



11026NAT Diploma of Applied Aboriginal Studies

Learner Manual

Module 1: Perspectives on Identity

NAT11026002 Analyse concepts of identity

NAT11026005 Investigate family histories

COMMONWEALTH OF AUSTRALIA

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Tranby wishes to advise this learner manual contains the names and images of Aboriginal and Torres Strait Islander persons who have passed away.

Throughout this manual there are activities entitled

“Pause for thought”.

They are opportunities for you to take a moment to think about a specific question in relation to the content being considered. You are not required to submit them for assessment.

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Perspectives of Aboriginal and Torres Strait Islander Culture

Whilst the title of this course is *Diploma of Applied Aboriginal Studies*, its content includes references to Torres Strait Islander people and their perspectives as well. In contemporary Australia, there are occasions when the affairs of Aboriginal and Torres Strait Islander individuals and communities include identical issues within such contexts as housing, health, education, employment, legal matters, politics and spirituality.

To differentiate on every aspect of culture between Aboriginal and Torres Strait Islander people in this course would be impracticable. The Aboriginal and Torres Strait Islander population may sometimes be perceived as being homogeneous but that is not the case. Trainers and students will need to be cognisant of the fact that making generic statements about the culture and associated protocols of Australia's Aboriginal and Torres Strait Islander population may lead to misconceptions due to the diversity of the Indigenous population. Statements such as *Aboriginal people do not look directly at someone's face when speaking to them because it's a sign of respect*, will not be valid for all Aboriginal people. However, there may be instances within the population when this statement may have some validity because of a specific context.

In its report entitled *TAFE for Aboriginal and Torres Strait Islanders* published in November 1984, the National Aboriginal Education Committee (NAEC) constructed a model of Aboriginal and Torres Strait Islander society in order to provide support for its statements about education and training for the Aboriginal and Torres Strait Islander population. Accordingly, it suggested there were four basic types of these communities. There may be suggestions that the four basic communities, as identified by the NAEC, may now be increased to include a fifth type in contemporary Australia (e.g. the homeless within each of the four communities).

Community 1: Traditionally Oriented

This community has the greatest geographical and social separation from the rest of Australian society although they will have some degree of economic connection. Examples of such communities may include those in Central Australia.

Community 2: Rural Non-traditional

This group also has considerable geographical and social separation from the rest of Australian society but is not so highly traditionally oriented as those in Community 1.

Community 3: Urban

These communities are highly geographically and socially embedded in non-Indigenous society, but because of their community social organisation, they have considerable social separation. This group is likely to be less traditionally oriented than Community 1.

Community 4: Urban-Dispersed

This group is highly socially, economically and geographically embedded in the non-Indigenous Australian society and would also be expected to exhibit the least traditional orientation. This group may be found in the capital cities and major centres.

As the NAEC Report was compiled 40 years ago, it is expected that the four basic types may change due to the influence of such contexts as government initiatives, employment opportunities, access to affordable housing as well as health facilities and the effect of climate change.

In any program of study relating to Aboriginal and Torres Strait Islander affairs, there is a need to discuss fundamentals of culture. Culture is the very basis of Aboriginal and Torres Strait Islander affairs and lifestyle.

If the person in the street was asked to define culture or what culture means to them, there would most likely be a very wide range of views as it may mean many things to different people. Definitions

will vary with some being very short and succinct with others being quite extensive.

One definition of culture is:

the customary beliefs, social forms, and material traits of a racial, religious, or social group

<https://www.merriam-webster.com/dictionary/culture>

Another states:

- Culture, behaviour peculiar to *Homo sapiens*, together with material objects used as an integral part of this behaviour. Thus, culture includes language, ideas, beliefs, customs, codes, institutions, tools, techniques, works of art, rituals, and ceremonies, among other elements.

<https://www.britannica.com/topic/culture>

Pause for thought

- ***Thinking back to your childhood days, prior to your teenage years, did you identify as having Aboriginal or Torres Strait Islander heritage?***
- ***If no, why didn't you identify as being Aboriginal or Torres Strait Islander?***
- ***If yes, how did you feel about being Aboriginal or Torres Strait Islander?***

In order to consider what culture means to Aboriginal and Torres Strait Islander people, another way of considering it is to look at some of its basic elements.

Of the many definitions of culture that have been derived, there are at least five elements to it and these are embraced across the many definitions. These elements are that culture:

- changes
- is learned
- affects behaviour
- is passed down from generation to generation, and
- is shared

In turn, each of these elements are affected, or influenced by various contexts. These contexts may include: spirituality; social systems; historical events; health; education; employment; ecosystems; politics; legal matters/legislation; geography and technology.

How Culture Changes

The culture of populations, communities and individuals may change due to various contexts such as historical events and legislation. Of course, one of the most significant historical events to change the culture of this country's traditional custodians was colonisation. It changed the traditional social customs as well as how they are able to maintain and safeguard the land as well as the rivers, waterways and ocean.

Other significant historical events this country experienced causing a change in culture are World Wars I and II when the population embraced patriotism and realised its vulnerability to overseas' threats.

How Culture is Learned

Two contexts in which culture is learned are education and social systems. An example of an educational context, is that of formal schooling when the curriculum may include content covering historical events, as well as cultural awareness.

The other context in which culture may be learned is within social systems such as the family and local community affairs. Community affairs may include gaining an awareness of the appropriate protocols in communicating with specific persons within the community as well as when to communicate, how to communicate and what to communicate, as well as the learning taking place through observation.

Furthermore, when it is being learned, there may be aspects when the content being learned socially, may not be in the best interest of the individual or community and may sometimes lead to offensive behaviour.

How Culture Affects Behaviour

When a person gains knowledge and skills in cultural protocols and processes, there may sometimes be an obvious change in their behaviour as well as in their attitude to various issues.

There have been initiatives whereby community organisations and governments have funded and delivered programs directed at reducing criminal activity carried out by youth.

These programs may include participation in sporting programs such as the Clontarf Foundation. The Foundation exists to improve the education, discipline, life skills, self-esteem and employment prospects of young Aboriginal and Torres Strait Islander men. In doing so, it equips them to participate more meaningfully in society.

How Culture is Passed Down

Whilst culture may be learned, as expressed earlier in this manual, there is also a process aligned with learning whereby culture is said to be passed down. In this instance, one difference with that of learning, is that on this occasion there may be a deliberate effort to ensure that specific characteristics of the culture are to be maintained in accordance with traditional lore or specific protocols.

