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UNIVERSITY OF CANBERRA | FACULTY OF BUSINESS, GOVERNMENT AND LAW

MURRA

WELLBEING AND CONNECTION TO COUNTRY | MANDEVILLE AND THE FABLE OF THE BEES | THE LAWFUL FOREST

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Letter from the Editors

As COVID-19 continues to impact our lives we, individually and collectively, are increasingly aware of the importance of wellbeing. In this issue of Murra we explore some of the interconnected dimensions of wellbeing through the educators and researchers within the Faculty of Business, Government & Law.

Wellbeing is not static. It is dynamic, individual and changeable. Wellbeing is increasingly being embedded into structures and programs. The University of Canberra's Sport Strategy, launched on 19th June, prioritises wellbeing. "We will harness the power of sport for social justice, equality, inclusion, integrity and wellbeing," the report said.

The ACT Government has established a Wellbeing Framework, which focuses on eight domains: environmental; intellectual; physical; occupational; emotional; financial; social and spiritual.

Part of our journey over the last 18 months has included becoming more connected to our local natural and urban environments as our travels have been constrained and our exercise regimes limited to our local areas. So, we begin this edition with an exploration of what connection to country can mean for Indigenous Australians and how we might learn from their experiences of this country. The environmental dimension of wellbeing is expanded upon through the exploration of more recent legal interpretations of forests, lands, and ownership.

Through two very different articles, one on the human genome and the other on bees, we begin to explore what we want as a society. Do we want a utopia, free from illnesses and vices, or is it in our very responses to these "frictions" in life where we develop who we are as individuals, communities and society? Thus, for wellbeing, a question emerges, as to whether there is one desirable wellbeing measure across all dimensions, or will each of us have our own multidimensional expression of wellbeing, depending upon our individual life experiences and stages?

A collection of articles draws our attention to the dimension of education and intellectual pursuits, across the lifespan. From inspiring local Cubs to dream about being the next generation of lawyers, to reflections from recent graduates on what they gained from their UC experience, we reflect upon the value of university education. Along the way our staff explore ways to better meet the needs of current and future Indigenous students, and guide our teaching practice through Indigenous content and Indigenous ways of learning that will enrich learning experiences for all students. This connects with the University's focus on Indigenising the curriculum and exploring ways to better support the learning journey of Indigenous students. It also links in with the work of the Indigenous Australian Completions Taskforce, a sub-committee of the Reconciliation Action Plan committee. The research outputs of our staff highlight how we continue to contribute to our knowledge and understanding across many wellbeing dimensions.

Physical health is an especially important aspect of wellbeing and is frequently impacted by other wellbeing dimensions such as environmental, financial, spiritual, and occupational. The articles on the locus of control of cancer patients and the growth in wellness tourism are revealing the future of what we teach as well as what we will research into the future, as we prepare students for a world that continues to surprise and challenge us.

Tracey J. Dickson on behalf of the Murra Editorial Team:

- Tracey J. Dickson
- Nicole Curato
- Trevor Ryan
- Krista Schmeling
- Michael Walsh

Murra is published on Ngunnawal country, and BGL pays respect to our local elders, past, present and emerging. The Ngunnawal word 'murra' means 'pathway' in English, and we thank University of Canberra Elder in Residence, Roslyn Brown who, in consultation with other Ngunnawal elders, has given BGL permission to use it in our Faculty magazine. Our Executive Dean selected this word as a title for our magazine, recognising that we are all learning from those who have come before us, and forging our own unique path along the way.

Message from the Executive Dean of BGL

[WENDY LACEY]

I would like to start this amazing edition of Murra by congratulating the editorial team and contributors for producing such a phenomenal edition. I never doubted that our Faculty Magazine would have become such a rich, vibrant and incredible source of information and inspiration in such a relatively short period of time but, it is wonderful to see it in print.

I would like to pass on my congratulations to our colleagues who were successful in the 2021 promotion round: Professors Nicole Curato, Lain Dare and Ben Sheehy; Associate Professor Bruce Arnold; and lecturer, Dr Ivana Damjanovic. All so richly deserved!

As I write this during NAIDOC Week, I am delighted to see so many stories and learnings from Indigenous Australians. As we all work towards Indigenising our curricula, it's important to remember the value of regularly listening and yarning with our Aboriginal and Torres Strait Islander friends, colleagues, students, communities and Elders.

On another note, Canberra has certainly turned on the Winter weather for my return but, I look forward to being back on campus later this month and seeing you all in person very soon.

Wendy.

Tracey J. Dickson yarns with Wayilwan woman, Danielle Flakelar (pictured)

Wellbeing and Connection to Country

[TRACEY J DICKSON]

With the theme of wellbeing, I thought I would have a yarn with someone about how an Aboriginal understanding of connection to Country relates to wellbeing. What follows is a short extract from that special experience. Danielle Flakelar is a Wayilwan woman from near the Macquarie Marshes north of Warren in NSW. Danielle is also the Manager of Aboriginal Heritage and Partnerships Unit with the NSW National Parks and Wildlife Service. We met in Jindabyne on Monero-Ngarigo land, a place that is special to me.

TD: This is just a bit of a yarn about your connection to country, what it means to you, and how we non-Indigenous people might be able to develop some understanding and empathy and maybe even an actual connection to country would be interesting.

DF: Yeah, okay. Well, it's a really good topic, I reckon. Wellbeing-focussed is traditionally what our people were about - the wellbeing of not only humans, but the natural world, we're part of the natural world. And so, caring for country is about caring for all creatures and land and water features and parts of country and its wellbeing.

So, when we do Aboriginal land management, [our] stories and language of country are our instructions on how to look after country, and our purpose is for ongoing wellbeing of all in the natural world, like the Native American First Nations people, wellbeing for seven generations is a great way of explaining your responsibility.

TD: So that's seven generations going forward?

DF: Yes. They [future generations] have a wellbeing that is equal to what you have done.

TD: So that fits in with intergenerational ideas.

DF: Yeah, it's very much intergenerational. Your purpose and your role and responsibilities are around managing country, caring for country and caring for people in that, because people should be part of country. We don't have dominion over it, we are just able to use our gifts, skills, knowledge and experience to be able to manage and care for country.

And the same way, if you look at the native animals and their roles and responsibilities are to enhance that part of country where they lived as well. I heard a story about lyrebirds and how after the fires in the Blue Mountains, a lady went back to the lyrebirds that she'd been studying for a decade or so to see whether they survived. And of course, they did. But she worked out the process of the lyrebirds is turning over the soils and mulching things, suppresses any build-up of leaf litter where fire could spread.

So, if you look at that and you think about what are the animals' roles in their part of their patch as well? If we watch how they interact in their environment, it's around them contributing to the wellbeing of that environment as well as themselves. But if we've changed that as humans, it really has affected the wellbeing of those plants and animals and ourselves.

TD: So when you talk about connection to country, what does that mean to you?

DF: Well, it's multilayered again, and it's about where my people, my ancestors have been for thousands of generations. On my dad's side, I'm from the Macquarie Marshes in north-western New South Wales. We're Wayilwan people. My mum's people on her mother's side are Wakka Wakka up in Queensland, which is up near Kingaroy, Murgon, Gayndah, and then her dad is from the Tweed Heads into the hinterland area, so Bundjalung mob. I've been lucky enough to be given the stories of creation of country for the Macquarie Marshes.

TD: From both sides of your family, or from one more than the other?

