

EXPERT STATEMENT: CORONIAL INQUEST INTO THE DEATH OF KUMANJAYI WALKER

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1 I, Melinda Hinkson, have been engaged by Doogue and George Defence Lawyers acting on behalf of the Parumparru Committee of Yuendumu to provide an expert anthropological report that addresses the following matters:

- Governance structures in Yuendumu over time, specifically the 2007 Northern Territory Intervention;
- Impact of these structures on Warlpiri i.e. disempowerment;
- Lack of infrastructure in Yuendumu and a corresponding atrophy of skills;
- Contributors to youth offending in Yuendumu;
- Community control over youth services;
- Empowerment of Warlpiri Elders in social structures;
- Contrast between Warlpiri and Kardiya notions of justice.

2 This report addresses these matters. In preparing the report I have drawn upon my own anthropological expertise, experience and observations, and from relevant publications.
3 I have read and agree to be bound by the Expert Witness Code of Conduct that applies to the Coronor's Court in Victoria.

4 I am a social anthropologist and have been visiting Yuendumu and other Warlpiri towns for research purposes since 1994. I have attached a copy of my curriculum vitae (see Annexure 2). I lived at Yuendumu for twenty months in 1995–6 while undertaking research towards a doctoral degree (PhD), which was conferred by La Trobe University in 2000. Since then, as an academic employed at the Australian National University (2001–2015) and Deakin University (2015–present) I have visited Yuendumu periodically and have also spent time with Warlpiri visiting Canberra and Melbourne. More recently I have undertaken research with Warlpiri from Yuendumu who are living in Adelaide.

Summary: observing the systematic dismantling of Warlpiri authority over time

5 In summary, the evidence I present in this statement observes a profound and systematic reduction since 1996 in senior Warlpiri people's capacity to administer authority over Warlpiri children and their community more broadly. The diminishment of Warlpiri authority has occurred as a result of changes in government policy and associated political and public attitudes towards remote living Aboriginal people in the Northern Territory, as well as for demographic and other structural reasons. As the

capacity for Warlpiri to administer authority has been undermined, the punitive governance and policing of the Warlpiri community by external authorities and officials has increased. This statement sets out key observations explaining this diminishment of Warlpiri authority and related social consequences.

- 6 I observe at the outset that authority is an institution of society. To understand changes in the culture and practice of authority, including practices of governance and policing, it is necessary to understand changes in society over time. In referring to ‘society’, I mean Australian society, as well as Warlpiri society. Changes in Warlpiri society, and in the administration of Warlpiri authority, can only be understood in relation to changes occurring in the larger encapsulating national society and in interrelationships between Warlpiri and the larger society.
- 7 It is my considered opinion that the circumstances of Kumanjayi Walker’s death can only be understood by taking account of the wider context of social and governmental change set out in this statement.
- 8 It is my considered opinion that any proper accounting for the trauma Warlpiri have experienced in the wake of the shooting death of Kumanjayi Walker needs to take account of the cumulative impact of punitive governance and policing interventions as detailed in this statement.

Overview of changing governance of Indigenous people in the Northern Territory

- 9 The issues identified in this overview will be developed in the sections of this statement that follow.
- 10 A comprehensive and up to date chronology of transformations in the governance of Australian Indigenous people has been prepared by the Australian Parliamentary Library (Resources: Haughton and Kohen, 2022).
- 11 The direct governance and policing of Warlpiri by Australian governments and related authorities is relatively recent—it originated with the establishment of ration depots and settlements on Warlpiri land less than 80 years ago. There has been a rapid progression since that time of policies that have led to the disruption and dismantling of Warlpiri authority structures.
- 12 The settlement of Yuendumu was established as a ration depot in 1946. Prior to that time Warlpiri lived as hunter-gatherers, harvesting food across their lands, and living according to the terms of their customary law (see paragraphs 36–38). At the time that Yuendumu was established as a ration depot and through the 1940s and 1950s the governance of Aboriginal settlements and missions in the Northern Territory was characterised in terms of ‘protection’ and ‘preservation’ (Resources: Rowse, 1998).
- 13 Under the terms of the protection era (1890s to 1950s) Warlpiri were wards of the state. They were unable to vote and were subjected to strict authority imposed by officials in the Yuendumu government settlement, with limitations on their movements in and out of the settlement and prohibitions on children speaking Warlpiri language in the school.
- 14 From the 1950s Warlpiri were encouraged to occupy the first generation of rudimentary settlement housing. Until that time families resided in bough shelters located up to one kilometre away from the settlement hub. This distance in effect established a clear demarcation between the settlement as an area presided over by government authority and the Warlpiri camps where Warlpiri authority was relatively unimpeded (Resources: Hinkson, 2014). Orientation of camps reflected a family’s connection to country. The relocation of people into settlement housing fundamentally altered living arrangements and fractured broader kinship networks and the flexibility and security enabled by bough-shelter encampments (Resources: Keys, 1996).

