

ANTH-UA 9037.SY1

Anthropology of Indigenous Australia

Fall 2018

Instructor Information

- Petronella Vaarzon-Morel
- Consultation by appointment.
- pvm2@nyu.edu (Please allow at least 24 hours for your instructor to respond to your emails)

Course Information

- Pre-Requisite: None
- Tuesday: 12:30 – 3:30pm
- Room 202, NYU Sydney Academic Centre. Science House: 157-161 Gloucester Street, The Rocks NSW 2000

This course offers an introduction to some of the classical and current issues in the anthropology of Indigenous Australia. The role of anthropology in the representation and governance of Indigenous life is itself an important subject for anthropological inquiry, considering that Indigenous people of Australia have long been the objects of interest and imagination by outsiders for their cultural formulations of kinship, ritual, art, gender, and politics. These representations—in feature films about them (such as *Rabbit-Proof Fence* and *Australia*), New Age Literature (such as *Mutant Message Down Under*), or museum exhibitions (such as in the Museum of Sydney or the Australian Museum)—are now also in dialogue with Indigenous forms of cultural production, in genres as diverse as film, television, drama, dance, art and writing. The course will explore how Aboriginal people have struggled to reproduce themselves and their traditions on their own terms, asserting their right to forms of cultural autonomy and self-determination. Through the examination of ethnographic and historical texts, films, archives and Indigenous life-writing accounts, we will consider the ways in which Aboriginalities are being challenged and constructed in contemporary Australia. The course will consist of lectures interspersed with discussions, student presentations, and films/other media; we will also have guest presenters.

Required Fieldtrips:

There will be two required field trips. They are considered co-curricular and are essential to your learning over the course of the semester.

Week 11 (Tuesday 13 Nov): Australian National Maritime Museum Exhibitions: 1) Eora First People. Precious Works of Aboriginal and Torres Strait Islander Culture; 2) Gapu-Monuk Saltwater: Journey to Sea Country; 3) Unbroken Lines of Resilience: feathers, fibres, shells.

This field trip is in lieu of normal class time from 12:30m – 3:30pm.

Week 13 (Tuesday 27 Nov): Aboriginal Heritage Tour, Royal Botanic Gardens, Sydney During the excursion to the Royal Botanic Gardens an Aboriginal Education Officer will introduce us to Indigenous use of plants and related cultural knowledge and practices.

This field trip is in lieu of normal class time from 12:30m – 3:30pm.

Course Materials

Required Textbooks & Materials

It is a course expectation that you have done the required reading and have prepared sufficiently to discuss them in class.

- Fred Myers (1991) [1986], *Pintupi Country, Pintupi Self*, Berkeley: University of California Press.
- Stan Grant (2016) *Talking to My Country*, Sydney: Harper Collins Publishers

Supplemental Textbooks & Materials

(Not required to purchase; available in NYU SYDNEY Library)

- Please see Appendix 1

Course Overview and Goals

Upon Completion of this Course, students will be able to:

- Demonstrate understanding of the diversity of Aboriginal and Torres Strait Islander cultures and ways of being in their historical and contemporary contexts;
- Critically reflect upon, and engage in, the changing nature of ethnographic practice and the problems of attempting to represent the lives of Indigenous Australians;
- Recognise and interpret many of the different symbolic forms of self-representation Indigenous Australians use when communicating both intra-culturally and cross-culturally;
- More clearly articulate their own social, cultural, personal, and political dispositions as they reflect on their own responses to encounters with Indigenous Australia(ns); and
- Draw on this foundational knowledge to further develop the skills needed to sensitively engage cross-culturally with Indigenous Australians (and non-Indigenous Australians).

Course Requirements

Attendance, discussion, participation in class activities

Students are expected to do the assigned readings, attend lectures, and participate actively in class discussion.

Short paper

Topic to be advised in Week 2 when assessment criteria also will be distributed.

