



# ANTH305

## Culture, Care and Country in Aboriginal Australia

S1 Day 2014

*Anthropology*

### Contents

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<u>General Information</u>	2
<u>Learning Outcomes</u>	2
<u>Assessment Tasks</u>	3
<u>Delivery and Resources</u>	5
<u>Unit Schedule</u>	6
<u>Policies and Procedures</u>	13
<u>Graduate Capabilities</u>	14

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## General Information

Unit convenor and teaching staff

Unit Convenor

Eve Vincent

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Credit points

3

Prerequisites

39cp or admission to GDipArts

Corequisites

Co-badged status

Unit description

This unit introduces and explores the anthropology of contemporary Indigenous Australia. Underlying the rationale of the lecture program is the view that the contemporary situation of both 'remote' Aboriginal people and urban and suburban communities and kin groups cannot be understood without knowledge of pre-colonial and early colonial cultural, economic and social forms. The unit thus explores current issues against the background of the deep historical perspective of human presence in Australia. A second underlying theme of the unit is that neither Indigenous nor settler Australian societies can be understood without a recognition of their profound historical inter-relation. Lectures thus explore how forms of Australian settlement and governmental practice have transformed Aboriginal Australia in some unexpected ways, and also how Aboriginal perspectives and forms of active social engagement continue to shape broader Australian cultural concerns. Specific topics to be covered include: life perspectives and practices of hunters and gatherers; the land-people connection (cosmology, totemism and territorial organisation); first contacts and the impact of European settlement; urban Indigenous communities and struggles over public space; and painting, music, and historically dynamic Indigenous expressive practices.

## Important Academic Dates

Information about important academic dates including deadlines for withdrawing from units are available at <https://www.mq.edu.au/study/calendar-of-dates>

## Learning Outcomes

On successful completion of this unit, you will be able to:

Understand the history of the human presence in Australia

Gain insight into the complexity of Indigenous cosmologies, relations to land, and kinship systems

Develop a critical appreciation of debates over culture, 'authenticity', the meaning of Indigenous identity and how anthropologists engage with these

Consider the role of the state and 'state effects' in shaping, delimiting and producing Indigenous ways of being

Develop an understanding of the Settler Colonial experience and the ways in which Indigenous and Settler Australian worlds and identities are mutually constituted

Build skills in using anthropological knowledge to aid understanding of contemporary issues

Enhance their communication and interpersonal skills through oral discussion and written work that focuses on conveying understanding, argument and information in a clear and concise fashion

Cement critical analysis and creative thinking skills through research assignments.

## Assessment Tasks

Name	Weighting	Due
<a href="#"><u>Tutorial Participation</u></a>	15%	Weekly
<a href="#"><u>Tutorial Presentation</u></a>	10%	Weeks allocated in Week 2
<a href="#"><u>Research Essay</u></a>	40%	Friday May 23
<a href="#"><u>Take Home Exam</u></a>	35%	Monday June 16

### Tutorial Participation

Due: **Weekly**

Weighting: **15%**

Brief Description: Some lectures invite your participation in the form of responses to selected questions and arguments. Tutorials offer the opportunity for informed, open discussion of the weekly topics and readings. Each week, you must prepare for the tutorial discussion by completing the assigned readings. You should arrive at class willing to engage in respectful discussion of the readings' key points and arguments. At the conclusion of each discussion-based tutorial your tutor will spend 5-10 minutes asking for a written response to the following **two** questions: What was the most **interesting** argument that you heard expressed in class today? And: Were you convinced of a **new** point over the course of today's class?

On successful completion you will be able to:

- Understand the history of the human presence in Australia
- Gain insight into the complexity of Indigenous cosmologies, relations to land, and kinship systems
- Develop a critical appreciation of debates over culture, 'authenticity', the meaning of Indigenous identity and how anthropologists engage with these
- Consider the role of the state and 'state effects' in shaping, delimiting and producing Indigenous ways of being
- Develop an understanding of the Settler Colonial experience and the ways in which Indigenous and Settler Australian worlds and identities are mutually constituted
- Enhance their communication and interpersonal skills through oral discussion and written work that focuses on conveying understanding, argument and information in a clear and concise fashion

