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Coo-ee from Chinese Australians: Echoing The Long Connections with Indigenous Communities

History, Art, and Culture

The historical connection between Indigenous and Chinese communities in Australia, exemplified by the "Buffaloes" Football Club, stands as a testament to the power of unity.

Food and Innovation

Food plays a pivotal role in shaping cultures and societies. Innovation, at its core, is profoundly influenced and shaped by culture and inherited philosophy.

Mythology

Interestingly, unlike the common image of the serpent in the Western mythological system, the rainbow serpent and Nuwa are not symbols of evil that wreak havoc on the earth.

Stories and Interviews

These conversations can be slow, awkward and sometimes frustrating. But for this historic referendum, the importance of initiating these discussions far outweighs the effort.

Acknowledgement of Country

We acknowledge the tradition of custodianship and law of the Country on which the University of Sydney campuses stand as well as the other regions of Australia from which our collaborators have joined us.

We recognise and pay respect to the Elders and communities of these lands, past, present and emerging, who for thousands of years have shared and exchanged knowledges across innumerable generations, for the benefit of all.

We respect and value the knowledges, cultures and traditions of Aboriginal and Torres Strait Islander peoples.



Foreword

The word "cooee" originates from the Dharug word 'guu-wii', meaning 'come here'. It is used to project one's voice over long distances. Its echo finds people at a distance and indicates one's own location.

The Chinese Australian community shares a rich history of interaction with Aboriginal and Torres Strait Islander peoples, dating back to the mid-nineteenth century. There are narratives from the Gold Rush era, with tales of Chinese settlers in Outback Australia. Early Chinese migration began in the 1850s, with Chinese people settling in many parts of Australia. Their connections with Indigenous Peoples are evident in various forms of collaboration, art, history, culture, mythology, food and innovation, drawing upon individual experiences and shared stories.

This report reimagines the past, present and future of enduring connections and profound interweavings between the Chinese Australian community and Aboriginal and Torres Strait Islander peoples.



Professor.
Hans Hendrischke

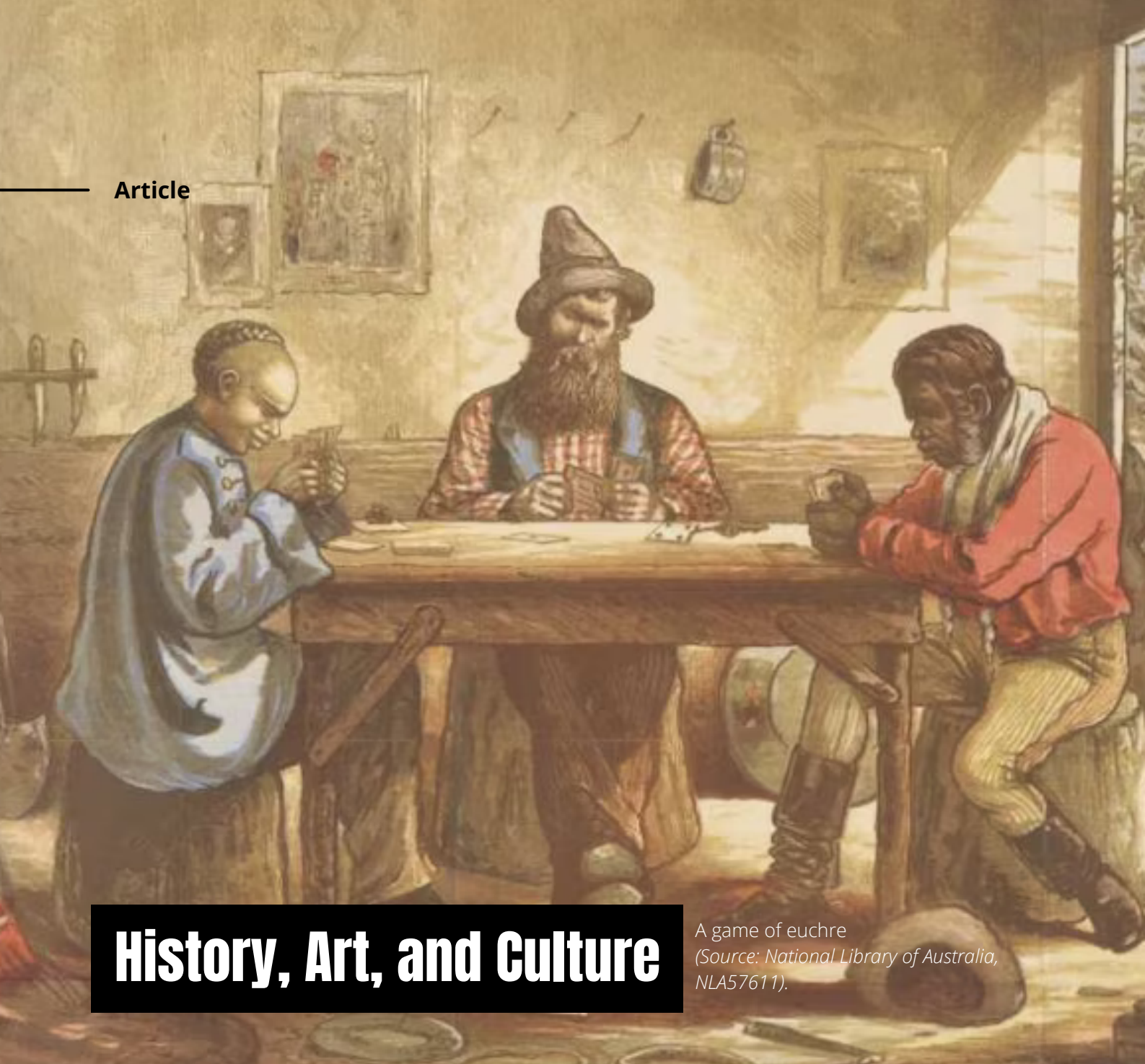


YinFeng (Benny) Shen
沈寅峰

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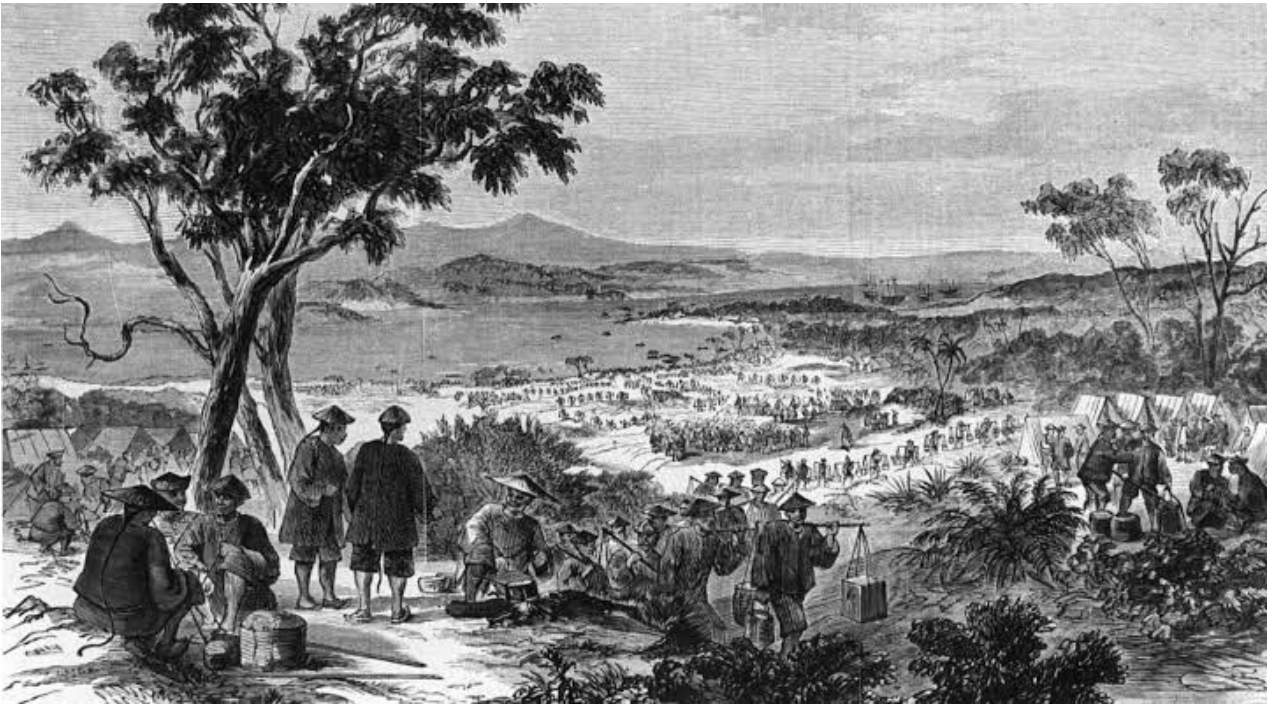




History, Art, and Culture

A game of euchre
(Source: National Library of Australia,
NLA57611).

In Australia's diverse cultural fabric, the connection between Chinese and Indigenous Australians has seen a fascinating narrative evolve over the decades. Notable artists such as Zhou Xiaoping and Jason Wing have emerged, utilising their creative talents to portray the intertwined histories and complexities of this relationship. Beyond the canvas, historical ties between Indigenous and Chinese communities in Australia have been documented through newspapers, reflecting a deeper connection that is often overshadowed. For example, the Darwin Buffaloes Football Club represents a symbol of unity that defied racial discrimination during a time when the White Australia Policy sought to segregate, and old Chinese newspapers offer glimpses into the perspectives of the Australian Chinese community across generations. Through the lens of art, history and culture, we aim to illuminate the untold stories of this special connection.



Chinese marching to the Palmer River Goldfield, Northern Queensland. (Source: State Library of Queensland)



Jeanie Xu
徐怡洁

Exploring Narratives: Uncovering Our Chinese and Indigenous Australian Heritage Through Art

探索叙事：通过艺术揭示中国和澳大利亚土著遗产

几个世纪以来，艺术就像一座连接历史、文化和人民的无尽桥梁。原住民和华人社区之间的历史联系可以追溯到 1818 年，当时第一批中国移民抵达澳大利亚。两个社区之间的关系始于通婚。

Art works as an endless bridge connecting history, culture and people throughout centuries. The historic ties between Indigenous and Chinese communities date back to 1818, when the first Chinese migrants arrived in Australia. The relationship between the two communities commenced with intermarriages.

Historically, Chinese men have entered Australia since the 1840s due to war and political instability back home, coming to work in gold mines. According to Dr Julia Martinez Chinese people and Indigenous people have formed connections since that time, and ceremonies have been recorded between the two cultures. Aboriginal people living in the northern part of Australia knew about Chinese connection through language, culture and ancestries (Chen & Ding, 2022). However, their historical ties and relation became famous among the public through artist works and portraits made by Chinese and Chinese-Aboriginal artists.

Despite this history being hidden to many people, the year 2018 marked 200 years of this relationship (Yang, 2018). There are notable artists who have managed to capture the bond between Chinese communities and Indigenous Australians in exhibitions and artworks.


尽管这段历史对很多人来说并不为人所知，但 2018 年标志着这种关系的 200 周年 (Yang, 2018)。有一些著名的艺术家在展览和艺术作品中成功地捕捉了华人社区和澳大利亚原住民之间的联系。

Chinese-Australian artist Zhou Xiaoping captures the bonds between Indigenous and Chinese Australian communities, dedicating his life to bringing two cultures closer using art. His artistic passion led him to collaborate with Aboriginal communities in Arnhem Land and the Kimberley where he worked with local artist, Jimmy Pike and furthered the friendship between Aboriginal Peoples and Chinese. This artistic collaboration resulted in the first-ever exhibition of Aboriginal artwork in China in 1966, and Aboriginal art was later showcased at the National Gallery of China for Chinese audiences in 1999. The artwork below shows a portrait drawn by Jimmy Pike and Zhou Xiaoping — became the most famous artwork out of the collaboration. The artwork portrays the bond between Indigenous Australian and Chinese cultures, emphasising the shared humanity and experiences that transcend their distinct backgrounds.

澳大利亚华裔艺术家周小平捕捉了澳大利亚原住民和华人社区之间的联系，一生致力于利用艺术拉近两种文化的距离。他的艺术热情促使他与阿纳姆地和金伯利的原住民社区合作，在那里他与当地艺术家吉米·派克合作，增进了原住民与华人之间的友谊。这次艺术合作促成了 1966 年在中国首次展出原住民艺术品，随后于 1999 年在中国国家美术馆向中国观众展示了原住民艺术。下面的艺术品展示了吉米·派克和周小平绘制的肖像 — 成为合作中最著名的艺术品。该艺术品描绘了澳大利亚原住民和中国文化之间的联系，强调超越其独特背景的共同人性和经历。



Back to Back: Portrait of Jimmy and Xiaoping
(Source: Zhou Xiaoping)



Art became a key medium through which the stories and bonding of Chinese and Aboriginal communities are depicted, such as in the work of Zhou Xiaoping, uniting the cultures with their intertwined histories. For example, 'A game of euchre' artwork (see the cover page of the section History, Art and Culture) shows Chinese and Aboriginal workers playing cards, depicting the friendly bonds between these people who work together. Zhou's contribution to disseminating Indigenous history and culture to a wider audience did not come without a cost, as some controversy emerged in the form of accusations of cultural appropriation, or not understanding the importance of Aboriginal art. Since the 1990s and up until today, Zhou has faced suspicion from Australians who claim that his artwork exploits sacred Aboriginal motifs and symbols. In an interview with Australian Broadcasting Corporation (ABC) Radio journalist Fiona Gruber, Zhou clarifies that "I don't have any problem since 1988 when I worked with Aboriginal artists or families, but I do have a problem from other people who are not Aboriginal people. All the Aboriginal people from the communities are behind me and support me" (ABC, 2023). Zhou responded to his critics arguing that he has enough experience to understand what is sacred, and everyone understands the "boundaries that should not be crossed in order to respect the Aboriginal culture" (ABC, 2023).

