



ANTH305

Contemporary Indigenous Australia

S1 Day 2016

Dept of Anthropology

Contents

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

Disclaimer

Macquarie University has taken all reasonable measures to ensure the information in this publication is accurate and up-to-date. However, the information may change or become out-dated as a result of change in University policies, procedures or rules. The University reserves the right to make changes to any information in this publication without notice. Users of this publication are advised to check the website version of this publication [or the relevant faculty or department] before acting on any information in this publication.

General Information

Unit convenor and teaching staff

Unit Convenor

Eve Vincent

eve.vincent@mq.edu.au

Contact via Via email

W6A, 611

Monday 12pm-1pm

Tutor

Drew Anderson

drew.anderson@mq.edu.au

Contact via Via email

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. The contemporary conditions in both 'remote' Aboriginal Australia, and in rural, urban and suburban communities, cannot be understood without knowledge of pre-colonial and early colonial cultural, economic and social forms. The unit 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 interrelation. Lectures 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 Aboriginal cultures; the role of the law, police and prisons in contemporary Indigenous Australia; 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 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.

General Assessment Information

You must attempt all assessment tasks to pass this unit. Late work will be penalised: 5 per cent per day will be deducted for late written work.

Assessment Tasks

Name	Weighting	Due
Tutorial participation	10%	Weekly
Tutorial facilitation/summary	20%	Weeks allocated in Week 1
Research Essay	40%	Friday May 13
Take Home Exam	30%	Friday June 17

Tutorial participation

Due: **Weekly**

Weighting: **10%**

Brief Description: 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. You are expected both to make contributions to class discussions, and to listen to others' contributions.

You are expected to attend at least 80 per cent of tutorials over the course of the semester. You will need to provide documentation if you miss more than 20 per cent of tutorials. Please notify your tutor if you are going to be absent from a tutorial.

The final mark for your participation will be based on a combined assessment of the following three criteria (providing you have met the minimum attendance requirement): preparedness; appropriate communication; listening skills.

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 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 facilitation/summary

Due: **Weeks allocated in Week 1**

Weighting: **20%**

In addition to weekly reading, students are also required to prepare three questions to lead class discussion of one of the tutorial topics. Do **not** present a summary of the readings - assume that your classmates have also read it! Instead you should bring three questions arising from the readings. These questions might: seek to clarify something you found confusing; draw the readings together; point out a disagreement evident within the weekly readings; or stimulate deeper understanding of the weekly topic. You should consult with the other student/s

also preparing to lead this week's discussion.

One week after you lead discussion, you should submit a 1000 word **critical summary of the weekly topic** to your tutor. Summarise the overall theme of the week, as well as the allocated readings. You may also refer to the tutorial discussion to tackle key points arising from the readings.

On successful completion you will be able to:

- Enhance 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 13**

Weighting: **40%**

A list of essay questions and detailed marking criteria will be distributed in Week 4, prior to the Easter 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 and/or tutor 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: **Friday June 17**

Weighting: **30%**

The exam will be essay based and will cover the films, lectures and tutorial readings in the course. The exam is 1,500 words in length.

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

You are required to purchase a small booklet to read in Week 2, *Nguly Gu Yadoo Mai (Our Good Food)*. This booklet will be available for purchase at the first lecture, or from Eve's office at a pre-arranged time. This book costs \$10, and all proceeds go straight to the authors - two Senior Aboriginal women from the far west coast of South Australia.

All other readings are available through your iLearn site.

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

Week 1: Beginnings. Introduction to Indigenous Australia

Monday February 29

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.

- Cowlshaw, Gillian. Friend or foe? Anthropology's encounter with Aborigines. *Inside Story*. 2015.

Further reading:

- Cowlshaw, Gillian. 1987 Colour, Culture and the Aboriginalists. *Man*, 221-237.
- Barwick, Diane. 1988 Aborigines of Victoria In Keen, I (ed), *Being Black: Aboriginal Cultures in 'Settled' Australia*. Canberra: Aboriginal Studies Press, 27-32.
- Paradies, Yin. 2006 Beyond Black and White: Essentialism, Hybridity and Indigeneity. *Journal of Sociology* 42(4), 355-367.