Church groups play a prominent role in Aboriginal and Torres Strait Islander communities across Australia from the very remote and isolated to those established in the major centres. Spirituality plays a major role in both Aboriginal and Torres Strait Islander communities as it is in some cases the glue that keeps some groups and families together.

The 1st July is a very important date on the Torres Strait Islander calendar as it commemorates the arrival of the London Missionary Society to preach the gospel in 1871.

In 2023, the Archbishop of Canterbury visited Yarrabah in North Queensland to ordain an Aboriginal woman as an ordained priest and two other women as Church deacons.

How Culture is Shared

In contemporary Australia, there are instances when, due to issues such as climate change, ecosystems are adversely affected. Therefore, the sharing of traditional Aboriginal and Torres Strait Islander land and waterway maintenance processes may be beneficial to all Australians in order to safeguard the environment.

For Aboriginal and Torres Strait Islander people, the term “country” is of great importance and means so much more than land, earth, sea, or sky. Country does not just refer to the physical land and open waters where communities are located, but includes the collection of animals, plants, and people that live there. These connections include seasons, creation spirits, and heritage; country is a belief system and a home for First Nations people.

Because of the importance of country and its associated systems, it is critical that effective environmental practices be shared for the good of all Australians. In a world where sustainability, environmental awareness, and global warming are high on government agendas, there is much to learn from the ways Indigenous cultures are connected to Country.

Culture and Identity

Culture refers to the beliefs, norms, behaviours and values that a given group of people deem acceptable. Whereas identity is about knowing what is acceptable and true for yourself. We form a cultural identity when we subconsciously interpret and incorporate signals from the world around us into our own identity so we can belong.

Your cultural identity is a critical piece of your personal identity and a worldview that develops as you absorb, interpret, and adopt or reject the beliefs, values, behaviours, and norms of the communities in your life.

Our cultural identity can evolve, as culture is ever evolving and dynamic. And while there are people who progress through life without ever thinking about their cultural heritage, it is something people tend to become aware of when it is challenged. This typically happens when people find themselves in parts of the world or among groups with different cultural norms. Cultural identity is important because it influences how we interpret and react to situations, which can affect how successful we are in life.

Sourced on 14/12/22: <https://www.exceptionalfutures.com/cultural-identity/>

Aboriginal Cultural Identity

Every five years, the Australian Bureau of Statistics (ABS) conducts a survey of the population to gain a picture of the economic, social and cultural make-up of Australia. There has been a significant increase in the number of people who identify as Aboriginal and/or Torres Strait Islander.

It is very interesting to research ABS statistics on Australia's Aboriginal and Torres Strait Islander population as carried out in the five yearly census. Data from the 1991 Census conducted on 6 August, states 265,459 people identified as Aboriginal and Torres Strait Islander which represented 1.6% of the country's total population. That number showed an increase of 37,814 or 16.6% over the 227,645 people counted in the 1986 Census. A link to a catalogue of 1991 data is below.

[https://www.ausstats.abs.gov.au/ausstats/free.nsf/0/9E7C82E87FE099DFCA2574BF00164E9F/\\$File/27400_1991_10_Australias_Aboriginal_and_Torres_Strait_Islander_Population.pdf](https://www.ausstats.abs.gov.au/ausstats/free.nsf/0/9E7C82E87FE099DFCA2574BF00164E9F/$File/27400_1991_10_Australias_Aboriginal_and_Torres_Strait_Islander_Population.pdf)

Pause for thought

How does culture affect your behaviour as an Aboriginal or Torres Strait Islander person?

ABS 2021 Census

In Australia, 812,000 people identified as Aboriginal and/or Torres Strait Islander in the 2021 Census of Population and Housing. Aboriginal and Torres Strait Islander people represented 3.2% of the population. This was up from 2.8% in 2016, and 2.5% in 2011.

Of the 812,000 people who identified as being of Aboriginal and/or Torres Strait Islander origin:

- 91.4% identified as Aboriginal
- 04.2% identified as Torres Strait Islander
- 04.4% identified as both Aboriginal and Torres Strait Islander.

It is interesting to note that more people identified as having Aboriginal, as well as Torres Strait Islander, heritage than those who identified as being Torres Strait Islander.

In 2021, the largest proportion of the Aboriginal and Torres Strait Islander population lived in New South Wales (34.2%) and Queensland (29.2%), while only 7.5% of Australia's Aboriginal and Torres Strait Islander population lived in the Northern Territory. Just over one quarter (26.3%) of the Northern Territory's population were Aboriginal and/or Torres Strait Islander and was much higher than the other states and territories.

The increase in the population of First Nations Peoples according to each successive census may be attributable to factors such as:

- the increase in the number of Aboriginal and Torres Strait Islander births
- an increase in the number of people who have discovered their cultural heritage is Aboriginal and/or Torres Strait Islander
- an increase in the number of people who, whilst knowing of their Aboriginal or Torres Strait Islander heritage, are now identifying as such
- people falsely identifying as Aboriginal or Torres Strait Islander

Colonial Attitudes

When colonialists encountered Aboriginal people, they often referred to them by the locations they were living and in the ensuing years, relationships with the local Aboriginal population produced children. Due to this, classifications entered the legislative processes in New South Wales, South Australia, Victoria, Queensland, Western Australia and Tasmania and remained in place until 1950's. The States enforced laws and policies to regulate the lives of the traditional custodians. These policies kept Aboriginal people on missions, reserves and the outskirts of towns denying them access to social services and benefits available to mainstream Australians. This was all done on the basis of incorrect assumptions that Aboriginal people were a dying race.

The 1960's and 1970's

The Federal Government was silent on what were State definitions of Aboriginality right through to 1960's. Although some policy changes were made, and there was a slight easing of the restrictions of movement and employment of Aboriginal people, lives were still regimented to rules of the States. In the late 1960's and 1970's Aboriginal voices fought for recognition in a more political way than those of leaders of the 1930's and 1940's; however, the message was the same – Land Rights are Aboriginal Rights which are central to their identity.

The mistreatment of Aboriginal people was documented in early accounts of colonial contact. This mistreatment was due to the attitudes brought from 18th century Britain.

Attitudes of the Colonial Press

Newspapers and journals shed light on 19th century attitudes, which regarded Indigenous people as inferior, and early colonists were heavily influenced by these attitudes.