艺术成为描绘华人和原住民社区的故事和联系的关键媒介，例如周小平的作品，将文化与其交织的历史结合在一起。例如，“A game of euchre”艺术品（详见历史，艺术和文化部分首页）展示了华人和原住民工人打牌的场景，描绘了这些一起工作的人们之间的友好关系。周为向更广泛的受众传播原住民历史和文化所做的贡献并非没有代价，因为一些争议以文化挪用的指控或不理解原住民艺术的重要性的形式出现。自 20 世纪 90 年代至今，周一一直面临澳大利亚人的怀疑，他们声称他的艺术作品利用了神圣的原住民图案和符号。在接受澳大利亚广播公司（ABC）电台记者菲奥娜·格鲁伯（Fiona Gruber）采访时，周澄清说：“自 1988 年与原住民艺术家或家庭合作以来，我没有遇到任何问题，但其他非原住民的人确实给我带来了问题。”人们。所有社区的原住民都在我身后支持我”（ABC，2023）。周回应批评者称，他有足够的经验来理解什么是神圣的，每个人都理解“为了尊重原住民文化而不应跨越的界限”（ABC，2023）。

Likewise, Jason Wing, a young Aboriginal artist from Sydney, is known for his contemporary artwork 'Aboriginal Born Chinese', which outstandingly exemplifies the power of art in bridging Chinese and Indigenous Australian cultures and symbolises the complex connection of heritage and cultural identity. Jason's artwork shows a portrait of a Chinese-resembling boy with the Indigenous flag in the background, representing his own Chinese and Indigenous identity through his art. Jason says that he is "100 percent Chinese, 100 percent Australian and 100 percent Aboriginal". He chooses to explain his identity through visual representation, as most people cannot grapple with him having roots from both cultures.

同样，来自悉尼的年轻原住民艺术家 Jason Wing 以其当代艺术作品《原住民出生的中国人》而闻名，该作品突出地体现了艺术在中国和澳大利亚原住民文化之间架起桥梁的力量，象征着遗产和文化身份的复杂联系。杰森的艺术作品展示了一个类似中国的男孩的肖像，背景是土著旗帜，通过他的艺术代表了他自己的中国和土著身份。Jason 说他是“100% 中国人、100% 澳大利亚人、100% 原住民”。他选择通过视觉表现来解释自己的身份，因为大多数人无法理解他来自两种文化的根源。

Wing's 'Aboriginal Born Chinese' reflects how he has creatively linked and integrated symbols of his Chinese and Aboriginal heritage. Such artworks have become a cornerstone in developing a strong bond between the Chinese and Aboriginal communities while allowing for a wider audience to learn about the cultural and historical ties between these communities through art.

Wing 的《原住民出生的华人》反映了他如何创造性地将华人和原住民传统的象征联系和整合。这些艺术品已成为在华人和原住民社区之间建立牢固联系的基石，同时让更多观众通过艺术了解这些社区之间的文化和历史联系。



Aboriginal Born Chinese, Jason Wing
(Source: *The Aboriginal-Chinese artist whose work reflects life 'between two worlds'*, SBS Chinese)

Zhou Xiaoping in his Melbourne Studio
(Source: *artspie.org*)



The relationship between the two communities commenced with intermarriages. Despite this history being hidden to many people, the year 2018 marked 200 years of this relationship.”

1. Yang, E. (2018). 'Chinese and Indigenous Australians share a long, 'untold history' that's been captured through art'. ABC. Available at <https://www.abc.net.au/news/2018-06-23/indigenous-and-chinese-relationship-in-australian-history/9893920> (accessed 14 September 2023).
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5. Xu, D. (2023). Chinese Statecraft and Indigenous Affairs in Chinese Australian Newspapers, 1894–1917. *Australian Historical Studies*, 54(3), 511–529. <https://doi.org/10.1080/1031461X.2023.2189277> (accessed 14 September 2023).
6. Chen, H. & Ding, M. (2022). Cultures entwined: Research uncovers long history of First Nation's and Chinese blended families. SBS. Available at: <https://www.sbs.com.au/language/chinese/en/podcast-episode/cultures-entwined-research-uncovers-long-history-of-first-nations-and-chinese-blended-families/q15du73qz> (accessed 14 September 2023).



Wayne Foo
符峻玮

Newspapers: Evidence of A Connection

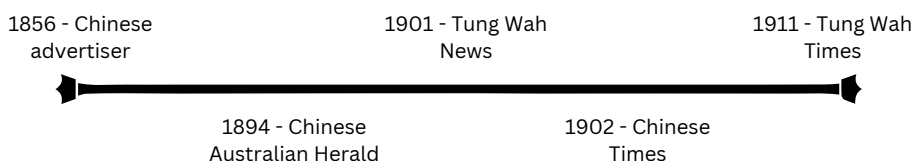
Chinese-language publications have existed in Australia since the late 1880s (Bagnall, 2015). These include The Chinese Australian Herald and the Chinese Times. Revisiting these old newspapers provides us a lens to uncover the perspectives of the Australian Chinese community of the time, and allows us to examine the long-shared connection between the Chinese and the Indigenous community.

The Chinese Australian Herald, published weekly in Sydney from 1 September 1894 to 25 August 1923, is the first major Chinese-language newspaper in Australia (Xu, 2023). According to Xu 2023, the first ever report by Chinese-language newspapers on Indigenous issues was titled 'Aboriginal Protection', published on 30 November 1894. The article supported the Aborigines Protection Board (APB), however, this position quickly shifted to a critical one after witnessing APB's overly controlling and unfair treatment of the Indigenous people (Maynard, 2015).

This was expressed in a piece titled 'Pitying Black People' published in 1899, where the Chinese Australian Herald criticised the APB's actions as insincere and lacking genuine commitment (Xu, 2023). It expressed empathy for the hardships faced by Indigenous communities and held British colonialism to be responsible for their unfair treatment. Although the APB was initially established to elevate the status of the Indigenous people, the board had a disastrous impact on the wellbeing of Indigenous people and their culture (Maynard, 2015).

Notably, the newspapers expressed that the land originally belonged to Indigenous peoples, but 'the British came and raised a flag on Botany Bay, claiming the land as theirs ever since' (Xu, 2023).

这篇广义华报报道表明了这片土地最初属于土著居民，但'当英国人来到博塔尼湾，在那里升起了一面旗帜，就宣称这片土地自古以来就是他们的'。



1. Bagnall, K. (2015). Early Chinese newspapers in Australia: Trove presents a new perspective on Australian history. *Chinese Southern Diaspora Studies*, 7, 160-165.
2. Maynard, J. (2015, September 4). Capturing the lived history of the Aborigines Protection Board while we still can. *The Conversation*. <https://theconversation.com/capturing-the-lived-history-of-the-aborigines-protection-board-while-we-still-can-46259>
3. Xu, D. (2023). Chinese Statecraft and Indigenous Affairs in Chinese Australian Newspapers, 1894-1912. *Australian Historical Studies*, 54(3), 511-529. <https://doi.org/10.1080/1031461X.2023.2189277>



Front page of Chinese Australian Herald, January 17 1920
 (Source: *The English and Chinese Advertiser* (Vic. : 1856 - 1858) - 7 Aug 1858 - P1, n.d.)

Reporting in support of Indigenous communities by the Chinese Australian Herald continued throughout the early 1900s.

In 1906, the Chinese Australian Herald released a comprehensive report documenting a severe famine that had befallen Indigenous communities residing in northern Western Australia (Xu, 2023). The report featured a section from an individual of mixed Indigenous heritage who sought the assistance of the Aboriginal Protector. His plea was rooted in the dire circumstances faced by the local Indigenous populace, who were confronted with food scarcity, and he drew attention to the challenging living conditions endured by Indigenous children of mixed ancestry and instances of infanticide within the community. He also addressed the distressing issue of the widespread transmission of venereal diseases and the unavailability of medical treatment. Overall, the publication conveyed a deep sense of empathy for the Indigenous population, stating that ‘令明世者多覺心慈，見者莫不憐恤也’， which translates to ‘a wise man can hardly conceal compassionate concerns about Indigenous circumstance, and any person who has seen it can hardly stop feeling sympathy for them’ (Xu, 2023).

“令明世者多覺心慈，見者莫不憐恤也”

Building upon this, the Chinese Australian Herald published another piece in 1907 on the issue of the Aboriginal population decline and in 1911, pleas appealing to authorities to improve the treatment of the Indigenous people (Xu, 2023). The moral compass behind these reports can be traced back to the Confucian concept of *Jingshi* 经世, which translates to understood statecraft, extending private moral cultivation to public realisation through activism (Xu, 2023).

“Revisiting these old newspapers provides us a lens to uncover the perspectives of the Australian Chinese community of the time, and allows us to examine the long-shared connection between the Chinese and the Indigenous community.”

“澳洲原係黑人之地，不過白人奪之，今乃改為白字，若黑人有知，吾知必恨入骨髓”

This sense of justice was strong, and it is also evident in other publications such as the Chinese Times. A speech by a Chinese Christian, Peng, was published in 1905. In it, Peng criticised the White Australia Policy and questioned the legitimacy of Australia itself (Xu, 2023). The speaker remarked that ‘澳洲原係黑人之地，不過白人奪之，今乃改為白字，若黑人有知，吾知必恨入骨髓,’ which translates to ‘Australia originally belonged to black people, but white people occupied this place and now changed its name to a white Australia. If black people know this, I am sure that they will hate the guts of white people.’ The speech was published in a column titled ‘Australian Affairs’ 澳洲事, and an image of an Indigenous man ‘holding up’ an outline of Australia coloured in white was occasionally published along with it. The stark colour difference signifies the divide between the Indigenous people and Australia at the time, and the act of holding an outline of Australia up while bending down on one knee signifies the oppression of Indigenous peoples, as well as their custodianship of the land. Considering the high publishing costs at the time, the choice to include this image displays the significant commitment from the Chinese community to support Indigenous rights (Xu, 2023).

The portrayal of an Indigenous man in publications was also very progressive at the time. It was a bold statement of the Indigenous peoples’ rightful ownership of the land against the backdrop of the White Australia Policy.



Most importantly, this legacy of support has not ceased. Current Chinese language publications in Australia such as the Australia Chinese Daily and ABC Chinese have continued to support the rights and determination of Indigenous Australian communities, especially in the context of the Voice Referendum, where these newspapers have played a pivotal role by publishing articles in Chinese. These articles further the discussion and empower their readers to make informed decisions.

Newspapers have historically served as a potent medium for communities to convey their messages. In particular, Chinese language newspapers have historically served as a vital bridge between the Chinese and Indigenous communities, and continue to do so to this day, facilitating dialogue, fostering understanding and strengthening the bonds between these two communities.

Australian Affairs 澳洲事 column illustration of Chinese Times. (Source: Xu, 2023).



1930s-2010s, Darwin Buffaloes. (Source: Verass, 2017)




Wayne Foo
符峻玮

Darwin Buffaloes: A Symbol of Unity

The historical connection between Indigenous and Chinese communities in Australia is one that should be more widely known. This connection, which dates back to the early 1800s when Chinese immigrants began arriving on Australian shores, has left an indelible mark on the country's history (Yang, 2018). During this period, many Chinese labourers arrived in Australia seeking opportunities in the goldfields and various industries, bringing with them their cultural practices and traditions (Yang, 2018).

In this historical context, Darwin emerged as a focal point of significance, as it was where numerous families of mixed Indigenous and Chinese heritage settled and coexisted (Chen & Ding, 2022). The cohabitation of these communities in Darwin gave rise to a unique blend of cultures, with shared experiences and challenges that fostered a sense of solidarity. This sense of unity laid the foundation for collaborative efforts that would have a lasting impact.

在这个历史背景下，达尔文成为了一个重要的焦点，因为许多拥有混合土著和华人血统的家庭在那里定居并共存。这些社区在达尔文催生了一种独特的文化融合，共同的经历和挑战培养出了一种团结的意识。




One such remarkable example of this collaboration was the formation of the Darwin Buffaloes Football Club, according to Dr Julia Martinez (Chen & Ding, 2022). This joint initiative was born out of a common desire to participate in sports and find a sense of belonging under the White Australia Policy's attempts to restrict sports involving people of colour (Chen & Ding, 2022). The Buffaloes served as a powerful symbol of resilience and defiance against racial discrimination.