15-minute in-class presentation and follow up paper

You will present on one selected reading for the week (in addition to the two required readings). You will be asked to summarise authors' arguments, present major themes, relate to the required readings and raise questions for further discussion. PowerPoint support is welcome but not required. A sign-up sheet will be circulated on the first day of class. A 4-5 page paper write-up on your work is due at the beginning of class in the week following your presentation. Together, the presentation and the paper will be worth 30% of your final grade.

Final essay

A list of questions and assessment criteria will be distributed in Week 11; you may also select your own topic in advance with approval from the Instructor. Approval must be gained in-person (email is not sufficient).

Written work must include appropriate citations and references (reference lists are not included in the required number of pages). It must conform to the ***American Anthropological Association Style Guide (AAA Style Guide)***, which is available on the NYU Classes site for our course. It should also follow the spelling of Aboriginal terms laid out in the short **NYU Style Guide** prepared for this course (adapted from the AAA Style Guide and available on the NYU Classes site).

Grading of Assignments

The grade for this course will be determined according to the following formula:

Assignments/Activities	% of Final Grade	Due
Class participation	10%	Ongoing
Short Paper	25%	12:30pm, Tue 9 Oct (Wk 6)
In-class Presentation + Follow up Paper	30%	Ongoing
Final Essay	35%	12:30pm, Tue 11 Dec (Wk 15)

For this course, your total numerical score, calculated from the components listed above, is converted to a letter grade without rounding.

Extra credit: Site policy does not allow grading of work outside of the assignments included in the syllabus. The final grade will only be calculated from the assessment components listed here and no other work, whether additional or substituted, is permitted.

Failure to submit or fulfill any required course component results in failure of the class

Letter Grades

Letter grades for the entire course will be assigned as follows:

Letter Grade	Explanation of Grade
A	Excellent performance showing a thorough knowledge and understanding of the topics of the course; all work includes clear, logical explanations, insight, and original thought and reasoning.
B	Good performance with general knowledge and understanding of the topics; all work includes general analysis and coherent explanations showing some independent reasoning, reading and research.
C	Satisfactory performance with some broad explanation and reasoning; the work will typically demonstrate an understanding of the course on a basic level.
D	Passable performance showing a general and superficial understanding of the course's topics; work lacks satisfactory insight, analysis or reasoned explanations.
F	Unsatisfactory performance in all assessed criteria. Work is unfinished or unsubmitted.

Grade Conversions

For this course your total numerical score, calculated from the components listed above, correspond to the following letter grades:

A	94 to 100
A-	86 to < 90
B+	82 to < 86
B	72 to < 82
B-	68 to < 72

A	94 to 100
C+	64 to < 68
C	54 to <64
C-	50 to < 54
D+	45 to < 50
D	40 to < 45
F	0 to < 40

Course Schedule

Week 1: 4-Sep-18

Indigenous People, Settler Society, You, Us and Sydney

Required Reading:

- Deborah Bird Rose (2001), "The Saga of Captain Cook: Remembrance and Morality," in Bain Attwood and Fiona Magowan (eds.), *Telling Stories: Indigenous History and Memory in Australia and New Zealand* (Allen & Unwin), 61-79.

In-Class Media: Excerpts *First Australians*, episode 1: "They Have Come to Stay": Sydney & New South Wales (1788-1824) (dir. Rachel Perkins, 60 mins, 2008).

Week 2: 11-Sep-18

Cultural Translation, Cultural Knowledge

Required reading:

- Fred Myers (1991), *Pintupi Country, Pintupi Self: Sentiment, Place, and Politics Among Western Desert Aborigines* (University of California Press), Introduction, 11-23, and Chapter 1, 25-46.
- Bronislaw Malinowski (1978) [1922], *Argonauts of the Western Pacific* (Routledge), Introduction, 111-1X.