- 15 Assimilation was formally defined and embraced as a policy by the Commonwealth and State governments in 1961. Through the protection and assimilation periods governments actively pursued the removal of some ‘part’ Aboriginal children from Warlpiri and other Aboriginal communities and placed these children in institutions or with adoptive families with the intention of integrating them into mainstream Australian society (Resources: Haebich, 2000). The experience and abiding fear of child removal remains an active memory as well as a lived reality for many older Warlpiri in the present.
- 16 From 1972 a new policy era was introduced with the formal end of assimilation and introduction of ‘self-determination’, and then ‘self-management’, ultimately with bipartisan support. A suite of Indigenous specific funding was introduced, and a number of related changes supported Aboriginal people to actively revitalise their cultural practices, re-occupy their ancestral lands through the establishment of outstations, and generate new spheres of culturally inspired community activity and development (Resources: Kesteven, 1978; Altman and Sanders, 1991; Peterson and Myers 2016).
- 17 National Aboriginal representation was established with federal government support, in the first instance through the National Aboriginal Consultative Committee and a newly formed Commonwealth Department of Aboriginal Affairs that had responsibility for the delivery of Indigenous specific programs (Resources: Altman and Sanders, 1991a). Select young Warlpiri men were identified as leaders in the making, were given educational opportunities outside of the Northern Territory and were drawn into active engagement with these processes of political representation.
- 18 In 1990 the Aboriginal and Torres Strait Islander Commission (ATSIC) was established. ATSIC was a regional and national representative body as well as the major agency for the funding of Indigenous specific programs. The Community Development Employments Projects (CDEP) scheme, Community Governance, the Community Housing and Infrastructure Program (CHIP), programs for arts support, languages revitalisation and cultural revival, Outstation Resource Agencies, women’s night patrol, women’s centres, media associations were all supported by ATSIC (Resources: Sanders, 2004).
- 19 From 1996 a new approach to governance, often described as ‘mainstreaming’ or ‘normalisation’, was introduced (Resources: Sullivan, 2011; Altman, 2005). This shift aimed to socially engineer behavioural change among residents of remote Aboriginal communities, through principles of ‘mutual obligation’, part of a broader trend in public administration occurring in the USA and UK often described in terms of new public management and ‘neoliberal’ governance. Under this shift citizens are regarded as having obligations as well as rights, administered by a new coercive approach from government (Resources: Mead, 2008; Pearson, 2000).
- 20 In June 2007 the federal government launched the Northern Territory National Emergency Response, NTER or ‘the Intervention’, which was followed by the introduction of detailed new policy enshrined in law. The NTER was proposed as a five-year exceptional intervention. In 2012 the ALP government passed the ‘Stronger Futures for the Northern Territory’ legislation with bipartisan support. This extended the NTER core measures for another decade (Resources: Altman and Russell, 2012).
- 21 In June 2022 the NTER laws expired. At the time of drafting this statement there remains some uncertainty regarding the future of particular NTER-related measures, specifically income management and alcohol prohibitions. More generally there are indications of a significant shift in sentiment, with newly elected Prime Minister Albanese pledging to hold a referendum to enshrine a First Nations Voice to Parliament

in the Australian constitution in the current term of government (Resources: Albanese, 2022).

Community governance at Yuendumu, mid-1990s

- 22 The mid-1990s, the time of my doctoral research at Yuendumu, provides a unique perspective on the shifting approach to governance of Northern Territory Aboriginal communities, as well as Warlpiri people's capacity to administer authority over their own community.
- 23 In my published work I have described this period of community development at Yuendumu not in terms of 'self-determination' but rather as an imperfect, but vibrant, scene of 'intercultural' activity. The concept of 'intercultural' indicates the ways in which Warlpiri and Western attitudes and cultural practices can be worked into new and productive engagements when mutual respect governs their relationship to each other. This process of negotiation occurred in the creative development of governance models of community organisation boards, as well as in the operation of several community organisations that fostered local activity while being explicitly engaged with the institutions of wider Australian society. At Yuendumu an impressive generation of people born in the 1950s were the creative leaders of such an approach. They worked tirelessly to creatively reinterpret Warlpiri law in response to changing times, and to orient their community to an optimistic future (Resources: Hinkson, 2005, 2017; Batty, 2005; Burke 2014).
- 24 In 1995, there was a vibrant sector of community-controlled incorporated organisations at Yuendumu. These included Warlukurlangu Aboriginal Artists Association, Yurrampi Crafts, Warlpiri Media Association, Tanami Network (videoconferencing network), Yuendumu Women's Centre, Yuendumu Women's Museum, Yuendumu Night Patrol, Yuendumu Men's Museum, Yuendumu Housing Association, Yuendumu Mining Company, Yuendumu Social Club, Yuendumu Outstation Resource Agency, and the Ngarlikirlangu Cattle Company.
- 25 These organisations shared similar governance structures as the Yuendumu School, Yuendumu Clinic and Yuendumu Community Governance Council.
- 26 Much of the groundwork for the establishment of this community sector was laid down in the 1970s when a strong focus on 'community development' saw the passage in 1976 of the Indigenous-specific Commonwealth Aboriginal Councils and Associations Act which provided a vehicle for Indigenous communities to incorporate for public purposes, as well as the Community Development Employment Projects (CDEP) scheme (Resources: Altman and Sanders, 1991b).
- 27 Reliable official figures on employment at Yuendumu during the mid-1990s are difficult to ascertain, but Warlpiri workers were employed, often part-time, by each organisation, usually via a 'top-up' payment made additionally to unemployment benefits. This system was designed to be flexible, recognising the variety of family and cultural responsibilities carried outside of employment commitments, as well as the aspiration of many Warlpiri for part-time work.
- 28 The workings of each community organisation were overseen by boards of governance whose make-up was guided by Warlpiri principles—this predominantly meant that male and female representatives were drawn from each of the four patrilineal groupings that organise Warlpiri society, and who share responsibility for the enactment of Warlpiri law. In practice this meant that senior men and women commonly held multiple board positions simultaneously, with regular meetings making considerable demands upon their time. It also meant that governance of the community sector