DF: Well, because I grew up down in New South Wales it's Dad's country. But for me I feel like it's in my DNA, that part of that country. I was taken back there by my grandparents, and not actually told the creation story as such, but all of them taught the details of country which were part of the creation story, the significance, sacred places, plants and animals.

TD: One of the things that confuses me and again is when you do have that mixed history, that your parents come from a different country, is how you do you identify with one country more than other? Is that a choice?

DF: Oh, yeah, I think well, I was influenced by my dad and his family because we lived there. However, dad and mum would take us up to Brisbane each Christmas. I remember visiting Gayndah, mum's mother's country, and feeling like very peaceful and at ease with being there. It's almost like I already knew this country. When I was a kid, I didn't speak much, but I could be where adults were talking and just pick stuff up. I didn't squawk or anything like that or bring attention to myself. So, then you're actually part of hearing stories and they would give you more.

> "...but all of them taught the details of country which were part of the creation story, the significance, sacred places, plants and animals."

TD: Absorb it like osmosis.

DF: Yeah, you do. Then at a later age you think, oh, 'I understand what they're talking about now'. But at that time, you were just absorbing information, then it became knowledge you could apply to the landscape or when you were actually present to that place. My grandparents took me to the marshes from when I was 12 months old, and I could be gone for a week with them. I was quite happy with all of that. And it just continued as a as a kid growing up. And I'd go on school holidays for two weeks.

TD: So that was your father's parents?

DF: Yeah. Yeah. And so for us, the dreaming story, the creation of the Macquarie Marshes story, Nan did give me the version that she knew, but I don't think it's complete. (her mother died when she was 26).

Her mum, Granny Pearce, had bother parents die when she was about eight, I think. So, there's a loss of that storytelling, but that understanding about their connection to country was still there. Granny was made into a, you know, domestic and all of that sort of thing and separated from her siblings. She was about 1. And Nan was very upset - she said to me when she was dying, 'I'm sorry I didn't teach you enough culture', but what she'd done is taken me to all of these key points within country.

TD: Was she a custodian?

DF: Well, yeah, she would have been. She died in nineteen ninety-three. I can actually map out where all the grandparents and the great grandparents were from. Even Nan and grandfather in Queensland, their parents and their grandparents. So, I think that's why I feel at ease with knowing where I'm from and who I am.

TD: Have you been very intentional in terms of sharing that connection with your children?

DF: Yes, when they were little, I took them out to country and we'd camp, and then I took them back as teenagers, kicking and screaming, two of the youngest ones. We were at a family event and my youngest son, he was about 14 or 15 at the time, said 'I get it now. I actually know where I'm connected and where we come from'.

I've taken my granddaughter out on country when she was little, we were camping with her, taking her out to the marshes. I can't remember the exact words she said. She just felt very comfortable walking around, and I was teaching her about artefacts and how they were made and tried to teach her about native plants and animals. You have to get that exposure quite often to remember the plants yourself. But telling her creation stories - I told her one when she was little about the platypus. It's a story about a duck and a water rat, and they're both from country. The duck is beautiful and she's with her parents who said, 'don't go away', you know, 'stay with us'. And she sneaks off and she's grabbed, and she disappears. She's taken by this water rat. And then one day she reappears, and she has these babies, and they look different. And the parents say, 'well, either you kill them, or you take them away'. And my granddaughter who was about 10 years old at the time said, 'well, what about diversity, Nanma? Why can't you have different people or different types of things in the world'? I said, 'what'? And she said, well, you know, we don't have to all be the same.

TD: For the non-indigenous non-Australians, the people who are trying to get an understanding of connection to country. How can we gain some of that empathy, that understanding?

DF: I've been to a couple of countries, and I found it quite challenging, yet I feel I could connect to special natural places in their countries. I went to Nepal, to India, to Sri Lanka and New Zealand and Hawaii, ... And I look at people and how they're living. I think that the Southeast Asian countries are ... still able to connect to their country because they've got the ... I don't know if you call it religious or their spiritual connection to country, they are a part of it and it is a part of them.

> "...So, there's a loss of that storytelling, but that understanding about their connection to country was still there. "

DF: If non-indigenous non-Australian people did have a very similar connection to their own country and stories, then it's probably easier for them to have empathy and say, well, you know, if I was back home, or my family, my parents told me the stories of my grandparents, the stories of the country (all of us have got what they call myths or stories of creation of country), I would want visitors and new migrants to value my country and connect to it like they would do to their own. When I visit other Aboriginal nations in Australia and they share stories, knowledge and practices they often say take that what you learn from us back to your country and apply it there. And I suppose for me, it's like if you really want to be connected, if you're living in Australia and you want to feel that you're connected to country, draw on your family's heritage, your connection to the country you're from and apply with that connection, that passion, that DNA-fix to the lands here.

Where is there something that you can connect yourself with? Is it a particular plant or is it a particular place? Is it where you can feel, if I go there, this is where I feel calm. This is where I feel present and alive.

It's being present in the place that you're in, you know, it's just so healing.

What is Desirable is Transient

Deliberating on Human Genome Editing

[NICOLE CURATO & ROSE KOELLNER]

'What is desirable is transient,' said Jackie Leach Scully, a globally renowned bioethicist and disability activist speaking in front of twenty-three ordinary citizens at the Museum of Australian Democracy.

Scully made these comments as an expert witness in the Australian Citizens' Jury on Genome Editing. Last 17-20 June, people from all over the country, from different walks of life, came together to learn from experts and deliberate with each other about under what conditions or circumstances might the application of human genome editing technology be acceptable. The aim of the event was to generate citizen-led recommendations that can inform deliberations in the Parliament and other research and regulatory bodies.

As organisers of this event, we were in the front seat during spirited discussions. We heard arguments on how genome editing can alleviate human suffering by curing people with serious blood disorders. For some participants, Australia can be a more compassionate society if it supports research and development of a technology that can improve the health of vulnerable people.

Others, meanwhile, offered a different perspective. Suffering is part of being human. We become a compassionate society not by editing genes but by transforming the way we organise our collective lives to suit the needs of vulnerable people.

'What kind of message are we sending out,' asked Scully in her expert testimony, when we say yes to this technology? Will genome editing set back the achievements of disability activists by identifying an ideal type of people allowed in society? Will our society be more preoccupied with creating 'normal' and 'ideal' people instead of accepting diversity and difference?

This subject of deliberation was not settled in a four-day citizens' jury. A much longer conversation is needed to fully appreciate each other's moral convictions and ethical considerations. Many participants hoped they had more time to hash out different arguments and craft their recommendations, but after four days, participants reached a broad agreement.

23 ordinary Australians who took part in the citizens' jury, together with the experts and project team.

If genome editing were to be legalised in Australia, participants preferred that this be used for therapeutic instead of enhancement purposes. Put another way, participants were concerned with curing diseases, not genetically editing children with extraordinary sporting ability. On the fourth and final day of the jury, participants conveyed their views to different representatives of government agencies.

'I just feel so grateful and humbled to have an opportunity to have a little bit of input in this important area,' said Stephen, a participant from Adelaide who reported the recommendations on behalf of the group.

Each participant came into this experience having their own values and beliefs towards human genome editing. Many joined the citizens' jury with little knowledge about the subject. Some have formed impressions on the technology based on what we see in Hollywood blockbusters.

'I think it is really good to hear from the public as well as the experts,' said Eliza, one of the youngest participants from the ACT in an interview. 'These issues are going to affect all of us, and we are all going to have decisions to make in the future.'