## Tutorial Presentation

Due: **Weeks allocated in Week 2**

Weighting: **10%**

In addition to weekly reading, students are also required to prepare and present one of the tutorial topics set out below. You should also consult some of the further reading listed for the week you are presenting. Your presentation will be assessed in terms of how well you are able to communicate the main ideas of the text, and the argument you develop about reading. An interactive format involving your fellow students is encouraged for your presentation. In effect, you are charged with the task of starting and directing class discussion. You will share with your tutor the responsibility for leading a discussion in which all viewpoints are respectfully considered. Your presentations should provoke questions and debate and be thoughtful, lively and potentially involve the use of a variety of media. You should think about *how* to present the content of your presentation. You may want to prepare overheads of the main points, photocopies for distribution or bring clips to play. Presentations should be no longer than 10 minutes in total.

On successful completion you will be able to:

- Enhance their communication and interpersonal skills through oral discussion and written work that focuses on conveying understanding, argument and information in a clear and concise fashion

## Research Essay

Due: **Friday May 23**

Weighting: **40%**

A list of essay questions and detailed marking criteria will be distributed in Week 6, prior to the mid-semester break. While the readings listed in this unit guide will provide the basis for your essay, students are expected to engage with literature specific to their chosen topic, beyond that listed on the outline. Your lecturer is available to help you identify relevant sources to consult. Alternatively, you may develop your own topic subject to your lecturer's approval. This topic must be approved two weeks prior to the due date.

Word length: 2,500 words

On successful completion you will be able to:

- Develop a critical appreciation of debates over culture, 'authenticity', the meaning of Indigenous identity and how anthropologists engage with these
- Consider the role of the state and 'state effects' in shaping, delimiting and producing Indigenous ways of being
- Develop an understanding of the Settler Colonial experience and the ways in which Indigenous and Settler Australian worlds and identities are mutually constituted
- Build skills in using anthropological knowledge to aid understanding of contemporary issues
- Cement critical analysis and creative thinking skills through research assignments.

## Take Home Exam

Due: **Monday June 16**

Weighting: **35%**

The exam will be both short answer and essay based and will cover the films, lectures and tutorial readings in the course.

On successful completion you will be able to:

- Understand the history of the human presence in Australia
- Gain insight into the complexity of Indigenous cosmologies, relations to land, and kinship systems
- Develop a critical appreciation of debates over culture, 'authenticity', the meaning of Indigenous identity and how anthropologists engage with these
- Consider the role of the state and 'state effects' in shaping, delimiting and producing Indigenous ways of being
- Develop an understanding of the Settler Colonial experience and the ways in which Indigenous and Settler Australian worlds and identities are mutually constituted

## Delivery and Resources

A unit reader will be available for purchase. The reader contains all required readings.

This course entails both lectures and tutorials. It is expected that you attend both. All lectures (not films) will be recorded on echo360 and made available on the iLearn site to assist with review of course material (audio recording only). **This should not be considered a substitute for lecture attendance.**

Lecture slides will also be available on the iLearn site for review.

## Unit Schedule

### Weekly Topics

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#### **Week 1: Beginnings. Introduction to Indigenous Australia**

Monday March 3

This lecture will provide an introduction to the unit, its scope and aim, and an explanation of requirements and student assessment. We will discuss the readings, some conceptual and representational problems we will face, and the history of research in Australianist Anthropology and Indigenous Studies. We will also begin our discussion of the history of human inhabitation of the continent, and of mobile hunter-gatherer resource use. There are no tutorials in Week 1.

#### **Required reading:**

- Anderson, Ian. 2003 Introduction: The Aboriginal Critique of Colonial Knowing. In M. Grossman, ed. *Blacklines: Contemporary Critical Writing by Indigenous Australians*. Melbourne: Melbourne University Press, 17-24.
- Dodson, Michael. 2003 The End in the Beginning: Re(de)finding Aboriginality. In M. Grossman, ed. *Blacklines: Contemporary Critical Writing by Indigenous Australians*. Melbourne: Melbourne University Press, 25-42.

