

APPLICATIONS CURRENTLY IN NOTIFICATION

Closing Date	Application Number	Application Name
12/05/03	WC02/2	Ngalia Kutjungkatja #2
	WC01/4	Taylor Group
26/05/03	NC01/6	Dunghutti People
	NN02/6	The Bahtahbah Local Aboriginal Land Council
11/06/03	QC01/32	Bar-Barrum People #4
	QC01/33	Bar-Barrum People #5
	QC01/34	Bar-Barrum People #6
	QC01/35	Bar-Barrum People #7
	QC02/25	Wuthathi People #2
25/06/03	QC02/24	Kudjala & Jirandali People #2
	QC02/23	Kutjala & Gugu Badhun People
	QC02/22	Kutjala Jirandali & Mbara Ngawun People
	QC02/19	Mbara Ngawun Group
	QC02/18	Kudjala People #4
	QC02/31	Kudjala People #3

For further information regarding notification of any of the applications listed contact the National Native Title Tribunal on 1800 640 501 or www.nntt.gov.au.

RECENT PUBLICATIONS

Postcolonial Liberalism

by Duncan Ivison,
Cambridge University Press 2002.

In 1995, in his Third Report as Social Justice Commissioner, Mick Dodson suggested that 'in a policy area like Indigenous affairs, matters of philosophy are central'. Yet investigations of these 'matters of philosophy', particularly from an Indigenous perspective, are generally absent from the Australian scene. While in Canada for example, Indigenous writers such as Taiaiake Alfred, Dale Edwards and John Borrows question the legitimacy of state control of Aboriginal peoples, in Australia this fundamental work is generally undertaken by non-Indigenous academics such as Paul Patton, Sue Dodds, and latterly Duncan Ivison.

So who cares? What relevance could a theoretical investigation of Australia's dominant mode of political thought ('liberalism') be to Aboriginal people? Even if they had the inclination, what rep body worker has the time to wade through such a complex book? Why worry about new approaches to philosophy when state approaches are determined by a slogan ('practical reconciliation') rather than any carefully considered, let alone mutually acceptable position? And that of course is the point. It is at just such a time when autonomy is being constrained and Indigenous organisations are stretched to the limit that we must go back, interrogate the basis of the system, and imagine and argue for alternatives. Duncan Ivison, a Canadian born philosopher now residing at the University of Sydney sets out on just such a project.

Ivison addresses a question faced not only by the liberal philosopher, but by all in-