Dear Panel, Thank you for undertaking this review. Much of what follows is an account by my colleague at the University of Queensland, whose opinion I seek to cosign and endorse. We are both white, non-Indigenous PhD students living and working on Turrbal and Jagera Land. My colleague, Kaitlin Smalley started researching the trajectory of settler colonial and colonizing logics in Australian higher education about 5 years ago, and I consider her to be an expert in this field. As such, I defer to her own words. In her own submission to this panel, she wrote: "Because of my research project, I'm excited by the prospect of care among people in positions of power that this Review represents, and because of my research project, I'm aware that the recommendations that will be published by the Panel will inevitably mention the need to re-examine the culture of the university, and the need to embed Aboriginal and Torres Strait Islander ways of being, knowing, and doing across the curriculum. However, the Panel of previous Reviews have represented this same prospect, and published these same recommendations, and yet we're still here - Australian universities, as the knowledge production and dissemination factories of settler colonial Australia, persist in reinforcing the dominance of settler colonial logic, via explicitly and implicitly white supremacist and imperialist curricular and pedagogical decisions, as well as the prioritisation of the 'commercialisation of research'; something this Panel names a priority issue (under directive 7. Delivering new knowledge, innovation, and capability) to be considered in the forthcoming Review. It's this priority I wish to call into context in this (very brief) submission. The commodification of knowledge, and the adoption of an idea that we are all a part of the global academy, working towards a singular understanding of the world privileges Western ways of being, knowing, and doing, and contributes to the continued dominance of settler colonial perspectives inside and outside of academia across this continent. The ideas underpinning this concept of academia and education writ large can be traced back through the Oxbridge tradition to Platonic metaphysics in Western philosophy - a metaphysics which is dualistic, and equates whiteness and masculinity with rationality and an innate, exclusive ability to engage in inquiry. To be sure, many contemporary educators inside Australian universities are actively subverting the lingering hold this metaphysics has on the sector. However, this work is being done largely by academic staff working in areas that are not positioned such that they could be undertaken 'in partnership with industry'; these academics are not poised to benefit from a drive to commercialisation, and because of this, when research is valued through this lens, their work is seen as superfluous, 'unnecessarily divisive' - even selfish, or luxurious - in contrast to those receiving funding, e.g., via Defence to develop AI (which is, of course, neither unnnecessary, nor divisive!). By undertaking a Review which keeps questions like 'how can we drive greater commercial returns through industry research partnerships?' at the forefront, even while stating that "a key aim of the consultation process will be to ensure the voices of First Nations Australians and people from underrepresented groups are heard and reflected in the interim and final report", I contend that the Panel is positioning these people from the beginning to appear as antagonists to the honourable goals of higher education, where in actual fact it is the perversion of the higher education system which continues to reinforce their oppression and typical exclusion from consideration (such that they would require a special mention at the end of the Terms of Reference letter in the first place)." As a fellow PhD student and researcher around issues of social inequality, representation of different knoweldges, and forms of discursive and institutional violence, I wholeheartedly agree with and support the claims and commitments made above. Commercialization and privatization of the higher education sector spells death not only for the value and contributions of the sector as a whole to the development of society, but specifically to the diversification of knowledges present in higher education, as well as the inclusion and valuing of Aboriginal and Torres Strait Islander students, educators, and researchers in higher education. The continuing move of universities and university executives to approach education as a business to profit from and not an investment in the betterment of individuals and society as a whole not only undercuts the worth and potential of higher education institutions, but means that any efforts at inclusion and diversification can be only tokenistic at best. Thank you, Josh Szymanski PhD Candidate, University of Queensland (He / They) I am a PhD candidate at the University of Queensland, but this submission reflects my personal opinion, and does not reflect the views of my institution.