- somewhat paradoxically affirmed and mirrored the practice of Warlpiri customary authority (as described at paragraphs 36-38), and consolidated the authority of particular kin groups, while it also drew energy and attention away from ceremonial activity and authority (Resources: Dussart, 2000).
- 29 The day-to-day running of many of these organisations involved very close working partnerships between Warlpiri and non-Warlpiri employees—with a commitment to doing things ‘both ways’ or ‘two ways’ being a strong and pervasive sentiment of the time. The philosophy of ‘both ways’ or ‘two ways’ in community development originated in the field of bi-lingual education (see Resources: Harris, 1990) in the 1970s, when Aboriginal language and cultural tuition was incorporated into remote school curriculums. In essence, it entailed a commitment to reciprocal engagement and exchange between Western and Warlpiri systems of knowledge.
- 30 Such an approach was enacted in the school through the regular invitation of senior men and women into classrooms to lead customary educational activities, such as ‘purlapa’ ceremonies; the painting of the Yuendumu school doors by senior men in 1986 (Resources: Warlukurlangu Artists, 1992); and the instigation of an annual ‘Country visits’ program, where teachers and pupils alike would decamp to Warlpiri outstations and spend two to three days being instructed by senior traditional landowners.
- 31 Warlpiri-initiated ‘community meetings’ were regularly held through the early to mid-1990s, often in the grounds of the Community Government Council building — these were well attended public forums for dealing with all manner of issues requiring collective and public resolution, including the physical disciplining of children for such misdemeanours as breaking into the community stores or petrol sniffing. Some of these meetings were filmed and their recordings archived by the Warlpiri Media Association (now Pintupi Anmatyerre Warlpiri Media Association) at Yuendumu.
- 32 Public dispute resolution also occurred in ceremonial gatherings practiced through this period, such as the Jardiwampa and Ngajakula (Walpiri ‘fire’) ceremonies which brought together large numbers of Warlpiri residents over a period of several evenings. Wayward boys were transformed into settled and proud young men through annual initiation ceremonies (Resources: Peterson, 1969).
- 33 The Yuendumu Community Government Council was the primary interface between the town’s Aboriginal population and NT and federal governments and their officials, as well as the institutions of wider Australian society. The council meeting room was a significant venue for all manner of high-level public meetings with outsiders, as well as meetings that brought the representatives of Yuendumu’s community organisations together.
- 34 Through this period, ‘the community’ was an entity, a body politic, that many Warlpiri men and women of authority saw themselves as working to foster.
- 35 Through this period Warlpiri also established a series of outstations on their ancestral lands, places where smaller family groups could seek relief from the social pressures associated with the more complex social dynamics of residing in larger towns. The Warlpiri township of Nyirrpi had its origins as an outstation that was formed by senior traditional owners in the early 1990s in response to population and social pressures at Yuendumu (Resources: Peterson, 2016).

The coexistence of Australian law and Warlpiri law

- 36 At the time of colonisation, Warlpiri customary law functioned as a coherent and integrated suite of principles and practices that gave meaning and structured order to

- the world, establishing clear relationships and lines of authority between all members of the community, with the highest authority vested in older men and women who had acquired their status over decades. Warlpiri customary authority was at core a gerontocratic system where senior men and women with specific connections to country, ceremonial roles, kinship ties, skill, and inclination each had particular and substantial authority in relation to each other and were respected regarding the Law.
- 37 Warlpiri males and females had gender specific authority vested in them as they achieved certain stages in life, were identified by elders as ready to assume appropriate responsibilities and were taken through initiation and related rituals which deemed them now co-responsible for the holding of such knowledge.
- 38 Ritual activity is organised along lines of gender, subsection (the eight subsections or ‘skin names’ which socially organise the entire Warlpiri community in relation to each other) and patrimoiety (the two ‘sides’ into which the community is divided, for reciprocal exchange and responsibility, including traditional ownership of country). Marriage, and other forms of cooperation between men and women were vital in the enactment of this body of law. The shift to sedentary life in larger settlements has profoundly impacted the workings of customary law, as well as the dynamics of cooperation between men and women (Resources: Dussart 2000; Bell, 1983; Meggitt, 1965).
- 39 In the present period, customary law is most visible during its enactment in public ceremonial gatherings—most frequently in ceremonies associated with men’s initiation, regional ‘women’s business’ meetings, and ceremonies associated with mourning the deceased, referred to as ‘sorry business’ (Resources: Musharbash, 2009).
- 40 The practice of customary law at times involves the assembly of the community to witness the delivery of collectively agreed upon sanctions to discipline a person or group of persons in response to a social transgression, or to come together to administer collective care through mourning the deceased and initiating adolescent boys into young men. It requires the assembly of particular kin and categories of kin to be present for ceremonies to be properly conducted and justice to be done. Once sanctions are administered, presiding elders would declare the matters at hand to have been settled and social order would be restored.
- 41 Through the 1990s the ethos of workable co-existence of Warlpiri and Western systems of law was symbolically established in the Community Government Council building meeting room where a portrait of the Queen was prominently hung alongside a Warlpiri painting by Francis Jupurrurla Kelly, depicting from a Warlpiri perspective the place of two-way governance in the larger scheme of governance. This painting was reproduced on a poster promoting the Local Government Association of the Northern Territory (see Annexure 1). Similar visual depictions of Warlpiri governance and ‘two-way’ governance were produced to interpret and publicly promote the operations of many Yuendumu community organisations through this period.
- 42 Through the 1990s Yuendumu elders had strong and mutually respectful lines of communication with the police. There was a tendency for police to discreetly allow elders to practice customary law, sometimes referred to as ‘payback’ in the resolution of disputes.
- 43 Through the early 1990s there were several instances of legal cases where judges’ lessened prison sentences by taking account of the expectation that customary punishment would be delivered by Warlpiri authorities when the convicted perpetrator was returned to his/her community (Resources: Sutton, 2006).
- 44 In 1991 senior Yuendumu women established a Night Patrol, funded by ATSIC, to resolve disputes, deal with escalations of substance abuse and to keep people safe.