Recommended reading

- W.E.H. Stanner (1959), "Durmugam: A Nangiomeri," in Joseph B. Casagrande (ed.), *In The Company of Man: Twenty Portraits by Anthropologists* (Harper & Brothers Publishers), 63-100.

Week 3: 18-Sep-18

Classical Aboriginal Society: Cosmology, People, and Place

Required reading:

- Fred Myers (1991), *Pintupi Country, Pintupi Self: Sentiment, Place, and Politics Among Western Desert Aborigines* (University of California Press), Chapter 2 47-102.
- W.E.H. Stanner 2011 [1953], "The Dreaming," in *The Dreaming and Other Essays* (Black Inc. Imprint).

Selected Reading for Class Presentation 1:

- Dianne Bell (1981), "Women's Business is Hard Work," *Signs* 7, 314-337.

Week 4: 25-Sep-18

Aboriginal Life Worlds, Colonisation and Resistance

Required reading:

- Fred Myers (1991), *Pintupi Country, Pintupi Self: Sentiment, Place, and Politics Among Western Desert Aborigines* (University of California Press), Chapter 4 (103 - 126).

Selected Reading for Class Presentation 2:

- Henry Reynolds (1981), *The Other Side of the Frontier: Aboriginal Resistance to the European Invasion of Australia* (UNSW Press), Chapter 3, "Resistance: Motives and Objectives"

In-Class Media:

Excerpts: Coniston Directed By: Francis Jupurrurla Kelly and David Batty

Collisions Directed by Lynette Wallworth with Nyarri Nyarri Morgan

Week 5: 2-Oct-18

History: Settlement: Aboriginal Perspectives and State Policies

Required reading:

- Bain Attwood (2003), *Rights for Aborigines* (Allen & Unwin), "My Father's Country", 3-30.

Selected Reading for Class Presentation 3:

- Diane Barwick (1974): "And the Lubras are Ladies Now" (in Faye Gale, Ed. *Women's Role in Aboriginal Society*: 51-63.)

In class reading: Excerpts from Nanni, Giordano and James, Andrea (2013) *Coranderrk: We will Show the Country*. (Aboriginal Studies Press).

In-Class Media: *Freedom for Our Lifetime, First Australians series*, dir, Rachel Perkins, 60 min.

Week 6: 9-Oct-18

History: State Policies and Aboriginal Civil Rights.

Guest Lecturer: Craig Elliott

Required reading:

- Tim Rowse (1987), "Assimilation and After," in Ann Curthoys, A W Martin, Tim Rowse (eds.), *Australians from 1939* (Syme & Weldon).
- Horner and Langton, (1987) "The Day of Mourning" in B. Gammage and P. Spearritt (eds.), *Australians 1938* (Syme and Weldon), 29-35.

Selected Reading for Class Presentation 4:

- Barry Morris (1988), "Dhan-gadi resistance to assimilation," in Ian Keen (ed.) *Being black: Aboriginal cultures in settled Australia*, 33-63. (2 students to collaborate on this reading presentation).

In-Class Media: *Freedom Ride, (Blood Brothers)* (dirs. Rachel Perkins and Ned Lander, 55 mins, 1993)

Week 7: 15 – 19 Oct

SEMESTER BREAK – No Class

Week 8: 23-Oct-18

History: Land Rights and Self-Determination.

Guest Lecturer: Craig Elliott

Required reading:

- Fred Myers (1991), *Pintupi Country, Pintupi Self: Sentiment, Place, and Politics Among Western Desert Aborigines* (University of California Press), 256 - 285.
- Langton, Marcia and Loos, Noel (2010) "The Dawn is at hand", in *First Australians*. Perkins, Rachel and Langton, Marcia (eds) Melbourne: Miegunyah Press.

Selected Reading for Class Presentation 5:

- Howard Morphy (1983), "'Now You Understand': An Analysis of the Ways Yolngu Have Used Sacred Knowledge to Maintain their Autonomy," in N. Peterson & M. Langton, eds., *Aborigines, Land and Land Rights*, 110-133.