The name 'Buffaloes' itself was a sign of protest. Originally, the Northern Territory Football League only had three teams: Waratah, Wanderers, and Warriors (Clark, 2020). The Warriors was the only team which people of non-white or mixed race decent, including Chinese, could play for, due to the 'colour bar'. Led by legendary Reuben Cooper, the club was a success, and the Warriors later changed their name to the Vestseys after receiving a major sponsorship from Vestey's Meatworks. However, the success of a non-white team was not well received by the organising committee at the time, which resulted in the creation of Northern Australia Football League to discriminate against non-white teams (Verass, 2017). The Vestseys applied to join, but in this process changed their names to the Buffaloes, due to discontent with their sponsors, who did little to oppose the creation of the new league, and because many of their players worked on buffalo hunts.

“The Buffaloes served as a powerful symbol of resilience and defiance against racial discrimination.”

During the 1920s, Aboriginal Chinese players within the 'Buffaloes' gained widespread recognition for their exceptional football skills (Chen & Ding, 2022). Legendary footballer Walter Lew Fatt is an example — born to a Chinese father and an Aboriginal mother, he spent his entire career with the Buffaloes and brought them to ten grand finals between 1930-1942 (Walter Lew Fatt, n.d.). Players like Lew Fatt were trailblazers, challenging stereotypes and biases through their excellence on the field.

20 世纪 20 年代, "野牛队" 中的华人原住民球员因其卓越的足球技能而获得广泛认可 (Chen & Ding, 2022 年)。传奇足球运动员沃尔特-卢-法特 (Walter Lew Fatt) 就是一个例子--他的父亲是中国人, 母亲是原住民, 他的整个职业生涯都在 "野牛队" 度过, 并在 1930-1942 年间十次将球队带入总决赛 (沃尔特-卢-法特, 注)。像卢-法特 (Lew Fatt) 这样的球员是开拓者, 他们在球场上的出色表现挑战了陈规陋习和偏见。



The excellence of Aboriginal Chinese players is not unique to Darwin or the past. Players continue to carry on this legacy, such as Callum Ah Chee, who plays for the Brisbane Lions and has both Indigenous and Chinese heritage (Twomey, 2015).

On another note, the sport itself actually bears Chinese roots. Players of Chinese descent participated in the inaugural AFL game in the gold rush town of Ballarat on August 27, 1892, according to a report from the Ballarat Evening Post (Mantesso & Feng, 2020). The sport was quickly embraced by the Chinese community, although this interest has declined in recent years. As of September 2023, there are only a handful of players with Chinese heritage. However, players like Darcy Vescio, who has both Italian and Chinese heritage, continue to push for more inclusion in the sport by being multicultural ambassadors (Mantesso & Feng, 2020).

Just as Chinese and Aboriginal people share a deep but little-known connection, a similar connection exists between the Chinese people and AFL, which highlights the importance of understanding the nuances of history. In the words of Jamie Pi, a Chinese registered AFLPA agent, 'people need to know they belong' (Mantesso & Feng, 2020).

“The historical connection between Indigenous and Chinese communities in Australia, exemplified by the “Buffaloes” Football Club, stands as a testament to the power of unity.”

John Ah Kit, the first Aboriginal cabinet minister in the Northern Territory, was a prominent member of the Buffaloes and shared Dr. Martinez's research findings in parliament (Chen & Ding, 2022). His acknowledgment of the team's historical significance emphasised that the Buffaloes were not just a sports team but an integral part of Australia's broader sporting history. Their story underscores the enduring importance of the Aboriginal Chinese community in the ongoing struggle against racism. The historical connection between Indigenous and Chinese communities in Australia, exemplified by the Buffaloes Football Club, stands as a testament to the power of unity.

‘Buffaloes’ 的故事强调了土著华人社区在持续抗击种族主义斗争中的不朽重要性。澳大利亚土著和华人社区之间的历史联系，由“Buffaloes”足球队所体现，是团结力量的象征。

1. Chen, H., & Ding, M. (2022, June 7). "Cultures entwined": Research uncovers long history of First Nation's and Chinese blended families. SBS Language. <https://www.sbs.com.au/language/chinese/en/podcast-episode/cultures-entwined-research-uncovers-long-history-of-first-nations-and-chinese-blended-families/g15du73p7>

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4. Twomey, C. (2015, November 8). Going places: Rocket man Callum Ah Chee out to prove his hanger is no fluke. Afl.com.au. <https://www.afl.com.au/news/200968/going-places-rocket-man-callum-ah-chee-out-to-prove-his-hanger-is-no-fluke>

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Article

Mythology

Painting of the Rainbow Serpent
(Source: [wroth et al., n.d.](#))

Myths are events or stories that recount the early stages of human evolution, created collectively by people from ancient communities and passed down to the present day. As an important research element in many disciplines of anthropology, sociology and literature, myths also have cross-cultural research significance.

神话是由远古族群的人们集体创造并流传至今的、叙述人类演化初期的事件或故事。作为人类学、社会学和文学诸多学科的重要研究内容，神话也有着跨文化研究的意义。



Ricky Wang
王瑞祺

Connections between Chinese and Aboriginal Mythology: Rainbow Serpent and Nuwa

Myths play a very important role in both Chinese and Aboriginal cultures, and the connections between Chinese and Aboriginal myths run deep. There are striking similarities and differences between Chinese and Aboriginal mythological narratives, including between the Rainbow Serpent, an important image in Aboriginal mythology, and Nuwa, an image in Chinese creation myths. Interestingly, both the Rainbow Serpent and Nuwa are different as images of snakes from those in Western contexts. The similar spiritual kernels embodied in Chinese and Aboriginal myth systems are ultimately worth deeper exploration.

神话在中国文化和原住民文化中都扮演着非常重要的角色，中国神话与原住民神话之间有着深厚的渊源。中国和原住民的神话叙事有惊人的相似之处和不同之处，包括原住民神话中的重要形象彩虹蛇和中国创世神话中的女娲形象。有趣的是，彩虹蛇和女娲作为蛇的形象都不同于西方语境中的形象。中国和原住民神话体系中所蕴含的相似精神内核最终值得深入探讨。

The concept of 'Dreamtime' is central to Aboriginal mythology, embedded in spirituality, law and all aspects of life, and intricately tied to cultural context. Dreamtime is broadly used to describe a period of time and space that is intertwined with, but distinct from, the real world, although there are subtle variations in the definition of the concept by Aboriginal groups in different parts of Australia (Berndt & Berndt, 1989). Aboriginal people believe that the world was created by their ancestors, whose spirits and souls remain present in the land, the animals and the people (Giblett, 2018).

"梦想时间"这一概念是原住民神话的核心，蕴含在精神、法律和生活的方方面面，并与文化背景错综复杂地联系在一起。尽管澳大利亚不同地区的原住民群体对"梦想时间"概念的定义存在细微差别，但"梦想时间"被广泛用于描述一段与现实世界交织在一起但又与之截然不同的时间和空间（Berndt & Berndt，1989年）。原住民相信世界是由他们的祖先创造的，祖先的精神和灵魂仍然存在于土地、动物和人类之中（Giblett，2018）。


Dreamtime is ubiquitous, and the souls of modern people return to this 'Dreaming' when they die (Gordeev, 2017). Dreaming is a unique concept that links cultural heritage, religious and philosophical systems, as well as place, creatures, human beings and society with its knowledge and laws to the past, the present and the future. Unlike the Aboriginal Dreamtime, Chinese creation myths are structured chronologically. Chinese mythology holds that the world was formed when Pangu split in half and when Pangu died, the parts of his body became land and natural landscapes. After this, Nuwa created mankind and Nuwa's brother and husband, Fuxi, created words and Bagua (the principles of reality). While the native Chinese religion, Taoism, includes Fuxi as one of the gods and goddesses, Nuwa and Pangu do not exist in any of the religions.



Dreamtime painting by Norbett Lynch.
(Source: Aboriginal Art & Culture)

梦境无处不在，现代人死后灵魂会回到这个“梦境”（戈尔杰耶夫，2017年）。梦境是一个独特的概念，它将文化遗产、宗教和哲学体系，以及地方、生物、人类和社会与过去、现在和未来的知识和规律联系在一起。与原住民的梦幻时代不同，中国的创世神话是按时间顺序编排的。中国神话认为，世界是盘古开天辟地时形成的，盘古死后，他身体的一部分变成了土地和自然景观。之后，女娲创造了人类，女娲的兄弟和丈夫伏羲创造了文字和八卦（现实的原理）。虽然中国本土宗教道教将伏羲列为众神之一，但女娲和盘古在任何宗教中都不存在。

“Not coincidentally, Chinese mythology has it that Nuwa, the creator of mankind, was a goddess with a human body and a snake's tail, who first kneaded mankind out of clay - providing a plausible explanation for the colour of skin.”



Serpent imagery is frequent throughout the mythology of different parts of the world. Images of the Rainbow Serpent appear in Aboriginal mythology in many parts of Australia (Radcliffe-Brown, 1926). Although it is known by different names in different regions, the Rainbow Serpent is usually a large black or dark-coloured snake that travels freely through different pools of water (Hiscock, 2020). It is closely related to rainfall and life, especially the birth of life — which is not difficult to understand, especially in vast desert areas where only rainfall can bring life (Vajda, 2000). Some regional legends suggest that it also has the power to control lightning and wind (Morton, 2006). Similarly, Chinese mythology has it that Nuwa, the creator of mankind, was a goddess with a human body and a snake's tail, who first kneaded mankind out of clay, providing a plausible explanation for the colour of skin. Then, because she could not bear to see mankind suffer from torrential rains, she refined colourful stones to fill the holes in the sky, so that the continuous torrential rains stopped (Schipper et al., 2011).

世界各地的神话中经常出现蛇的形象。彩虹蛇的形象出现在澳大利亚许多地方的土著神话中（Radcliffe-Brown，1926年）。虽然彩虹蛇在不同地区有不同的名字，但它通常是一条黑色或深色的大蛇，在不同的水潭中自由穿梭（Hiscock，2020年）。它与降雨和生命密切相关，尤其是生命的诞生——这一点不难理解，尤其是在只有降雨才能带来生命的广袤沙漠地区（Vajda，2000年）。一些地区的传说认为，它还具有控制闪电和风的力量（Morton，2006年）。同样，在中国神话中，女娲是人类的创造者，她是一位人身蛇尾的女神，她首先用泥土捏造了人类，为人类的肤色提供了合理的解释。后来，因为不忍心看到人类遭受暴雨的侵袭，她又用蛇的尾巴……

Across cultures, humans have mostly worshipped snakes as a representation of fertility and have believed in their deep connection to water resources such as rivers and rainfall. This could be because snakes, as one of the oldest species on the planet, have undergone little change in their morphology over the course of evolution. Some scholars have also suggested that this may be due to the snake's relatively long lifespan and ability to moult, which has led to the assumption that it is virtually immortal (Cozad, 2004). To this day, people still respect and worship the Rainbow Serpent. Some activities are prohibited in certain areas to avoid angering the Rainbow Serpent, which is believed to bring disease, torrential rains and other calamities. However, there are some Rainbow Serpent sites that are open to the public. In China, statues of Nuwa are also worshipped, and in some regions annual Nuwa festivals are held to thank her for her great contributions to mankind (China Folklore Society, n.d.).

在各种文化中，人类大多把蛇作为生殖力的代表来崇拜，并相信蛇与河流和降雨等水资源有着深厚的联系。这可能是由于蛇是地球上最古老的物种之一，在进化过程中形态变化不大。一些学者还认为，这可能是由于蛇的寿命相对较长，而且具有蜕皮能力，因此人们认为蛇几乎是不死之身（Cozad，2004年）。时至今日，人们仍然尊重和崇拜彩虹蛇。人们认为彩虹蛇会带来疾病、暴雨和其他灾难，因此禁止在某些地区进行某些活动，以免激怒彩虹蛇。不过，也有一些彩虹蛇遗址向公众开放。在中国，人们也崇拜女娲的雕像，一些地区每年都会举行女娲节，以感谢她对人类的巨大贡献（中国民俗学会，2006年）。

Interestingly, unlike the common image of the serpent in Western mythological systems, the Rainbow Serpent and Nuwa are not symbols of evil that wreak havoc on the earth (Giallongo et al., 2017). Exploring the role of snake signs and symbolism in cultural systems would be a large undertaking, and only one explanation is briefly offered here — cultural frameworks that associate the symbol of the snake with evil and femininity may be motivated by the defence of patriarchy and gendered hierarchies (Giblett, 2018). Thus, in Chinese and Aboriginal cultural systems, which have lasted for a long time on the basis of matrilineal clans, the serpent features among the great gods worthy of worship. Aboriginal mythology also includes myths related to the stars and the sky, such as their belief that stars are archetypal human beings.

有趣的是，与西方神话体系中常见的蛇的形象不同，彩虹蛇和女娲并不是肆虐人间的邪恶象征（Giallongo等，2017）探索蛇的符号和象征意义在文化体系中的作用将是一项庞大的工程，在此仅简要提供一种解释--将蛇的符号与邪恶和女性气质联系在一起的文化框架可能是出于对父权制和性别等级制度的维护（Giblett，2018）。因此，在以母系氏族为基础的中国和原住民文化体系中，蛇是值得崇拜的大神之一。原住民神话还包括与星星和天空有关的神话，例如他们认为星星是人类的原型。



Nuwa and Fuxi. Hanging scroll. Color on silk.
(Source: Sackler Museum of Art at Peking University)

Interestingly, unlike the common image of the serpent in the Western mythological system, the rainbow serpent and Nuwa are not symbols of evil that wreak havoc on the earth (Giallongo et al., 2017).