For Raymond, one of the oldest participants in the jury, his views 'haven't changed all that much,' but he was hopeful that participants' collective voices can come to a conclusion. 'I think the process in that regard is very good.'

The event ended with overwhelmingly positive comments from participants. All participants said they learned a lot from the process. Participants felt they were listened to and their views were respected.

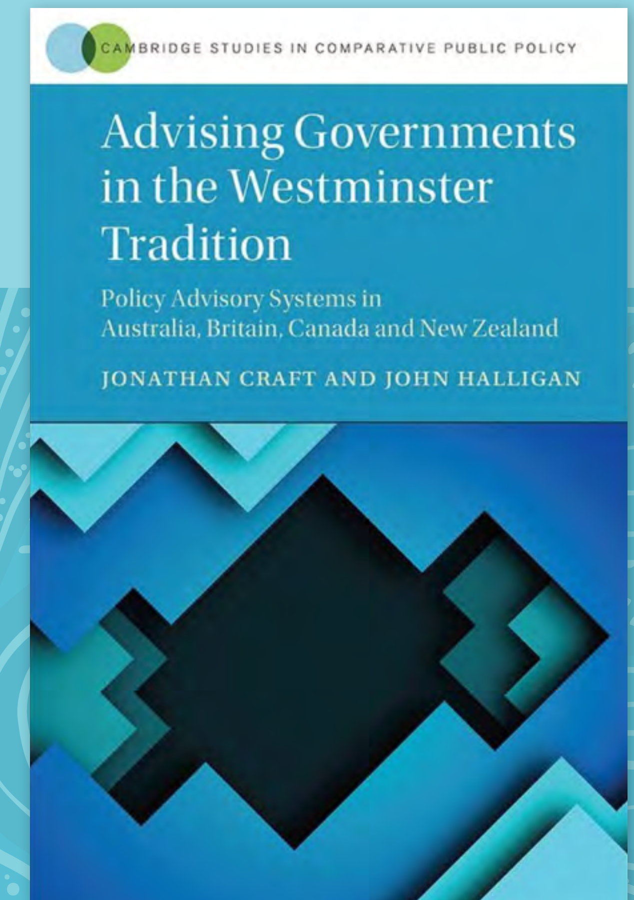
'It should be done in more situations,' Eliza added. 'I think there are a lot of other situations where they should look into actually asking the public more about what they think.'

As project organisers, we could not agree more. Human genome editing is an issue that goes beyond Australia. It provokes a fundamental question on what it means to be human and what it means to live a good life. It is a conversation that should take place in every nation and in every community, and we are more than proud that a diverse, focused and systematic citizen-led deliberations first took place in Australia.

Learn more about the project at **https://www.australiancitizensjury.org/**

Publications Feature

Congratulations to **John Halligan**, whose book *Advising Governments in the Westminster Tradition* has been selected by the International Political Science Association awards committee to receive the 2021 Charles Levine Prize.



Mandeville & the Fable of the Bees

[BEN FREYENS & JOHN HAWKINS]

Bernard Mandeville was a Dutch philosopher and author of the poem *The Grumbling Hive*. He republished the poem, along with what he termed 'rambling digressions', in a 1714 volume called *The Fable of the Bees*. At least to some writers, he is seen as a precursor of Adam Smith, presaging ideas such as the division of labour and the merits of laissez-faire. His references to these key economic concepts are the reason why the Royal Economic Society adopted a bee as its logo.

While Benjamin Franklin recalled Mandeville as 'a most facetious entertaining companion', to many of his contemporaries he was a reviled figure, dubbed the 'man-devil'. Two centuries later Keynes referred to his 'scandalous reputation'. Mandeville's sin was to argue 'publick benefits' arose from 'private vices'.

The Grumbling Hive tells of a prosperous colony of bees who after converting to a virtuous life become impoverished. Their prosperity depended on activities regarded as vices. The bees are a thinly disguised analogy to human society. They are anthropomorphised to the extent that they have coaches driven by horses.

How does Mandeville's argument apply to modern Australia? If the character Thanos from the *Avengers* films could with a snap of his fingers abolish all vice, how would the economy be affected?

With no risk of foreign aggression, the defence forces would not be needed. With no crime, there would be no need for police, prison officers, caretakers or courts. With all being honest, there would be no need for auditors or debt collectors. There would be no gambling workers. These total around 2 per cent of all workers.[1] If there were no sales of alcohol or tobacco, and no one ate to excess, there would be fewer workers in retailing, wholesaling, hospitality and advertising facilitating the sales, and fewer workers in hospitals dealing with the consequences, probably cutting a few per cent more off employment. And if all these workers lost their jobs, in the short term the loss of their purchasing power would lead to losses of many more jobs in other industries. The total reduction in employment would be much worse than during the global financial crisis or the Covid lockdown. So maybe Mandeville was right, and we should be grateful for vices!

From the viewpoint of the history of economic thought, Mandeville represents a path seldom trodden before or after him. His discussions of the risks of insufficient demand could have seen economics take a Keynesian path much earlier than the 1930s. Although that contribution has been well-recognized and keenly analyzed by Hayek, Viner and Keynes himself, there is another important area of modern economic research to which Mandeville's insights provide an important input. Three centuries before the advent of behavioral economics' luminaries such as Kahneman and Thaler, he was laying the basis for studying economic systems based on how people actually behaved rather than how they ought (either morally or rationally) to behave. Our research project is to present his hitherto unrecognised contribution to the field of behavioral economics.

[1] ABS data from 2016 census; table 8 of 'employment' at https://www.abs.gov.au/AUSSTATS/abs@.nsf/DetailsPage/2071.02016?OpenDocument.

The Lawful Forest

In this feature, Trevor Ryan speaks with Canberra Law School's Cristy Clark about rediscovering historical roots in the legal system for counternarratives to private property and associated environmental destruction in her forthcoming book with Edinburgh University Press, The Lawful Forest.

TR: Can you tell us what your book is about?

CC: The book that I wrote with Professor John Page is called 'The Lawful Forest: A Critical History of Property, Protest and Spatial Justice'. The subtitle does a pretty good job of explaining the focus of the book — it's a story about our relations with space, and how one particular spatial paradigm (private property) and its propertied laws and theories came to dominate, with all its unequal, exclusionary and alienating effects. Our book also examines property's other laws and customs — the subordinate, relational stories that, like the physical forest, have been pushed to the periphery. These are stories of 'shadow revolutions' and their social movements, and the faint hopes that their prefigurative, utopian-like imaginings of an other future offer for us today.

We describe the forest in our book as 'lawful' because the stories we focus on are grounded in the common law, and reflect its overlooked plurality, and the importance of social context. Its lawful-ness stems from the residue of ancient forest laws, and their related communitarian practices and customs that continue to 'haunt' what Nicole Graham describes as 'the modern lawscape'. Lawful-ness also reflects these laws' collective legitimacy, derived from the 'forest floor' and validated by the ground-up actions of the many. In their plurality, these lawful narratives run counter to modern legal orthodoxy and its unitary, detached approach.

TR: How did you come to be interested in this area?