Newspaper articles provide evidence of the colonists' attitudes toward Indigenous Australians. Opinions such as the following were commonplace and newspaper editors, it would seem, happily published them:

'Brutish, faithless, vicious, the animal being given fullest loose only approached by his next of kin the monkey... the Australian black may have a soul but, if he has, then the horse and the dog, infinitely superior in every way to the black human, cannot be denied possession of that vital spark of heavenly flame.' ^[12]

Harris notes an increase in this sort of derogatory writing in 1838, surrounding the trial of seven colonists for the cold-blooded murder of 28 Indigenous men, women and children at Myall Creek. On the 5th of October, for instance, the following article by "Anti-Hypocrite" was published in the Sydney Herald:

'...[The Indigenous people are] the most degenerate, despicable and brutal race of beings in existence, and stand as it were in scorn 'to shame creation'- a scoff and a jest upon humanity. They are insensible to every bond, which binds man to his friend: husband to wife, parent to its child or creature to its God. They stand unprecedented in the annals of the most ancient and barbarous histories for the anti-civilising propensities they put forth.' ^[13]

The Myall Creek trials also revealed the partiality of the jury. Following the first two weeks of trials, one of the jurors remarked:

'I look on the blacks as a set of monkeys, and the earlier they are exterminated from the face of the earth the better. I would never consent to hang a white man for a black one. I knew well (the colonists) were guilty of the murder, but I for one would never see a white man suffer for shooting a black.' ^[14]

In the second half of the nineteenth century, Darwin's theory of evolution gave scientific support to this common belief in the inferiority of the black races, and their inevitable displacement by the white race. Harris writes, "convinced of the physical, cultural and intellectual inferiority of the Aborigines, the scientific community came to the almost unanimous conclusion that evolutionary theory, based on the survival of the fittest, demanded that the Aboriginal race was doomed to extinction. Educated thought generally tended to follow this conclusion:

'Without a history, they have no past, without a religion they have no hope, without the habits of forethought and providence they can have no future. Their doom is sealed...' ^[15]

Harris highlights that "objectionable as these views are...they are not just intellectual errors. They came to be part of a much more sinister rationalisation of reality. If Aborigines were not quite human, then killing one was a different act from killing a person." (pg. 23-24)-

The editor of the Colonist recognised this tragic logic, writing in 1839:

"Sordid self-interest is at the root of this anti-Aborigines feeling. Because the primitive lords of the soil interferes, in some of the frontier stations, with the easy and lucrative grazing of cattle and sheep, they are felt by the sensitive pockets of the graziers to be a nuisance; and the best plea these 'gentlemen' can set up for their rights to abate the nuisance by the summary process of stabbing, burning, and 'poisoning', is, that the offenders are below the level of the white man's species" ^[16]

Stanner described this awful reasoning as the 'the persuasive doctrine of Aboriginal worthlessness', and according to Harris, it pervaded colonial Australian society, influencing generations of non-Indigenous Australians. "Many people", writes Harris, "their consciences eased, accepted the demise of Aboriginal society as inevitable, even if it were hastened by white aggression." ^[17]

Pause for thought

Do you think the media generally give Aboriginal and Torres Strait Islander people a 'fair go'?
If not, what do you think needs to change?

Legislation

The New South Wales Aborigines Protection Act 1909 (25/1909) was 'An Act to provide for the protection and care of Aborigines; to repeal the Supply of Liquors to Aborigines Prevention Act; to amend the Vagrancy Act, 1902, and the Police Offences (Amendment) Act, 1908; and for purposes consequent thereon or incidental thereto.' It provided the Aborigines Protection Board, which had existed since 1881, with legal powers to 'provide for the protection and care of Aborigines.' It was the first piece of legislation that dealt specifically with Aboriginal people in New South Wales. It applied to all Aboriginal people but contained particular provisions for children, including the right of the Protection Board to remove youths from Aboriginal Reserves and place them into service. The Act was amended in 1915, 1918, 1936, 1940, 1943 and 1963. It was repealed by the Aborigines Act 1969.

The development of this act came about when mainstream society of the day started to complain largely about Aboriginal people moving into the fringes of towns and civic centres, as well as the increase in population of 'half-castes' demanding that something be done to better control the lives and movements of Aboriginal peoples.

The Aborigines Protection Act 1909 provided the Aborigines Protection Board, which had existed since 1881, with legal powers to 'provide for the protection and care of Aborigines. That is, whilst some laws were in place which gave power the police and government agencies to enforce or deny services, there was not a comprehensive piece of legislation, which gave the government the comprehensive powers to do so. Many argue that this enshrined the powers of the colonial government to control the people's lives from birth to death – mission to work.

Other State and Territory governments had enacted legislation as well which dealt with the "problem" of needing to provide protection and care of Aborigines.

Contemporary Perspectives

Whilst Aboriginal Australian culture is stated as dating back 60,000 years, it is seen as having made, and continues to make, significant contributions to contemporary Australian life through the efforts of government and individuals and their respective achievements. Whilst there are many contexts in which contributions have been made, three of particular note are historical events, sport and the arts.

Historical Events

Whilst there have been many events that have taken place regarding Aboriginal and Torres Strait Islander people in Australia's history, there are a number that are very significant to the Australian population's psyche. Achievements by certain people may engender a sense of pride, leading to acceptance of some people and a closer bonding with Aboriginal people generally. Examples of historical events leading to acceptance and a closer bonding with the Australian population are the 1967 and 2023 Referendums.

1967 and 2023 Referenda

On Saturday 27 May 1967, Australians voted overwhelmingly to amend the Constitution to allow the Commonwealth to make laws for Aboriginal people and include them in the Census of Population and Housing conducted by the ABS, commencing with the Census that was to take place in 1971. The question that was put to the voters was:

Do you approve the proposed law for the alteration of the Constitution entitled 'An Act to alter the Constitution so as to omit certain words relating to the people of the Aboriginal race in any state and so that Aboriginals are to be counted in reckoning the population'?

The proposed law (Constitution Alteration (Aboriginals) 1967) sought to give the Commonwealth Parliament power to make laws with respect to Aboriginal people wherever they lived in Australia. It also sought to make it possible to fully include Aboriginal people in the national five-yearly census. The amendment deleted part of section 51 (xxvi) of the Constitution and repealed section 127.

The result of the Referendum was that it received a massive 90.77% “Yes” vote and passed in all six states. The result opened the way for much greater Commonwealth Government involvement in Aboriginal affairs and the Referendum result has changed the social and political relationship between Aboriginal and non-Aboriginal populations, to enable opportunities for more effective ways to advance Reconciliation.