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In the Dreamtime, there is almost no distinction between gods and men — only between ancestors and contemporaries. In such a time and space where everything is ubiquitous and shared, it is even more natural for Aboriginal people to cherish the natural world and resources left behind by their ancestors. Although there is a separation between humans and gods in Chinese mythology, the idea that all natural resources are gifts and that the environment should be protected is also central.

在梦幻时代，几乎没有神与人的区别，只有祖先与同代人的区别。在这样一个无处不在、万物共享的时空里，原住民更加自然地珍惜祖先留下的自然世界和资源。虽然中国神话中存在人神分离的现象，但所有自然资源都是馈赠，环境应该受到保护的思想也是中国神话的核心。

“Aboriginal mythology also includes myths related to the stars and the sky, such as their belief that stars are archetypal human beings.”

In short, Aboriginal mythology has many wonderful similarities with Chinese mythology. This is not only because of the collective consciousness at the beginning of human civilisation, but also because the two communities have similar cultural values. In the post-COVID era of rising nationalism, finding cultural similarities and deepening cooperation and empathy has never been so important. Despite the diminishing credibility of myths in explaining the world in the scientific age, the spiritual core of myths has become a cultural cornerstone for communities of people, as one of the roots of cultural self-confidence.

简而言之，土著神话与中国神话有许多奇妙的相似之处。这不仅是因为人类文明之初的集体意识，还因为两个族群有着相似的文化价值观。在民族主义抬头的“后 COVID 时代”，寻找文化相似性、加深合作与共鸣从未如此重要。尽管在科学时代，神话在解释世界方面的可信度越来越低，但神话的精神内核已成为各族人民的文化基石，是文化自信的根基之一。

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Food

Busttuch in NSW
(Source: visitnsw.com)

Food plays a pivotal role in shaping cultures and societies worldwide, serving as a reflection of historical, geographical and social dynamics within a region (Mintz & Du Bois, 2002). This research is dedicated to exploring the food cultures of China and Indigenous Australia, with the goal of uncovering both their commonalities and distinctions (Kurlansky, 2006). By delving into aspects such as ingredients and gathering methods, cooking techniques, food cultures and the significance of food within these contexts, we aim to gain a deeper understanding of how food intertwines with history, identity and daily life in these diverse settings (Pilcher, 2016).

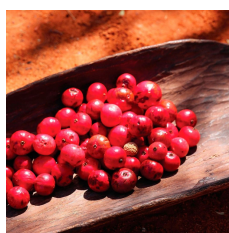


Yuqing (Crystal) Zhao
赵钰青

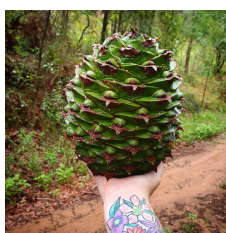
Analysis Of Cultural Differences Between Chinese And Traditional Australian Aboriginal Foods

In comparing the culinary traditions of China and Australia's Indigenous communities, it is essential to consider the unique ingredients that play a pivotal role in each culture's gastronomic identity. In Indigenous Australian cuisine, an array of unique ingredients, collectively known as 'bush tucker', forms the bedrock of their culinary heritage. These ingredients include desert quandong, bunya nut, desert lime, finger lime, ruby saltbush, lemon myrtle, Tasmanian pepperberry, Moreton Bay chestnut, bush coconut and witchetty grub (TourHero, 2021).

10 Native Australian bush tucker Foods 10种澳大利亚原住民丛林食材



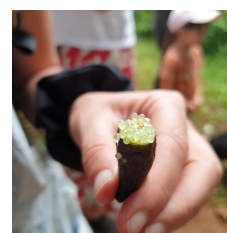
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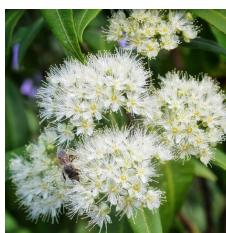
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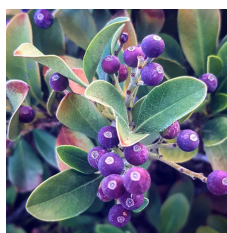
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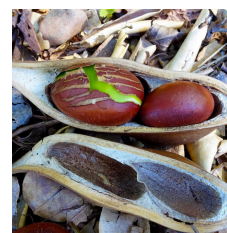
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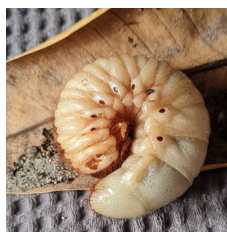
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10

1. Desert quandong 沙漠红豆
2. Bunya nut 班亚坚果
3. Desert lime 沙漠柠檬
4. Finger lime 指橙果实
5. Ruby saltbush 红盐草

6. Lemon myrtle 柠檬香蜜苏
7. Tasmanian pepperberry 塔斯马尼亚胡椒浆果
8. Moreton Bay chestnut 莫顿湾栗子
9. Bush coconut 丛林椰子
10. Witchetty grub 木蠹蛾幼虫

Ingredients and Gathering Methods

Chinese cuisine stands as one of the world's most diverse and captivating culinary traditions, from the fiery flavours of Sichuan hotpot to the delicate dishes of Cantonese cuisine (Anderson, 2013). Nevertheless, a shared similarity with Australian Aboriginal cuisine lies in the emphasis on using fresh, seasonal ingredients to preserve the innate flavours of food (Chen, 2008).

配料和采集方法:中国菜是世界上最多样化和最迷人的烹饪传统之一，从浓烈的四川火锅到精致的广东菜（Anderson, 2013）。然而，与澳大利亚原住民美食有一个共同的相似之处，那就是强调使用新鲜的时令食材来保证食物的固有风味。

Whether it's the art of braising meats or the finesse of steaming fish, both traditions prioritize the intrinsic deliciousness of their ingredients. Australian Aboriginal cuisine equally enchants with its profound connection to the natural world (Pascoe, 2018). Like Chinese cuisine, it prioritises local ingredients, including wild animals, native plants, and nuts (Gott, 2013). Traditional cooking methods such as grilling, smoking and slow-cooking are employed to safeguard the natural flavours of their food. Both Australian Aboriginal cuisine and Chinese cuisine highlight the use of natural, locally available ingredients. While the specific ingredients may differ, there is a shared emphasis on utilising what the local environment provides. In terms of ingredients, China boasts a rich array of staples, including rice, wheat, various vegetables, fruits, meats and seafood (Thompson, 2008). These ingredients deeply root themselves in Chinese cuisine, reflecting the country's extensive history of agriculture and diverse regional culinary traditions (Cummins, 2014). Conversely, Australian Indigenous food showcases a unique array of ingredients, such as kangaroo, crocodile, wild plants, and nuts, often harvested through hunting and foraging in the natural environment. This underscores the Indigenous Australians' close connection with their surroundings and their reliance on nature's bounty for sustenance (Pascoe, 2018).

无论是炖肉的艺术还是蒸鱼的技巧，这两种传统都优先考虑食材本身的美味。澳大利亚原住民美食因其与自然世界的深刻联系而同样迷人（Pascoe, 2018）。与中国菜类似，它优先考虑当地的食材，包括野生动物，本地植物和坚果（Gott, 2013）。他们采用传统的烹饪方法，如烧烤、烟熏和慢炖，以保持食物的天然风味。澳大利亚原住民菜和中国菜都强调使用当地的天然食材。虽然具体的成分可能不同，但都强调利用当地环境提供的东西。在食材方面，中国拥有丰富的主食，包括大米、小麦、各种蔬菜、水果、肉类和海鲜（Thompson, 2008）。这些食材深深植根于中国美食中，反映了中国悠久的农业历史和不同地区的烹饪传统（Cummins, 2014）。相反，澳大利亚原住民食物展示了一系列独特的食材，如袋鼠、鳄鱼、野生植物和坚果，通常是在自然环境中通过狩猎和觅食获得的。这凸显了澳大利亚原住民与周围环境的密切联系，以及他们对大自然恩惠的依赖（Pascoe, 2018）。



Cooking Methods

Chinese cuisine garners renown for its diverse and intricate cooking methods, ranging from stir-frying and steaming to boiling, deep-frying and barbecuing, among others (Simonds, 2001). These techniques underscore the versatility and mastery of Chinese culinary arts, where the choice of method significantly influences the final dish (Dunlop, 2003). In contrast, Australian Indigenous cooking methods frequently centre around open-fire techniques, including outdoor grilling and slow-cooking (Pascoe, 2018). Simplicity and the preservation of the natural flavours of ingredients take precedence in their culinary practices, echoing their resourceful use of the land (Gott, 2013).

中国菜以其多样而复杂的烹饪方法而闻名，从炒、蒸到煮、油炸、烧烤等。这些技术强调了**中国烹饪艺术的多功能性和精通性**，其中方法的选择对最后的菜肴有重大影响（Dunlop, 2003）。相比之下，澳大利亚土著的烹饪方法往往以明火技术为中心，包括户外烧烤和慢炖（Pascoe, 2018）。在他们的烹饪实践中，简单和保留食材的天然风味是优先考虑的，这与他们对土地的资源利用相呼应（Gott, 2013）。

Food Culture

Chinese food culture is deeply rooted in tradition and often intertwined with family and social gatherings (Lin, 2013). It encompasses intricate table etiquette, traditional food festivals and a reverence for food's symbolic significance (Watson, 2008). Conversely, Australian Indigenous food culture is characterised by rich rituals and traditions associated with food sharing, ceremonies and a profound respect for the natural world (Pascoe, 2018). These distinctions in food culture reflect diverse values and experiences, from family cohesion to environmental stewardship, shaping perceptions and celebrations of food within these respective societies (Hounsell, 2019). By examining these facets, we can cultivate a comprehensive understanding of the multifaceted world of food in both China and Indigenous Australia. These culinary traditions not only nourish the body but also offer insights into the history, values and cultural significance of the people who create and savour them.

中国的饮食文化深深植根于传统，经常与家庭和社交聚会交织在一起（Lin, 2013）。它包含了复杂的餐桌礼仪，传统的美食节，以及对食物的象征意义的崇敬（Watson, 2008）。相反，澳大利亚原住民饮食文化的特点是与食物分享、仪式和对自然世界的深刻尊重相关的丰富仪式和传统（Pascoe, 2018）。饮食文化中的这些差异反映了不同的价值观和经验，从家庭凝聚力到环境管理，在这些各自的社会中塑造对食物的看法和庆祝活动（Hounsell, 2019）。通过研究这些方面，我们可以培养对中国和澳大利亚土著食品的多方面世界的全面理解。这些烹饪传统不仅滋养身体，而且还提供了对创造和品尝它们的人的历史，价值观和文化意义的见解。

Here are two recipes that combine Indigenous Australian ingredients with Chinese cooking techniques and ingredients



(Source: Kangaroo Meat Hot Pot)

Recipe of Kangaroo Meat Hot Pot

水煮袋鼠肉食谱

Ingredients:

- 250 grams of kangaroo meat, thinly sliced.
- 150 grams of lettuce leaves or other leafy greens, cut into segments.
- 100 grams of enoki mushrooms or other mushrooms, cut into segments.
- 2 pieces of ginger, thinly sliced.
- 2 cloves of garlic, minced.
- 2 red chili peppers, minced.
- 2 tablespoons of cooking oil.
- 1 tablespoon of Pixian doubanjiang (optional).
- 1 tablespoon of cooking wine.
- 800 milliliters of water or broth.
- Salt and pepper to taste.
- Sichuan peppercorns to taste.
- Chopped green onions for garnish.

食材:

- 250克袋鼠肉，切成薄片
- 150克莴苣叶或其他叶菜，切段
- 100克金针菇或其他菌类，切段
- 2块生姜，切成薄片
- 2颗大蒜瓣，切末
- 2颗红辣椒，切末
- 2汤匙食用油
- 1汤匙郫县豆瓣酱（可选）
- 1汤匙料酒
- 800毫升水或高汤
- 适量盐和胡椒粉
- 适量花椒粒
- 适量葱花



Instructions:

1. Heat a wok or pan and add cooking oil. Stir-fry the sliced ginger, minced garlic and minced red chili peppers until fragrant.
2. Add Pixian doubanjiang (if using) and continue to stir-fry until the aroma is released.
3. Pour in the cooking wine, stir for a moment, and then add the sliced kangaroo meat. Stir-fry until the meat changes colour.
4. Pour in the water or broth, bring it to a boil, then reduce the heat to low and simmer for 5 minutes to allow the kangaroo meat to absorb the flavors.
5. Add the enoki mushrooms and lettuce leaves, bring it to a boil again and continue to cook for 2-3 minutes until the vegetables become tender.
6. Season with salt, pepper and Sichuan peppercorns according to your taste. Cook for an additional 1-2 minutes to ensure the flavors are well incorporated.
7. Finally, garnish with chopped green onions, and it's ready to serve!