CC: When the High Court handed down its judgment in *Brown v Tasmania*, I was fascinated to see that almost all of the judges mentioned this concept they called the 'public forest estate' when discussing why the plaintiffs were presumptively entitled to be on public forest lands for the purposes of protest. I mentioned this to John, and we started researching the background to these comments that were clearly obiter (said in passing) in this instance. Essentially, our research led us to the Forest Charter of 1217 and this ancient idea of 'forest liberties'. We ended up writing an article about this in 2019 (which was published in the UNSW Law Journal), but stayed so interested in the topic that we decided to write a book on some of the themes that came up in the article.

TR: What do you hope to achieve through publishing this book?

CC: I hope that it helps people to question the accepted orthodoxy that 'property' = 'private property', and to see that property has always been a really diverse, relational and pluralistic concept. In fact, the concept of 'private property' only entered legal language in the 1800s, and arguably it has done a lot of damage to both society and the environment (not that these two concepts can really be distinguished).

TR: Can you tell us a bit about your research approach for the book?

CC: In writing this book, we have used legal geography, as well as critical property theory and critical history in order to paint a fuller picture of our relationships with land. As Margaret Davies emphasises, 'theory has an important role in reimagining the world and prefiguring the future.' Meanwhile, a critical perspective of history identifies times of disruption that run counter to the dominant narrative. There is a surprising amount of similarity between the diverse acts of resistance to enclosure that reoccur across history.

TR: How might your research tie into Indigenous notions of custodianship of land?

CC: Indigenous relationships to Country and Indigenous property law – as well as the fraught nature of commoning on stolen land – are discussed in the one chapter of the book that focuses on Australia and environmental protest movements. Beyond this, the book focuses more on the history of common law notions of property. Nonetheless, we would hope that taking a critical approach to this history might help to create an epistemological openness to Indigenous property law and practice.

The Mount Mugga Cubs visit the BGL Moot Court

The Mount Mugga Cubs with Professor Alison Gerard.

Recently, the Mt Mugga Cubs Pack visited BGL's Law School for a visit to our Moot Court. A moot court is a mock court where law students can argue imaginary cases for practice. The Cubs learned about how courts work, the different types of lawyers, why you have to go to university to become a lawyer, and how Australian courts are different to what you see on television.

Head of the Canberra Law School, Professor Alison Gerard, hosted the Cubs, provided a tour and took their questions. What was evident was the next generation of leaders and lawyers in the making! Murra interviewed a few of the Cubs about what they learned and enjoyed from their visit.

MM: What did you like about the courthouse visit?

Lara: I like how we all had roles to do things (make decisions) that involve real life.

Bridget: The thing I most enjoyed about the visit was being the Magistrate.

Ashley: I quite liked the roleplay. The roleplay was very fun. There was a case in court, and we had a script, and I like being part of the jury, because I like deciding.

Charlotte: I enjoyed seeing a court because you don't usually see that – you see the outside in Canberra, like the High Court. Also, it was quite interesting to learn about what lawyers do, and how the setup is of the actual court, and how there's seats in the front, the screens and then there's guests.

MM: And what did you learn that you didn't know before?

Lara: How they make names for different roles of people in the courthouse – like the judge, the jury, the lawyers and the witnesses.

Bridget: I learnt lots about becoming a lawyer, and what you do when you are one.

Ashley: How long you need to like go to school and university to become a lawyer. And also, about what they actually do. I didn't know they actually helped people.

Charlotte: There's some people in your community who don't always get a say, like Aboriginal Torres Strait Islander peoples and refugees didn't have many rights. It was like a long time ago that this happened and Aboriginal people weren't allowed to vote, but luckily that changed. And it's just, I think it's more about how we need to evolve and how lawyers help fix things, so people are equal.

Lewis: I found it very interesting because we learned about different laws, how you have to become a lawyer, and about how you might feel.

MM: What do you think was one of the most interesting questions and answers that you heard?

Lara: Well, I really like how we didn't just get to play the game, but we also learned a lot about what the people are like. I'm gonna go and ask loads of questions to the world!

Ashley: How law affects your life on a daily basis – just simple things we do like strapping in our seatbelt – the law says that you have to wear a seatbelt. Well, that's something I do like five times a day!

Charlotte: One of the things I learned was to be a lawyer, you sometimes stand up for a person when you don't personally agree that they've done the right thing. You might not enjoy doing that but it's part of being a lawyer. It's part of debating, and how that works.

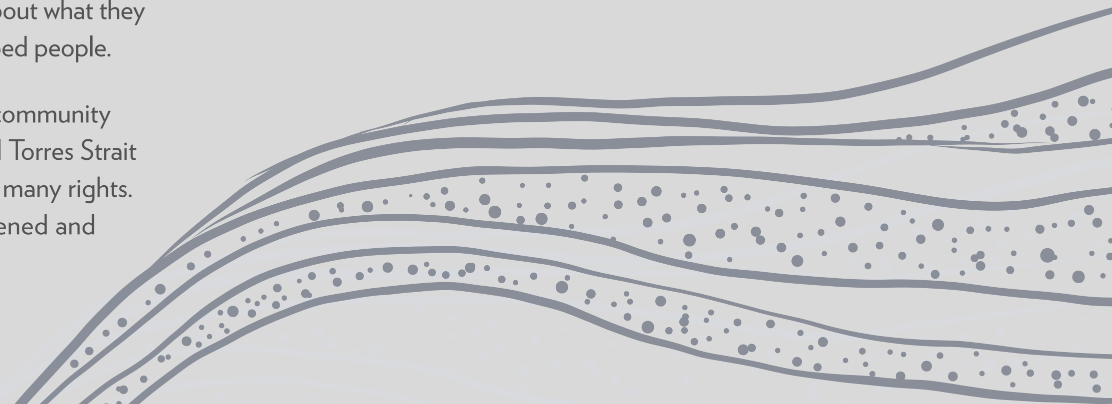
MM: And after thinking about what teachers have said about being a lawyer, do you think you would go to university, or that you'd like to be a lawyer one day?

Ashley: I've definitely thought about going to university because, I don't know, it just seems cool.

Charlotte: Yeah maybe. I guess I'm just trying to keep it open, but I know my friend Edie would definitely love to be one.

Lewis: Probably not. I'm thinking about being a historian or something.

Lara: They said that the job would be good for me. Oh, well trust the teachers! And thank you very much!



An Interview with Politics, Economics and Society Students

In this feature Michael Walsh speaks with Edward Hinch (B.BPIR + BBusA), Claire Bennett (B.SEP) and Lachlan Butler (B.AE, B.PIR) from the School of Politics, Economics & Society. Below is an edited transcript of their conversation that captures their thoughts and reflections about studying in the Faculty of Business, Government & Law over the past few years and undertaking Honours in 2021.

MW: What were some of the most memorable moments in your undergraduate years studying politics, economics and sociology?

Edward: One of the first things I remember is that I obtained a not-great mark when I did my first unit in politics. I remember feeling like I could not hack it in politics classes — I even considered leaving the degree. I decided to stick with it and, shortly after, I started attending PIRaNaS (the Politics, International Relations and National Security Student Association) study sessions to improve my understanding and writing in politics classes. By the end of the next semester, I had written one of the better essays in the class! It highlighted to me I can improve and drastically turn around my marks if I was willing to put the work in. I am so thankful that my past-self decided to stick with it, and I tell this story to other first-year students who might be in a similar situation.

My greatest highlights from my studies have been from my time with PIRaNaS — the social activities, study-sessions, and extra-curricular learning opportunities. These opportunities to learn outside of the classroom setting are some of the greatest memories I have of my studies.