The significance of the 1967 Referendum has been somewhat obscured by a number of myths. These include the misconceptions that the Referendum granted Aboriginal people citizenship, the right to vote, wage equality and access to social security, among other things. In terms of its practical significance, perhaps the main achievement of the Referendum was to raise the expectations of Aboriginal and non-Aboriginal people regarding Aboriginal rights and welfare.

On 14 October 2023, Australians voted in a Referendum based on the Uluru Statement from the Heart, which articulated a vision for a better future. It was to change the Constitution to recognize the First Peoples of Australia by establishing a body called the ‘Aboriginal and Torres Strait Islander Voice’ and was the first Referendum of the 21st century. It was clearly rejected by the electorate and resulted in a comprehensive loss for the Indigenous Australians who supported the Voice to Parliament.

The rejection of the Voice was painful for those who saw it as an invitation to a more inclusive future, one that acknowledged the past and asked for very little in return. The term “activists” was used to diminish the people behind the Voice, but in reality, they were part of a process set up by the government itself. These Indigenous leaders persevered despite facing abuse and racism, advocating for a more equitable representation and recognition.

The Arts

Aboriginal and Torres Strait Islander people have figured prominently in three facets of the arts:

- Visual Arts
- Literary Arts
- Performing Arts

Practitioners in the Visual Arts may be creating work in painting, sculpting, drawing, filmmaking, ceramics and photography. Perhaps painting may be the most popular by weight of numbers due to such factors as relatively easy access to resources and materials, as well as being at a lower cost. Albert Namatjira may be considered as the most well-known Aboriginal artist, although his artwork was not of the traditional form.

His primary work focused on Central Australian landscapes and were eagerly sought by collectors in Australia as well as overseas. He identified very strongly with his country and in 1957 became the first Aboriginal person to be granted conditional Australian citizenship. Despite being awarded

citizenship he was still denied certain rights such as being able to purchase land. He was involved with police regarding an alcohol offence, was imprisoned, and not too long after passed away.

Oodgeroo Noonuccal, formerly known as Kath Walker, was a Queensland poet who was also the mother of Dennis Walker who in the 1970s was prominent in the fight for Aboriginal Land Rights.

Uncle Les Marne, a centenarian and Bigambul man is a storyteller and poet regarded as one of Australia's great storytellers. The Australian Society of Authors bestowed a Lifetime Membership on Uncle Wes in acknowledgement of his contribution to Australian Poetry and the success of "Through Old Eyes Poems by Uncle Wes Marne".

Aboriginal Australians have made giant strides in the performing arts sphere with individual actors becoming household names. David Gulpilil, Justine Saunders, Aaron Pederson, Christine Anu and Deborah Mailman have gained stardom in their chosen medium and are embraced across Australia and, in some cases, acknowledged internationally.

Sport

Just as many have gained stardom in the performing arts, some Aboriginal and Torres Strait Islander athletes have huge fan bases in a number of sports, such as in the football codes, as well as in track and field events, cricket and boxing.

Sport plays a major role in the life of millions of Australians, whether it's as an athlete in their own right or as a spectator. As well as having physical and mental benefits, sports include social benefits such as creating a sense of belonging and to a degree, a sense of being that is necessary to provide support for others.

Successful Aboriginal and Torres Strait Islander athletes include Lionel Rose, a former world champion in boxing; Adam Goodes, a Sydney Swans AFL champion; Cathy Feeman, Olympic 440 metres gold medalist; Jason Gillespie, Australian cricketer; and Patrick Mills, a superstar in the major league of American basketball.

Pause for thought

In your opinion, how are Aboriginal and Torres Strait Islander culture and/or individuals being embraced by the community in which you live?

Research Skills in Aboriginal and Torres Strait Islander Affairs

Persons studying Aboriginal and/or Torres Strait Islander affairs in Australia today need to have sound research skills enabling them to investigate the many facets of Indigenous culture and the factors that impact on how that population goes about its day-to-day activities.

Effective research skills may sometimes be compared to peeling an onion, as the outer layers of information are removed enabling researchers to drill down into what may be seen as underlying issues. There are benefits in students having effective research skills. Basically, they enable you to:

- investigate complex issues by gathering and analysing pertinent information
- identify from the data collected, what other data may be required in their research
- save time in concluding your research

In summary, having sound research skills extends far beyond the classroom as they foster intellectual growth and prepare students for further success in academia and life.

<https://researchpedia.info/reasons-why-research-is-important-to-students/>

Having effective research skills when undertaking studies in Aboriginal and Torres Strait Islander Studies, may impact on the enjoyment of the experience. Today, there are researchers providing opinions on their findings into the affairs of Australia's First Nation's People and their local community organisations together with State and Territory governments.

Collection of data on Aboriginal people

The collection of data on Aboriginal people has seen a history where information on and about Aboriginal peoples has been used to control their lives. For instance, the New South Wales Aborigines Protection Act 1909 (1909-1969) was based on the assumption Aboriginal and Torres Strait Islander peoples were dying out.

It was: *'An Act to provide for the protection and care of aborigines; to repeal the Supply of Liquors to Aborigines Prevention Act; to amend the Vagrancy Act, 1902, and the Police Offences (Amendment) Act, 1908; and for purposes consequent thereon or incidental thereto.'*

It provided the Aborigines Protection Board, which had existed since 1881, with legal powers to *'provide for the protection and care of Aborigines.'* It was the first piece of legislation that dealt specifically with Aboriginal people in New South Wales. The Act applied to all Aboriginal people, but contained particular provisions for children, including the right of the Protection Board to remove youths from Aboriginal Reserves and place them into service. It was repealed by the Aborigines Act 1969.

Legislation was developed when the mainstream society of the day started to complain about Aboriginal people moving into the fringes of towns and civic centres, as well as the increase in population of 'half-castes' (sic), and demanding that something be done to better control the lives and movements of Aboriginal peoples.

Today there are clear, ethical rules and guidelines for research involving Aboriginal and Torres Strait Islander people, drafted by the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) in Canberra. The Institute's Code of Ethics for research is informed by the recognition of, and respect for, the rights of Indigenous peoples as articulated in the United Nations Declaration on the Rights of Indigenous Peoples. Tranby has developed guidelines for library and archive use based on these very guidelines.