In-Class Media: *Putuparri and the Rainmakers*. Ronin Films. (2015) Dir. Nicole M

Week 9: 30-Oct-18

Whose History? – Identity and The Stolen Generations.

Required Reading:

- Stan Grant (2016) *Talking to My Country*, Sydney: HarperCollins Publishers, pp. 1—129.
- Rudd, Kevin (2008) Apology to the Stolen Generations - Speech to federal parliament.

Selected Reading for Class Presentation 6:

- Bain Attwood (2001) “‘Learning about the Truth’: The stolen generations narrative,” in Bain Attwood and Fiona Magowan (eds.), *Telling Stories: Indigenous History and Memory in Australia and New Zealand* (Allen & Unwin/Bridget Williams Books), 183-212.

Recommended Reading:

- Jacobs, Margaret D. (2009) “Designing Indigenous Child Removal Policies” in *White Mother to a Dark Race* (University of Nebraska Press), 25-86.
- Nugli Garimara (Doris Pilkington) (1996) *Follow the Rabbit-Proof Fence*, University of Queensland Press
- Morgan, Sally (1988), *My Place*, Freemantle Press.

In Class Media: *Stolen Generations*, (dir. Darlene Johnson, 52 min, 2000)

Recommended film: *Rabbit-Proof Fence* (dir. Phillip Noyce, prod. Christine Olsen, 1 hr 34 mins. 2002).

Week 10: 6-Nov-18

Identity: Who/What is Aboriginal?

Required reading:

- Stan Grant (2016) *Talking to My Country*, Sydney: HarperCollins Publishers, pp. 129—224.

Selected Reading for Class Presentation 7:

- Myrna Tonkinson (1990), “Is it in the blood? Australian Aboriginal identity” in Jocelyn Linnekin and Lin Poyer (eds.), *Cultural Identity and Ethnicity in the Pacific* (University of Hawaii Press), 191-218.

Recommended reading:

- Mick Dodson, “The End in the Beginning: Re(de)finding Aboriginality,” in *Blacklines: Contemporary Critical Writing by Indigenous Australians*, Carlton, Vic.: Melbourne University Press, Michele Grossman, ed, 2003, pp. 25—42.

In-Class Media: Excerpts from Series 1, *First Contact*, produced by Blackfella Film (Rachel Perkins and Darren Dale) for SBS 2014.

Week 11: 13-Nov-18

How to conceptualise and / or represent contemporary Aboriginal life

Required reading:

- Frances Morphy and Howard Morphy (2013), "Anthropological Theory and Government Policy in Australia's Northern Territory: The Hegemony of the "Mainstream", *American Anthropologist*, No. 115 (2), 174-187.

Field trip/excursion: Australian National Maritime Museum Exhibitions: 1) Eora First People. Precious Works of Aboriginal and Torres Strait Islander Culture; 2) Gapu-Monuk Saltwater: Journey to Sea Country; 3) Unbroken Lines of Resilience: feathers, fibres, shells.

We will meet at the Maritime Museum, 2 Murray St, Darling Harbour, Sydney.

Week 12: 20-Nov-18

Indigenous Media, Cultural Activism

Required reading:

- Faye Ginsburg, "Native Intelligence: A Short history of debates on Indigenous Media and the Ethnographic." In Banks and Ruby, eds. *A Short History of Visual Anthropology*. 234-255.

Selected Reading for Class Presentation 8:

- Faye Ginsburg (2005), "Blak Screens and Cultural Citizenship," *Visual Anthropology Review*, 21: 80-97.

Selected Reading for Class Presentation 9:

- Vaarzon-Morel, P. (2014) 'Pointing the Phone: Transforming Technologies and Social Relations among Warlpiri'. *The Australian Journal of Anthropology* 25 (2), 239-255.