Week 2: The concept of 'country': dreamings, ritual and people-land relations

Monday March 7

We will finalise our discussion of the economic basis of hunter-gatherer life begun in the previous week. We then turn towards the Aboriginal worldview 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 and waters, or country, created by ancestral beings is the cornerstone of traditional Aboriginal life. 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.
- Coleman Haseldine, Sue and Marcina Coleman Richards. 2012 *Nguly Gy Yadoo Mai (Our Good Food)*.
- Berndt, Catherine. 1979 *Land of the Rainbow Snake*. Sydney: William Collins (selections will be read in class)

Further reading:

- Dussart, Françoise, 2004 Shown but not Shared, Presented but not Proffered: Redefining Ritual Identity among Warlpiri Ritual Performers, 1990–2000. *Australian Journal of Anthropology* 15, 253-266.
- Swain, Tony and Gary Trompf. 1995 Tradition. In their *The Religions of Oceania*, London and New York: Routledge, 19-47.
- 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.

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

Monday March 14

Guest lecturer: Dr Belinda Burbidge

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:

- Austin-Broos, Diane. 2009 Living with Kin. In *Arernte Present, Arernte Past*. Chicago: University of Chicago Press, 130-153.

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

Monday March 21

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 acknowledgment of distinctively Indigenous relations to land. We discuss 'settler colonialism' and the centrality of land to this particular form of colonial capitalism. We ask, how did Aboriginal people experience first contact? Why did European soldiers and colonists imagine that the land was 'unowned'? How did colonial relations begin to shape the experience of country and place for both Indigenous people and settlers? And what drove early anthropological inquiries 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*. Melbourne: Miegunyah Press, 3-61.
- Trigger, David. 1992 'Wild Time': a history of coercion and resistance. In *Whitefella Comin*, Cambridge University Press: Cambridge, 17-37

Further reading:

- Wolfe, Patrick. 1999 *White Man's Flour*. In *Settler Colonialism and the Transformation of Anthropology*, London: Cassell, 9-42
- Kimber, Dick. 2008 *The Sea met the Desert, and the Desert Met the Sea*. In Perkins, R and M. Langton, eds. *First Australians*, Melbourne: Miegunyah Press, 174-223.
- Broome, Richard 1994 *Aboriginal Australians. Black Responses to White Dominance 1788-1994*. Second Edition. New South Wales: Allen & Unwin (see early chapters - this book has been placed on Reserve).

Week 5: No class (Easter Monday)

This Easter, I encourage you to read about Aboriginal contact with Christianity, and the history of missions in Australia.

Suggested readings:

- Magowan, Fiona 2003 *It is god who speaks in the thunder ...: Mediating ontologies of faith and fear in Aboriginal christianity*. *Journal of Religious History* 27, 293-310.

Week 6: Civil Rights and the Bark Petition

Monday April 4

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. Our focus will be on the 'politics of difference', land, and earlier calls for equality.

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, 149-181.

Further reading:

- Attwood, Bain 2004 *Rights for Aborigines*. Sydney: Allen and Unwin. (This book has been placed on Reserve)

April 11-22: mid-semester recess, no lectures or tutorials

Week 7: No class (ANZAC Day)

We miss another class this week. I would like you all to read this article about 'black diggers', and

to read some of the background research drawn upon here.

Suggested reading:

- Williams, David. Indigenous soldiers remembered: the research behind Black Diggers, *The Conversation*, 2014. (<https://theconversation.com/indigenous-soldiers-remembered-the-research-behind-black-diggers-21056>)

Week 8: Land and the politics of recognition

Monday May 2

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, 575-610
- 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

Further reading:

- 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, 155-174

Week 9: Contemporary Aboriginal worlds, part 1: Koori Sydney

Monday May 9

Over the next two 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. We'll begin here in Sydney, and then move to north-western Western Australia next week.

- 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.

- Cowlshaw, Gillian. 2009 Finding Informants. In *The City's Outback*, Sydney: UNSW Press, 38-67.
- Cole, Anna. 2009 Dancing with myth, memory and mimesis. *Coolabah*, Vol.3, Observatori: Centre d'Estudis Australians, Australian Studies Centre, Universitat de Barcelona

Film: *Redfern Now* Blackfella Films

Week 10: Contemporary Aboriginal worlds, part 2: Mardu Lives

Monday May 16

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, 41-58.

