

Texts and Ideas: Making Place and Country CORE-UA 9400.SY1 Fall 2020

[Instruction Mode] In-Person / Remote Synchronous

We know that you may be taking courses at multiple locations this semester. If you are enrolled in this course 100% remotely and are not a Go Local/Study Away student for this course site, please make sure that you've completed the online academic orientation via NYU Classes so you are aware of site specific support structure, policies and procedures. **Please contact the site academic staff (nyu.sydney.academics@nyu.edu)** if you have trouble accessing the NYU Classes site.

If you are attending in person, you will be assigned a seat on the first day and are expected to use that seat for the entire semester due to NYU COVID-19 safety protocol.

Instructor Information

- Dr. Alexander Cameron-Smith
- Consultation by appointment via Zoom
- ac6869@nyu.edu (Please allow at least 24 hours for your instructor to respond to your emails)
- Zoom course meeting:
<https://nyu.zoom.us/j/96603762253?pwd=NDF2R0pubjRVS0kwYlIFNnJwakZKdz09>

Course Information

- Thursday: 10:00am – 12:45pm (AEDT)
- Room 302, NYU Sydney Academic Centre. Science House: 157-161 Gloucester Street, The Rocks NSW 2000

This course explores how different approaches to, and practices associated with, ideas of place have impacted, not only physical spaces, but also our worldviews. We will consider how laws, norms and rituals associated with making place and country have influenced how we define ourselves, belong, remember others and imagine our futures. The focus will be on the evolving

production and circulation of relationships to place in Australia. Through close study of primary texts—including ancient, early modern, modern and contemporary texts from Europe, Australia and a variety of other locations—we will grapple with fundamental ideas about property, possession, place-making and belonging, land and ocean management, and the relationships between human and non-human natures, across scales from the cosmological to the embodied. We will consider how different groups have come to know and manage this continent— through mapping, writing, art, exploration and dwelling— and how they have sought to care for it and make it productive.

The course considers ongoing challenges since first encounters between settlers and Indigenous people in Australia to do with how Europeans sought to assimilate what they encountered with what they knew; how Indigenous Australians continue to challenge settler assumptions; and how we might learn to reconcile ideas about the custodianship of Australia into the future. The concept of Country, a lodestone in Indigenous Australian cultures, which captures not just the physical space itself but also spiritual and emotional connections to it, embodied, for example, in the Dreaming and the contemporary land rights movement, will be a central focus. We will also explore the concepts of country that colonisation brought to Australia – based in Christianity, property laws, ideas associated pastoral productivity, as well as legal concepts and practices of possession, territoriality and settler colonial sovereignty. We will consider how these concepts are connected with conceptualisations of otherness, notions of what it is to be civilised, of what it is to be human, of human relations to and responsibilities for others including the environment.

Texts and Ideas courses introduce students' to humanistic inquiry based on critical engagement with a range of original texts that have expressed ideas that remain both vital and contested in the contemporary world. They can invite us to question hierarchies of value imposed on different “texts” and critically rethink our own assumptions and values about fundamental concepts. In this way humanistic study can inform our active lives as citizens.

This course pursues these goals by providing students with an opportunity to study a wide range of texts concerning relationships between human societies and land. The colonial contexts of such relationships demands that we attend to both Indigenous and European writing, as well as maps, paintings, photography, film, and recorded oral stories. This variety of texts will allow us to critically explore aspects of relationships between people and the land in colonial society that remain vitally important issues today. Whilst the course focuses on Australia as a case study, the texts and their imperial contexts draw attention to the global connections and salience of the ideas and values they express.

Course Materials

Required Textbooks & Materials

There are no required texts. All readings will be posted on NYU Classes. It is a course expectation that you have done the required reading and have prepared sufficiently to discuss them in class.

Course Overview and Goals

Upon completion of this course, students will be able to discuss:

- The history and legacies of colonial conflict over land.
- The role of different texts in shaping colonial history and culture, including the ways in which Indigenous texts challenge colonial narratives, ideologies and values.
- The contested knowledge and meanings of place and country expressed through stories, maps, artwork, travel narratives, and naming of places.
- Differences between colonial and Indigenous principles and practices of ownership.
- Indigenous contestations of dispossession and defence of culture and land rights.
- Problems and alternatives in the management of land and resources in history and contemporary society.