Recommended Reading:

- Marcia Langton (1994), "Well I Heard it on the Radio and Saw it on the Television," (Australian Film Commission).
- Faye Ginsburg (1991), "Indigenous Media: Faustian Contract or Global Village," *Cultural Anthropology* 6: 92-112.

In Class Media: Excerpts, *First Contact*, produced by Blackfella Film (Rachel Perkins and Darren Dale) for SBS 2014.

Week 13: 27-Nov-18

Indigenous relations to land: environmental knowledge, practices and issues.

Required reading:

- Jon Altman (2012) "People on country as alternate development" in Jon Altman and Sean Kerins (eds.), *People on country: Vital Landscapes/Indigenous Futures*. (The Federation Press), 1-22.

Recommended Reading:

- Vaarzon-Morel (2017) 2017 “Alien relations: Ecological and Ontological Dilemmas Posed for Indigenous Australians in the Management of ‘Feral’ Camels on their Lands” in Françoise Dussart and Sylvie Poirier (eds.) *Entangled Territorialities: Negotiating Indigenous Lands in Australia and Canada*. Toronto: University of Toronto Press.
- Jessica K. Weir (2009), *Murray River Country* (Aboriginal Studies Press), 1-25 (i.e. Chapter 1, “Narratives and their relations”).

Fieldtrip/excursion: Aboriginal Heritage Tour, Royal Botanic Gardens, Sydney.

(Duration including travel 3 hrs.) Meet at 12:30am at Woolloomooloo Gate to Royal Botanic Gardens, Mrs Macquarie Road. This excursion is in lieu of normal class time from 12:30am – 3:30pm. During the first part of the excursion an Aboriginal Education Officer will introduce us to Indigenous use of plants and related cultural knowledge and practices.

Week 14: 4-Dec-18

Indigenous Futures: Historical Practices and Indigenous Representations.

Required reading:

- Michael Christie (2005), “Words, Ontologies and Aboriginal Databases”, *Media International Australia* 116: 52-63.

Selected Reading for Class Presentation 10:

- Sabra Thorner (2010), “Imagining an Indigital Interface: Aṛa Irititja Indigenous the Technologies of Knowledge Management,” *Collections: A Journal for Museum and Archives Professionals* 6(3): 125-146.

Recommended reading:

- Kimberly Christen (2012), “Balancing Act: The Creation and Circulation of Indigenous Knowledge and Culture Inside and Outside the Legal Frame,” in Sean A. Pager and Adam Candeub (eds.), *Transnational Culture in the Internet Age* (Edward Elgar Publishing), 316-344.

Week 15: 11-Dec-18

Course Review

Required reading:

- Faye Ginsburg and Fred Myers (2005), "A History of Aboriginal Futures," *Critique of Anthropology* 26(1): 27-45.

Selected Reading for Class Presentation

- Merlan, F. (2014). 'Recent Rituals of Indigenous Recognition in Australia: Welcome to Country'. *American Anthropologist* 116(2):1-14.

Course Policies

Submission of Work

Assignments (excluding in-class presentations and exams) must be submitted electronically via NYU Classes. It is the student's responsibility to confirm that the work has been successfully uploaded. In the unlikely event that a submission to Classes fails, students must immediately submit the work to the Academic Programs Coordinator via email before the original submission deadline accompanied by an explanation of the issue. All in-class presentations and exams must be completed during the scheduled class time. An assessment component is considered completed when the student has met all the terms for that assessment component as outlined by the instructor.

An assessment component completed after the deadline without an agreed extension receives a penalty of 2 points on the 100-point scale (for the assignment) for each day the work is late. Work completed beyond five weekdays after the due date without an agreed extension receives a mark of zero, and the student is not entitled to feedback for that piece of work. Because failure to submit or fulfil any required assessment component will result in failure of the course, it is crucial for students to complete every assignment even when it will receive a mark of zero.

