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based in the inalienable rights and relationships of Aboriginal peoples to country thus dialogue from around the world has emerged in terms of Indigenous post-colonialism. I feel this is the central theme of Martin's work as she goes on to say, the core premise of post-colonial studies is to interrogate colonialism in all forms challenging existing colonial structures and holding them to account; validating Aboriginal knowledge and realities.

Martin clarifies decolonisation and Aboriginal research on page 53 often defined in terms of its processes and goals rather than by a definitive summation explanation. The Aboriginal scholar's discussion of the nature of decolonisation informs the purpose, processes and contexts in which it is applied. Aboriginal post-colonialism highlights the different needs of Aboriginal peoples as researchers because of the recognition of different dimensions (standpoints?) which are the need to decolonise, and the need to build capacity (p. 61).

My students both Māori and Aboriginal have benefited by Martin's application and explanation of critical race theory however this text is much more. The Quampie Story and Quampie Methodology Chapter 4 (pp. 91-103) provides an understanding to the reader of the matrix – the complexity that is Indigenous epistemology and methodological approach. Chapter 4 is compelling reading as Martin provides an insight into research phases that are defined by non-Aboriginal expectation, convention and tradition and Aboriginal expectation, conventions and tradition. Each phase is defined by Aboriginal ontology, epistemology and axiology and refined in terms of non-Aboriginal traditions and expectations (p. 103). Take your time over this important chapter as Martin's writing style is that of a lady. I am afraid I would have been a tad more confronting in some explanations.

Chapter 5 lets the reader journey into the application of Martin's theory, the Burungu, Kuku-Yalanji's regulation of outsiders. Outsiders have been studying, invading, colonising and travelling since the 1860s however the Burungu, Kuku-Yalanji have always regulated their agency. Martin weaves her journey into one of explanation.

So *Please Knock Before you Enter* could be summarised as a journey discussing agency, what it means to three different groups, the Indigenous researcher the non-Indigenous researcher and most importantly the subject, the Indigenous.

... the thesis posited by this research study is their agency has been exercised and is attributed to the simple but profound respects for and regulation of relatedness. With relatedness as the premise and impetus, there is no such thing as Outsider, or Other, but Another (p. 149).

No outsider, or other, but another. We talk of reconciliation, what a thoughtful contribution to understanding Aboriginal research, the connotations of *another* is inclusive with reciprocal respects, so knock before you enter, and read this book for its wonderful content and Martin's journey.

To quote Martin again in quoting Aunty Kath (Oodgeroo Noonuccal) in the conclusion (p. 148):

now she is happy
because she can always talk with the tribes
whenever she wants to

An apt conclusion, or a commencement to a thought provoking text.

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FORGETTING ABORIGINES

Chris Healy

University of New South Wales Press, Sydney, 2008,
1+250pp, ISBN 978 08684 0884 2

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I commenced reading *Forgetting Aborigines* in Berlin, which, once I started reading, struck me as an entirely appropriate place to start. Berlin is a city which both forgets and remembers. The locals call the small golden cobblestones inscribed with names of murdered German Jews "trip over stones" (Stolpersteine). In fact Berlin underlines the adage of Healy, what he calls a truism, "there is no remembering without forgetting" (p. 35). In the introduction Healy explains:

It's important to insist that *Forgetting Aborigines* is attempting to think about both remembering and forgetting, because there is never one without the other. At the most basic level, the selective recognition of some things rather than others, and the discerning organisation of those elements so that they can be made present, requires forgetting.

I completed reading *Forgetting Aborigines* in Nuremberg with the crumbling derelict Nazi party rally grounds and the newly renovated halls where the Nazi trials took place. Nuremberg more so than Berlin is a city that wants to forget by not remembering (probably more correctly a selective remembering) attentive to the perceptive observations of the historian Slavoj Žižek:

Traumas we are not ready or able to remember haunt us all the more forcefully. We should therefore accept the paradox that, in order to forget an event, we must first summon up the strength to remember it properly (p. 203).

On leaving Australia I had begun reading Peter Sutton's (2009) *The Politics of Suffering*, a book I found hard to read. Healy's carefully nuanced arguments, his explication of remembering and forgetting, was a perfect antidote to the anger and rage which I found in Sutton combined with a surprising intellectual thinness and lack of reflexivity. Healy also underlined and made clearer my discomfort about *The Politics of Suffering* especially what I perceived as an attack on the failings of Aboriginal people for supposedly failing to become modern. Sutton's position resonated so easily with Healy's argument because *The Politics of Suffering* is about forgetting and selective remembering. In *The Politics of Suffering* remembering is nostalgia for another time, a time when Aboriginal people were obedient and controlled, under the supervision of a boss, often a mission superintendent. But the author is forgetful of what the situation was in the 1950s and 1960s for Aboriginal people, those living in urban centres, rural reserves and mission stations and subject to a range of carefully calibrated laws and regulations which managed their very existence. Healy argues that this type of history (remembering) maintains separateness rather than a sharing of our histories. In this Healy follows Greg Dening who taught us that from the moment we meet our histories, our lives are revealed as forever shared. As Healy writes:

Being in Australia meant that indigenous and non-indigenous peoples co-existed; they watched each other, listened to each other; they interacted through the complexities of conquest and governance, punishment and dialogue, of theft and trade, of employment and sex, and much more (p. 49).

