race and ethnicity**. Second, debates about power and discourse are introduced with a particular focus on how these concepts are conceived within **feminist, postmodernist and poststructuralist** theory. Finally, in a block on sex, gender and embodiment, we look at the distinction between **sex and gender** and at recent

	feminist theories of embodiment which question the **sex/gender** opposition.
GCST3601 - Gender, Race and Australian Identities	In this unit we explore the interconnections between **gender and race** in Australian culture and history. We focus on particular case studies, some historical, some contemporary: the so-called "White Australia policy"; women and the Hindmarsh Island affair; Pauline Hanson and One Nation; sex tourism; the "stolen generations"; citizenship, nationalism and multiculturalism. Throughout the course, the history and present of Australian feminism and its relations with questions of **race and ethnicity** are foregrounded. A major aim of the course is to introduce students to recent feminist postcolonial theorists.
GCST2608 - Gender, Communities and Difference	This unit examines difference and diversity within community. It looks at the operation of power and at how power produces and regulates communities and identities. It questions the assumption that community is based on the unity and similarity of citizens and examines alternatives such as difference and sociality. Specific debates about the regulation of reproduction, the production of **sexuality**, and the provision of welfare are examined. The course is divided into 2 sections: **Gender**, Community and Difference; and Foucault, Power and Governance.
GCST2610 - Intimacy, Love and Friendship	This unit examines the representation and practices of intimate relations focusing especially on the intersection between intimacy and the **constructions of gender**. Divided into three sections, the unit will examine theories of love and friendship, contemporary cultural representations of love, desire and friendship (especially in film and literature), and the ethics and politics of erotics. It will question the division between erotic love and Platonic love, examine the new technologies of erotics, and discuss the implications for **gender and sexuality.**
GCST2609 - Cultures of Masculinities	What do men want? From a traditional focus on **femininity in gender studies**, it is increasingly clear that masculinity has undergone tremendous changes in the last several decades. From a perspective of **gender** and cultural studies, this unit examines the economic, social and cultural contexts in which masculinity is lived. We will consider different case studies focused on the changing representation of men in contemporary culture. These will include aspects of style and consumption, roles within workplaces, and in domestic practices.
GCST3603 - Consumer Cultures	From the theoretical basis of **feminist cultural studies**, this unit examines the ways in which identities are increasingly formed through consumption. It looks both at critiques of consumer societies and at more optimistic theories about the different forms of life that are promoted by consumer culture, including the forms of identity and belonging they engender. We will consider elements of both material culture (e.g. possessions) and media culture.
PHIL2635 - Contemporary Political Philosophy	A critical introduction to the major schools of thought in contemporary political philosophy, organized around the theme of inclusion and exclusion. The inclusive ambitions