Plagiarism Policy

The academic standards of New York University apply to all coursework at NYU Sydney. NYU Sydney policies are in accordance with New York University's plagiarism policy. The presentation of another person's words, ideas, judgment, images or data as though they were your own, whether intentionally or unintentionally, constitutes an act of plagiarism.

It is a serious academic offense to use the work of others (written, printed or in any other form) without acknowledgement. Cases of plagiarism are not dealt with by your instructor. They are referred to the Director, who will determine the appropriate penalty (up to and including failure in the course as a whole) taking into account the codes of conduct and academic standards for NYU's various schools and colleges.

Attendance Policy

Study abroad at Global Academic Centres is an academically intensive and immersive experience, in which students from a wide range of backgrounds exchange ideas in

discussion-based seminars. Learning in such an environment depends on the active participation of all students. And since classes typically meet once or twice a week, even a single absence can cause a student to miss a significant portion of a course. To ensure the integrity of this academic experience, class attendance at the centres is mandatory, and unexcused absences will affect students' semester grades. The class roster will be marked at the beginning of class and anyone who arrives after this time will be considered absent. Students are responsible for making up any work missed due to absence.

For courses that meet once a week, one unexcused absence will be penalised by a two percent deduction from the student's final course grade. For courses that meet two or more times a week, the same penalty will apply to two unexcused absences. Repeated absences in a course may result in failure.

Faculty cannot excuse an absence. Requests for absences to be excused must be directed to the Academic Programs Coordinator. Students must provide appropriate documentation for their absence. In the case of illness, students must contact the Academic Programs Coordinator on the day of absence. They must provide medical documentation to Academic Programs Coordinator within three days of the absence in order to be medically excused. The note must include a medical judgement indicating that the student was unfit to attend class/work on the specific day or dates of the absence. Faculty will be informed of excused absences by the Academic Programs staff.

Religious Observance

Students observing a religious holiday during regularly scheduled class time are entitled to miss class without any penalty to their grade. This is for the holiday only and does not include the days of travel that may come before and/or after the holiday. Students must notify their professor and the Academic Programs Coordinator in writing via email one week in advance before being absent for this purpose.

Classroom Expectations

This is a seminar subject and requires the active participation of all students. It also requires engaged discussion, including listening to and respecting other points of view. Your behaviour in class should respect your classmates' desire to learn. It is important for you to focus your full attention on the class, for the entire class period.

- Arrive to class on time.
- Once you are in class, you are expected to stay until class ends. Leaving to make or take phone calls, to meet with classmates, or to go to an interview, is not acceptable behaviour.
- Phones, digital music players, and any other communications or sound devices are not to be used during class. That means no phone calls, no texting, no social media, no email, and no internet browsing at any time during class.
- Laptop computers and tablets are not to be used during class except in rare instances for specific class-related activity expressly approved by your instructor.
- The only material you should be reading in class is material assigned for that class. Reading anything else, such as newspapers or magazines, or doing work from another class, is not acceptable.

- Class may not be recorded in any fashion – audio, video, or otherwise – without permission in writing from the instructor.

Diversity, Inclusion and Equity

NYU is committed to building a culture that respects and embraces diversity, inclusion, and equity, believing that these values – in all their facets – are, as President Andrew Hamilton has said, “...not only important to cherish for their own sake, but because they are also vital for advancing knowledge, sparking innovation, and creating sustainable communities.” At NYU Sydney we are committed to creating a learning environment that:

- fosters intellectual inquiry, research, and artistic practices that respectfully and rigorously take account of a wide range of opinions, perspectives, and experiences; and
- promotes an inclusive community in which diversity is valued and every member feels they have a rightful place, is welcome and respected, and is supported in their endeavours.

Provisions to Students with Disabilities

Students with disabilities who believe that they may need accommodations in a class are encouraged to contact the Moses Centre for Students with Disabilities at (212) 998-4980 or mosescsd@nyu.edu as soon as possible to better ensure that such accommodations are implemented in a timely fashion.