Course Requirements

Class Participation (20%)

You are expected to attend class in person or remote synchronously. Your active participation in class and attendance will be reflected in this part of the course requirements. Active engagement in learning is a key feature of interdisciplinary studies in the liberal arts. This holistic assessment takes into account students' timely and regular attendance, prompt submission of written work, preparation for classes, thoughtful contributions to discussion, and respectful attention to fellow students, all of which enriches the understanding and learning experience of the whole group. This assessment will also involve students' reporting of the results of small group discussion to the class.

Weekly Reflective Blogs (1% each, 10% total), 300 words each

These short written assignments allow students to critically reflect on ideas explored in the weekly assigned texts in response to class discussion questions. These responses are due at 5pm (AEDT) on the Wednesday before class.

Short Paper 1 and 2 (20% each) 1500 words each

These papers allow students to critically analyze the texts and ideas covered in Parts I and II of the course in comparative perspective. Students are free to develop the topics in their own way but must address core texts and larger themes, such as the knowledge of land embodied in Indigenous stories, mapping, and travel narratives, or different understandings of ownership and land rights. They must also draw on some additional reading beyond the required texts.

Midterm and Final Exam (15% each)

These exams will involve short essays written in-class and during the exam week in response to specific questions that allow students to demonstrate their understanding of the key themes of the course.

Grading of Assignments

The grade for this course will be determined according to the following formula:

Assignments/Activities	% of Final Grade	Due
Class participation	20%	Ongoing
Weekly Reflective Blogs	10%	Ongoing, due by 5pm (AEDT) on Wednesday before class
Short Paper 1	20%	11:55pm, Wed 30 Sep
Midterm Exam	15%	Thu 15 Oct (Session 7)
Short Paper 2	20%	11:55pm, Wed 2 Dec
Final Exam	15%	10am, Tue 15 Dec (Exam Week)

For this course, your total numerical score, calculated from the components listed above, is converted to a letter grade without rounding.

Extra credit: Site policy does not allow grading of work outside of the assignments included in the syllabus. The final grade will only be calculated from the assessment components listed here and no other work, whether additional or substituted, is permitted.

Failure to submit or fulfill any required course component results in failure of the class

Assessment Expectations

The College Core Curriculum is designed to provide students with an intellectually rigorous general education in the liberal arts. Because Core courses seek to stretch you beyond your previous schooling and major course of study, they will likely be among the most academically challenging experiences you undertake as an undergraduate. The following guidelines outline our common expectations concerning the evaluation of students' work across the curriculum.

The grade of **A** marks extraordinary academic performance in all aspects of a course and is reserved for *clearly superior* work.

As a faculty, we are similarly concerned to reserve the mark of **B+** to signify *very good* work. It is our hope and desire that the majority of students will want and be able to do good work in their Core classes, work in the **B** range. Because these courses are intended by design to foster your intellectual development, the difference between merely satisfactory and good work will frequently depend on outstanding effort and class participation. For this reason, class participation is typically a substantial component of the overall grade in Core courses.

The grade of **C** denotes satisfactory work—regular attendance, ordinary effort, a minimum of demonstrated improvement across the semester. It is expected that every student is capable of and motivated to perform at least at this level.

Grades below **C** are reserved for less than satisfactory and, in the **D** range, for poor work and effort, and mark a need for improvement.

The grade of **F** indicates failure to complete the requirements for a course in a creditable manner. It marks a judgment about the quality and quantity of a student's work and participation—not about the student—and is therefore in order whenever a student fails to complete course requirements, whatever his or her intentions or circumstances may be.