做法:

1. 热锅凉油，将切好的姜片、蒜末和红辣椒爆炒出香味。
2. 加入郫县豆瓣酱，继续翻炒至香味散发。
3. 加入料酒，翻炒片刻，然后加入袋鼠肉片翻炒，直到肉变色。
4. 倒入水或高汤，煮沸后转小火，煮5分钟，使袋鼠肉更加入味。
5. 加入金针菇和茼蒿叶，再次煮沸，继续煮2-3分钟，直到蔬菜变软。
6. 根据口味加入盐、胡椒粉和花椒粒，煮1-2分钟，确保味道均匀。
7. 最后，撒上葱花即可享用。

“By delving into aspects such as ingredients and gathering methods, cooking techniques, food cultures, and the significance of food within these contexts, we aim to gain a deeper understanding of how food intertwines with history, identity, and daily life in these diverse settings (Pilcher, 2016)”



Lemon Myrtle Stir-Fried Tofu
(Source: Reddit)

Recipe of Lemon Myrtle Stir-Fried Tofu (Vegetarian Dish)

柠檬香蜜苏炒豆腐（素食）

Ingredients:

- 200g firm tofu, cubed.
- 1 tablespoon vegetable oil.
- 1 teaspoon lemon myrtle (dried or fresh).
- 2 tablespoons soy sauce (or light soy sauce for less saltiness).
- 1 clove garlic, minced.
- 1/2 red bell pepper, sliced.
- 1/2 green bell pepper, sliced.
- 1 small onion, thinly sliced.
- add salt and pepper, to taste.
- Fresh lemon wedges for garnish.

食材:

- 200克豆腐，切成小块
- 1汤匙植物油
- 1茶匙柠檬香蜜苏（干或新鲜）
- 2汤匙酱油（或淡酱油，如果想要减少盐分）
- 1瓣大蒜，剁碎
- 1/2颗红甜椒，切片
- 1/2颗绿甜椒，切片
- 1个小洋葱，切成薄片
- 加入盐和胡椒粉
- 根据口味 加入新鲜柠檬，用于装饰

Instructions:

1. In a bowl, mix the cubed tofu with 1 tablespoon of soy sauce and a pinch of salt. Let it marinate for about 15 minutes.
2. Heat vegetable oil in a wok or frying pan over medium-high heat.
3. Add the marinated tofu and stir-fry until it becomes golden brown. Remove from the pan and set aside.
4. In the same pan, add a bit more oil if needed, and sauté the minced garlic until fragrant.
5. Add the sliced onions and bell peppers and stir-fry for a few minutes until they start to soften.
6. Return the tofu to the pan, add lemon myrtle and stir-fry for another 2 minutes.
7. Season with the remaining soy sauce, salt and pepper, adjusting to taste.
8. Garnish with fresh lemon wedges and serve this fusion of lemon myrtle and soy-flavored stir-fried tofu.

做法:

1. 在一个碗中，将切成小块的豆腐与1汤匙酱油和一点盐混合均匀，腌制大约15分钟。
2. 在炒锅或煎锅中，用中高火加热植物油。
3. 加入腌制好的豆腐，翻炒至金黄色。取出并备用。
4. 在同一个锅中，如果需要，加入少许油，炒香剁碎的大蒜。
5. 加入切片的洋葱和甜椒，翻炒几分钟，直到它们开始变软。
6. 将豆腐重新放回锅中，加入柠檬香蜜苏，再翻炒2分钟。
7. 用剩余的酱油、盐和胡椒粉调味，根据口味进行调整。
8. 用新鲜的柠檬楔子装饰，享受这款柠檬香蜜苏味的豆腐炒菜。

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Innovation

Showing method of attack with boomerang
(Source: National Museum of Australian)

Australia's Aboriginal population consists of more than 250 different language, social, and nation groups, boasting a rich history spanning over 65,000 years. Unearthing ten enduring Indigenous inventions and preserving their remains not only brings recognition to Aboriginal contributions but also promotes respect and understanding between Indigenous and non-Indigenous Australians. Interestingly, when we consider the 'four great inventions of China'—the compass, gunpowder, papermaking, and printing—we find an intriguing intersection of innovation. These inventions, originating during the Warring States, Spring and Autumn Period, Western Han Dynasty, Sui, and Tang Dynasties, not only revolutionized ancient Chinese society but also had a profound impact globally.

By exploring these innovations, we not only appreciate the ingenuity of distinct cultures but also recognize the interconnectedness of human creativity, bridging historical and cultural gaps.



Zhuo Lun Zhang
张卓伦

Aboriginal 10 Enduring Innovations and China's Four Great Inventions

原住民十大发明和中国四大发明

To understand the deep history of Australian Aboriginal and Chinese innovation, we should first compare Aboriginal philosophy and Chinese Confucianism. At its core, both philosophies share an understanding on sustainable environmental development. Innovation is therefore influenced and shaped by culture.


为深入探索澳大利亚原住民与中国在发明上独特的天赋历程，首先要比较原住民的哲学观点和中国的儒家思想入手。这两大哲学观点都深刻体现了对环境可持续发展的重视。因此，文化不仅影响了创新，更在某种程度上塑造了它。

At the heart of Aboriginal philosophy is a deep connection to the land, existing as a living, breathing entity and life. This also allowed Aboriginal people to fully utilise the land to build complex fishing traps, fire stick farming, and other agricultural practices, thus minimising environmental impact.

原住民哲学核心观念是与土地的深刻联系，他们认为土地是一个活生生的实体和生命。这也使得原住民能够充分利用土地，建造复杂的捕鱼陷阱、火棍耕作和其他农业实践，从而最大限度地减少对环境的影响。

China's Confucianism, founded by Confucius is characterised by a worldly approach, which fosters innovations that aimed at improving social welfare, governance, and order. The concept of harmony with nature has further guided innovations in agriculture, architecture, and technology, ensuring that they are sustainable and respectful of the environment.

中国的儒家思想由孔子创立，具有经世致用的特性，这在历史上促进了旨在改善社会福利、治理和秩序的创新。与自然和谐相处的理念进一步指导着农业、建筑和技术领域的创新，确保这些创新具有可持续性并尊重环境。



At the same time, the beauty and practicality of inventions is inseparable from the influence of art and culture. Aboriginal culture incorporates unique symbols and patterns in the design of tools, weapons, or daily necessities to enhance their sense of identity. These elements are more than just decorative; they tell stories, embody the history of the community, and symbolise people's intimate connection to the land and the universe.

发明的美感和实用性，它们也与艺术和文化的影响密不可分。原住民文化利用独特的符号和图案融入工具、武器或日用品的设计，增强他们的认同感。这些元素不仅仅是装饰，它们还讲述着故事，体现着社区的历史，象征着人们与土地紧密联系。

China's artistic development reflects technical strength and artistic vision, as well as the balance between functionality and aesthetics. Which further contributes towards various fields including architecture, engineering, and technology while inspiring advancements in materials science, manufacturing, and design.

中国的艺术发展能够体现技术实力和艺术视野，以及功能和美学之间的平衡。为建筑、工程和技术等各个领域做出贡献，同时促进材料科学、制造和设计领域的进步。

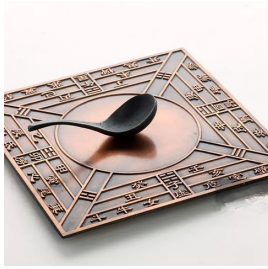
China utilised renewable plant resources and contributed to modern environmentally friendly paper production and effective resource management. Printing technology promotes the sustainable development of society by democratising access to knowledge while optimising resource utilisation. On the Aboriginal side, the Boomerang is a significant invention for Indigenous Australian. It is crafted from natural and sustainable materials such as wood from native trees, which ensures that production has a limited impact on the environment. The Aboriginal Boomerang embodies efficiency and sustainability with its aerodynamic design and versatile use, from hunting to sport.

中国的四大发明从不同层面深刻体现了环境的可持续发展，比如：指南针促进了贸易和文化交流，火药除了用在军事，还提高了建筑和工程挖掘能力，为高效、环保的建筑技术铺平了道路。中国古代的造纸术利用了可再生的植物资源，为现代环保型纸张生产和有效的资源管理做出了贡献。印刷技术在优化资源利用的同时，还实现了知识获取的民主化，促进了社会的可持续发展。在原住民方面，回旋镖是澳大利亚原住民的一项重要发明，土著回旋镖采用空气动力学设计，由天然和可持续材料制成，本地树木的木材，确保其生产对环境的影响有限。从狩猎到运动，体现了高效性和可持续性。

Traditionally, native canoes were built using sustainable, local materials such as bark, wood, or reeds, with minimal ecological impact during construction and use. They are an important tool for efficient and environmentally friendly travel and fishing, highlighting Aboriginal people's commitment to living in harmony with nature.

传统意义上，独木舟是高效、环保的旅行和捕鱼的重要工具，土著独木舟使用树皮、木材或芦苇等可持续的当地材料建造，在建造和使用过程中对生态的影响最小，彰显了原住民与自然和谐相处的承诺。

China's Four Great Inventions



1. Compass



2. Gunpowder



3. Papermaking



4. Printing

Ten Indigenous Australian Innovations



1. Boomerang



2. Dot Paintings



3. Stone Tools



4. Woven Fish Traps



5. Watercraft



6. Woomera



7. Ground Oven



8. Didgeridoo



9. Bush Medicine



10. Aboriginal toys

Indigenous Australian Innovations

1. Boomerang (飞去来器)

A tool designed not only for hunting but showcasing aerodynamic principles, mirroring sustainable practices by allowing reusability and multifunctionality

2. Aboriginal Dot Paintings (原住民绘画)

A form of artistic expression which encapsulates stories and traditions, nurturing cultural sustainability.

3. Stone Tools (石器)

A testimony to the adaptive and sustainable use of natural resources for tool creation.

4. Woven Fish Traps (编织渔网)

Ingeniously designed for sustainable fishing, promoting a balance in aquatic ecosystems.

5. Watercraft (造船术)

Early maritime innovations that reflect sustainable transportation, utilising natural materials and energy-efficient methods.

6. Woomera (投矛器)

A sharp, multi-use tool that displays innovation in hunting technology, promoting efficiency and sustainability.

7. Ground Oven (炕窑)

Demonstrating energy-efficient cooking methods, which reflected ancient sustainable culinary practices.

8. Didgeridoo (迪吉里杜管)

A wooden wind instrument that uses natural resources, illustrating the concept of sustainability through art and culture.

9. Bush Medicine (传统药物)

Using native plants for medical purposes, embodying knowledge of biodiversity and fostering sustainable healthcare.

10. Aboriginal toys (本土玩具)

Toys and games were often crafted from materials available in the natural environment, including wood, stone, and plant materials.

Chinese Innovations

1. Compass (指南针)

Instrumental in navigation and exploration, the compass fostered connectivity and sustainable trade.

2. Gunpowder (火药)

While primarily used in warfare, gunpowder spurred advancements in various scientific fields.

3. Papermaking (造纸术)

Revolutionised record-keeping and literature, fostering cultural sustainability through the proliferation of knowledge.

4. Printing (活字印刷术)

Facilitated the widespread dissemination of knowledge, promoting educational sustainability and cross-cultural exchanges.



(Source: Aboriginal 10 Enduring Innovation and China's Four Great Inventions)

Philosophy and Worldview

Aboriginal Australian

Central to Indigenous Australian culture is the spiritual and philosophical underpinning of the 'Dreaming'. This term is a translation of the Warlpiri word 'Jukurrpa', which symbolises a time beyond the limits of time and encapsulates the formation of life, law and geographical landscapes. The Dreaming manifests through Indigenous practices and innovations, where an inextricable connection with nature and a community-centred ethos becomes apparent.

Understanding this creates a unique perspective on Indigenous Australian innovation, which centres a deep respect for and understanding of natural ecosystems in the process of invention. Indigenous innovations are not only about development, but also a harmonious blend of knowledge, spirituality and environmental sustainability, deeply rooted in the 'Dreaming'.



Kong Zi
(Source: sdwht.gov.cn)

Chinese

The foundations of Chinese philosophy can be traced back to the principles of Confucianism and Taoism. Confucianism, with its emphasis on social harmony and moral values, resonates deeply with the focus on community and relationships with the natural world within Indigenous Australian philosophy. Taoism, based on natural order and cosmic flow, provides a similar philosophy of living in harmony with nature, fostering environmental sustainability through its teachings.

Both philosophies encapsulate a wisdom that fosters innovation through a deep respect for natural law and order, promoting a society that thrives on cooperation, respect and environmental sustainability.