Film: *Contact* Screen Australia and Contact Films

Week 11: Bringing the State into View

Monday May 9

We have been circling around the question of the state's role in Indigenous lives, a question brought into focus with the 2007 Northern Territory National Emergency Response ('the intervention'). 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 contemporary Aboriginal subjects? How do Aboriginal people meet the state?

Required reading:

- Fisher, Daniel. (2013) Becoming the State in Northern Australia: Urbanisation, Intra-Indigenous Relatedness, and the State Effect. *Oceania* 83, 238-258.
- Musharbash, Yasmine. 2010 'Only whitefella take that road': Culture seen through the intervention at Yuendumu. In: Altman J and Hinkson M (eds) *Culture crisis: anthropology and politics in Aboriginal Australia*. Sydney: University of New South Wales Press.

Further reading:

- Lea, Tess. 2008 The self-replicating organisation. In *Bureaucrats and Bleeding Hearts: Indigenous Health in Northern Australia*. Sydney: UNSW Press, 2008, 56-76.
- Cowlshaw, Gillian. 1998, Erasing Culture and Race: Practising 'Self-Determination', *Oceania*, vol. 68, no. 3, 145-169.

Week 12: Crime, Police and Imprisonment: Indigenous people and the Law

Monday May 23

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.
- A recent UNSW research project addresses the 'over-representation of Aboriginal and Torres Strait Islander peoples (Indigenous Australians) with mental health disorders and cognitive disabilities (MHDCD) in Australian criminal justice systems'. More information, including the full report, a series of articles published in *The Conversation*, as well as a list of academic publications can be found at: <https://www.mhdcd.unsw.edu.au>

Week 13: Indigenous-environmentalist relations

We close by considering the relationship between Indigenous people and environmentalist visions. This relationship has come under sustained scrutiny in recent years, as Professor Marcia Langton and others argue that conservationists impede Indigenous people's opportunities to benefit from participation in the mining industry, for example. We will listen to some of Langton's 2012 Boyer lectures as part of the lecture.

Monday June 9

Required reading:

- Rose, Deborah Bird. 2014 Decolonising the Discourse of Environmental Knowledge in

Settler Societies. In: Neale T, McKinnon C and Vincent E (eds) *History, Power, Text: Cultural Studies and Indigenous Studies* Broadway, NSW: UTS e-Press, 208-228.

Further reading:

- Weir, Jessica, Connectivity, Loss and Resilience. In *Murray River Country*. Canberra: Aboriginal Studies Press, 47-65.
- Vincent, Eve and Timothy Neale, Unstable Relations: A critical appraisal of indigeneity and environmentalism in contemporary Australia. *Australian Journal of Anthropology* (In Press)
- Sackett, 1991 Promoting Primitivism: conservationist depictions of Aboriginal Australians. *Australian Journal of Anthropology* 2, 233-246.

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

New Assessment Policy in effect from Session 2 2016 http://mq.edu.au/policy/docs/assessment/policy_2016.html. For more information visit http://students.mq.edu.au/events/2016/07/19/new_assessment_policy_in_place_from_session_2/

Assessment Policy prior to Session 2 2016 <http://mq.edu.au/policy/docs/assessment/policy.html>

Grading Policy prior to Session 2 2016 <http://mq.edu.au/policy/docs/grading/policy.html>

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

Complaint Management Procedure for Students and Members of the Public http://www.mq.edu.au/policy/docs/complaint_management/procedure.html

Disruption to Studies Policy 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/

Results

Results shown in *iLearn*, or released directly by your Unit Convenor, are not confirmed as they are subject to final approval by the University. Once approved, final results will be sent to your student email address and will be made available in [eStudent](#). For more information visit ask.mq.edu.au.

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) 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

IT Help

For help with University computer systems and technology, visit http://www.mq.edu.au/about_us/offices_and_units/information_technology/help/.

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

Graduate Capabilities

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.

Assessment task

- Research Essay

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 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

- Tutorial participation
- Tutorial facilitation/summary

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

Assessment task

- Take Home Exam

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

Assessment tasks

- Tutorial participation
- Tutorial facilitation/summary
- Research Essay
- Take Home Exam

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.

Assessment task

- Research Essay

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.

Assessment task

- Research Essay

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 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

- Tutorial participation
- Tutorial facilitation/summary

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
- 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 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 task

- Take Home Exam

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