The temporary mark of **I** (Incomplete) is given only when sudden and incapacitating illness, or other grave emergency, prevents a student from completing the final assignment or examination for a course. It must be requested by the student in advance; all other course requirements, including satisfactory attendance, must have been fulfilled; and there must be a reasonable expectation that the student will receive a passing grade when the delayed work is completed. Students must make arrangements with the faculty member to finish the incomplete work as soon as circumstances permit within the following semester. If not completed, marks of **I** will lapse to **F**.

Course Schedule

Session 1: 3-Sep-20

Part I: Knowing Country

European Cartographic Imagination

We will begin by tracing some of the ideas about the shape and names applied to Australia from Ptolemy and Macrobius in the 5th Century, through medieval geography to Renaissance and after (e.g. Johannes Schöner, Gerardus Mercator, Cornelius Wyfliet, Alexander Dalrymple, Abel Tasman, James Cook, Mathew Flinders).

Maps:

- [Map Psalter](#), c.1260-1300

- [Hereford Mappa Mundi](#), c.1300
- [Ulm Ptolemy World Map](#), 1482
- [Nicholas Vallard, *Atlas*](#), 1547
- [Pierre Desceliers, *Java la Grande*](#), 1550
- [Abraham Ortelius, *Typus Orbis Terrarum*](#), 1570:
- [Abraham Ortelius, *Maris Pacifici*](#), 1589:
- [Joseph Hall, *Mundus alter et idem: sive Terra Australis antehac semper incognita*](#), 1643
- Browse map galleries at [Voyages of Discovery \(State Library of New South Wales\)](#).

Required Reading:

- J. B. Harley, “Maps, Knowledge and Power” in Denis Cosgrove and Stephen Daniels (eds), *The Iconography of Landscape: Essays on the symbolic representation, design and use of past environments*, (Cambridge University Press, 1988).

Session 2: 10-Sep-20

Indigenous Country

This course is about contested knowledge of people and land and the making and remaking of place in the colonial encounters. In this context, what kinds of texts illuminate these issues and ideas? What problems do we encounter if we privilege written sources? How might the audience of a text matter? What do Indigenous texts and voices express about Aboriginal relationships to land and place?

Required Reading:

- David Unaipon, *Legendary Tales of the Australian Aborigines*, 2001, excerpts.
- David Mowaljarlai and Jutta Malnic, *Yorro Yorro- everything standing up alive: Spirit of the Kimberly*, (Broome: Magabala Books, 2017), excerpts.
- Deborah Bird Rose, *Nourishing Terrains: Australian Aboriginal Views of Landscape and Wilderness*, Ch.1, pp. 7-15.

Session 3: 17-Sep-20

Indigenous Space and Navigation: Songlines, Dreaming Tracks and Star Maps

How have Aboriginal people represented and “mapped” space? What texts are involved and how are they linked together? How do Aboriginal texts connect places on a continental scale?

Required Reading:

- National Museum of Australia, [Songlines exhibit](#), 2017-18: Browse the recorded oral stories, paintings, and rock art sites.
- David Mowaljarlai and Jutta Malnic, *Yorro Yorro- everything standing up alive: Spirit of the Kimberly*, (Broome: Magabala Books, 2017), excerpts
- *We Don't Need A Map*, (dir. Warwick Thornton, 2017, 88 mins). Available on Kanopy

Session 4: 24-Sep-20

Looking for Terra Australis

Dutch, English and French explorers began charting and describing Australia in the 17th century. What do their accounts reveal about their interests and attitudes? How much can these texts tell us about Aboriginal people and societies?

Required Reading:

- William Dampier, *A New Voyage Around the World*, 1699, pp. 462-9.
- James Cook's account of "New Holland" in John Hawkesworth, *An Account of the Voyages...*, London, Vol III, 1773, pp. 237-65.
- Browse [Endeavour Voyage, National Museum of Australia](#)
- Browse [Eight Days in Kamay, State Library of New South Wales](#)

Session 5: 1-Oct-20

Scientific Travellers

European exploration often had scientific aims. What roles have scientific travellers and natural history played in cultures and practices of imperialism?

Required Reading:

- Darwin, C., *The Voyage of the Beagle*, 1839, Ch 19.
- Mary Louise Pratt, "Science, Planetary Consciousness, Interiors", *Imperial Eyes: Travel Writing and Transculturation*, (Routledge: 2007).