Kunkun by Nora Nangapa, Nora Wompi, Bugai Whylouter and Kumpaya Girgaba
(Source: *National Museum Australia*)

Art and Symbolism

Aboriginal Australian

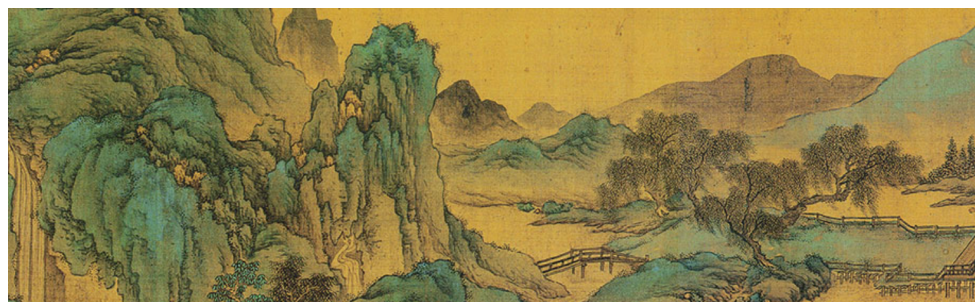
In the Australian Aboriginal realm, art enables invention to transcend mere representation. Intertwined with a variety of intricate patterns and engaging narratives through mediums such as rock art, bark painting and body art. While making the invention aesthetic, it also adds storytelling and stimulates the emergence of novel ideas and creative solutions. Making simple tools more culturally valuable These artistic expressions delve into Aboriginal philosophy to understand their deep connection to land, spirit and community.



Aboriginal
Australian art.
(Source: Marshall Art)

Chinese

China's artistic and philosophical pursuit of harmony and balance, which is reflected in the ancient practice of Feng Shui. This ancient art based on the balance of the universe and the unity of the environment not only symbolizes the spirit of Chinese culture, but also makes a significant contribution to groundbreaking inventions. Feng Shui's meticulous spatial layout and arrangement clearly reflect a deep desire for balance and symmetry, providing ideological support for the invention of the compass, a material expression of order and directionality. This instrument inherently aligns with the principles of harmony and balance advocated by Feng Shui, helping people determine the best location and orientation for buildings and other structures. It embodies the elegant integration of humanity and the earth's magnetic field, reflecting ancient China's pursuit of unity, balance and harmonious interaction with the natural world.



Chouying (Ming
Dynasty), Ten
Scenery paintings.
(Source: k.sina.cn)



Environmental sustainability

Indigenous and Chinese agricultural practices can be seen as an early form of sustainable agriculture that prioritises a harmonious relationship with the land, ensuring that actions taken within the ecosystem are sustainable in the long term. These ancient practices emphasise 'circular innovation' and are focused on creating systems that are not only self-sustaining but also regenerative and prosperous. For example, firestick farming represents the advanced ecological understanding of Australia's Aboriginal peoples. The practice involves burning patches of vegetation to regenerate soil, enhance biodiversity and manage resources in a circular system.

土生土长的中国农业实践可被视为可持续农业的早期形式，它优先考虑与土地的和谐关系，确保在生态系统内采取的行动具有长期可持续性。这些古老的做法强调“循环创新”，注重创建不仅能自我维持，而且能再生和繁荣的系统。例如，火棍耕作代表了澳大利亚原住民对生态的先进理解。这种做法包括燃烧成片的植被，以再生土壤、提高生物多样性并在循环系统中管理资源。

This can serve as a cornerstone of modern sustainable agricultural practices, which urgently needs to move away from linear patterns of consumption which generates waste and deplete resources, to a more circular and sustainable approach that utilises native vegetation and focuses on soil health, which in turn supports wider ecosystems.

这可以作为现代可持续农业实践的基石，现代农业亟需摆脱产生废物和耗尽资源的线性消费模式，转而采用更加循环和可持续的方法，利用本地植被，关注土壤健康，进而支持更广泛的生态系统。

“The practice involves burning patches of vegetation to regenerate soil, enhance biodiversity and manage resources in a circular system.”



Papermaking: A Catalyst for Knowledge Dissemination and Sustainable Progress

Historical Background

Papermaking was a major innovation in ancient China that revolutionised the way knowledge was recorded and shared between generations. Originally made from mulberry bark and later from recycled materials, this invention played an important role in fostering knowledge discourse and educational advancement.

The invention of paper in ancient China signalled a key shift in the dissemination of knowledge and fundamentally nurtured the knowledge economy.

The practice of utilising recycled materials in papermaking reflects an early understanding of sustainable resource management. Significantly, these technologies are not only innovative but are early examples of recycling, demonstrating a forward-looking approach to resource management and waste minimisation. This is in line with the modern concept of a circular economy, where waste is minimised and products are reused and recycled, thereby promoting environmental sustainability.

Modern Applications

Modern papermaking can integrate these ancient techniques with a focus on reducing the environmental footprint. Modern industry can use these technologies to develop a more environmentally friendly methods of paper production, focusing on recycling and utilising sustainable materials to reduce deforestation and promote resource conservation. This can also inspire the 'knowledge sustainability' movement, which not only focuses on the sustainable production of paper, but also extends to the management and dissemination of knowledge to cultivate a culture that emphasises both innovation and sustainability

However, the entire papermaking process consumes a lot of energy. After the 1990s, online media began to explode in large numbers, and some media companies gradually transformed some print media into online media. With the growing popularity of online media as an environmentally friendly medium and the growing demands of media audiences, media companies are converting all publications to online media. This shift is further facilitated by advanced digital tools such as iPad and Apple Pencil, enhancing the presence in the digital sphere. Content creation, distribution and consumption.

Fire-Stick Farming: Ancient Wisdom for Sustainable Agriculture

Fire-stick farming involved a cyclical system of burning patches of vegetation to regenerate the soil, enhance biodiversity and manage resources.

From an innovation standpoint, this practice can be seen as an early form of permaculture, which prioritises a harmonious relationship with the land, making sure that the actions taken within the ecosystem are sustainable in the long run. This ancient practice emphasised 'circular innovation', where the focus is on creating systems that are not only self-sustaining but can also regenerate and flourish.

This can serve as a cornerstone in modern sustainable agricultural practices, where there is an urgent need to shift from linear consumption patterns which create waste and deplete resources, to a more circular and sustainable approach utilising native vegetation and focusing on soil health, which in turn supports broader ecosystems.

Modern Application

As contemporary society grapples with climate change and environmental degradation, reintegrating fire-stick farming can be seen as a viable solution, with its potential to prevent larger bushfires, which are becoming increasingly frequent in Australia due to climate change. It also encourages the growth of native plant species which are more resilient to Australia's climate, promoting biodiversity and reducing water usage — key aspects of environmental sustainability.

Warru ranger Elisha Roesch
back burn near the
community of Ernabella.
(Source: *Weekly Timing*)



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Stories



Stories and Interviews

Members of the working group at the Gadigal Center, The University of Sydney

Along with myths, food, and arts, storytelling also plays an indispensable role in culture. This section features three stories and interviews. The first is from Tamika, an Aboriginal woman who draws out the cultural similarities between Aboriginal and Chinese people, such as the relationship and community centred mindset. Secondly, we share a brief Mandarin guide on the details of the Voice and the importance of the upcoming referendum from Yige Xu, a '1.5 generation' Chinese Australian. By starting conversations with her family and sharing a guide on social media, her efforts have motivated migrant communities to support the upcoming referendum by raising their awareness of the Voice and Australia's deep Indigenous history. Thirdly, an interview with Professor Kathleen Butler also highlights why the Voice and the Uluru Statement from the Heart is important and relevant to everyone in Australia, especially multicultural migrant communities.

Opinion



Tamika Jarvis
玫瑰

What do Aboriginal and Chinese people have in common? Guanxi, business... and quite a lot more

Tamika Jarvis is a Bundjalung woman and professional with a decade of experience across China, construction and not-for-profits. A self-confessed “China geek”, she has taken her two sons on many of her trips throughout China as a young mother.

The first time I landed in Shanghai was almost a decade ago. I was a bright-eyed university student eager to study Chinese Business and Language at the SILC Business School. I’d been interested in Sino-Australian relations for most of my life. Having attended an academic school, many of my friends were Chinese. We’d spend hours sitting in the playground eating noodles and gossiping about Chinese pop culture, travel, and whether I – the only non- Chinese member of our Year 8 friendship group – would ever successfully pick up Mandarin (spoiler: I’m still working on it). It was an influence which encouraged me to begin that initial adventure in Shanghai.

The one thing I recall most Australians warning me about, before that first trip to Shanghai, was the ‘inevitable’ culture shock. ‘It will take a few weeks,’ most had warned. Apparently, this new country was going to be vastly different from my own. I prepared myself for the shock, but soon to be known I was shocked in a completely different way.



Studying International Construction in Wuhan, China. November 2017

I sat down in my first Chinese Business class at SILC University and listened, transfixed, as our Chinese teachers began to explain basic business principles. Friendship, family, genuine connection, Guanxi, ceremony, learning from elders, community... The words rang out as my western classmates began to glance around at one another, puzzled. But to me, it all made complete sense.

“The words rang out as my western classmates began to glance around at one another puzzled. But to me, it all made complete sense.”

You see, I’m Australian, but I’m also Aboriginal. My name is Tamika and I’m a proud Bundjalung woman living north of Sydney. I have connection to the Aboriginal communities on the Central Coast, Redfern (Sydney) and on my country in Northern NSW. I’ve grown up in a biracial household – learning my Aboriginal culture from my Blak father, and having strong cultural support from my white mother. My parents met in inner-city Sydney at a time when Aboriginal people and white Australians still didn’t really mix, yet now they’ve been together for almost 50 years.

Sitting in the classroom on that day brought back concepts which my father had taught to me long ago. The importance of family and friendship in everything we do. When I network in the Aboriginal community, I don’t network to make business connections or to make money. I network to create genuine connection; connection between individuals and connection between our communities. It’s not uncommon that I form lifelong friendships with these people; meeting their families, their children, sharing pivotal life moments.



ACYA's 16th Australia-China Emerging Leaders Summit.
July 2023 - Canberra, Australia.

This relationship-centric approach can be seen in both Aboriginal and Chinese business practices. A key feature in both cultures- it is the prioritisation of building and maintaining strong personal relationships. Developing friendships and spending time together outside of business interactions may not be seen as inappropriate, but rather encouraged. This is paramount to developing a strong level of trust and mutual respect; interpersonal bonds which then transfer to business.

Similarly, Guanxi (关系) refers to the personal connections and relationships built, and is crucial for successful business interactions in China. Building Guanxi involves developing strong interpersonal bonds, often through social activities, gift-giving and shared experiences; valuing time outside of business. These relationships may then open doors to opportunities and partnerships. Building and maintaining these relationships is considered essential for successful business interactions, and reflects a deep cultural value found across both Chinese and Aboriginal peoples.

A second concept in Chinese business relates to the community-centred approach. Within both Chinese and Aboriginal cultures, a high emphasis and value is placed upon familial and community relationships. In Aboriginal culture, this may relate to our nations, clans, mobs, family groups and kinship systems. Decisions within both cultures often need to maintain a community wellbeing focus. The long-term viability of a connection and the community trumps a short-term individual gain.

One example of this community-centred approach is the business community's acceptance of dependent babies accompanying their parents while the parents conduct business. This contrasts to the conventional Western business approach, in which parents of young babies are often forced to choose between their caring responsibilities and their business responsibilities. As a breastfeeding mother, I was allowed (and even encouraged) to bring my babies with me to programs and conferences within China. Family and business were not separated, and my six-week-old son was held and welcomed by business executives at Alibaba in Hangzhou. Likewise, in Aboriginal culture, babies and children often remain with their mothers while they engage in community meetings, work and other cultural responsibilities.



Alibaba HQ with my six-week-old son in Hangzhou, China. March, 2017.

Another concept – shame – plays an important role in both cultures, in reducing individualistic approaches and maintaining a community-centric focus. A decision made by one person may incur ramifications to more than just the individual. Decisions can affect wider familial ties, reputation, and community relationships. This means that when building relationships in business, someone is viewed not just as a business partner, but as someone quite personal to you and your life, beyond solely business.

In Western culture, there is a saying: ‘Don’t mix business and personal’. But in Chinese and Aboriginal cultures, focusing on the personal is what creates the business.”

I’ve been involved in the Sino-Australian space for almost a decade now; studying, travelling, attending programs and conferences. I have travelled to Shanghai, Beijing, Suzhou, Hangzhou, Wuhan, Guangzhou... the list goes on. The one thing I continually notice is not the shocking difference between Chinese culture and my own, but the surprising similarity. These are two very ancient cultures with rich histories, shared values, Guanxi, and an immense opportunity to do business together in a culturally-supportive environment.

“In Western culture, there is a saying: ‘Don’t mix business and personal’. But in Chinese and Aboriginal cultures, focusing on the personal is what creates the business.”



Family connection: Taking my son (Miro) to the AYCA ACELS 9th in Perth, Australia. July, 2019.