Claire: I think my highlight was doing the research internship because I found that to be a practical part of my degree. Because with essays and assignments you just read and write about ideas, whereas the research internship project made me think about the greater world. And that really helped me in my other assignments and improve my marks and my way of approaching study.

Lachlan: If I am honest, I googled this answer before to see what other people said. I saw in one previous edition of *Murra* someone spoke about going on exciting adventures to Cambodia and Canada, but my answer is completely different. Because for me, my memories are of the unit convenors. In other words, all the teachers, like Mary Walsh, Craig Applegate, and yourself. When I think back on those units, it is the people I think about. I do not think *Intermediate Macroeconomics* would have been quite the same without someone like Craig!

The other memorable moment was when a friend asked me 'why are recessions bad?' and I was able to offer them a two-hour mini lecture with graphs and drawings! That is when I realised: I actually knew something about it! Those were really the two key moments.

"These opportunities to learn outside of the classroom setting are some of the greatest memories I have of my studies." - Edward

MW: You are all planning on doing Honours this year. What made you decide to undertake Honours? Where do you hope this will lead?

Claire: Basically, I panicked at the end of last year. I thought to myself, 'what am I doing with my life?' and then something you suggested to think about was doing an Honours year a while back. I was thinking 'that means I have another year of study to try and figure stuff out'. But I also feel that it will lead to different job opportunities. Like I could even possibly go into an academic career. I do not really have any clear plans, so this lets me lead wherever.

Edward: I was initially scared off doing Honours. During my first and second years I started to think that maybe it was something I might like to do. However, by the end of third year I was starting to feel a bit over Uni. Then when COVID-19 hit I thought 'nope, there's no way!'. I had just about written it off by midway through last year. However, after speaking to some close friends and trusted teachers during my final semester I went from 'there's no way' to 'yeah, I'll apply and see how I go'. I then applied for the scholarship, and I received it! I thought, 'well maybe if other people have faith in my ability to do this then maybe I should give it a go!'

Lachlan: I only ever thought of doing Honours in my last year. I think the main appeal was doing assessments that were practical in nature. It is all good to talk about comparing two theories but — for example with national security — having to identity and propose solutions to a weakness in our national security policy was great from both an interest perspective and for the development of practical skills. Another example is in *Professional Evidence*, where we had to pick a policy proposal and present on it. It was good using those practical skills. In my last year I found I enjoyed writing and learning this content and so I wanted to use it. That inspired me to joining the Honours program. The other factor was picking a topic that was relevant. For me, there was no point in focusing on the past because I wanted to make sure my Honours worked for me. Enjoying academia and research, and finding a contemporary topic that would be beneficial to myself and society led me to think I would give it a red hot go.

MW: What aspects of your degree do you think have prepared you well for your future? What things do you think could be improved?

Claire: I think a lot of my politics classes have prepared me — one was *Political Leadership*. In that unit, we learned about how people lead and the various types of leadership approaches that are possible. I thought that was good because, although I did not have to do it as part of my degree's core, it made me clearly evaluate the different types of leaders that were around the world. And I did an essay where I compared Julia Gillard to Elizabeth I, which seemed very out of left field for the topic of an essay! But it was really good, and I learned so much from doing that essay.

Edward: I often felt that my studies in *Business Administration* were not very interesting or fun — not as engaging for me as *Politics and International Relations* was! It felt like a lot of learning from textbooks. But I now realise how helpful they were in developing very practical workplace skills and understanding how organisations operate. I've frequently used skills I learned in *Information Systems in Organisations* and accounting classes when preparing budgets in Excel. My studies of *Management Theory* and *Organisational Behaviour* have helped me to hone my own leadership skills. While I might not be planning on a career as a businessperson per se, this part of my studies has been very skill-based and complements my *Politics and International Relations* degree quite well.

Lachlan: At UC things are more practical in focus. With economics, we explore policy challenges and write about these challenges as opposed to just discussing the theory. I have several friends that studied at other universities, and when they finished their degree, they were like 'OK, I know all of this textbook theory but don't know how to actually apply it'. While they were able to gain employment, they were not as prepared as they thought they would be after finishing their degrees which is an area. I think UC does a great job with preparing their graduates to use their degree.

"Enjoying academia and research, and finding a contemporary topic that would be beneficial to myself and society led me to think I would give it a red hot go." - Lachlan

First Steps on the Journey toward Indigenising the Curriculum

Understanding Indigenous Economics

[JOHN HAWKINS]

The University of Canberra has prioritised Indigenising the curriculum, and this has allowed me to investigate, and take some first, albeit small, steps towards introducing Indigenous ways of being, doing and knowing into my teaching of economics. The most basic has been to incorporate Indigenous experience of economic forces into descriptive material. So, for example, in my lectures with first-year students on the Australian labour market I discuss the poorer outcomes for wages and unemployment experienced by Indigenous people.

As part of my Behavioural Science unit, I developed an exercise based on the 2020 UC book of the year *Barbed Wire and Cherry Blossoms*, by Wiradjuri author Anita Heiss. The book tells the story of a Japanese soldier imprisoned in Cowra during World War II. He escapes the camp, and a local Wiradjuri family finds him and must decide whether to hide and feed him or turn him in. The family could face serious consequences if caught hiding him but are also influenced by compassion and a (justified) dislike for the Australian authorities. The soldier himself is unsure whether to trust them and whether hiding is consistent with his own moral code. The book thereby highlights the complexities of the cultural differences between its various characters.

Australian economic history is not complete without pre-European economic history, which non-Indigenous people are only starting to understand. Butlin (1993) provided a path-breaking analysis of the size of the pre-colonial economy. More recently, Pascoe (2018) and Gammage (2011), drawing on accounts of early European explorers and settlers, described how the Indigenous population engaged in considerably more agriculture than is generally acknowledged in the picture of them as predominantly hunter-gatherers. This has prompted some debate with Sutton and Walshe (2021) arguing that Pascoe selectively quoted evidence. The post-colonisation experience of the First Nations peoples is an important component of the economic history of this continent. This is a story marked by racism and injustice where they did not (and still do not) receive a fair share of the income generated. Presenting this story could help to engage Indigenous students in the study of economics.

Yunkaporta (2019) may be a starting place for understanding Aboriginal and Torres Strait Islander peoples' conceptualisations of economic issues. As a further resource, I was recently pointed to the ANU's Centre for Aboriginal Economic Policy Research. Altman (2012) provided some enlightenment on differences between European and Indigenous concepts of the relationship between people and country. Pascoe (2018, p ix) has noted that 'for Aboriginal people, the economy and the spirit are inseparable'. Indigenous knowledge is not compartmentalised into disciplines; Neale and Kelly (2020, p 39).

Turning from content to process, another aspect of Indigenisation is adapting Ngunnawal ways of teaching. Stories, places and characters play an active part in Aboriginal ways of learning, note Neale and Kelly (2020, pp 40, 180-184), and an important element of Indigenous knowledge transfer is 'yarning' rather than 'lecturing'. In some ways this is like the Ancient Greek idea of a 'Socratic dialogue'. As a way of instilling good study habits into first-year students, rather than me instructing them, I recorded some discussions with latter-year students who had received good grades in their first unit. Recorded as we wandered around the campus and down to the lake, the students gave their tips for success. Continuing on the theme of yarning, colleague Ben Freyens and I tried to enliven the teaching of how economic markets worked by recording yarns with shop owners at the Belconnen Markets. I also recorded a dialogue (forced indoors and online by Covid) for my Canvas site with a political scientist colleague, Jean-Paul Gagnon, about how economists are seen by non-economists. (You can read more about both in *Murra*, August 2020.)