Healy's interest, and it is pertinent to Europe as well as to Australia, is "how remembering and forgetting work to produce indigenous and non-indigenous people in relation to each other" (4). Berlin and Nuremberg have histories which are easy

to remember and easy to forget; and the matter of relations between people past and present structures their histories. This is apparent while walking around both cities and in comments made by acquaintances and friends. While being driven through the city centre of Berlin by an old friend of my wife's family he remarked that there were too many monuments/memorials about the war. We were living next door to the "Memorial to the Killed Jews of Europe" in Berlin which sparked his comment. Asked why, he began by saying there are over 80 memorials in Berlin but realising that I and the daughter of his old friend may not share his view he tailed off and changed subject, and we continued our drive through the development of the new buildings to house the foreign embassies.

Healy discusses the way in which a perceived failure to modernise, that is to say Indigenous peoples remaining attached to their country and past cultural practices, is then used to show the failure of such cultural practices. This is an intensely racialised argument put forward by neo-liberal commentators. This leads Healy to raise the problem of the well-intentioned critic, the caring person who finds reason to highlight the deficiencies of Aborigines as constructed and produced by anthropology and history, histories where Aborigines are so often placed in what Dipesh Chakrabarty calls the "waiting room of history". Healy writes a masterful final chapter on how we can forget Aborigines. In their place we might imagine friends, neighbours, strangers, people who live near us and far away; citizens marked by difference and sameness; people of varying predicaments, capacities and desires, people who live with the possibilities and constraints of being in history (pp. 219-220).

Written before Sutton's *The Politics of Suffering*, Healy's *Forgetting Aborigines* instead reaches for an earlier and similar critique of the well-intentioned, Louis Nowra's *Bad Dreaming: Aboriginal Men's Violence against Women and Children* to make his argument. Healy takes a pertinent passage, from Nowra, which resonates with the forgetting so evident in Sutton:

Indigenous communities have to recognise that they are part of Australian society and integrate into their cultural sensibility the idea of personal and individual responsibility for their actions. Furthermore, they need to accept that certain aspects of their culture and customs – such as promised marriages, polygamy, violence towards women and male aggression are best forgotten (p. 206).

Healy goes on to say that these debates about children and women create an ambiguity which feeds upon racialised views of Aboriginal people. They

are, he contends, “a product of our contemporary moment when forms of race-thinking have gained a new legitimacy as if they were ideology-free. The new authority of such views has been fused with neoliberal notions of personal responsibility so as to be able to confidently locate culpability in the pathology of the primitive” (p. 207).

Healy attempts to write a new history, a modest cultural history, which is how Healy puts it. Its subject matter is Aboriginality which is borrowed from Marcia Langton’s (1993) ‘*Well, I Heard it on the Radio and Saw it on the Television*’. Aboriginality is concerned with the “intercultural space of Aboriginality”. This refers to the way ideas about Aborigines and Aboriginality are culturally and textually produced, with little or no reference to the actual life experiences of Aboriginal people. *Forgetting Aborigines* consists of five essays (chapters), an introduction and conclusion. After the introduction to the main concept, arguments and themes, there are essays on television, art, heritage, museums and tourism, all key sites for the cultural production of Aboriginality. Throughout *Forgetting Aborigines* Healy directs the reader towards an understanding and appreciation of the ways in which public remembrance involves the forgetting real people, actual encounters, and messy and ambivalent histories. Healy argues, throughout these essays, that it is important to remember past habits of forgetfulness, that is to say that we (non-Indigenous and Indigenous) stop forgetting our forgetfulness and thus engage more directly with our messy, ambivalent and shared histories.

Much of the conceptualisation and argumentation in *Forgetting Aborigines* has resonance with international memory studies and could be used as a way of comparing the way in which Australia memorialises its past and the way in Europe does, for example. There is much in common and shared in the ways in which events are remembered and forgotten. When Healy makes comments, such as the “endless (re)discoveries of, and about, Aborigines are only possible because non-indigenous Australians forget their own forgetting”, there is a possibility that this insight might puzzle and challenge non-Indigenous Australian readers; yet, as a non-Indigenous Australian in Europe such a characterisation of remembering and forgetting reverberates with its emphasis, publicly through memorialisation, on remembering particular events especially the destruction of European Jewry to the (almost amnesic) denial of the near destruction of Sinti and Roma peoples, for example. On the other hand memorialisation can effect closure, seal the past, so we can emerge whole in an unblemished and amnesic present.

Forgetting Aborigines enables, as I indicated earlier, a more nuanced and complicated reading

of texts such *Bad Dreaming* and *The Politics of Suffering*, which in itself is a sufficient reason for reading (purchasing) it. It also enables a reader like me, travelling through Western and Central Europe to appreciate, often in unexpected ways, the remembrance and forgetting which is inscribed on the landscape and the cityscapes of major cities and smaller towns. But *Forgetting Aborigines* is not an easy read, made harder by the use of jargon and a tendency to engage in what seems at times a conversation with a group of mates. At times it discloses what I perceive to be a peculiar provincialism of scholars from the south east of Australia, especially Melbourne, and its affected use of Koori to represent a homogenous group of Aboriginal people. Notwithstanding my position, a Canberra based historian, this is a welcome book which should stimulate further work and interest on Australian cultures of memory in respect to Aboriginality. An added bonus is the illustrations, including various artworks, film stills, museum artefacts, photographs, tourism posters which also greatly enhance Healy’s argument.

■ References

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THE CITY’S OUTBACK

Gillian Cowlshaw

University of New South Wales Press, Sydney, 2009, vi+264pp, ISBN 978 1 9214 108 7

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Gillian Cowlshaw is adamant from the outset of *The City’s Outback* that she is not going to offer solutions. Rather, her task in this ethnography is to observe the lives of Aboriginal Australians living in Mt Drutt, a Western suburb of Sydney. She argues that their everyday lives have previously been concealed from the urban majority, and are “known mainly through shocking images, worrying statistics and concerned discourses that flood the press” (p. 3). To this end, Cowlshaw climbs in her car in