Session 6: 8-Oct-20

Overland Exploration: Encounters on Indigenous Country

Explorers moved through a country already inscribed with Aboriginal names and meanings, economic life, and routes of spiritual travel and trade. What were the aims and cultural frameworks of European expeditions? What forms of conflict and collaboration were involved? How have Aboriginal societies shaped European exploration and its legacies?

Required Reading:

- Thomas Mitchell, *Three Expeditions into the Interior of Eastern Australia*, Vol I, pp. 237-8; Vol II, pp. 193-4.
- Ludwig Leichhardt, *Journal of an Overland Expedition in Australia*, 1847, pp. 195-7, 218-20.
- John McDouall Stuart, *Explorations in Australia: The Journals of John McDouall Stuart*, pp. 164-6, 214-20.
- *The Burke and Wills Exploring Expedition: An Account of the Crossing of the Continent*, 1861, pp. 3-5.
- Simon Ryan, "Contesting the Gaze of Ownership", *The Cartographic Eye: How Explorers Saw Australia*, (Cambridge: Cambridge University Press, 1996).

Session 7: 15-Oct-20

Part II: Owning Country

European Property and Society

European imperialism and colonial expansion from the late 15th century onwards led to an ongoing discourse on the nature of property and land ownership amongst jurists and philosophers, including John Locke. How did Locke define ownership and what gave a person or group title over land?

Required Reading:

- King James Bible, Genesis, 1:24-9
- Locke, John, 'Chapter 5: On Property' from *Second Treatise of Government*, 1689.
- Barbara Arneil, "John Locke, Natural Law, and Colonialism", *History of Political Thought*, 13(4), 1992, pp. 587- 603

Session 8: 22-Oct-20

Terra Nullius: Law and Colonisation

Since the beginnings of Spanish colonisation of the Americas, international jurisprudence had articulated theoretical grounds for legitimate colonisation. What means of colonisation were considered legitimate or illegitimate in this international legal discourse? What was the relationship between law and the colonisation of Australia in practice?

Required Reading:

- Emer de Vattel, *Law of Nations*, Part II, 1760, excerpts from Ch VII, IX, XI.
- [R v. Murrell and Bummaree, NSW Supreme Court, 1836](#)
- Alan Frost, "New South Wales as *Terra Nullius*: The British Denial of Aboriginal Land Rights", *Australian Historical Studies*, 19(77), 1981, pp. 513-23.
- Lauren Benton & Strauman, "Acquiring Empire By Law: From Roman Doctrine to Early Modern European Practice" *Law & History Review*, 28(1), 2010, pp. 1-38.

Session 9: 29-Oct-20

Colonial Violence

Although the settler colonial state elaborated a legal basis for colonial expansion, Aboriginal people contested intrusion on their country, whilst colonists and the police often relied on violence to displace Aboriginal communities from pastoral leases. How did various Aboriginal societies react to colonisation? How should we characterize colonial violence in the context of international definitions of massacre and genocide?

Required Reading:

- [The Australian, 17 November 1838, pp. 2-3.](#)

- Henry Reynolds, “The Other Side of the Frontier: Early Aboriginal Reactions to Pastoral Settlement in Queensland and Northern New South Wales”, *Historical Studies*, 17(66), 1976, pp. 50-63.
- Philip Dwyer and Lyndall Ryan, “Reflections on Genocide and Settler Colonial Violence”, *History Australia*, 13(3), 2016, pp. 335-50.
- [Myall Creek Massacre Memorial Site](#), browse images.
- [Colonial Frontier Massacres in Australia, 1788-1930, University of Newcastle](#), browse site.

Session 10: 5-Nov-20

Aboriginal Challenges to *Terra Nullius*

Aboriginal peoples challenged the claim that Australia was *terra nullius* through a range of political strategies, from petitioning local government and the British Crown to public protest. How did Aboriginal people defend their right to land? What were the changing contexts for Indigenous activism?