- Through much of the 1990s Night Patrol operated as a vital conduit between their community and the police (Resources: Walker, 2009).
- 45 Through the early to mid-1990s, young offenders were at times disciplined at public meetings with the community assembled as witness. It was explained to me that the delivery of physical punishments to children in such carefully ordered public contexts was to demonstrate to the offender that they were loved. If administered in private, there would be no one to bear witness, to see that punishment was administered ‘proper way’.
- 46 In 1995 the Mount Theo Substance Misuse Aboriginal Corporation was established specifically to enable elders to deal with youth petrol sniffing and other substance misuse by removing young Warlpiri to a dedicated bush camp at Mount Theo Outstation where they were immersed in culturally focused on-Country activities. The success of this model saw it adopted in other communities.
- 47 Mount Theo was subsequently replaced by an expanded Warlpiri Youth Development Aboriginal Corporation and Southern Tanami Kurdiji Indigenous Corporation, led by senior men and women in conjunction with a growing number of professional and volunteer non-Warlpiri youth workers (Resources: Stojanovki, 2010).
- 48 Through these organisations and practices Warlpiri worked towards what they describe as ‘two-way’ law, based on mutual respect and practical accommodations between Australian/western and Warlpiri/customary law.

A shift in Commonwealth government approach to Indigenous affairs: from self-determination to mainstreaming

- 49 On election in 1996 Prime Minister John Howard made clear his intention to introduce major changes in the governance of Indigenous affairs. The new government identified its new priorities as ‘accountability’, ‘improving outcomes in key areas’ and ‘promoting economic independence’ (Resources: Gardiner-Garden, 2011).
- 50 In 2004 Prime Minister Howard declared that Aboriginal self- or separate representation had been a ‘failed experiment’—it had not delivered socio-economic equality—and committed his government to disbanding the Aboriginal and Torres Strait Islander Commission and mainstreaming the governance of Indigenous Australians (Resources: Howard, 2004).
- 51 A critical view of ATSIC was part of a broader attitude to Indigenous affairs—the government sought to dilute native title and land rights laws, dismissed the symbolism of reconciliation in favour of ‘practical’ outcomes, rejected the global Indigenous rights agenda and refused to apologize to the Stolen Generations (Resources: Altman, 2007).
- 52 In March 2005 legislation was passed disbanding ATSIC.
- 53 In June 2007, following the tabling of the *Little Children are Sacred* report, the federal government launched the Northern Territory National Emergency Response, otherwise known as ‘the Intervention’ or NTER.
- 54 The stated purpose of the NTER was to respond to a ‘national emergency’ in respect of child sexual assault and the need to protect vulnerable women and children (Resources: Atkinson, 2007; Watson, 2011).
- 55 In actuality, a raft of legislative measures was introduced that intervened in many areas of life well beyond the stated purpose of the NTER. The terms of this new policy have been observed to have been ‘reconfigured over time’, and ‘constantly in flux’ (Resources: Altman and Russell, 2012). These new legislative measures systematically disassembled the forms of authority that had been granted to NT Aboriginal people in the running of their own communities in the previous policy era.

56 Specifically, the Intervention measures:

- Introduced compulsory income management quarantining of 50 per cent of welfare payments via the introduction of a BasicsCard for all Aboriginal residents of prescribed communities in the Northern Territory, requiring the suspension of the Racial Discrimination Act. Tobacco, alcohol, gambling, and pornography were prohibited from being purchased using the BasicsCard.
- Compulsorily leased all discrete Aboriginal communities on Aboriginal-owned land for five years, dispossessing traditional owners of land rights era recognition of their authority over their lands.
- Abolished the permit system that had previously given traditional owners and community organisations a degree of authority to control the movement of people into their towns.
- Established government appointed Government Business Managers (GBMs) as the prime authority for mediating between local communities and the federal government.
- GBMs had the legal authority to attend any meeting of a community organisation, inspect any computers, and even the powers of expulsion over any residents, including traditional landowners.
- GBMs were assisted by a local Aboriginal Community Engagement Officer/Translator as the first point of contact between government and the community.
- Prohibited judges from taking the administration of customary punishment into account when determining sentences, as well as in determining verdicts.
- Increased police presence and the granting to police of new discretionary powers to enter houses without warrant if they had cause to reasonably believe they were in pursuit of a person who had committed criminal activity.
- Introduced compulsory school attendance measures with fines imposed on parents of absentee children.
- Abolished, then reformulated, the Community Development Employment Projects (CDEP) scheme (Resources: Hinkson, 2007).

57 Prominent Yuendumu leaders have travelled interstate on many occasions since 2007 to publicise the impact on their community of the post-NTER policy landscape. I have met with these Warlpiri leaders in Canberra and Melbourne and have observed on several occasions the major shift in demeanour that occurs when those same people have had the opportunity to participate in exchanges and events that affirm their dignity, the legitimacy of their customary law, as well as the unjust nature of the exceptional laws to which their communities have been subjected.

58 Since 2007 I have observed heightened levels of shame, frustration, demoralisation experienced by Warlpiri as they have been compelled to navigate and respond to the new policy landscape and accompanying changed social attitudes. I have observed heightened levels of despair experienced by Warlpiri in response to the disparagement of their community by politicians and in the mainstream media.

59 I have observed the stress caused by Centrelink's increasingly punitive mutual responsibility requirements, as well as the financial hardship caused by 'breaching'—the punishment of welfare recipients who fail to meet mutual obligation requirements such as attending a scheduled appointment with a job search provider. At times such breaches have resulted in individuals, often women with caring responsibilities for

young children, going up to eight weeks without any income support payment. Such punishment results in intensified financial pressure, as well as further reliance on already impoverished extended family—in direct contradiction of the outcome the income management measure was supposed to deliver.