#### **Further reading:**

- Barwick, Diane. 1964 The Self-conscious People of Melbourne. In M. Reay, ed. *Aborigines Now*. Sydney: Angus and Robertson, 20-31.
- Paradies, Yin. 2006 Beyond Black and White: Essentialism, Hybridity and Indigeneity. *Journal of Sociology* 42(4), 355-367.

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## **Week 2: Aboriginal Cosmologies: Time, Space, and Social Relations**

Monday March 10

Guest Lecturer: Dr Georgia Curran

Having established the economic basis of hunter-gatherer life in the previous week, we now turn towards the Aboriginal world-view or cosmology, and its embodiment and objectification in ritual and social relations. As anthropologists have long identified and Aboriginal people strongly assert, the living land created by ancestral beings is the cornerstone of their self-understanding. Anthropologists speak of a totemic system or the Dreaming. What exactly is meant by the terms 'totemism', 'country' and 'Dreaming'? How do these concepts help us to understand different understandings of emplacement, belonging, and social relations?

### **Required reading:**

- Stanner, W.E.H. 2009 (1953) *The Dreaming*. In R. Manne, ed. *The Dreaming and Other Essays*. Melbourne: Black Inc, 172-224.
- Swain, Tony and Gary Trompf. 1995 *Tradition*. In their *The Religions of Oceania*, London and New York: Routledge, 19-47.

### **Further reading:**

- Swain, Tony. 1993 *Introduction and Worlds to Endure*. In *A Place for Strangers: Towards a history of Australian Aboriginal Being*, Melbourne: Cambridge University Press, 1-68.

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## **Week 3: Relatedness: What does it mean to be kin?**

Tuesday March 17

This week we shift the focus from people-land relations to people's relationships to each other. We will

learn that social relations can best be understood, using Myers, when we consider people's rights and relationships to objects. Further, we will explore the way kinship concepts are activated in urban and regional settings today as we ask: What does it mean to be family?

**Required reading:**

- Myers, Fred. 1989 Burning the Truck and Holding the Country: Pintupi Forms of Property and Identity. In E. Wilmsen, ed *We are here: politics of Aboriginal land tenure*, Berkeley: University of California Press, 15-43.
- Babidge, Sally. 2010 Family Affairs: Relations and Relatedness. In her *Aboriginal Family and the State: The Conditions of History*, Ashgate Publishing, 101-133.

**Further Reading:**

- Myers, Fred. 1986 Relatedness and Differentiation. In *Pintupi Country, Pintupi Self: Sentiment, Place, and Politics among Western Desert Aborigines*, USA: Smithsonian Institute, 159-179

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**Week 4: First Contacts: early colonial relations, early anthropological concerns**

Monday March 24

Lecturer: Dr Eve Vincent

This week we discuss early colonial relations, questions of conquest and ownership, and begin to explore the great shift from early colonial assumptions of *terra nullius* to later imaginings of the 'Two Laws' that are said to apply in Indigenous Australia. To do so we ask, how did Aboriginal people experience first contact? Why did European soldiers and colonists imagine that the land was 'unowned'? How did intercultural relations begin to shape the experience of country and place for both Indigenous people and settlers? And what drove early anthropological enquiries into Aboriginal cultural forms?

**Required reading:**

- Langton, Marcia. 2008. They made a solitude and called it peace. In Perkins, R and M. Langton, eds. *First Australians*, pp. 3-20, 25-61. Miegunyah Press.
- Kimber, Dick. 2008. The Sea met the Desert, and the Desert Met the Sea. In Perkins, R and M. Langton, eds. *First Australians*, pp. 174-223. Miegunyah Press.

**Further reading:**

- Broome, R. 1994. *Aboriginal Australians. Black Responses to White Dominance 1788-1994*. Second Edition. New South Wales: Allen & Unwin (see early chapters).



## Week 5: Civil Rights and the Bark Petition

### Monday March 31

This week our attention shifts to the twentieth century, and particularly to changing Indigenous political and cultural aspirations in the post-war period. Our focus is on how Indigenous-land relations articulate with the broader settler colonial society and state. We track the emergence of a cultural politics at this time, and consider how ‘traditional’ meanings and messages are conveyed to new audiences.