The purpose of the Code of Ethics for Aboriginal and Torres Strait Islander Research is to:

- promote ethical and responsible practice in Aboriginal and Torres Strait Islander research in Australia
- to increase the contribution of Indigenous knowledge to Australian research
- to ensure research has a positive impact for Aboriginal and Torres Strait Islander peoples
- to continuously improve the quality and standards of research in this area

The principles in this Code are informed by the recognition of and respect for the rights of Indigenous peoples as articulated in the United Nations Declaration on the Rights of Indigenous Peoples. As such, it is recognised that Aboriginal and Torres Strait Islander peoples have the right to be fully engaged in any processes, projects and activities that may impact them.

<https://aiatsis.gov.au/research/ethical-research/code-ethics>

Current data on Indigenous people such as from medical centres, legal services, community-based organisations and government services and agencies, is used to report on the well-being and service usage by Indigenous people. The Australian Bureau of Statistics (ABS) has the largest collection of statistics on Indigenous people and reports can be located at the government website www.abs.gov.au

Data on Indigenous Australians is used by a variety of stakeholders and for a range of purposes. There is considerable overlap with, for example, governments and Indigenous community organisations both having an interest in knowing whether the outcomes of the Indigenous population in a particular community are improving or worsening; but there is often a tension between different users. Extending the example, the outcomes that an Indigenous community organisation might be interested in monitoring might be very different to those that are of interest to the government.

Verifying Information

Verifying information from research and oral histories is important. Not only is this the ethical thing to do, but it also honours the people you are researching. It may also assist others looking for the same material.

Librarians and archivists are usually happy to work with people when finding this information. Be diligent in making notes so that information can be cross checked.

Tranby has developed protocols around researching, so people may understand that we recognise rights, roles and responsibilities of those being researched, as well as those doing research. Many Indigenous research bodies and organisations now have Indigenous research protocols in place, especially in the education and health sectors. Education protocols are usually reflective of the Australian Institute of Aboriginal and Torres Strait Islander Research Guide and the National Health and Medical Research Council guidelines. Both underscore the importance of working with Indigenous people and organisations, and gaining informed consent when seeking to conduct research with and for Indigenous peoples and organisations.

You can access the AIATSIS Research Guide through the following link: www.aiatsis.gov.au

Oral histories are a very important part of research practice and additional information from articles, newspapers etc. is often used to inform, and or validate the experiences of people being interviewed.

Oral history is a field of study and a method of gathering, preserving and interpreting the voices and memories of people, communities, and participants in past events. It is both the oldest type of historical inquiry, predating the written word, and one of the most modern, initiated with tape recorders in the 1930s and now using 21st century digital technologies.

Methods you can use to analyse, evaluate and verify (test) the information or hypotheses may include:

- looking at how other people have developed their family tree with professional researchers or archivists such as ancestry.com or aiatsis.gov.au
- comparing documents with oral stories
- linking dates and places of events from oral histories with documented information etc.
- comparing different versions of the same or related stories (different family members or friends of family)
- considering the culture and political climate of the time when events took place
- maps of old reserves, missions or settlements
- map of Indigenous Australia to refer to tribes and language groups
- former employment records
- event and program flyers
- newsletters, newspapers and such as 'New Dawn', 'Koori Mail' or 'National Indigenous Times'.

Documenting what you have found is also important, as well as the process of how you found the material or information.

Additional information can change historical ideas as they cause the researcher to re-think when and how events have taken place. This can lead to further research into missing information and may lead to finding lost family members through finding memorabilia such as medals and awards, burial and gravesites, and family treasures. These additional pieces of evidence can place people at events, times and places that were previously unknown.

Finding the right information can be pivotal in changing the course of history and thus the future for Indigenous peoples. Verifying land boundaries or locating applicable ancestors may be important for Native Title cases.

It is important to verify your research methods and information so it can be acknowledged and accepted as being factual and credible.

Historical Research Methods

Historical research methods require a structured process which may include the following steps:

- **Define the research question:** Start by identifying an idea, a topic or research question that needs to be answered through the historical research. This question should be focused, specific, and relevant to the researcher's goals.
- **Review the literature:** Conduct a review of the existing literature on the research topic question. This can involve reading books, articles, and academic papers to gain a thorough understanding of the existing research.
- **Refine the research idea and questions:** After reviewing the literature, it may be prudent to review the research idea and questions and, if necessary, make amendments.
- **Develop the research design:** Develop a research design that outlines the methods that will be used to collect and analyse data. This design should be based on the research question and should be possible given the resources and amount of time available.
- **Collect data:** Identify and locate primary and secondary data sources and use the methods outlined in the research design to collect data on past events, people and cultures. This can involve archival research, oral history interviews, artifact analysis and other data collection methods.
- **Analyse data:** Analyse the data that has been have collected using the methods outlined in the research design. This can involve content analysis, textual analysis, statistical analysis and other data analysis methods whilst evaluating the authenticity and accuracy of source materials.
- **Interpret findings:** Use the results of the data analysis to draw meaningful insights and conclusions related to the research question. These insights should be grounded in the data and should be relevant to the research goals. At some point in the process, determine the historical methods that could be used.
- **Communicate results:** Communicate the research findings in a research report, academic paper, or other means. This should be done in a clear, concise, and well-organized manner, with appropriate citations and references to the literature.

<https://researchmethod.net/historical-research/>

Sources of Data

So, what is meant by 'primary' and 'secondary' sources of data and where is it obtained?

Primary sources of data may include:

- eyewitness accounts of events
- oral or written testimony found in public records & legal documents, minutes of meetings, corporate records
- recordings, letters, diaries, journals, drawings located in university archives, libraries or privately run collections such as local historical society.

Secondary sources may include:

- oral or written information
- second-hand accounts of events found in textbooks, encyclopedias, journal articles, newspapers, biographies
- other media such as films or tape recordings.

Researching Family History

Researching your family tree to identify and or re-connect with the biological family members can sometimes be complex for Aboriginal people. This is because:

- there has not been consistency in the handling and treatment of early Aboriginal records
- the recording of names and places is patchy
- no written records existed in precolonial Australia

This is where ethnographic methods can be of great help. Gathering information from a range of sources is more likely to build a clearer, more accurate picture. Collecting information for a family tree may include:

- visiting the State libraries – early records are held there
- visiting State Archives, including the Registry of Births, Deaths and Marriages
- oral histories (family and friends) could include access to personal items (e.g. letters, photos, medals, keepsakes, etc.) or others who have a shared family
- local community historians
- Ancestry.com
- aistsis.gov.au etc. trove.com.au - this website has old newsletters and articles which may help in piecing together family stories or events
- archived newspaper articles

Issues with Researching a Family Tree

Sometimes, researching the family tree can be difficult because the memories are too painful for some family members to share, particularly when there has been a death or a removal. It is very important to be sensitive about this. Difficulties can arise in family research in communities due to the impacts of colonisation.