- 60 The deep poverty of remote-living welfare dependent Aboriginal people, 50 per cent of whom live below the poverty line, was briefly alleviated in 2020 when they received the Covid pandemic supplement (Resources: Altman and Markham, 2022).
- 61 I have received unprecedented frequent requests for financial support from Warlpiri who cannot make ends meet across a fortnight between income support payments.
- 62 I have observed the stress and demoralisation experienced by women caring for school age children who were subject to punitive School Enrolment and Attendance through Welfare Reform Measures (SEAM) and penalised financially when they failed to meet a requirement. There was a perception that payments would be withheld if children were not presented for immunisation.
- 63 As part of the NTER, the federal government directed signs be erected on public roads in the vicinity of prescribed communities declaring them to be places where alcohol and pornography were prohibited. (Alcohol was banned as an intervention measure in most communities that did not have a pre-existing Alcohol Management Plan.) The signs were shameful and humiliating for local people. The erection of these signs undermined local authority by failing to acknowledge that traditional owners of many of these towns, including Yuendumu, had actively and successfully lobbied the Liquor Commissioner decades earlier to establish their communities as ‘dry’, or subject to restricted alcohol licencing provisions.
- 64 Following the NTER the government announced the winding up of the Community Development Employment Projects (CDEP) scheme to be replaced by ‘real jobs, training and mainstream employment programmes’ (Resources: Gardiner-Garden, 2011). In 2015, a newly punitive Community Development Program (CDP) was introduced into remote Aboriginal communities with strict attendance requirements—if participants failed to attend work for the dole or training five hours a day, five days a week they would be financially penalised with cuts to their Newstart payments. By the time this program was fully operational, the number of penalties was more than 16,000 per month, totalling nearly 750,000 penalties (Resources: Folkes, 2016). Since May 2021 CDP has been in the process of being abolished.
- 65 Between 2006 and 2016 there was a reduction in the number of employed Warlpiri at Yuendumu: 114 were employed in a total population of 605 in 2006, while 92 were employed in a total population of 652 in 2016 (Resources: Australian Bureau of Statistics 2006, 2016).

Shifts in NT government policy

- 66 A year after the declaration of the NTER, in 2008 the NT government passed legislation to abolish community government councils and amalgamate these jurisdictions into eight massive, centralised shires (Resources: Sanders, 2013). The introduction of this new model of regional governance, seeking ‘economies of scale’ decisively undercut the primary community-based institution through which local Warlpiri authority was recognised and interfaced with wider Australia, and where significant employment of local people had occurred.
- 67 On a visit to Yuendumu in 2008 I observed that the office which had previously been occupied by the Chairman of the Government Council was now occupied by the newly appointed Community Liaison Officer/Translator, whose much diminished role was to

- liaise with members of the community in relation to the new federal legislation, a position that had been allocated to a man who was one generation removed from those with the greatest authority.
- 68 In 2009, the NT government disbanded its longstanding commitment to bi-lingual education, introducing a new policy requiring compulsory teaching in English for the first four hours of each school day. This policy was in place for nearly four years. Two years after this change was introduced, the Yuendumu school had an average attendance rate of just 50 per cent (Resources: Dickson, 2010).
- 69 Historically the Yuendumu school has been a significant locus of Warlpiri authority for elders committed to a mutually respectful accommodation of European and Warlpiri approaches to education. The Yuendumu school has been an attractive place of employment for well-educated Warlpiri who are committed to influence the educational experience of Warlpiri children. Simultaneously, the Yuendumu school has been a place where Warlpiri children were exposed to Warlpiri language and literacy and to Warlpiri teachers as role models; and where they were encouraged to aspire to achieve their best and dream of future possibilities.
- 70 With the decentring of bi-lingual education following the direction from the NT government that the first four hours of education would be in English, Warlpiri teachers no longer had an active role in the delivery of classroom teaching. They were upset and demoralised. For nearly four years, students were left with the clear impression that Warlpiri language was not an integral part of their education and not necessary to their future (Resources: Disbray, 2014).
- 71 The dilution of Warlpiri language teaching and teachers coincided with the diminishment of Warlpiri authority under the terms of the NTER. Across this period from 2007 until the present children have grown up with no structured experience of Warlpiri authority. Many adults observe that as a result, ‘kids don’t listen’ to their elders anymore.
- 72 With the establishment of the Central Desert Shire responsibility for the administration of Yuendumu Women’s Night Patrol was transferred to this new centralised authority. Flexible and spontaneous access to the necessary resources—primarily vehicles and fuel—to do the patrol work was severely impeded. While continuing to be community-based, under these new arrangements Night Patrol was no longer community owned. As a result the night patrol no longer commanded the same authority among youth and the wider community (Resources: Turner-Walker, 2010; Walker 2009).
- 73 In September 2007, the Commonwealth and NT governments negotiated and signed a memorandum of understanding that handed over responsibility for the delivery of all housing and infrastructure at prescribed communities as well as the more than 500 homelands to the NT—with a stipulation that no Commonwealth money was to be used for new homelands housing. The Strategic Indigenous Housing and Infrastructure Program (SIHIP) was introduced in the same year, a joint initiative of federal and NT governments, a program operated at a distance from communities, without local workers and design input, and beset by problems (Resources: Habibis et al, 2018).
- 74 As houses in prescribed communities including Yuendumu were rebuilt or refurbished, tenants were compelled to sign new tenancy agreements with NT Housing. The strict new terms of these tenancy agreements aimed to intervene directly in Warlpiri living arrangements, to limit the number of residents and number of dogs allowed in a house. They prohibited the lighting of fires in yards (it is Warlpiri convention to cook and eat and socialise with kin around an outdoor fire). They required tenants not to allow ‘anti-social behaviour’ (it is Warlpiri convention to extend hospitality to non-resident relatives). They disallowed defective vehicles from being kept on the property (given

the state of outback roads, it is very common for Warlpiri cars to break down and require repairs, with most repairs carried out by owners and their kin at their place of residence). They prohibited tenants from allowing toxic or inflammable items (including fuel) on the premises. These new tenancy agreements are explicitly directed at behavioural change, they aim to transform Warlpiri ways of living (Resources: Rosenman and Clunies-Ross, 2011).