	of liberal political theory will be confronted with objections from thinkers motivated by concern with various facets of social and political exclusion, notably based on the **categories of gender**, cultural difference, deviancy and statelessness. Debates relating to **refugees and asylum seekers** will be considered in the latter part of this unit of study.
SCLG1001 - Introduction to Sociology 1	This unit introduces students to the study of sociology through an analysis of contemporary Australian society. Using a range of sociological concepts and theories, we will analyse society in the period known as 'modernity'. Students will be encouraged to analyse existing social phenomena through the prisms of **gender, sexuality, ethnicity, class, multiculturalism and Indigeneity**
SCLG2605 - Social Justice Law and Society	This unit of study examines a range of approaches to social justice, including distributive and recognition or identity theories. We ask how one works out what a socially just society would look like, considering guiding principles such as desert, need, merit and equality of resources, opportunity or capabilities. We then link these ideas with principles and practices of legal equality and human rights law and specific contemporary social justice topics such as **racial, gender**, environmental and international justice
SCLG2613 - Sociology of Childhood and Youth	This unit of study examines the main sociological approaches to childhood and youth in modern industrial societies, as well as the ways in which particular perspectives on childhood are central to all social theory. It will examine the debates surrounding the historical development of childhood, and the various approaches to the impact of state intervention and social policies on both the experiences of childhood and youth and the transition to adulthood. Specific topics discussed include; the social construction of child abuse, youth homelessness and youth criminality as social problems, the stolen generations, children and the law, the fertility decline, and the differentiation of childhood experience along lines of **class, gender, race and ethnicity.**
SCLG2608 - Social Construction of Difference	The focus of this unit of study is on the dynamics of the identification of 'difference' in society, including the processes of stigmatisation and demonisation of 'deviants'. The unit focuses on areas such as the debates surrounding the 'welfare underclass', unruly youth, **refugees and asylum seekers, trans-gendered persons**, the care of the mentally ill ,etc. Significant theoretical debates will be addressed, including 'realism' vs. 'social construction', 'defining deviance down'(Moynihan; Hendershott), the 'Broken Windows' thesis (Wilson and Kelling) and Jock Young's theory of 'Essentialising the Other'.
SCLG2615 - Law and Social Theory	This unit provides a detailed understanding of how the work of a broad range of social theorists contributes to a specifically sociological understanding of legal ideas, institutions and practices. After beginning with classical sociology - Durkheim, Marx and Weber, the unit will then discuss the contributions of the Frankfurt School,

	Habermas, Foucault, Bourdieu, Luhmann, Elias, and Selznick, as well as the more recent perspectives of **postmodern and feminist social theory.**
SCLG2619 - Sociology of Sport	This unit will examine the relationship between sport and society, particularly the formation and reproduction of social norms and groupings. Analysing society from modernist and post-structuralist perspectives, students will use social theories of discourse, identity formation and power relations to explore the role of sport in the development and reproduction of **gender, sexual, class, racial** and national groups. Topics discussed include sport as a vehicle of social empowerment or marginalisation, sport as colonialism, and sport as consumption and popular entertainment.
SCLG2620 - Human Rights and Social Transformations	This unit will examine both how human rights discourses and institutions have transformed states and societies (and failed to do so) and how societies have transformed human rights, connecting this dynamic with broader questions about the relationship between norms, society and politics. It will consider the often implicit constraints, as well as the liberational potential of human rights, engaging debates about the relationship between human rights and culture, religion, **colonialism, imperialism**, liberal individualism and globalisation.
SCPL2601 - Australian Social Policy	In this unit of study Australian social policy is explored: the legal and administrative framework; relationships between family and the state; employment, unemployment, unpaid work and welfare; the public/private mix; aged care policies, the culture of welfare state provision, **indigenous policies, migration, multiculturalism** and the formulation and delivery of social welfare services in Australia.
SLSS1001 - Introduction to Socio-Legal Studies	This unit provides students with an introduction to the understanding of legal ideas, institutions and practices in their social and historical contexts. It will provide an historical overview of legal institutions and forms of law in Australia, the place of the idea of the rule of law in state-formation, liberalism, processes of civilization and **colonialism**, law and the public/private distinction, changing conceptions of human rights, as well as outlining the central features of the various fields of law.
ASTR2604 - Australian Multicultures	Australian school children are taught to sing: "we are one, but we are many from all the lands on earth we come." What cultures have shaped Australia? How has Australia's national image changed over time? Do its multicultural claims correspond to diverse lived realities? This unit encourages students to investigate the chameleon representation and character of Australian **multiculturalism**. Its three modules take an interdisciplinary approach to discussing national images, living **multicultures**, and public debates about national unity, citizenship and belonging.
GCST2607 - Bodies, Sexualities, Identities	In this unit of study we will examine the ways in which **feminist** and other cultural theories have used bodies and **sexualities** in order to theorise difference and identity. The body and sexuality have been shown to be a major