Common issues impacting family research may include:

- instances whereby Aboriginal people have been forcibly removed
- adoptions when Aboriginal people have been adopted and the records sealed
- people dying off country without family members being notified and in many instances the remains not being returned home or to country
- name changes –some people have had their birth or traditional name changed as many of the people recording information in the early years of the colony had limited literacy.

Some documentation displays instances whereby Aboriginal words, names or places were not clearly identified (e.g., cases when names have been spelt in different ways, or just recorded incorrectly). Other instances include:

- missing information
- lack of records
- family members unwilling or unable to give information
- stories that have conflicting information - from one written account to another or oral accounts from different family or community members
- where you have formed hypotheses that you cannot verify

Protocols in Family Research

When researching family histories, care needs to be taken in considering people's privacy and the need to gain permission to source and use information. Cultural protocols also are pertinent to consider while conducting interviews for your research. Considerations and protocols may include:

- refraining from using the first name of deceased persons when speaking about them
- obtaining information via appropriate channels (information held by men /women)
- gaining permission to view photos and documents
- gaining written permission to submit copies of photos and documents as part of your assessment including, if necessary, a written statement with photos etc. to warn about images of deceased persons

Pause for thought

What kinds of things will you need to do to display sensitivity whilst researching family histories?

Traditional Family Obligations

Familial responsibilities and relationships appear to be the hallmark of Aboriginal and Torres Strait Islander communities and society. Family obligation is certainly central to identity. It guides what and how things are done and with whom they are done. Family obligation also identifies one's country.

These families are not necessarily treated as separate units, so that community and family needs are often the same when discussing 'whole of community' identity and development.

The identity of the Indigenous person is influenced by their position in the community – that is which family, tribal or clan group they come from. Personal identity is intrinsic to the family identity. Family identity and make-up is informed by links to country. Aboriginal people often talk about which tribal group / country they come from.

Invariably in the Indigenous community, people will associate other Indigenous people with country and family groups in their respective regions. Whilst many Aboriginal people live cosmopolitan and often urban lives, their connection to family and country may not be diminished. This is intensified when they seek to do professional work, or excel in sports, literature, education, the arts, community work, science, law, etc. In this regard their identity and relationship to country and communities is central to the story of who they are as Aboriginal people.

Closing the Gap National Agreement

The Aboriginal and Torres Strait Islander Social Justice Commissioner Professor Tom Calma AO, in his [Social Justice Report 2005](#), urged Australian governments to commit to achieving equality for Aboriginal and Torres Strait Islander people in health and life expectancy, within 25 years.

Since then, the Commonwealth Government tends to take the leading role in the provision of goods and services for Aboriginal and Torres Strait Islander people according to its policies and programs. Annually, reports on *Closing the Gap* are tabled in the Australian Parliament. Since the implementation of the initiative, annual reports indicate that the gaps in areas of concern are not closing as quickly as expected.

On 13 February 2024 Prime Minister Albanese delivered the Commonwealth's 2023 Annual Report together with the 2024 Implementation Plan. He reported that eleven of the nineteen socio-economic outcomes are improving, but only four are on track. He added that outcomes worsened for children's early development, rates of children in out-of-home care, rates of adult imprisonment and suicide.

Closing the Gap Targets

Target 1: Close the Gap in life expectancy within a generation, by 2031.

Target 2: By 2031, increase the proportion of Aboriginal and Torres Strait Islander babies with a healthy birthweight to 91%.

Target 3: By 2025, increase the proportion of Aboriginal and Torres Strait Islander children enrolled in early childhood education to 95%. Known as 'Year Before Fulltime Schooling' (YBFS).

Target 4: By 2031, increase the proportion of Aboriginal and Torres Strait Islander children assessed as developmentally on track in all five domains of the Australian Early Development Census (AEDC) to 55%.

Target 5: By 2031, increase the proportion of Aboriginal and Torres Strait Islander people (age 20-24) attaining year 12 or equivalent qualification to 96%.

Target 6: By 2031, increase the proportion of Aboriginal and Torres Strait Islander people aged 25-34 years who have completed a tertiary qualification (Certificate III and above) to 70%.

Target 7: By 2031, increase the proportion of Aboriginal and Torres Strait Islander youth (15-24 years) who are in employment, education or training to 67%.

Target 8: By 2031, increase the proportion of Aboriginal and Torres Strait Islander people aged 25-64 who are employed to 62%.

Target 9a: By 2031, increase the proportion of Aboriginal and Torres Strait Islander people living in appropriately sized (not overcrowded) housing to 88%.

Target 9b: By 2031, all Aboriginal and Torres Strait Islander households:

- i. within discrete Aboriginal or Torres Strait Islander communities² receive essential services³ that meet or exceed the relevant jurisdictional standard⁴;
- ii. in or near to a town receive essential services that meet or exceed the same standard as applies generally within the town (including if the household might be classified for other purposes as a part of a discrete settlement such as a "town camp" or "town-based reserve").

Target 10: By 2031, reduce the rate of Aboriginal and Torres Strait Islander adults held in incarceration by at least 15%.

Target 11: By 2031, reduce the rate of Aboriginal and Torres Strait Islander young people (10-17 years) in detention by at least 30%.

Target 12: By 2031, reduce the rate of over-representation of Aboriginal and Torres Strait Islander children in out-of-home care by 45%.

Target 13: By 2031, the rate of all forms of family violence and abuse against Aboriginal and Torres Strait Islander women and children is reduced at least by 50%, as progress towards zero.

Target 14: Significant and sustained reduction in suicide of Aboriginal and Torres Strait Islander people towards zero.

Target 15a: By 2030, a 15% increase in Australia's landmass subject to Aboriginal and Torres Strait Islander people's legal rights or interests.

Target 15b: By 2030, a 15% increase in areas covered by Aboriginal and Torres Strait Islander people's legal rights or interests in the sea.

Target 16: By 2031, there is a sustained increase in number and strength of Aboriginal and Torres Strait Islander languages being spoken.