Instructor Bio

Petronella Vaarzon-Morel (M.A., Indiana University) is a sociocultural anthropologist whose interests include Indigenous relations to the land, personhood, identity, visual culture and human-animal relations. Over many years she has conducted ethnographic research with Indigenous groups in central and northern Australia for Aboriginal land and Native Title claims, and for a range of other issues in such areas as environment management, the ‘stolen generation’ and history. In collaboration with Warlpiri she co-authored the book *Warlpiri Women’s Voices*.

Her academic publications include articles and chapters in peer-reviewed journals and edited volumes, and she has presented papers at national and international conferences. In 2012 she was the recipient of an Anthropology of Native Title Services (ANTS) Research Fellowship, at the University of Adelaide, and in 2013 a Research Writing Placement at the Centre for Native Title Anthropology, Australian National University. She is currently a Research Associate at the University of Sydney on the project ' Re-integrating Central Australian community cultural collections'. Her pedagogic background includes a period teaching introductory anthropology at Indiana University, Bloomington.

Appendix 1

Supplemental Textbooks & Materials

(Not required to purchase; available in NYU Sydney Library)

- Altman, Jon and Melinda Hinkson (eds.) (2010), *Culture Crisis: Anthropology and Politics in Aboriginal Australia*. Sydney: University of New South Wales Press.
- Austin-Broos, Diane (2011), *A Different Inequality: The Politics of Debate about Remote Aboriginal Australia*. Crows Nest, NSW: Allen & Unwin.
- Beckett, Jeremy (2014) *Encounters with Indigeneity: Writing about Aboriginal and Torres Strait Islander peoples*. Canberra: Aboriginal Studies Press.
- Behrendt, Larissa (2010), *Indigenous Australia for Dummies*. Stafford, Queensland: John Wiley & Sons, Inc..
- Bell, Diane (2001) [1983], *Daughters of the Dreaming*. North Melbourne, Vic.: Spinifex Press.
- Central Land Council (2015) *Every Hill Got a Story*. Hardie Grant.
- Christen, Kimberley (2009) *Aboriginal Business: Alliances in a Remote Australian Town*. Canberra: Aboriginal Studies Press, and Santa Fe, New Mexico: School for Advanced Research Global Indigenous politics Series.
- Cowlshaw, Gillian (2009), *The City's Outback*. Sydney: UNSW Press.
- Haebich, Anna (2001), *Broken Circles: Fragmenting Indigenous Families 1800-2000*. Fremantle: Fremantle Arts Centre Press.
- Heather Goodall and Alison Cadzow (2009), *Rivers and Resilience: Aboriginal People on Sydney's Georges River* Sydney: UNSW Press.
- Hinkson, Melinda and Harris, Alana (2010), *Aboriginal Sydney: a guide to important places of the past and present*. Canberra: Aboriginal Studies Press, 2nd edition.
- Jacobs, Margaret D. (2009) *White Mother to a Dark Race: Settler Colonialism, Maternalism, and the Removal of Indigenous Children in the American West and Australia, 1880-1940*. Lincoln and London: University of Nebraska Press.
- Michaels, Eric (1994), *Bad Aboriginal Art: Tradition, Media and Technological Horizons*. Minneapolis: University of Minnesota Press.
- Morgan, Sally (1988), *My Place*, Fremantle Press.
- Moss, Rod (2010), *The Hard Light of Day: An artist's story of friendships in Arrente country*. St.Lucia: University of Queensland Press.
- Nanni, Giordano and James, Andrea (2013) *Coranderrk: We will Show the Country*. Canberra: Aboriginal Studies Press.
- Reynolds, Henry (1986), *The Other Side of the Frontier*. Sydney: NewSouth Books.
- Reynolds, Henry (2013), *Forgotten War*. Sydney: NewSouth Books.
- Sutton, Peter (2003), *Native Title in Australia: An Ethnographic Perspective*. Cambridge: Cambridge University Press.