Aboriginal and Chinese people: Shared cultural values when doing business:

- **Long Term Perspective** – Aboriginal and Chinese people tend to have a long-term outlook when doing business. They focus on sustainable, enduring partnerships and ventures rather than quick wins.
- **Trust and Reciprocity** – Building trust is paramount in both cultures. Trust is not just a transactional aspect but a foundation for all business dealings. Business relationships are often forged through personal connections and introduction, emphasising trustworthiness and reciprocity. This trust extends beyond the immediate business transaction and is nurtured over time.
- **Face and Reputation** – Saving face, or maintaining one's reputation and dignity, is significant in both cultures. This means that business interactions should be conducted with respect and sensitivity to the reputation of all parties involved, without evoking shame or humiliation. Losing face can damage relationships and hinder future business prospects.
- **Oral Tradition** – Both cultures have a strong emphasis on oral communication and storytelling. For Aboriginal people, passing down knowledge and history through oral tradition is essential, while in Chinese culture, guanxi (personal connections) often involves verbal communication and shared narratives.
- **Community Involvement** – Aboriginal and Chinese businesses often engage with their communities and contribute to their well-being by 'giving back'. They have a sense of responsibility to the local community.
- **Respect for Elders and Ancestors** – Both cultures place great importance on respecting elders and ancestors. In business, this can manifest as seeking guidance from senior people with lived experience; not solely consulting with experts.
- **Spiritual Connection** – Aboriginal and Chinese cultures have spiritual elements that influence their business practices. Aboriginal businesses may incorporate ceremonies such as a Welcome to Country or a smoking ceremony, whereas Chinese businesses often observe ceremonies (e.g. tea ceremony) or rituals related to luck and prosperity.
- **Holistic Approach** – Aboriginal and Chinese business practices often have a holistic perspective, considering the broader impact of their actions on the environment, society, and future generations. These ingrained values stem from cultural teachings in both countries; for example, Dreaming stories in Aboriginal culture.
- **Conflict Resolution** – In both Aboriginal and Chinese cultures, there is a preference for resolving conflicts through negotiation and mediation rather than confrontation. Preserving relationships takes precedence and efforts are made to find mutually acceptable solutions.



Yige Xu, ANU
徐一阁

Talking about the Voice Referendum in Mandarin

“These conversations can be slow, awkward and sometimes frustrating. But for this historic referendum, the importance of initiating these discussions far outweighs the effort ”


A few days after the Referendum date was announced, I struck a conversation about the Voice with my immigrant mum.

Like many first-generation Chinese migrants who arrived in Australia in adulthood, my mum would not consider herself politically active. Having spent most of her time in Australia working, she did not have the time or the resources to engage deeply with Australia's rich Indigenous history or issues of reconciliation. And for a long time, I lacked the vocabulary to discuss it with her.

As children of immigrants, we often find ourselves with an outsized responsibility to educate our elders on complex issues of politics and history. And often during this process, language and cultural barriers may seem too great to overcome. We struggle in halting mother tongue to communicate our point, only to find ourselves met with ambivalence due to generational differences in values and experience.

These conversations can be slow, awkward and sometimes frustrating. But for this historic referendum, the importance of initiating these discussions far outweighs the effort, especially since migrant communities are more likely to be unaware, under-informed and subject to disinformation. Alarming, 68% of 130 respondents to a July 2023 AMES Australia survey were ‘not aware’ or only ‘partly aware’ of the Voice.

I knew that if I were to spark an understanding of the importance of the Voice, I would have to approach my mum in her first language. Aware that I would struggle having the discussion in Mandarin, I scoured the internet for existing Chinese-language material — of which there were some websites that explained the details of the Voice, but few that gave a comprehensive explanation of why the referendum was so important. After spending some time translating terms such as ‘sovereignty’, ‘colonisation’ and ‘systematic discrimination’, I prepared some prompts to aid my conversation, and later turned my notes into a short guide.



I expected this conversation to be challenging, but with these talking points in hand, I found that I was able to communicate what I had to say with relative ease. My mum was surprised at the violence of Australia's history of genocide, colonisation and dispossession and its continuing impacts, and then became curious. She asked about land rights, which led to a discussion about sovereignty, Closing the Gap and the Uluru Statement. With this context, I asked her to reflect on her own experiences of migration. She was able to realise that the opportunities she had received in Australia are not similarly available to First Nations Peoples and, better understanding the extent of this inequality, she decided she would vote yes.

“I expected this conversation to be challenging, but with these talking points in hand, I found that I was able to communicate what I had to say with relative ease.”

The outcome of my conversation with my mum wasn't the only thing that surprised me during those few days. After I decided tentatively to share my guide on Instagram, I was overwhelmed by the number of responses I received. People replied that they'd been wanting to have this exact conversation, but just didn't know how; the guide was circulated within group chats and passed onto other friends.

I do find it a little funny that I, out of all people, could provide a resource of use in a language that I still struggle to communicate in. But at the same time, I find it endearing that all it takes is a bit of time, research and Google Translate to build the courage to approach our elders in their mother tongue, to illuminate Australia's 65,000+ year Indigenous history, and to invite them to connect personally with reconciliation.

In the coming month, tens of thousands of Australians will gather their migrant parents and family members around the table to strike similar conversations. With nearly half of our population having one parent born overseas, the instrumental role of 1.5- and second-generation immigrants in driving the discourse towards a 'Yes' vote should not be understated.

I'm very excited to see resources (such as this report) emerging from this period, which will aid us to better facilitate these discussions with our parents on First Nations issues and equip migrant communities with the knowledge to better engage. It is my hope that space will also open for these isolated conversations to converge; space for more resources to be created and communities to be strengthened.

How to talk about the Voice in Mandarin: A Short Guide

你知道澳大利亚今年将举行一个‘土著和托雷斯海峡岛之声’ (The Voice) 的公投吗?

Nǐ zhīdào àodàliyǎ jīnnián jiāng jǔxíng yīgè
'tǔzhù hé tuōléisī hǎixiá dǎo zhī shēng' (The
Voice) de gōngtóu ma?

Do you know about the Voice Referendum being
held in Australia this year?

这次公投对我来说非常重要。我可以聊聊吗?

Zhè cì gōngtóu duì wǒ lái shuō fēicháng
zhòngyào. Wǒ kěyǐ liáo liáo ma?

This referendum is very important to me. Can we
chat about it for a moment?

这次公投是关于是否需要修改宪法，建立一个‘土著和托雷斯海峡岛之声’的机构，来承认澳大利亚的原住民。

Zhè cì gōngtóu shì guānyú shìfǒu xūyào
xiūgǎi xiànfǎ, jiànlì yīgè 'tǔzhù hé tuōléisī hǎixiá
dǎo zhī shēng' de jīgòu, lái chéngren àodàliyǎ de
yuán zhùmín.

This referendum is about whether we should
amend the Constitution to create an 'Aboriginal
and Torres Strait Islander Voice' body in order to
recognise the First Nations People of Australia.

通过公投，The Voice 就会成为代表原住民的常设机构，确保在相关政策的制定等各个方面，原住民的声音被听到。

Tōngguò gōngtóu, The Voice jiù huì
chéngwéi dàibiǎo yuán zhùmín de chángshè
jīgòu, quèbǎo zài xiāngguān zhèngcè de zhìdìng
děng gègè fāngmiàn, yuán zhùmín de shēngyīn
bèi tīng dào.

Through the referendum, The Voice will become
a permanent body representing First Nations
Peoples, ensuring that their voices are heard in
all aspects of policymaking on issues relevant to
First Nations livelihoods.

这个机构的建立需要公投得到‘双重多数’的选票：就是全国多数选民必须投赞成票，并且至少四个州的多数选民也必须投赞成票，所以每一票都很重要。

Zhège jīgòu de jiànlì xūyào gōngtóu dédào 'shuāngchóng duōshù' de xuǎnpào: jiùshì quánguó duōshù xuǎnmín bìxū tóu zànchéng piào, bìngqiě zhìshǎo sì gè zhōu de duōshù xuǎnmín yě bìxū tóu zànchéng piào, suǒyǐ měi yī piào dōu hěn zhòngyào.

The establishment of this body would require a 'double majority' of votes in the referendum: a national majority of voters must vote yes, and a majority of voters in at least four states must also vote yes, so every vote counts.

因为尽管原住民在这片土地上已经六万多年了，但是由于历史上遗留下来一系列有害的政府政策，他们的代表权并没有受到宪法的保护。相比澳洲移民，原住民在教育、工作、生活等方面没有同等的机会；他们在各个方面仍然面临不利的待遇。

Yīnwèi jīnguǎn yuán zhùmín zài zhè piàn tǔdì shàng yǐjīng liú wàn duō niánle, dànshì yóuyú lìshǐ shàng yíliú xiàlái yī xieliè yǒuhài de zhèngfǔ zhèngcè, tāmen de dàibiǎo quán bìng méiyǒu shòudào xiànfǎ de bǎohù. Xiāng bǐ àozhōu yímín, yuán zhùmín zài jiàoyù, gōngzuò, shēnghuó děng fāngmiàn méiyǒu tóngděng de jīhuì; tāmen zài gège fāngmiàn réngrán miànlín bùlì de dàiyù.

Because although First Nations Peoples have been on this land for more than 60,000 years, their right to representation is still not protected by the Constitution due to a series of harmful historic government policies. Compared to Australian immigrants, First Nations Peoples have less opportunities in education, work and all aspects of life; they still face many kinds of disadvantageous treatment.

在公投日，选民将被要求对这个问题投赞成或反对票：“一项拟议的法律：修改宪法，通过设立一个为原住民及托雷斯海峡岛民发声的建言机构，承认澳大利亚原住民族群的地位。您是否赞成这项修改提议？”

Zài gōngtóu rì, xuǎnmín jiāng bèi yāoqiú duì zhège wèntí tóu zànchéng huò fǎnduì piào: "Yī xiàng nǐyì de fǎlǚ: Xiūgǎi xiànfǎ, tōngguò shèlì yīgè wèi yuán zhùmín jí tuōlélísī hǎixiá dǎo mín fāshēng de jiànyán jīgòu, chéngrèn àodàliyǎ yuán zhùmín zúqún dì dìwèi. Nín shìfǒu zànchéng zhè xiàng xiūgǎi tíyì?"

On referendum day, voters will be asked to vote yes or no on this question: "A Proposed Law: to alter the Constitution to recognise the First Peoples of Australia by establishing an Aboriginal and Torres Strait Islander Voice. Do you approve this proposed alteration?"

在投票日你可以在任何投票点投票。这些通常在学校、教堂和社区礼堂或公共建筑。投票站的位置会在AEC网站上公布。公投还会提供邮寄投票、提前投票和移动投票。

Zài tóupiào rì nǐ kěyǐ zài rènhe tóupiào diǎn tóupiào. Zhèxiē tōngcháng zài xuéxiào, jiàotáng hé shèqū lǐtáng huò gōnggòng jiànzhú. Tóupiào zhàn de wèizhì huì zài AEC wǎngzhàn shàng gōngbù. Gōngtóu hái huì tígōng yóujì tóupiào, tíqián tóupiào hé yídòng tóupiào.

You can vote at any polling place on polling day. These are usually in schools, churches and community halls or public buildings. The location of these polling places will be posted on the AEC website. Postal voting, early voting and mobile polling will also be available for the referendum.

虽然这次投票的结果可能不会对你的生活有直接的影响，但也可以把这看作是你作为一个公民的责任，要让这个国家变得更加平等。

Suīrán zhè cì tóupiào de jiéguǒ kěnéng bù huì duì nǐ de shēnghuó yǒu zhíjiē de yǐngxiǎng, dàn yě kěyǐ bǎ zhè kàn zuò shì nǐ zuòwéi yīgè gōngmín de zérèn, yào ràng zhège guójiā biàn dé gèngjiā píngděng.

While the outcome of this vote may not have a direct impact on your life, you can still view it as your responsibility as a citizen to (vote and) make this country a more equal place.

10月14号就是公投日。我非常鼓励你那天抽些时间去投赞成票，让我们的国家变得更加公平。

Shí yuè shísi hào jiùshì gōngtóu rì. Wǒ fēicháng gǔlì nǐ nèitiān chōu xiē shíjiān qù tóu zànchéng piào, ràng wǒmen de guójiā biàn dé gèngjiā gōngpíng.

October 14th is the day of the referendum. I highly encourage you to vote 'Yes,' which will make our country a fair place.



Jia Wei
(William) Miao
繆嘉纬

The Indigenous Voice Is Central to a Multicultural Australia

Interview with Professor Kathleen Butler on The Upcoming Referendum

Background

Aboriginal and Torres Strait Islander peoples are the first peoples in Australia who have lived on the country for over 65,000 years. Due to colonisation, they have suffered from long-term assimilation and marginalisation. Since 1938, they have asked for a voice to Parliament and the need for equality and social justice. They were not included in the census until 1967. In 2017, around 250 Aboriginal and Torres Strait Islander leaders and elders jointly endorsed the Uluru Statement from the Heart, which calls for Constitutional recognition and building a better future for all Australians. It advises altering the Constitution to design a voice group to represent Indigenous peoples in the Parliament and the Executive Government of the Commonwealth on matters relevant to them. The referendum bill was passed, bringing a historic vote on 14 October (Allam, 2023). It requires a majority of votes in a majority of states (4 out of 6) to succeed.