- 75 Warlpiri saw these new tenancy agreements as a direct attack on their preferred ways of living, including the practice of offering shelter to extended family. At the same time as these new tenancy arrangements were being forced onto Warlpiri residents, the ‘refurbishment’ of their houses often failed to deal with structural defects. A defective issue had to be reported to NT Housing in Alice Springs (whereas previously, in the period of the Yuendumu Housing Association repairs were made by resident tradespeople). It was common for a basic issue, for example a broken air conditioner, to take several visits over a period of weeks to be resolved—the first visit by a tradesman would identify the problem, a second visit would investigate the problem, a third visit might finally result in the necessary repair or replacement of a faulty part.
- 76 In summary, the post-NTER policy landscape across Commonwealth and Northern Territory jurisdictions disempowered Aboriginal people in remote communities and introduced a vast new system of sophisticated surveillance into their lives. New technologies of surveillance enable governments to monitor many aspects of everyday life: schooling, health, public housing occupancy, access to welfare, encounters with the criminal justice system, and household expenditure are all monitored through income management, school attendance measures, expanded policing powers, and new housing tenancy arrangements, with blurred lines of accountability for quality of services delivered.
- 77 Many government-commissioned evaluations and much independent research demonstrate the effects of the NTER have been at best unproductive, at worst harmful, and wasteful of public resources (Resources: Altman and Russell 2012; Bray 2016). The Department of Social Services itself has been critical of income management, observing it to be ‘a costly and complex program to run’ and a ‘largely incoherent policy that has limited ability to create change within communities’ (Resources: Arthur, 2022).

Broader shifts in attitude to Warlpiri

- 78 The diminishment of bilingual education in the school signified a broader dissolution of commitment to ‘two-way’ approaches in the running of community organisations. It is my perception on the ground at Yuendumu that in the first decade of the 2000s there was a detectable cultural shift in the running of community organisations. Whereas previously the cultural and community-based functions of organisations was explicitly prioritised, there was a shift to more conventional business models, with growing numbers of non-Warlpiri employed, and a significant demotion of Warlpiri involvement in the day-to-day management and functioning of organisations. As stated at paragraph 65, ABS employment figures support this perception of reduced Warlpiri participation following the implementation of post-NTER legislation.
- 79 The change in governmental approach was accompanied by a broader shift in attitude towards remote living Aboriginal people and culture. This shift in attitude can be traced through parliamentary debate and mainstream media (Resources: McCallum and Waller, 2017a). This shift in attitude has been directly experienced by Warlpiri, who have spoken to me about their perception of an increase in negatively racialized

- interactions, especially for Warlpiri men who report hostile, untrustworthy, suspicious responses to them on the streets of Alice Springs.
- 80 From the late 1970s through to the mid-1990s remote Northern Territory communities had generally been regarded in wider Australia as special territories of rich and valuable Aboriginal art, culture, and language, worthy of national celebration and of being granted some degree of relative autonomy to pursue cultural aspirations (Resources: Myers 2002; Lattas 1991).
- 81 Progressively through the 2000s, and especially from 2006 with growing media attention to perceived widespread domestic violence and child sexual abuse in Northern Territory communities, that attitude shifted decisively. Remote Aboriginal towns and their residents were now places characterised by dysfunctionality, neglect, and violence. Remote living Aboriginal people were characterised as incapable of looking after their own children, in need of authoritarian governance and policing (Resources: Tedmanson and Wadiwel, 2010; Macoun, 2011).
- 82 This shift in governance and related attitude aims to socially engineer behavioural change among remote living people, encouraging individual responsibility, mainstream employment, home ownership (Resources, Garden-Gardiner, 2010; Altman and Russell, 2012).
- 83 This shift in governance demeans and criminalises the practice of Aboriginal law and identifies core elements of Warlpiri culture as pathological, most particularly customary approaches to discipline and dispute resolution that condone the use of physical force or injury, as well as the practice of demanding resources from extended kin (Resources: Folds, 2019).
- 84 At Yuendumu, the shift to more coercive regime of governance and policing was symbolised in the erection of two new large buildings. In 2008, in the wake of the introduction of new income management measures and mutual obligation requirements of welfare recipients, a new Centrelink building was constructed in the centre of the town. In 2015 a new police precinct incorporating housing, police station and custodial facilities was officially opened. Local people observed that the erection of these two new buildings signified the expanded control of government over Warlpiri people's lives.

Dispersed policing impacts on Warlpiri

- 85 In 1997, ten years before the NTER, the Northern Territory government introduced new mandatory sentencing provisions in relation to crimes committed against property, often referred to as the 'three strikes' legislation, which disproportionately targeted young Aboriginal offenders (Resources: Australian Law Reform Commission, 2020).
- 86 In 2006 the federal government passed the Crimes Amendment (Bail and Sentencing) Act 2006, to prohibit cultural and customary considerations from sentencing and bail provisions.
- 87 Following the declaration of the NTER, police took action that in effect caused the widening of Warlpiri criminalisation, through an intensified campaign of issuing driving infringement notices. Between mid-2006 and 2010 the rate of driving criminalisation in the Northern Territory increased by 250 per cent. At Yuendumu, unprecedented numbers of fines and court-attendance notices were issued to Warlpiri residents for driving without wearing a seatbelt, for driving unroadworthy vehicles, and for driving while on a suspended licence (Resources: Anthony and Blagg, 2012).
- 88 Court lists show a 50 per cent increase in driver offences at Yuendumu in the periods 2002–2006 (658) and 2006–2010 (987). Approximately 50 per cent of offences heard