Required Reading:

- [AIATSIS map of Indigenous Australia](#)
- Documents of Aboriginal land rights activism: Coranderrk Petition; [Yirrkala Petition](#); [Barunga Statement](#); [The Uluru Statement from the Heart](#)
- *On Sacred Ground*, (dir. Oliver Howes, 1980, 57 mins). Available through Kanopy.
- Miranda Johnson, Ch 2, *The Land is Our History: Indigeneity, Law, and the Settler State*, (New York: Oxford University Press, 2016).

Session 11: 12-Nov-20

The Dreaming: Aboriginal Ownership and Personhood in Anthropology

European explorers and colonists arrived in a land long-inhabited by Aboriginal peoples with a range of economic, social, and cultural relationships to land and place. How have Indigenous Australians expressed and practiced forms of belonging and ownership in their Country?

Required Reading

- W. E. H. Stanner, “The Dreaming”, 1953.
- Fred Myers, “Ways of Placemaking”, in K. Flint and H. Morphy (eds), *Culture, Landscape, and the Environment: The Linacre Lectures 1997*, (Oxford: Oxford University Press).

Session 12: 19-Nov-20

Part III: Managing Country

Farming

British colonization imposed European agriculture and pastoralism on Australian environments. How did this kind of farming impact on Australian environments? How did it compare to, and conflict with, Indigenous land management and cultural practices? How should we rethink the idea of “farming”?

Maps and Images:

- [John Hunter, *NSW Sketch of the Settlements 1796, 1797*.](#)
- [Unattributed, *Castle Hill, c.1806*](#): Click through to images 8 and 9.
- [John Lewin, *A View of the River Hawkesbury, c.1810*](#)
- [Joseph Lycett, *Raby, a farm belonging to Alexander Riley*, 1825.](#)
- [Map of pastoral property in NSW, 1860.](#)

Required Reading:

- Watkin Tench, *A Complete Account of the Settlement at Port Jackson*, Ch 16, pp. 99-106
- Rhys Jones, “Fire-stick Farming”, *Australian Natural History*, Sept 1969, pp. 224-8.
- Bruce Pascoe, Ch. “Agriculture”, *Dark Emu: Aboriginal Australia and the Birth of Agriculture*, 2018.

Public Holiday - NY Thanksgiving: 26-Nov-20*

***THERE IS NO CLASS DUE TO THE NY THANKSGIVING HOLIDAY**

Session 13: 3-Dec-20

Mining and Wilderness

As elsewhere in the world, ideas and practices of environmental exploitation and preservation/conservation have coexisted in Australia. How is the term “wilderness” problematic? What are the relationships between national parks and colonialism? What are the connections between mining and ideologies of development?

Required Reading:

- Tracy Banivanua-Mar, “Carving Wilderness: Queensland's National Parks and the Unsettling of Emptied Lands, 1890-1910”, in *Making Settler Colonial Space: Perspectives on Race, Place and Identity*, Palgrave Macmillan, 2010.
- David Trigger, “Mining, Landscape and the Culture of Development Ideology in Australia” *Ecumene: a journal of cultural geographies*, 4(2), 1997, pp. 161-80.

Session 14: 10-Dec-20

Caring for Country

Since the 1960s, Aboriginal land rights campaigns and research in history, anthropology, and archaeology have challenged colonial ideas about relationships between people and land. What forms of land management are emerging in the present? What kinds of tension and collaboration with Aboriginal peoples are involved? How do these ideas and practices challenge conventional thinking?

Required Reading:

- [Indigenous Protected Areas](#)
- Jon Altman, "People on country as alternate development", in *People on Country: Vital Landscapes Indigenous Futures*, (Annandale: Federation Press, 2012).
- Deborah Bird Rose, "Sacred Sites, Ancestral Clearing, and Environmental Ethics", in *Emplaced Myth: Space, Narrative and Knowledge in Aboriginal Australia and Papua New Guinea*, (Honolulu: University of Hawaii Press, 2001).