#### Required reading:

- Morphy, Howard 1983 ‘Now you understand’: an analysis of the way Yolngu have used sacred knowledge to retain their autonomy. In N. Peterson and M. Langton, eds, *Aborigines, Land, and Land Rights*, Australian Institute of Aboriginal Studies, Canberra, 110-133.
- Merlan, Francesca. 1988 *Caging the Rainbow*, Honolulu: University of Hawai'i Press, pp 149-181.

#### Further reading:

- Attwood, Bain 2004 *Rights for Aborigines*. Sydney: Allen and Unwin.

## Week 6: The politics of recognition

### Monday April 7

As we have seen, from the early 1970s until the early 1990s, Aboriginal efforts to secure recognition of their prior occupation and status as land owners made strides at state, territory, and national levels, most prominently in light of the Land Rights Act, NT (1976). This week we also discuss the Mabo ruling that led to Native Title legislation. The lecture and readings introduce critical perspectives on the politics of recognition, the notion of cultural difference, and what it has come to stand for. Why are land rights and sacred sites legislation so important to Aboriginal people? Do you think that Mabo fostered European understanding of Aboriginal land tenure? Does native title offer a way for European and Aboriginal reconciliation? What are some ways we might think of the unintended consequences of native title legislation for Indigenous identities and senses of belonging?

#### Required reading:

- Povinelli, Elizabeth, 1998, The State of Shame: Australian Multiculturalism and the Crisis of Indigenous Citizenship, *Critical Inquiry*, vol. 24, no. 2, pp 575-610.
- Eve Vincent, 2012, 'Sticking up for the land': Aboriginality, mining and the lived effects of native title. *Australian Journal of Human Rights*, vol. 19, no. 1, pp 155-174

**Further reading:**

- Correy, Simon, McCarthy, Diana and Anthony Redmond. The differences which resemble: The effects of the 'narcissism of minor differences' in the constitution and maintenance of native title claimant groups in Australia. In Bauman, T. and G. Macdonald (eds), *Unsettling Anthropology: The Demands of Native Title on Worn Concepts and Changing Lives*, Australian Institute of Aboriginal and Torres Strait Islander Studies, Canberra, 41-62.

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**April 14-27: mid-semester recess, no lectures or tutorials**

**Week 7: Bringing the State into View**

**Monday April 28**

We have been circling around the question of the state's role in Indigenous lives. This week, we focus our attention firmly on the state. We ask: What might an anthropology of the state, 'state effects' and state practices look like? Where and what is 'the state'? How does the state constitute and govern modern, Aboriginal subjects? How do Aboriginal people meet the state?

**Required reading:**

- Cowlshaw, Gillian. 1998, Erasing Culture and Race: Practising 'Self-Determination', *Oceania*, vol. 68, no. 3, pp 145-169.
- Collmann, Jeff. 1988, Living in the Fringe-Camps. In *Fringe-dwellers and Welfare: the Aboriginal response to Bureaucracy*, St. Lucia, Qld: University of Queensland Press, pp 73-104

**Further reading:**

- Lea, Tess. *Bureaucrats and Bleeding Hearts: Indigenous Health in Northern Australia*. Sydney: UNSW Press, 2008.

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## **Week 8: Contemporary Aboriginal Lifeworlds Part 1: Mardu Lives**

### **Monday May 5**

Over the next few weeks we will use detailed ethnographic work and films to grasp a crucial point of this course: the specificity of different Indigenous realities and contemporary conditions.

#### **Required reading:**

- Tonkinson, Myrna. 2011 Being Mardu. Change and Challenge for Some Western Desert Young People Today. In Eickelkamp, U. ed, *Growing up in Central Australia: New Anthropological Studies of Childhood and Adolescence*, New York: Berghann Books, 213-238.
- Tonkinson, Robert. 2007 Aboriginal 'Difference' and 'Autonomy' Then and Now: Four Decades of Change in a Western Desert Society, *Anthropological Forum* vol. 17, no. 1, pp 41-58.

**Film:** *Contact* Screen Australia and Contact Films

#### **Further reading:**

- Tonkinson, Robert. 1978. *The Mardudjara Aborigines: Living the Dream in Australia's Desert*. New York: Holt, Rinehart and Winston.