- in court were for driving offences. Driving related offenders account for about 25 per cent of the Northern Territory prison population, nearly all of whom are Aboriginal (Resources: Anthony and Blagg, 2012).
- 89 Counter to the purported need for the NTER, incarcerations were rarely if ever for sexual violence or child abuse. Between 2006 and 2009 the NT prison rate increased by 23 per cent, faster than for any other State or Territory, with Indigenous prisoners constituting 82 per cent of the prison population (Resources: Anthony and Blagg, 2012).
- 90 Following the NTER there was increased mobility of people from desert towns into regional centres, especially Alice Springs. Policing practices targeting such visitors also expanded, most obviously with the allocation of ‘police auxiliary liquor inspectors’ to all retail outlets selling alcohol in towns visited by people from dry prescribed communities. Aboriginal people are systematically singled out for identification checks by these inspectors and in cases where individuals are identified as having outstanding fines or warrants, often for cumulative mundane infringements, are arrested on the spot.
- 91 In 2011, I was made aware of the following incident: local police who were attending an altercation stopped a car travelling along the Yuendumu–Nyirripi road. The car was carrying a husband and wife who were out collecting firewood. The police searched the car for weapons and found none. On completion of identity checks on the husband (driver) and wife the police arrested the man for driving with a suspended licence and secured him in the back of the police van. They warned the woman, who did not have a licence, not to drive the car under threat of arrest. The police car drove off as darkness was descending, leaving the woman on her own to walk the several kilometres home to Yuendumu. She was deeply distressed by this incident.
- 92 In 2013, mandatory sentencing laws were redefined to apply to ‘the use, or threatened use, of violent offences’. This includes common assaults which could be constituted by the threatened application of force or mere touching (Resources: NAAJA, 2014).
- 93 In 2014, the NT government introduced ‘paperless-arrest’ laws, which allow police to arrest and detain a person for four hours without charge for committing minor offences. In the first seven months after the paperless-arrest laws were passed police took 1295 people into custody. Close to 80 per cent of them were Aboriginal.
- 94 In May 2015, Warlpiri man and Yuendumu resident Kumanjayi Langdon was arrested under these laws while drinking with kin in a Darwin parkland. He was removed to a holding cell where three hours later he was found dead. The inquest into Langdon’s death found that a nurse overseeing his admission had wrongly recorded that he had ‘denied health problems’, despite his requesting a doctor and despite the nurse having ready access to medical records that would alert her to his chronic cardiac condition (Resources: Northern Territory Coroner, 2015).
- 95 In July 2016 an ABC Four Corners investigation exposed systematic abuse of Aboriginal children in detention at Don Dale (Resources: Four Corners, 2016). The broadcast of this program caused considerable distress among Warlpiri, most of whom have relatives who have spent periods of detention in Don Dale. Following the broadcast, I was told that a number of Warlpiri men incarcerated in Alice Springs prison, at least one of whom had been detained at Don Dale as a child, climbed onto the roof of a building to voice their distress and protest against the abuse detailed by the program.
- 96 The Royal Commission into the Detention and Protection of Children in the Northern Territory made a series of recommendations including the closure of the Don Dale facility and a ‘paradigm shift in youth justice’ to increase diversion and therapeutic

approaches (Commonwealth of Australia, 2017). These recommendations have not been acted upon (Resources: Lawrence 2022).

- 97 The increased criminalisation of driving related offences demonstrates that while ‘normalisation’ may have been the articulated intention of NTER legislation, its implementation has delivered further marginalisation and criminalisation of Aboriginal people in remote Northern Territory communities.
- 98 Warlpiri have the perception that if they discipline their children, they are liable to be arrested.

Expanding criminalisation and decline in Warlpiri hunting practice

- 99 Following the Port Arthur Massacre in 1996, new legislation was passed making it illegal to issue a gun licence to anyone in Australia with a criminal record. The issuing of criminal charges for minor offences means that it is common for Warlpiri to have criminal records.
- 100 Until the shooting of Kumanjayi Walker, I am not aware of any incident at Yuendumu involving a gun in an injury or risk to human life. As a result of the implementation of these new gun licencing requirements Warlpiri have a profoundly diminished capacity to go hunting.
- 101 Hunting has historically been core activity through which people interact, travel across their country, are taught and collectively perform culturally and economically significant practices and look after their sacred sites. Hunting is an enjoyable family activity, one in which young people actively learn from older relatives. A successful hunting trip provides a highly prized nutritious meal for an extended family as well as social invigoration. It assists in the delivery of a modicum of food security.
- 102 Up until the mid-1990s hunting was a common practice, it was productive activity in which those who participated felt satisfied and affirmed. Hunting was gender-specific activity in which young women learned from older female relatives and young men learned from their male elders. The incapacity of men (Warlpiri women’s hunting practices by and large tend not to involve guns) to go hunting has removed a highly valuable space for productive autonomous activity, in which men learn from each other, and feel free and fully themselves. Constraints on access to guns (through onerous licencing requirements), vehicles (through the criminalisation of minor driving infringements and strict application of roadworthy requirements) and fuel (through prohibitive fuel costs) have combined to radically reduce the place of hunting and gathering as important customary activities in everyday Warlpiri life.