The disruption from Covid and greater use of online rather than face-to-face teaching has set my Indigenisation aspirations back somewhat. Indigenous learning is based around face-to-face interactions and physical connections taking place in country. I'm planning to continue the Indigenisation process in coming years in consultation with Ngunnawal elders, and these discussions with Ngunnawal elders will be an important element in advancing my knowledge in this area.

**Thanks to Neil Macdonald, Jean-Paul Gagnon and Krista Schmeling for helpful comments. They should not be assumed to agree with contents of the article.*

Responding to the Pandemic with a Wellbeing Lens

[RAECHEL JOHNS]

When the Canberra Business School officially launched in November 2019 I indicated that business was unpredictable, and we should expect regular and rapid changes. Organisations needed to be agile, forward thinking and proactive. While we cannot predict the future, business education trains graduates to make appropriate decisions considering the environment around organisations. I also mentioned the importance of business sustainability and consumer and staff wellbeing. Little did we know what the future held.

Just four months later Australia and the world was in lock down from COVID-19, which was, of course, very unpredictable and unprecedented. It was not exactly what I had anticipated at the time I shared my speech at the launch, however, being agile was, of course, exactly how organisations had to respond.

Agility during COVID-19 has required organisations to adapt to changing supply chains, service delivery processes, and customer access whilst prioritising staff and customer wellbeing and financial viability. This has varied from organisation to organisation, and the needs of consumers and communities. Restaurants sold ingredient packs for people to cook at home or offered gourmet takeaway; donut stores created packs to decorate your own at home; supermarkets provided 'quiet' shopping hours for ageing consumers and people with disabilities and universities, of course, increased their online offerings, webinars and ran proctored exams online. None of these actions might be perceived as particularly 'innovative', but during a sudden crisis requiring almost overnight action, it is certainly customer-focused and agile, and thus innovative.

Service innovation can be defined as an "offering not previously available to the firm's customers - either an addition to the current service mix or a change in the service delivery process - that requires modifications in the sets of competences applied by service providers and/or customers" (Ordanini and Parasuraman, 2010). Thus, the organisations that adapted their processes and offerings during COVID-19 were being innovative and responding to consumer and external demands.

Consumer wellbeing has been a particularly important focus during COVID-19. The Wellbeing Domains of the ACT Government, include areas such as health; safety; human connection; living standards; access and connectivity; economy; education and life-long learning and housing and home. Many organisations considered these matters as they, we, responded to the demands of the pandemic, Government restrictions and recommendations.

Now, as we roll out vaccinations, one of the important issues that seems to arise is the individual's Locus of Control. *Locus of control* is a personality attribute which reflects how much someone views events to be under one's control (internal locus) or under the control of powerful others (external locus). Recently I co-authored a study with researchers across Australia and New Zealand to understand how *Locus of control* and value co-creation were interrelated, as there is little research which focuses on these two attributes. We found that, while the existing DART model (Dialogue, Access, Risk-Benefit understanding and Transparency) (Prahalad and Ramswamy, 2004) was critical, *Execution* was an area which required consideration (figure 1), as this area led to more segmented, or targeted, recommendations (see table 1). Our findings are now being adapted by UK Researcher, Dr Ana Canhoto, to understand intentions to adhere to COVID-19 recommendations including vaccinations.

> "The Wellbeing Domains of the ACT Government, include areas such as health; safety; human connection; living standards; access and connectivity; economy; education and life-long learning and housing and home. "

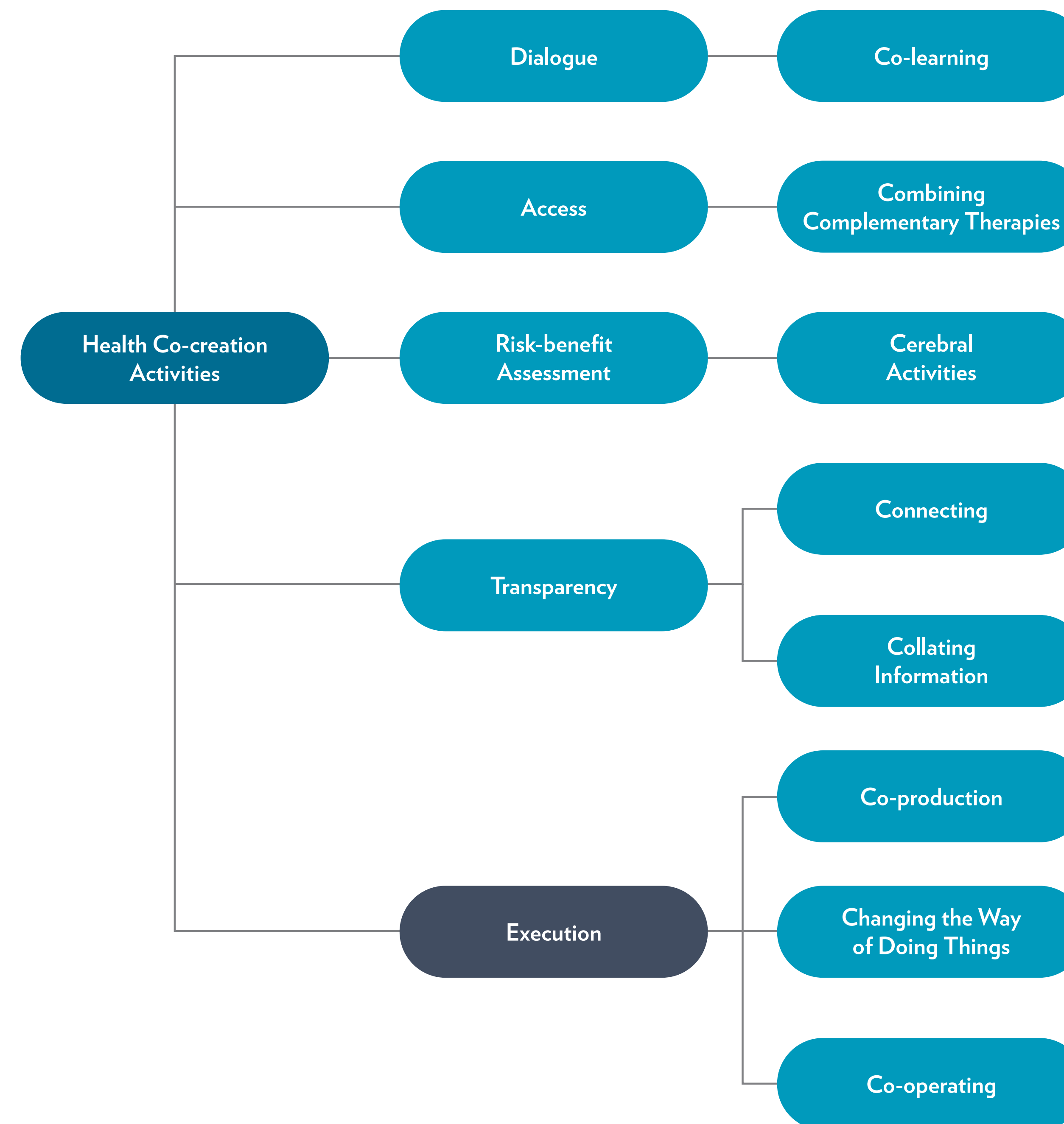


Figure 1 Alignment of DART framework and customer value co-creation activities framework in free or subsidized stardardized screening services.