背景介绍

原住民和托雷斯海峡岛民是澳大利亚最早的民族，他/她们在澳大利亚生活了 60,000 多年。因为殖民，他/她们长期遭受同化和边缘化。自 1938 年以来，他们一直要求在议会中拥有发言权，并要求平等和社会公正。直到 1967 年，他/她们才被纳入人口普查。2017 年，约 250 名土著居民和托雷斯海峡岛民领袖及长老共同批准了《乌鲁鲁发自内心的声明》（Uluru Statement from the Heart），该声明呼吁宪法承认并为所有澳大利亚人建设更美好的未来。该声明建议修改《宪法》，设计一个代表土著人民在议会和联邦行政政府中就与土著人民相关的事务发表意见的小组。公投法案获得通过，并于 10 月 14 日进行了历史性的投票（Allam，2023 年）。它需要在大多数州（6 个州中的 4 个州）获得多数票才能成功。

The Importance and Relevance of The Voice from the Uluru Statement from the Heart

"The voice affects everyone in Australia", as mentioned by Professor Butler. The statutory recognition of Aboriginal and Torres Strait Islander peoples will facilitate a more inclusive and multicultural Australian society. It formally recognises Australia's long-lasting history of over 65,000 years and the First Nations peoples' contributions to the country. It showcases the connection to the Country — a central part of the Aboriginal culture. Additionally, Indigenous peoples have always lacked representation in decisions peculiar to them. This unjustifiable trend has seen the failure of Closing the Gap initiatives in achieving its ambitious goals, especially education and health improvement (Dalzell, 2023). The Voice enables Indigenous peoples to speak directly to the Parliament on concerns about their communities for quality life and better returns for government funds. Therefore, this referendum is pivotal in defending social justice to avoid damage to the nation and to attract worldwide migrants who choose Australia for its fairness. Ninety per cent of people voted 'Yes' in the 1967 referendum to give Aboriginal and Torres Strait Islander peoples the right to vote, which had the highest support rate in Australian history. It is crucial now to take the next step to achieve what Indigenous peoples have strived for over 100 years.

Non-white Australians, especially Chinese, have had a long-term intermarriage with Aboriginal and Torres Strait Islander peoples. This shared history should be acknowledged. First Nations peoples and multicultural migrant cohorts have experienced marginalisation and stereotypes in Australia, particularly assimilation, stolen generations, and white Australian policies. Therefore, it is worthwhile to support the Voice to facilitate a more equitable Australian society. This mutual goal benefits everyone on the country.

非澳大利亚白人，尤其是华人，与原住民和托雷斯海峡岛民长期通婚。这一共同的历史应该得到承认。原住民和多元文化移民群体在澳大利亚经历了边缘化和陈规陋习，特别是同化、被偷走的几代人和澳大利亚白人政策。因此，值得支持的声音是促进建立一个更加公平的澳大利亚社会。这一共同目标有利于国家的每一个人。

Professor Butler's Responses to The Opposing Views

A significant obstacle is that many people do not understand the Voice. Some politicians claim that citizens should vote 'No' if they are uncertain. However, voting 'no' out of fear is not good enough. There are enormous resources available online, including guides on the referendum's importance, the voting procedure as well as places to locate relevant information. Voters can explore both sides to make independent decisions because the vote significantly affects the entire Australian population.



The interview speaker:
Dr Kathleen Butler, Head of
the Wollotuka Institute,
Associate Professor of the
University of Newcastle

Additionally, opponents contend that the Voice will trigger significant delays in decision-making and dysfunctional governments. It has legal risks for lacking an internationally comparable Constitutional body. Nonetheless, Butler says that many Constitutional lawyers believe that the Voice advisory group will neither overwrite the Parliament's power in making regulatory rules nor trigger the government system dysfunction. Parliamentary democracy indicates that disagreement on different issues is necessary to ensure each community is adequately represented. The advisory group can help the government better target support to disadvantaged Indigenous cohorts.

Globally, findings from the Australian Human Rights Commission (n.d.) and Gussen (2017) show that Commonwealth countries such as New Zealand and Bolivia have representative mechanisms for Indigenous peoples to advise policies peculiar to them with exclusive parliament seats reserved.

“The Voice is a win-win outcome and will not ignore the other group’s voice, but that the mechanism ensures that everyone has an equal say over relevant issues.”

Professor Butler commented on criticism that the Voice will create a divisive society by providing special treatment for Aboriginal and Torres Strait Islander peoples. She believes that it is a win-win outcome and will not ignore the other group's voice, but that the mechanism ensures that everyone has an equal say over relevant issues. She also refers to the Universal Declaration on the Rights of Indigenous Peoples created by the United Nations in 2007. This document highlights that Indigenous peoples have the right to participate in decision-making that affects their rights through representatives elected by themselves in consistent with their procedures, as well as to retain and develop their own decision-making institutions. Accordingly, Indigenous peoples are entitled to parliamentary representation to fulfil their physical and spiritual connection to the land. The Voice is not mutually exclusive but promotes other initiatives supporting Aboriginal and Torres Strait Islander peoples, particularly truth-telling, trust, and having Senate seats reserved, which are consistent with values in Uluru Statement from the Heart (The Uluru Statement, 2017). Ultimately, as noted by Professor Butler, 'every vote is risky, and so is the election'. Goals need to be set before attaining them. Therefore, voters should consider from an informed perspective, instead of simply opposing the voice out of fear.

Advice for Enhancing Intercultural Communications between Chinese and Indigenous Australian Communities

Many Chinese Australians lack substantial knowledge of Indigenous peoples, their stories, history and culture (Handley & Cheng, 2023). As advised by Professor Butler, individuals can join the National Aborigines' and Islanders' Day Observance Committee (NAIDOC) week, which takes place annually in June or July, a national event celebrating Indigenous cultures (NAIDOC Week, n.d.). Marketing strategies, such as social media promotion, could be used to introduce the event to the public. The Australian Museum in Sydney and the Museum of Contemporary Arts in China offer great opportunities for Aboriginal cultural immersion. Visitors can explore exhibitions created by Aboriginal and Torres Strait Island artists and hear stories about the ongoing interconnection between First Nations peoples and Australian Chinese communities. Professor Butler also encourages people to increase self-education by watching documentaries, films and television shows about Indigenous Australians, especially those created by First Nations peoples.

加强澳大利亚华人与原住民社区之间跨文化交流的建议

许多澳大利亚华人对土著居民、他们的故事、历史和文化缺乏实质性的了解（Handley & Cheng, 2023 年）。正如巴特勒教授所建议的那样，人们可以参加全国土著岛屿纪念日委员会（NAIDOC）活动周，该活动周在每年的 6 月或 7 月举行，是庆祝土著文化的全国性活动（NAIDOC 周，未注明日期）。可利用社交媒体推广等营销策略向公众介绍该活动。悉尼的澳大利亚博物馆和中国当代艺术博物馆为原住民文化熏陶提供了很好的机会。游客可以参观由原住民和托雷斯海峡岛民艺术家创作的展览，聆听原住民与澳大利亚华人社区之间不断相互联系的故事。巴特勒教授还鼓励人们通过观看有关澳大利亚原住民的纪录片、电影和电视节目，尤其是那些由原住民和托雷斯海峡岛民创作的作品，加强自我教育。

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ULURU STATEMENT FROM THE HEART (BILINGUAL)

With substantive constitutional change and structural reform, we believe this ancient sovereignty can shine through as a fuller expression of Australia's nationhood.

来自于全国各地的我们，相聚于2017年全国宪章大会，共同提出这发自肺腑的宣言：

Our Aboriginal and Torres Strait Islander tribes were the first sovereign Nations of the Australian continent and its adjacent islands, and possessed it under our own laws and customs. This our ancestors did, according to the reckoning of our culture, from the Creation, according to the common law from 'time immemorial', and according to science more than 60,000 years ago.

我们的原住民与托雷斯海峡岛民部落，拥有澳洲大陆及其邻近岛屿的最初主权，并依据我们自己的法律与传统享有这片土地。自创世之日起，以我们的文化所鉴，以“太古”以来的普通法系所鉴，以超过六万年的自然科学所鉴，我们的祖先立根于此。

This sovereignty is a spiritual notion: the ancestral tie between the land, or 'mother nature', and the Aboriginal and Torres Strait Islander peoples who were born therefrom, remain attached thereto, and must one day return thither to be united with our ancestors. This link is the basis of the ownership of the soil, or better, of sovereignty. It has never been ceded or extinguished, and co-exists with the sovereignty of the Crown.

这片拥有主权的土地属于一种精神概念：即土地（或自然母亲）与原住民、托雷斯海峡岛民之间的祖系纽带。他们出生于此，与这片土地紧密相连。终有一日，他们将归位原处，与我们的祖先团聚。此种纽带为其拥有此土地之本，乃至为主权之本。主权从未割让或消亡，与王室主权并存。

How could it be otherwise? That peoples possessed a land for sixty millennia and this sacred link disappears from world history in merely the last two hundred years?

非此为何？其人民拥有此片土地六万余载，岂可在近两百年内的短时间就消匿于世界历史？

With substantive constitutional change and structural reform, we believe this ancient sovereignty can shine through as a fuller expression of Australia's nationhood.

实质性修宪及实施结构性改革，让我们相信：此古老主权将长盛不衰，使澳大利亚国家之品格更饱满完整。

Proportionally, we are the most incarcerated people on the planet. We are not an innately criminal people. Our children are alienated from their families at unprecedented rates. This cannot be because we have no love for them. And our youth languish in detention in obscene numbers. They should be our hope for the future.

就比例而言，我们为世上受最多监禁的人民。但我们不是生来犯罪的民族。我们许多的孩子早早就与家人分离，但不是因为我们不爱他们。我们的青年身陷囹圄、饱受折磨，数量之多令人发指。他们本应是我们未来的希冀。

These dimensions of our crisis tell plainly the structural nature of our problem. This is the torment of our powerlessness.

我们所面临的这些危机，痛苦地控诉着我们问题的结构性因素。这，就是我们无力的煎熬。

We seek constitutional reforms to empower our people and take a rightful place in our own country. When we have power over our destiny our children will flourish. They will walk in two worlds and their culture will be a gift to their country.

我们寻求宪法改革，为我们民族赋能，为能在自己的国家享有应有的地位。只有掌握自己的命运，我们的下一代才能茁壮成长。他们将行走于两个世界；他们的文化将成为献给祖国的厚礼。

We call for the establishment of a First Nations Voice enshrined in the Constitution.

我们呼吁将原住民之声载入宪法。

Makarrata is the culmination of our agenda: the coming together after a struggle. It captures our aspirations for a fair and truthful relationship with the people of Australia and a better future for our children based on justice and self-determination.

“马卡拉塔”（Makarrata）是我们运动的最终目标：在苦难后团结一致。它包含我们与澳大利亚人民建立起公平、真正友谊的愿景；象征着用正义、自决为我们下一代创造更好的未来。

We seek a Makarrata Commission to supervise a process of agreement-making between governments and First Nations and truth-telling about our history.

我们寻求建立马卡拉塔委员会，成为监督政府与原住民之间的协议进程，并讲述我们民族的历史真相。

In 1967 we were counted, in 2017 we seek to be heard. We leave base camp and start our trek across this vast country. We invite you to walk with us in a movement of the Australian people for a better future.

1967年，我们被纳入人口计算；2017年，我们希望被倾听。我们离开大本营，用脚步丈量这个广袤的国家。我们邀您与我们同行，加入澳大利亚的人民运动，共创一个更美好的未来。



Artist Statement

Portrait of Daisy and her mom in art studio

The artwork “Fusion: Bridging Cultures Through Stories” is a celebration of the profound cultural connections between Aboriginal and Chinese communities, brought to life through the collaborative vision of Daisy Yui-Tung Grady, with her deep roots in Aboriginal heritage, and her mother, Jo Wong Hoyee, a proud Chinese woman. The creation explores the idea that cultural connections are forged through storytelling – the tales we inherit and the stories we craft.

Artist Statement

"Fusion: Bridging Cultures Through Stories" encapsulates the beauty and richness of cultural exchange, highlighting the power of storytelling as a unifying force that bridges the gap between cultures. Through this collaborative work, the artists invite viewers to immerse themselves in the rich narratives and cultural connections of shared experiences and understanding that transcend borders, languages, and time.

Central to the artwork is the mesmerising dance of a traditional Chinese dragon intertwined with the graceful form of the Aboriginal Dreamtime rainbow serpent. This visual fusion symbolises the harmonious dance of cultures and stories that have evolved over millennia. Chinese motifs scatter the canvas, honouring Daisy and her mother's shared heritage. The radiant moon is a spiritual symbol for her mother, making up a part of her name and identity. The twelve zodiac animals hidden within the artwork serve as a testament to the shared cultural reverence for animals and their roles in cultural stories. The majestic mountains in the backdrop are inspired by traditional Chinese art, while the dripping water and clouds reflect the aesthetics of Chinese landscape painting.

Incorporating Aboriginal elements, Daisy's totem animal, the emu constellation, shines in the night sky. The backdrop resonates with the vibrant colours of the Aboriginal flag. Aboriginal Dreamtime stories come to life through the illustrations of Tiddalik the frog, the kangaroo's battle with the porpoise, how the echidna and turtle got their spikes and shell, and the tale of the eaglehawk and crows fiery dispute. Aboriginal symbols of communal gatherings around a waterhole are integrated seamlessly around the water into which the Chinese waterfalls gracefully descend, signifying the shared reverence for the life-giving force of water, a common thread that binds these two rich and diverse cultures.

"Through this collaborative work, the artists invite viewers to immerse themselves in the rich narratives and cultural connections of shared experiences and understanding that transcend borders, languages, and time."



Final Words

The Chinese Australian community is one of the oldest immigrant communities and has been closely communicating with the Indigenous communities for nearly two centuries. In this report, younger generations continue our conversation with the Aboriginal and Torre Strait Islanders people to voice our shared aspirations. Our aim is to jointly make Australia an equitable society for our common future.

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