## **Week 9: Contemporary Aboriginal Lifeworlds Part 2: Koori Sydney**

### **Monday May 12**

- Cowlshaw, Gillian. 2009 Finding Informants. In *The City's Outback*, Sydney: UNSW Press, 38-67.
- Langford Ginibi, Ruby. 1988 The Debutante Ball. In *Don't Take Your Love to Town*, Melbourne: Penguin Books, 126-141.
- Norman, Heidi. 2012 A Modern Day Corroborree - the New South Wales Annual Aboriginal Rugby League Knockout Carnival, *Sport in Society*, vol. 15, no. 7, 997-1013.

**Film:** *Redfern Now* Blackfella Films

## **Week 10: Contesting Town Spaces**

### **Monday May 19**

Aboriginal people have long lived in urban spaces. And from the first months of colonial settlement in the South East to the first years of the 21<sup>st</sup> century in the Northern Territory, Aboriginal occupation of town and city spaces has also presented challenges to the sensibilities and ideologies of occupation of settler Australians. This week we explore the history of Aboriginal Australian occupation as 'fringe dwellers', 'long grass campers' and urban Aboriginal 'traditional owners'. In exploring the diverse communities and

Aboriginal peoples that live in cities and towns, we will ask several questions: What kinds of Aboriginal practices have been brought to town, and how do they reshape the way we imagine Australia's urban spaces? How might the negotiation between different Aboriginal people's newly brought together in urban space, give us insight into particularly Aboriginal ways of 'owning', relating to, and occupying particular places? How do these groups continue to challenge and shape the ways that urban space is considered and governed in places such as Perth, Darwin, or Brisbane?

- Merlan, Francesca. 1988 *Caging the Rainbow*, Honolulu: University of Hawai'i Press, 182-208.
- Lea, Tess. 2006 Cars, Corporations, Ceremonies and Cash: Hidden Co-dependencies in Australia's North. In Lea, T., E. Kowal, and G. Cowlshaw, eds. *Moving Anthropology: Critical Indigenous Studies*. Darwin, Charles Darwin University Press.

## **Week 11: Crime, Police and Imprisonment: Indigenous people and the Law**

### **Monday May 26**

We often hear media stories that tell of Indigenous rates of imprisonment. In Western Australia, for example, the rate of incarceration for Indigenous Australians is 20 times higher than for non-Indigenous. From the Australian Bureau of Statistics we can learn that rates of incarceration continuing to rise markedly between 2002 and 2012. How do anthropological analyses help us make sense of this statistical picture? What historical, political and cultural frames shed light on the relationship between Indigenous people, the criminal justice system and correctional institutions?

#### **Required reading:**

- Morris, Barry. 2013 Postcolonial fantasy and anxiety in the North West. In *Protest, Land Rights and Riots*, Canberra: Aboriginal Studies Press, 98-127
- McCoy, Brian. 2008. Prison: More than a Holiday. In *Holding Men: Kanyirninpa and the Health of Aboriginal Men*. Canberra: Aboriginal Studies Press, 167-189.

#### **Further reading:**

- Langton, Marcia. Medicine Square. 1988 In Keen, I (ed), *Being Black: Aboriginal Cultures in 'Settled' Australia*. Canberra: Aboriginal Studies Press, 201-225.

## **Week 12: Expressive Cultures: Painting, Photography and Media Making in Indigenous Communities.**

### **Monday June 2**

**Guest lecturer and readings TBA.**

## Week 13: Shared Worlds: Indigenous-Settler entanglements

### Monday June 9

Throughout this course, we have been developing an understanding of Indigenous lives within the Settler Colonial experience, examining ways in which Indigenous and Settler Australian worlds and identities are mutually constituted. This week we will theorise this process of mutual constitution, considering anthropologists' use of the now popular term 'intercultural' to describe shared worlds, especially country towns and urban environments. We will finish this course by reading of friendship, and accounts of intimate, if difficult, relations.

#### Required reading:

- Moss, Rod. 2010 Neighbours and The Shedding of Skin. In *The Hard Light of Day*, St Lucia, Qld: University of Queensland Press, pp 2-39.