Sources: McColl-Kennedy *et al.*, 2012; Prahalad and Ramswamy, 2004.

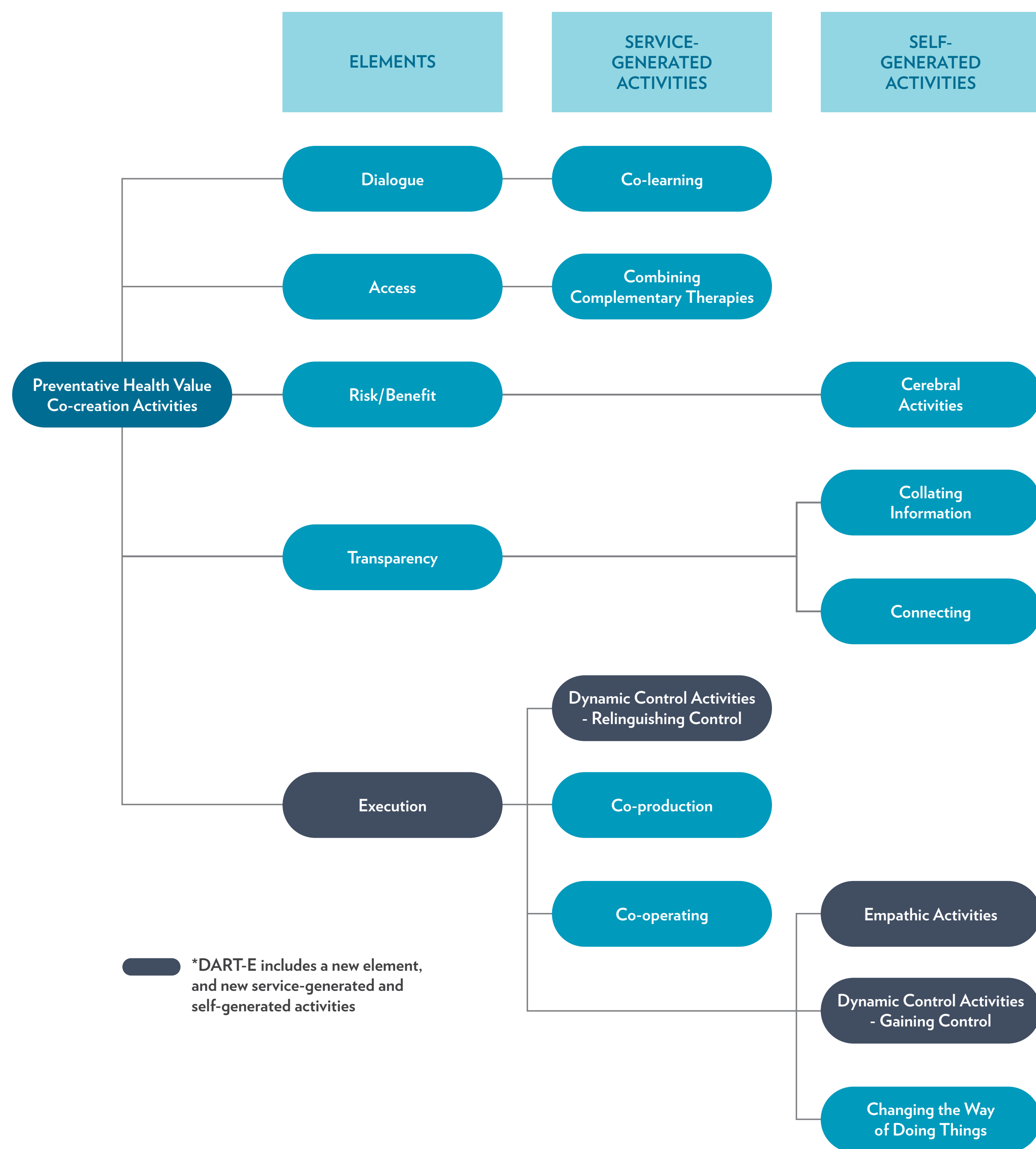


Figure 2 DART-E Framework of Preventative Health value co-creation activities*

Table 1: Service provider activities to enhance value co-creation in free or subsidized standardized screening services

DART-E Framework elements	Service provider activity	Purpose	Target group (internal HLOC)	
			Low	High
Dialogue	Reminders from powerful others eg. at doctor's appointments, using testimonials by valued community leaders	To incorporate the views of powerful others in marketing communications	✓	
	Encourage self-management of health with regular reminders – from the screeners, doctors, or advertising messages	To remind those motivated to self-manage		✓
Access	Provide workplace and mobile community screening facilities	To motivate participants to undergo screening with minimal personal effort	✓	
	Facilitate self-service eg increased home screening, improved procedural instructions.	To support busy, self-motivated people to just 'get it done'		✓
Risk-benefit understanding	Acknowledge the stress and effort patients experience	To assist participants to avoid negative emotional experiences, including worrying	✓	
	Provide opportunities for sharing positive results and experiences	To allow participants to receive value from their social contribution / good citizenship		✓
	Provide emotional support for participants.	To assist participants to avoid negative emotional experiences, including worrying	✓	
		Improve trust and confidence in customer journey processes		✓
Transparency	Create touchpoints for communication throughout the customer journey	To acknowledge participants' delaying strategies and to encourage their participation	✓	
		To help participants integrate screening services with other self-initiated health services that are part of their routine		✓
Execution	Develop adaptive procedures to reduce delays	To accommodate patients' delaying tactics as a coping mechanism.	✓	
	Provide opportunities for participants to prepare for screening	To emphasize wellness and encourage empathic activities		✓
	Create supportive servicescapes	To emphasize wellness and encourage empathic activities.		✓
		To minimise negative emotional experiences	✓	

Case Studies in the Application of Wellness to Regenerative Tourism and Economic Development in Mountain Resorts and Landscapes

[GARY GRANT & HARRY MEASURE]

The Faculty of Business, Government and Law takes great pride in the strength of its links with, industry, government and professionals, in both teaching and research. One example is Gary Grant, who is both an alumnus and a sessional lecturer in Canberra Business School. As with many of our sessional staff, Gary draws upon his extensive industry expertise to inform students in the events and tourism program.