Target 17: By 2026, Aboriginal and Torres Strait Islander people have equal levels of digital inclusion. <https://www.closingthegap.gov.au/national-agreement/national-agreement-closing-the-gap>

Australian Human Rights Commission

The Australian Human Rights Commission (AHRC) presented a statistical overview of Aboriginal and Torres Strait Islander peoples in Australia dated August 2006 on its website. It considered data covering:

- population figures
- Indigenous households and families
- language and culture
- health
- income
- employment
- education
- housing and homelessness
- Indigenous peoples and criminal justice systems and
- child protection

<https://humanrights.gov.au/our-work/statistical-overview-aboriginal-and-torres-strait-islander-peoples-australia>

Pause for thought

What change do you think has taken place in Aboriginal and Torres Strait Islander affairs since the Australian Human Rights Commission's overview of 2006?

Hypothesis Generation and Testing

It's acknowledged that the Aboriginal and Torres Strait Islander population is not homogeneous as there is considerable diversity across the country. Therefore, what proved to be successful in one community's program or project, may not be successful in another. It's a possibility that research needs to be undertaken into such matters and possible solutions identified, implemented and reviewed. Programs that were successful may be reviewed to determine why they were so effective.

A 'hypothesis' (the plural form is 'hypotheses') is a proposed explanation for a phenomenon. For a hypothesis to be a scientific hypothesis, the scientific method requires that one can test it. Hypothesis

generation is largely explaining something based on information obtained. Therefore, someone can be said to generate a hypothesis based on the information that they have found, and they create meaning from this information.

The ABS uses statistics collected in the Census to generate hypotheses. This makes participating in the Census important for social and economic planning. Reports such as the Bringing Them Home Report developed by the Human Rights and Equal Opportunity Commission, Australia, as well as the Closing the Gap Report document the Government's response and proposed actions to improving Indigenous health and well-being. The outcomes from such reports are then used as a benchmark for future programs and policies.

Accordingly, hypothesis generation and testing may be a process that will help determine reasons for the respective outcomes of the programs or projects.

An example of hypothesis generation and testing within a community's chronic disease program could be that of a diabetes program.

Quantitative and Qualitative Research Methods

Data collection methods can be either qualitative or quantitative. For example, in surveys, observations or case studies, your data can be represented as numbers (e.g. using rating scales or counting frequencies), known as 'quantitative data'.

Alternatively, data can be represented as words (e.g. with open-ended questions or descriptions of what you observe), known as 'qualitative data'.

It is important to use a data collection method that will help answer your research question(s). Quantitative and qualitative data can be collected, using various data collection methods, with both being important for gaining different kinds of knowledge.

Quantitative research focuses on testing theories and hypotheses and its data collection methods include:

- surveys, such as a list of closed or multiple-choice questions that is distributed to a sample online, in-person, or by telephone, often having many respondents
- experiments, in which variables are controlled and manipulated to establish cause-and-effect relationships.
- observations of subjects in a natural environment with variables not controlled.
- conducting mathematical and statistical analysis.
- mainly expressing data in numbers, graphs and tables.

Qualitative research focuses on exploring ideas and formulating a theory or hypothesis and its data collection methods include:

- analysis by summarizing, categorizing and interpreting
- mainly expressing data in words
- using key terms such as understanding, context, complexity and subjectivity
- using open-ended questions
- requiring only few respondents
- using focus groups, such as discussion among a group of people about a topic to gather opinions that can be used for further research
- ethnographic processes such as participating in a community or organization for an extended period of time in order to closely observe culture and behaviour
- literature reviews, including surveys of published works by other authors

A rule of thumb for deciding whether to use qualitative or quantitative data is:

- use *quantitative research* if you want to confirm or test something (a theory or hypothesis)

- use *qualitative research* if you want to understand something (concepts, thoughts, experiences)

Archaeology

Archaeology is the study of human history and prehistory through excavation and analysis of artifacts and the material remains. Remains can be any objects that people created, modified, or used. Portable remains are usually called 'artifacts', and include tools, clothing, and decorations. Non-portable remains, such as pyramids or post-holes, are called 'features'.

Archaeologists use artifacts and features to learn how people lived in specific times and places. They want to know what these people's daily lives were like, how they were governed, how they interacted with each other, and what they believed and valued. Sometimes, artifacts and features provide the only clues about an ancient community or civilization. As prehistoric civilizations did not leave behind written records, we cannot read about them.

<https://education.nationalgeographic.org/resource/archaeology>

Lake Mungo is a dried-up [lake](#) and archaeological site located in Central West New South Wales in Mungo National Park. It is one of approximately 17 lake beds dating back thousands of years. The Willandra Lakes region was designated as a World Heritage site in 1981.

The site became one of the world's most important archaeological sites when a geologist named Bowler unearthed the remains of a young Aboriginal woman in 1968 who became known as *Mungo Lady*. The skeletal remains indicated she had been burnt prior to burial thus generating discussion as to whether she was the oldest evidence of cremation and burial.

Six years later Bowler discovered the skeletal remains of a man in the area as well who became known as *Mungo Man*. Both skeletons after carbon dating were estimated to be 40,000 years old and believed to be the oldest human remains found in Australia to that date.

Pause for thought

What other archaeological sites in Australian have been identified that were present before colonisation?

Anthropology

Anthropology is the study of the origin and development of human societies and their learned behaviour including their languages, belief systems, social structures, institutions, and material goods.

Anthropologists study the characteristics of past and present human communities through a variety of techniques. In doing so, they investigate and describe how different peoples of our world lived throughout history.

Anthropologists aim to study and present their human subjects in a clear and unbiased way. They attempt to achieve this by observing subjects in their local environment. Anthropologists then describe interactions and customs, a process known as ethnography. By participating in the everyday life of their subjects, anthropologists can better understand and explain the purpose of local institutions, culture, and practices. This process is known as participant-observation.

<https://education.nationalgeographic.org/resource/history-branches>

As anthropologists study societies and cultures different from their own, they must evaluate their interpretations to make sure they are not biased. This bias is known as ethnocentrism which is the

evaluation of other cultures according to [preconceptions originating](#) in the standards and customs of one's own culture.

Ethnography

Ethnography is a qualitative research method in which a researcher—an ethnographer—studies a particular social/cultural group with the aim to better understand it. Ethnography is both a process (e.g., one does ethnography) and a product (e.g., one writes an ethnography). In doing ethnography, an ethnographer actively participates in the group in order to gain an insider's perspective of the group and to have experiences similar to the group members. In writing ethnography, an ethnographer creates an account of the group based on this participation, interviews with group members, and an analysis of group documents and artifacts.