Exam Week: 15-Dec-20

Final Exam 10am (24 hour exam)

Course Policies

Hygiene/Physical Distancing policies

- Students will be assigned/choose a seat on the first day of class. For NYU COVID-19 Safety protocols, please use the same seat for the duration of the semester.

Submission of Work

Assignments (excluding in-class presentations and exams) must be submitted electronically via NYU Classes. It is the student's responsibility to confirm that the work has been successfully been uploaded. In the unlikely event that a submission to Classes fails, students must immediately submit the work to their instructor as well as the Academic Programs Coordinator via email before the original submission deadline accompanied by an explanation of the issue. Please note that the work will not be graded until it is uploaded to NYU Classes. All in-class presentations and exams must be completed during the scheduled class time. An assessment component is considered completed when the student has met all the terms for that assessment component as outlined by the instructor.

All written assignments must be submitted at the due date and time outlined in the syllabus. An assessment component receives a penalty of 2 points on the 100-point scale (for the assignment) for each day the work is late (including weekend days) up to a maximum of 10

points. If the work is completed beyond five days after the due date, it receives a mark of zero, and the student is not entitled to feedback for that piece of work. Because failure to submit or fulfil any required assessment component will result in failure of the course, it is crucial for students to complete every assignment even when it will receive a mark of zero.

Extensions

Any request for approval to submit an assignment after the due date must be received by the instructor, in writing, prior to the due date. The request must include evidence of work in progress before an extension is considered. If an extension is granted and the work is submitted by the agreed time, the late penalty will be waived. If an extension is granted and a student fails to submit within the agreed time, the late penalty will apply from the original due date of the assignment. Students will not be granted an extension because of workload commitments in other classes: assignment deadlines are available to students from the beginning of semester.

Final exams must be taken at their designated times. Should there be a conflict between final exams, please bring it to the attention of the site Academic representative as soon as this is known to facilitate alternate arrangements. Final exams may not be taken early, and students should not plan to leave the site before the end of the finals period.

Plagiarism Policy

The academic standards of New York University apply to all coursework at NYU Sydney. NYU Sydney policies are in accordance with New York University's policy on "[Academic Integrity for Students at NYU](#)". The presentation of another person's words, ideas, judgment, images or data as though they were your own, whether intentionally or unintentionally, constitutes an act of plagiarism.

It is a serious academic offense to use the work of others (written, printed or in any other form) without acknowledgement. Cases of plagiarism are not dealt with by your instructor. They are referred to the Director, who will determine the appropriate penalty (up to and including failure in the course as a whole) taking into account the codes of conduct and academic standards for NYU's various schools and colleges.

Attendance Policy

Study abroad at Global Academic Centers is an academically intensive and immersive experience, in which students from a wide range of backgrounds exchange ideas in discussion-based seminars. Learning in such an environment depends on the active participation of all students. And since classes typically meet once or twice a week, even a single absence can cause a student to miss a significant portion of a course. Students are responsible for making up any work missed due to absence.

To ensure the integrity of this academic experience, class attendance at the centers or online through NYU Classes if the course is remote synchronous/blended, is expected promptly when class begins. Unexcused absences will affect students' semester participation grade. If you have scheduled a remote course immediately

preceding/following an in-person class, you may want to discuss where at the Academic Center the remote course can be taken. The class roster will be marked at the beginning of class and anyone who arrives after this time will be considered absent. Students are expected to be present for the duration of the session: anyone leaving class early will also be considered absent. This attendance policy also applies for classes involving a field trip or other off-campus visits. It is the student's responsibility to arrive at the agreed meeting point on time. No excused absences will be given to students who miss class on the same day that they return from a trip, even when this is due to circumstances outside of the student's control (such as a delayed flight).

For courses that meet once a week, one unexcused absence will be penalised by a two percent deduction from the student's final course grade. For courses that meet two or more times a week, the same penalty will apply to two unexcused absences. Repeated absences in a course may result in failure.