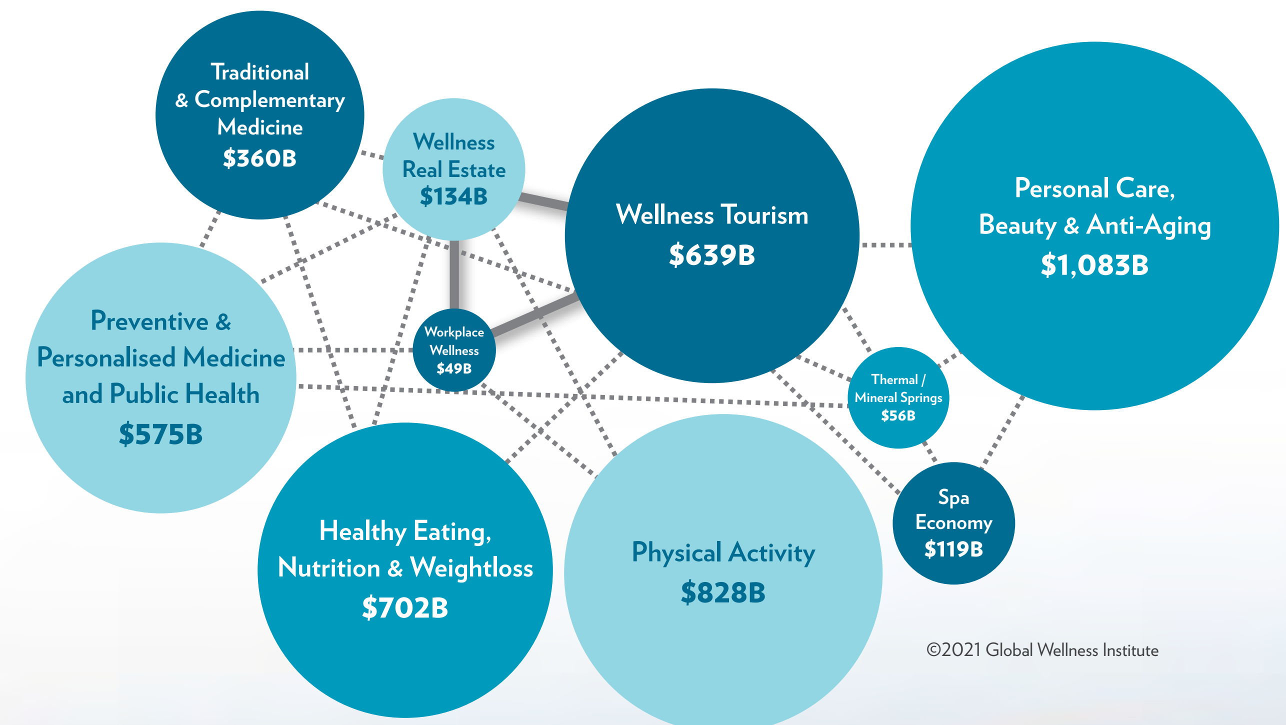
Tourism is one of the the largest export industries globally, with wellness tourism one of its fastest-growing sectors. The Global Wellness Institute defines wellness tourism as "travel associated with the pursuit of maintaining or enhancing one's personal wellbeing". Before the Covid pandemic, the wellness economy grew from $3.7 trillion in 2015 to $4.5 trillion by 2018 (Fig. 1). This 6.4% annual growth was nearly twice as fast as the global economic growth of 3.6% annually.

This interest in wellness and wellbeing tourism was included in Gary's PhD research into the Australian snowsports industry, where he identified a desire for wellbeing products and facilities to complement traditional snowsports activities. This has also been observed in subsequent research in Canada, Japan, and China conducted by Gary, Harry and colleagues in SEER Resort Company. The attributes they are seeing that are desired by consumers represented in the research also matches with the concept of wellbeing discussed in the ACT Government's Personal Wellbeing Framework, which was serendipitously launched just as COVID-19 impacted the world.

It is estimated that he COVID-19 pandemic will contribute to the increasing popularity of wellness tourism as the pandemic is leading people to re-examine their relationship with themselves, to others, to nature, and to the pursuit of intrinsic not extrinsic values.

The rising awareness in wellness and wellbeing has the potential to have a profound impact on how we live, work and recreate, opening the doors for even more wellness tourism, including programs and retreats. This may also have implications for future course designs at UC.

Other wellness-related tourism projects where Gary, Harry and the SEER team have seen growing interest is in wellness resorts, both 'greenfield' projects (on undeveloped land) and the reimaging of existing resorts. In Mongolia, they are focusing on wellness-based activities and amenities with a sustainability lens, aligning the social, environmental and economic values of the destination, while a preliminary plan for Revelstoke Mountain Resort in British Columbia, Canada aims to establish Revelstoke as the largest all-season mountain resort in North America in size and vertical drop. Skiing and snowboarding will remain the primary winter activities during the winter months, however, other wellness-based activities and amenities may be offered including spas, thermal springs, mountain biking, hiking and cross-country skiing, as well as mind and body and fitness programs and retreats.



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A report made in Pure. Prepared by: Emerson Sanchez (Emerson.Sanchez@canberra.edu.au), 4/06/21 14:12

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Danielle Flakelar is a Wayilwan woman from near the Macquarie Marshes north of Warren in NSW. Danielle is also the Manager of Aboriginal Heritage and Partnerships Unit with the NSW National Parks and Wildlife Service.

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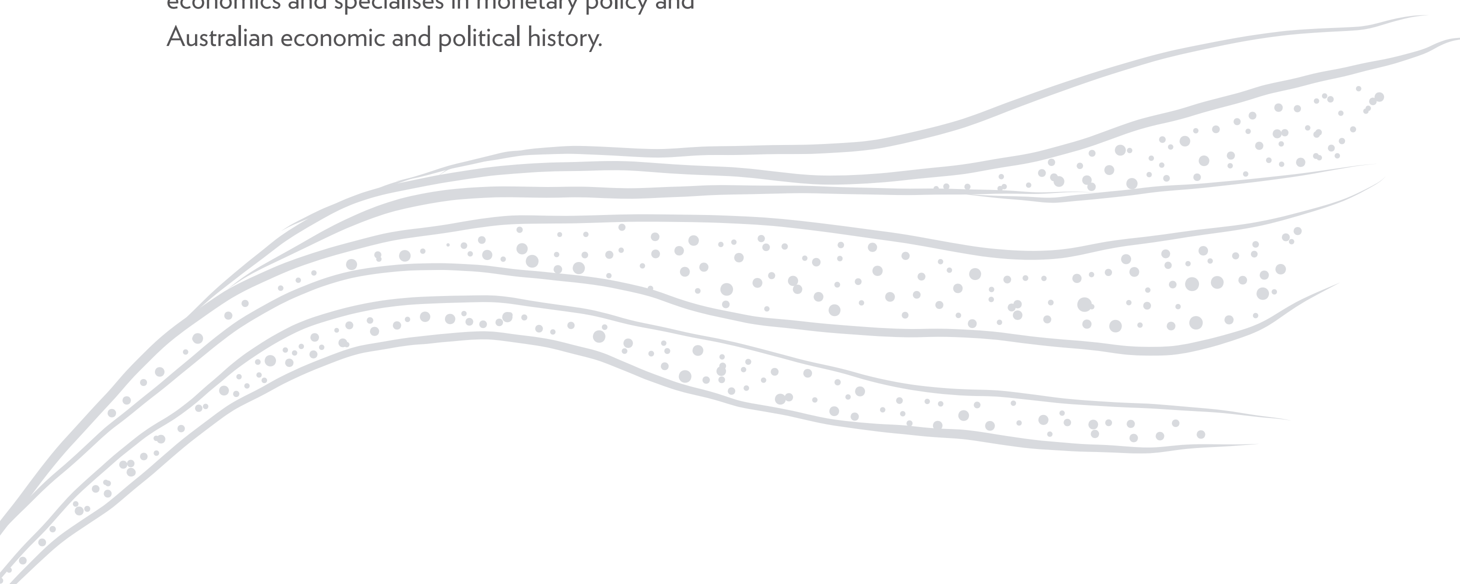
Michael Walsh is a Social Scientist and Associate Professor in the Canberra School of Politics, Economics and Society. His research interests include the writings of Erving Goffman, cultural sociology and the social impacts of communication technologies.



In the next issue...

Submissions for the next issue of Murra will be due on 15 October 2021 – the theme for the issue will be Equity, Diversity, and Inclusion. Please send submissions to BGLNews@canberra.edu.au

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