#### Further reading:

- Mahood, Kim. 2012 Kartiya are like Toyotas. *Griffith REVIEW*, Edition 36. <https://griffithreview.com/edition-36-what-is-australia-for/kartiya-are-like-toyotas>

## Policies and Procedures

Macquarie University policies and procedures are accessible from [Policy Central](#). Students should be aware of the following policies in particular with regard to Learning and Teaching:

Academic Honesty Policy [http://mq.edu.au/policy/docs/academic\\_honesty/policy.html](http://mq.edu.au/policy/docs/academic_honesty/policy.html)

Assessment Policy <http://mq.edu.au/policy/docs/assessment/policy.html>

Grading Policy <http://mq.edu.au/policy/docs/grading/policy.html>

Grade Appeal Policy <http://mq.edu.au/policy/docs/gradeappeal/policy.html>

Grievance Management Policy [http://mq.edu.au/policy/docs/grievance\\_management/policy.html](http://mq.edu.au/policy/docs/grievance_management/policy.html)

Disruption to Studies Policy [http://www.mq.edu.au/policy/docs/disruption\\_studies/policy.html](http://www.mq.edu.au/policy/docs/disruption_studies/policy.html) *The Disruption to Studies Policy is effective from March 3 2014 and replaces the Special Consideration Policy.*

In addition, a number of other policies can be found in the [Learning and Teaching Category](#) of Policy Central.

## Student Code of Conduct

Macquarie University students have a responsibility to be familiar with the Student Code of Conduct: [https://students.mq.edu.au/support/student\\_conduct/](https://students.mq.edu.au/support/student_conduct/)

## Student Support

Macquarie University provides a range of support services for students. For details, visit <http://students.mq.edu.au/support/>

### Learning Skills

Learning Skills ([mq.edu.au/learningskills](http://mq.edu.au/learningskills)) provides academic writing resources and study strategies to improve your marks and take control of your study.

- [Workshops](#)
- [StudyWise](#)
- [Academic Integrity Module for Students](#)
- [Ask a Learning Adviser](#)

## Student Services and Support

Students with a disability are encouraged to contact the [Disability Service](#) who can provide appropriate help with any issues that arise during their studies.

## Student Enquiries

For all student enquiries, visit Student Connect at [ask.mq.edu.au](http://ask.mq.edu.au)

## IT Help

For help with University computer systems and technology, visit <http://informatics.mq.edu.au/help/>.

When using the University's IT, you must adhere to the [Acceptable Use Policy](#). The policy applies to all who connect to the MQ network including students.

## Graduate Capabilities

### Capable of Professional and Personal Judgement and Initiative

We want our graduates to have emotional intelligence and sound interpersonal skills and to demonstrate discernment and common sense in their professional and personal judgement. They will exercise initiative as needed. They will be capable of risk assessment, and be able to handle ambiguity and complexity, enabling them to be adaptable in diverse and changing environments.

This graduate capability is supported by:

### Learning outcomes

- Build skills in using anthropological knowledge to aid understanding of contemporary issues
- Enhance their communication and interpersonal skills through oral discussion and written

work that focuses on conveying understanding, argument and information in a clear and concise fashion

- Cement critical analysis and creative thinking skills through research assignments.

## Commitment to Continuous Learning

Our graduates will have enquiring minds and a literate curiosity which will lead them to pursue knowledge for its own sake. They will continue to pursue learning in their careers and as they participate in the world. They will be capable of reflecting on their experiences and relationships with others and the environment, learning from them, and growing - personally, professionally and socially.

This graduate capability is supported by:

### Learning outcome

- Build skills in using anthropological knowledge to aid understanding of contemporary issues

## Discipline Specific Knowledge and Skills

Our graduates will take with them the intellectual development, depth and breadth of knowledge, scholarly understanding, and specific subject content in their chosen fields to make them competent and confident in their subject or profession. They will be able to demonstrate, where relevant, professional technical competence and meet professional standards. They will be able to articulate the structure of knowledge of their discipline, be able to adapt discipline-specific knowledge to novel situations, and be able to contribute from their discipline to inter-disciplinary solutions to problems.