<https://methods.sagepub.com/reference/the-sage-encyclopedia-of-communication-research-methods/i4910.xml>

When research is undertaken about Indigenous people it may not allow engagement with Aboriginal and Torres Strait Islander people and the control of the research may be outside the parameters of Indigenous people. On the other hand, research in partnership with Indigenous people allows some negotiation, but control of the research – who runs it, where it is undertaken and who is involved – again is outside of Indigenous control.

Riley in 1921, suggests communities and researchers should work together. Also, research by Indigenous people allows for an empowered situation to occur, where Indigenous people control what research they want undertaken, who is involved in the research, where the research occurs and how the data gets analysed. When carrying out research it needs to be very clear how the research is undertaken to allow optimum empowerment of Indigenous communities, in order to resolve their own community directions and crises and provide self-determination for their communities.

<https://open.sydneyuniversitypress.com.au/9781743327579.html>

Ethnographic research originated in the field of anthropology, and it often involved an anthropologist living with an isolated tribal community for an extended period of time in order to understand their culture. This type of research could sometimes last for years. Today, ethnography is a common approach in various social science fields, not just anthropology. It is used not only to study distant or unfamiliar cultures, but also to study specific communities within the researcher's own society. One example of contemporary ethnographic research, sometimes called participant observation, is its use to investigate subcultures within societies such as; gangs, football fans, call centre workers, and police officers.

Advantages of Ethnography

The main advantage of ethnography is that it gives the researcher direct access to the culture and practices of a group. It is a useful approach for learning first-hand about the behaviour and interactions of people within a particular context. By becoming immersed in a social environment, you may have access to more authentic information and spontaneously observe dynamics that you could not have found out about simply by asking.

There are some disadvantages with ethnographic research. It can be a very time-consuming exercise. In order to embed yourself in the setting and gather enough observations to build up a representative picture, may take as much as a few weeks but more likely several months. This long-term immersion can be challenging, and requires careful planning.

Ethnographic research can run the risk of observer bias. Writing an ethnography involves subjective interpretation, and it can be difficult to maintain the necessary distance to analyse a group that you

are embedded in. As well, there are often also ethical considerations to take into account: for example, about how your role is disclosed to members of the group, or about observing and reporting sensitive information.

Pause for thought

There are reasons why Indigenous peoples or groups might not want ethnographers to collect information on them. What are three reasons why this might be so?

Colonization and Anthropology

Anthropologists have noted the value of tribal cultural experts to their research projects. A cultural expert is immersed in the culture of their Indigenous community and has insight into the intricacies of their community. Cultural experts have been used by anthropologists since the beginnings of anthropology. However, when reporting information provided by cultural experts, anthropologists have too often taken a position of authority that somewhat disempowers these same cultural experts. Those learning about an Indigenous society will typically turn to the published ethnographic literature on the subject.

This literature will most likely present an outsider's understanding of that society, frozen in a specific time frame and based on a single research project. This gives the readers a warped understanding of the culture they are interested in, only completely valid within the time frame of the study.

Cultural experts, on the other hand, adapt and modify their insights and knowledge as they age. It is now common for researchers to seek out cultural experts to provide contemporary understandings of a culture and society. In addition, many researchers will now form collaborations with cultural experts that assign ownership and authorship to the cultural expert or the culture they are researching.

Within this approach, the anthropologist becomes the compiler or editor of any publications, or perhaps the lead author of a team of authors. Many Indigenous scholars now conduct their own research, taking the roles of lead authors and editors of studies. Tribes are also taking control of research projects, contracting with anthropologists who agree to conduct the work with significant tribal input and review.

Indigenous Societies as Colonial Societies

Indigenous societies are in many ways colonial societies. Most Indigenous people are of mixed heritage, and Indigenous cultures have changed in ways that make them more like the surrounding non-Indigenous communities. As just one example, many Indigenous peoples have adopted Christianity as their primary religion. But in most Indigenous communities, there is space for Indigenous traditions and spirituality as well.

Sometimes, non-Indigenous and Indigenous cultures exist parallel to one another. Such hybrid societies are often criticized by Indigenous and non-Indigenous people as no longer being Indigenous but this criticism reflects an understanding of what it means to be Indigenous that is frozen in time. Many people may envisage Indigenous cultures as they existed in the 19th century as being the "true" cultures, while the cultures of Indigenous people living in urban suburbs with automobiles and ranch-style houses are viewed as tainted or inauthentic.

Culture is not a static thing; it is dynamic, constantly changing to fit the context of the present. Native peoples continue to maintain a cultural core that is Indigenous while they adopt the technology and trappings of contemporary society.

Decolonising Anthropology

References to early colonial attitudes to Aboriginal people have been identified earlier in this learner manual. The movement to decolonise anthropology began in the 1970s. It sought to address anthropology's role in collecting and taking ownership of Indigenous people's knowledge and culture and to speak out against anthropological analyses and products that supported colonialism. One aspect of anthropological practice that has been particularly criticized is the tendency to treat First Nations' people purely as research subjects, without acknowledging their agency or their rights, such as the right to protect their buried ancestors or control their knowledge, stories, and even place names.

[https://socialsci.libretexts.org/Bookshelves/Anthropology/Introductory_Anthropology/Introduction_to_Anthropology_\(OpenStax\)/19%3A_Indigenous_Anthropology/19.03%3A_Colonization_and_Antropology](https://socialsci.libretexts.org/Bookshelves/Anthropology/Introductory_Anthropology/Introduction_to_Anthropology_(OpenStax)/19%3A_Indigenous_Anthropology/19.03%3A_Colonization_and_Antropology)

In her definition of decolonisation, Boles suggests it incorporates the idea of looking beyond the perspectives harboured by the colonisers and take on board the frames of reference of those who are being researched. She adds that overall, decolonisation is about bringing to light subtle aspects of the process that can be easily missed and that to decolonize anthropology means to recognize and confront the colonial legacies, which have led to the marginalization and exploitation of Indigenous peoples and their knowledge.

<https://anthrosource.onlinelibrary.wiley.com/doi/10.1111/amet.13199>

Pause for thought

Do you think decolonisation of anthropology is being widely practised in Australia in relation to Aboriginal and Torres Strait Islander people?