	site for the operation of power in our society. We will also look at how bodies and sexualities are central to understandings of identity. The unit of study will be devoted to working through some of the major theories of embodiment, and the analysis of cultural practices. Students will also be encouraged to prepare group projects.
GOVT2665 - Ethics and Politics	Making ethical choices is in the core of political life. This unit is designed to analyse and understand how ethics belongs in politics, how we can evaluate and justify political choices, and to gain an understanding of the main ethical issues on a range of political questions. The unit is structured around formal ethical theory and analysis, which can be later used in different settings, from personal to professional ethical dilemmas. Learning takes place by doing - thinking and talking, presenting and evaluating. In order to learn you need to take part and be open to a challenge. The topics examined during the course include: justice, **environmental ethics, immigration,** freedom of expression**, resource allocation and international aid**.
GOVT2331 - Social Change and Politics	This unit examines how processes of social change are shaped by a variety of non-institutionalised political actors, including individuals, interest groups and social movements. It will answer questions such as: What is political participation? How and why do people act politically in Australia? How does participation both shape policy agendas and lead to societal change? The main conceptual topics include: political participation, political socialisation, civil society, interest groups and social movements. This conceptual framework will be used to examine the strategic repertoires adopted by movements and groups in society, including: young people, **environmental movements**, **identity movements, the labour movement, anti-corporate globalisation action** and community-based politics.
HSTY1089 - Australia: Colonies to Nation	This unit maps the establishment of British colonies in Australia and their subsequent development. It deals with land settlement, frontier violence, the construction of colonial cultures, the growth of cities and the coming of self government. It also focuses on the movement to Federation and the nation building processes that followed. Twentieth century subjects studied include war and remembrance; political culture and the party system; national identity and popular culture; **Indigenous culture; immigration and multiculturalism**; the fifties and beyond.
HSTY1045 - Modern European History 1750-1914	This unit covers the dramatic changes in European life that marked the transition from pre-modern to modern societies. We will see that these changes emancipated many Europeans from legal and physical burdens while creating many new ones of their own. The catastrophes of the twentieth century have their roots in the period we examine, a period that culminated in the First World War and the spectacular explosion of the ideals of material and moral progress that had animated **bourgeois elites**. In particular, we discuss the transformations that took place

	in the key areas of human activity: politics and ideology; family and sexual life; work and technology; religious belief; experiences **of colonialism; and social class**.
HSTY2625 - Culture and Society in Modern Britain	This unit explores the social and cultural history of Britain from the end of the eighteenth century to the present. Themes include the relations between **culture, class and gender**; the interplay of 'culture' and 'society'; the impact of developments in print culture, film, radio and televison; and changing ways of thinking about culture and modern life.
HSTY2634 - Columbus to Lincoln: America Before 1865	This unit begins by looking at European competition for supremacy in North America, and the reasons why England eventually became the dominant colonial power. Tracing the establishment of diverse white settlements and the introduction of slavery, we explore the way a distinct national identity developed, leading to revolutionary upheaval and state re-formation. Analysing the subsequent period of geographic expansion, early industrialisation and changes in **gender, race and class relations**, we conclude with the sectional debates that preceded the Civil War.
HSTY2677 - Australia: Politics and Nation	This unit examines the intersection between political culture and nationalism in Australia, with particular attention to the question of when (and if?) Australia became an 'independent' nation. It examines the content and character of British **race** patriotism in Australia before 1945 and the gradual unravelling of this British myth in the post-war period. Among other issues, the unit explores the end of 'White **Australia', the rise of multiculturalism, engagement with Asia, Aboriginal reconciliation and republicanism**
SCLG2607 - Social Movements and Policy Making	Drawing on contemporary sociological analysis this unit critically explores participation, organization and outcomes of social movements. The unit explores the intersections between citizenship and democracy in relation to social movements and policy making. Moreover, the unit addresses links between societal and cultural arrangements and social movements for change. Students will have the opportunity to explore the theoretical ideas introduced in this unit by investigating a range of social movements, such as, **anti-global movements, environmentalism and feminist movements**.

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