This graduate capability is supported by:

### Learning outcomes

- Understand the history of the human presence in Australia
- Gain insight into the complexity of Indigenous cosmologies, relations to land, and kinship systems
- Develop a critical appreciation of debates over culture, 'authenticity', the meaning of Indigenous identity and how anthropologists engage with these
- Consider the role of the state and 'state effects' in shaping, delimiting and producing Indigenous ways of being
- Develop an understanding of the Settler Colonial experience and the ways in which Indigenous and Settler Australian worlds and identities are mutually constituted
- Build skills in using anthropological knowledge to aid understanding of contemporary issues

## Critical, Analytical and Integrative Thinking

We want our graduates to be capable of reasoning, questioning and analysing, and to integrate and synthesise learning and knowledge from a range of sources and environments; to be able to critique constraints, assumptions and limitations; to be able to think independently and systemically in relation to scholarly activity, in the workplace, and in the world. We want them to have a level of scientific and information technology literacy.

This graduate capability is supported by:

### Learning outcomes

- Develop a critical appreciation of debates over culture, 'authenticity', the meaning of Indigenous identity and how anthropologists engage with these
- Consider the role of the state and 'state effects' in shaping, delimiting and producing Indigenous ways of being
- Develop an understanding of the Settler Colonial experience and the ways in which Indigenous and Settler Australian worlds and identities are mutually constituted
- Cement critical analysis and creative thinking skills through research assignments.

## Problem Solving and Research Capability

Our graduates should be capable of researching; of analysing, and interpreting and assessing data and information in various forms; of drawing connections across fields of knowledge; and they should be able to relate their knowledge to complex situations at work or in the world, in order to diagnose and solve problems. We want them to have the confidence to take the initiative in doing so, within an awareness of their own limitations.

This graduate capability is supported by:

### Learning outcomes

- Build skills in using anthropological knowledge to aid understanding of contemporary issues
- Cement critical analysis and creative thinking skills through research assignments.

## Creative and Innovative

Our graduates will also be capable of creative thinking and of creating knowledge. They will be imaginative and open to experience and capable of innovation at work and in the community. We want them to be engaged in applying their critical, creative thinking.

This graduate capability is supported by:

### Learning outcome

- Cement critical analysis and creative thinking skills through research assignments.



## Effective Communication

We want to develop in our students the ability to communicate and convey their views in forms effective with different audiences. We want our graduates to take with them the capability to read, listen, question, gather and evaluate information resources in a variety of formats, assess, write clearly, speak effectively, and to use visual communication and communication technologies as appropriate.

This graduate capability is supported by:

### Learning outcomes

- Build skills in using anthropological knowledge to aid understanding of contemporary issues
- Enhance their communication and interpersonal skills through oral discussion and written work that focuses on conveying understanding, argument and information in a clear and concise fashion
- Cement critical analysis and creative thinking skills through research assignments.

## Engaged and Ethical Local and Global citizens

As local citizens our graduates will be aware of indigenous perspectives and of the nation's historical context. They will be engaged with the challenges of contemporary society and with knowledge and ideas. We want our graduates to have respect for diversity, to be open-minded, sensitive to others and inclusive, and to be open to other cultures and perspectives: they should have a level of cultural literacy. Our graduates should be aware of disadvantage and social justice, and be willing to participate to help create a wiser and better society.

This graduate capability is supported by:

### Learning outcomes

- Understand the history of the human presence in Australia
- Gain insight into the complexity of Indigenous cosmologies, relations to land, and kinship systems
- Develop a critical appreciation of debates over culture, 'authenticity', the meaning of Indigenous identity and how anthropologists engage with these
- Consider the role of the state and 'state effects' in shaping, delimiting and producing Indigenous ways of being
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- Enhance their communication and interpersonal skills through oral discussion and written

work that focuses on conveying understanding, argument and information in a clear and concise fashion

- Cement critical analysis and creative thinking skills through research assignments.

## Socially and Environmentally Active and Responsible

We want our graduates to be aware of and have respect for self and others; to be able to work with others as a leader and a team player; to have a sense of connectedness with others and country; and to have a sense of mutual obligation. Our graduates should be informed and active participants in moving society towards sustainability.

This graduate capability is supported by:

### **Learning outcomes**

- Understand the history of the human presence in Australia
- Gain insight into the complexity of Indigenous cosmologies, relations to land, and kinship systems