Faculty cannot excuse an absence. Requests for absences to be excused must be directed to the Academic Programs Coordinator. Students must provide appropriate documentation for their absence. In the case of illness, students must contact the Academic Programs Coordinator on the day of absence. They must provide medical documentation to the Academic Programs Coordinator within three days of the absence in order to be medically excused. The note must include a medical judgement indicating that the student was unfit to attend class/work on the specific day or dates of the absence. Faculty will be informed of excused absences by the Academic Programs Staff.

Religious Observance

Students observing a religious holiday during regularly scheduled class time are entitled to miss class without any penalty to their grade. This is for the holiday only and does not include the days of travel that may come before and/or after the holiday. Students must notify their professor and the Academic Programs Coordinator in writing via email one week in advance before being absent for this purpose.

Classroom Expectations

This is a seminar subject and requires the active participation of all students. It also requires engaged discussion, including listening to and respecting other points of view. Your behaviour in class should respect your classmates' desire to learn. It is important for you to focus your full attention on the class, for the entire class period. In all classes we expect that students will follow the common classroom expectations outlined here in order to support constructive and effective classroom experience.

- Arrive to class on time.
- Once you are in class, you are expected to stay until class ends. Leaving to make or take phone calls, to meet with classmates, or to go to an interview, is not acceptable behaviour.

- Phones, digital music players, and any other communications or sound devices are not to be used during class. That means no phone calls, no texting, no social media, no email, and no internet browsing at any time during class.
- The only material you should be reading in class is material assigned for that class. Reading anything else, such as newspapers or magazines, or doing work from another class, is not acceptable.
- Class may not be recorded in any fashion – audio, video, or otherwise – without permission in writing from the instructor.
- Be mindful of the space you take up in class and make space for others.
- Listen actively and be engaged and present when others are speaking.
- Do not use profanities in class discussion (they may still occasionally appear in course readings and assignments where considered appropriate)
- Criticise ideas, not people (groups and individuals).
- Use 'I' statements when giving opinions. Don't try to speak for any group with which you identify.
- Make sure to let your classmates finish speaking before you do.
- **For online lessons:** Leave your camera on throughout the class and your microphone on mute unless speaking.
- Please be mindful of your microphone and video display during synchronous class meetings. Ambient noise and some visual images may disrupt class time for you and your peers.
- Please do not eat during class and minimise any other distracting noises (e.g. rustling of papers and leaving the classroom before the break, unless absolutely necessary)
- If deemed necessary by the study away site (ie COVID related need), synchronous class sessions may be recorded and archived for other students to view. This will be announced at the beginning of class time.

You will be advised if there are additions to these common procedures for participation in this class.

Inclusion, Diversity, Belonging and Equity

NYU is committed to building a culture that respects and embraces diversity, inclusion, and equity, believing that these values – in all their facets – are, as President Andrew Hamilton has said, "...not only important to cherish for their own sake, but because they are also vital for advancing knowledge, sparking innovation, and creating sustainable communities." At NYU Sydney we are committed to creating a learning environment that:

- fosters intellectual inquiry, research, and artistic practices that respectfully and rigorously take account of a wide range of opinions, perspectives, and experiences; and
- promotes an inclusive community in which diversity is valued and every member feels they have a rightful place, is welcome and respected, and is supported in their endeavours.

Provisions to Students with Disabilities

Academic accommodations are available for students with documented and registered disabilities. Please contact the Moses Center for Student Accessibility (+1 212-998-4980 or mosescsd@nyu.edu) for further information. Students who are requesting academic accommodations are advised to reach out to the Moses Center **as early as possible in the semester for assistance**. Accommodations for this course are managed through the site sponsoring the class once you request it.

Instructor Bio

Dr. Alexander Cameron-Smith (Ph.D., University of Sydney) is an historian whose research explores transnational connections in public health and science across the Pacific and Asia. He is currently a Research Affiliate at the University of Sydney. He previously lectured at the University of Sydney and the University of New South Wales and has published research articles in *Australian Historical Studies*, *The Journal of Australian Studies*, and *Canadian Bulletin of Medical History*. His book *A Doctor Across Borders: Raphael Cilento and Public Health from Empire to the United Nations* is available through ANU Press.