Negative attitudes towards Warlpiri in national media

- 103 Mainstream media play a vital role in shaping political and public discourse in Indigenous affairs. *The Australian* newspaper, Australia’s only national newspaper, has long made clear its editorial policy in relation to Indigenous affairs. Its senior editor Paul Kelly observed in 2014: ‘On Indigenous issues ... we have been very committed to moving away from what we feel was the commitment to progressive and unsuccessful policies ... We have worked with Indigenous leaders, in particular, Noel Pearson, to try and change the agenda and put a much greater emphasis on individual responsibility’ (Resources: McCallum and Waller, 2017b).
- 104 Through 2006 and 2007, national media, especially the ABC’s *Lateline* and News Corporation’s *The Australian* published a series of stories describing remote Aboriginal communities in the Northern Territory as dangerously dysfunctional and rife with the

- sexual abuse of children and violence against women (Resources: Jones, 2006a; McCallum and Waller, 2017a).
- 105 On *Lateline* and in other outlets, then Minister for Indigenous Affairs, Mal Brough, publicly accused Central Australian Aboriginal communities of harbouring paedophile rings. He described Alice Springs town camps as ‘murder capitals’ (Resources: Jones, 2006b). Such allegations were never substantiated, but nevertheless became part of the dominant narrative.
- 106 Following the declaration of the NTER, *The Australian* published regular reportage and editorial commentary strongly in support of the government measures (Resources: Hinkson, 2010; McCallum and Waller, 2017b).
- 107 In the intervening years *The Australian* has continued to sporadically publish reportage that characterises remote Northern Territory communities, and specifically Yuendumu, as dysfunctional and rife with social unrest (Resources: Hinkson, 2010).
- 108 Following Zachary Rolfe’s acquittal, *The Australian* published reportage over several weeks justifying and providing additional commentary in support of the not guilty verdict (Resources: see for example Shorten, 2022a, 2022b, 2022c, 2022d). *The Australian* simultaneously released an hour-long documentary featuring an extended interview recorded with Rolfe while he awaited trial in late 2019 in Canberra (Resources: *The Australian*, 2022).
- 109 These published stories in *The Australian* dramatically expanded the negative narrative of endemic physical violence in Kumanjayi Walker’s background. *The Australian*’s reportage scrutinised and published intimate detail of police interviews with Kumanjayi Walker’s partner.
- 110 These published stories in *The Australian* have gone to great lengths to produce sympathetic, humanising and heroising profiles of Zachary Rolfe. This reportage has often been backed by editorials and opinion pieces highlighting the ‘unvarnished truth’ of dysfunctional remote communities. Much of this reportage and opinion invokes sorcery allegations and archaic ‘tribal payback’ as at the centre of community disputation.
- 111 This reportage or opinion does not acknowledge the deep and wide-ranging structural transformation of governance and policing of remote communities in the Northern Territory outlined in this expert statement. This reportage does not acknowledge the conditions of lateral violence described in this expert statement (see paragraphs 126–129).
- 112 Through this reportage and commentary, the Yuendumu community have been subjected to unrelenting representational violence—the violence that is done when one is subjected to dehumanising depictions of oneself and one’s community. Representational violence is a source of immeasurable distress, trauma, and the undermining of self-worth (Resources: Hall, 1997; Roberts, 2021).

Impacts of the undermining of customary law

- 113 Warlpiri often refer in Aboriginal English to the ethical and moral compulsion to conduct themselves individually and collectively ‘proper way’. To act ‘proper way’ is to ensure that social relationships are respected, social order is maintained, and justice is done. In practice this process involves a great deal of negotiation and flexibility—Warlpiri law is not constituted as a set of abstract, permanent rules, but is rather a relational system which requires relevant authorities and kin to be involved in determining appropriate responses to specific instances of social transgression. This negotiation and flexibility can take account of claims of personal autonomy, as well as

changing social expectations, such as in the waning over time of the practice of ‘promise’ marriage and polygamy. The changing approach to marriage demonstrates the capacity of Aboriginal law to be adjusted to new conditions (Resources: Cowlshaw, 2014).

- 114 Importantly, such attitudes of negotiation and flexibility were apparent in relations between police and Warlpiri and other Aboriginal elders in the period prior to 1996. While Australian law applies formal rules to determine the outcome of social transgressions, remote Aboriginal communities in the Northern Territory were recognised as jurisdictions worthy of some degree of exceptional legal treatment—in acknowledgement of the legitimacy of Aboriginal law. This attitude, that saw patrol officers and police directed not to intervene in what were deemed to be ‘tribal matters’, can be traced back as far as the 1930s (Resources: Cowlshaw, 2014).
- 115 There is an important history of varying degrees of intercultural legal accommodation that has been rendered invisible in the recent galvanizing attention to the phenomenon of child sexual abuse. This attention has in turn been used to disparage a system of law which would equally regard such instances of violence as abhorrent. In the wake of the NTER all varieties of physical punishment—from those that are socially sanctioned to the abhorrent—have in effect been conflated.
- 116 When, under the terms of current policy, police intervene to prevent customary law from being administered to resolve intra-community disputes such intervention causes frustration, distress and can lead to protracted social unrest. It has been my observation that if justice is not regarded as having been done in Warlpiri terms, it is extremely difficult for social order to be re-established.
- 117 It is my observation that Yuendumu residents have lived through an especially protracted period of unrest across the most recent policy period. At the height of this unrest, in October 2010, a group of more than 100 members of the extended family on one side of this dispute fled to Adelaide where they remained until early the following year when the NT government supplied transport to enable their return. A number of these people stayed on and remain in Adelaide to the present.
- 118 During a visit to Yuendumu in 2011, I was aware of a very large extended family group camping together for safety across three housing blocks on the eastern edge of town. Some residents of this encampment avoiding the Yuendumu shops and clinic altogether and travelling 50 kilometres to shop for food and other necessities at Yuelamu/Mt Allen rather than risk altercations in the town centre. In doing so they incurred significant disruption to the usual rounds of daily life and additional costs against their modest incomes which are generally below the poverty line.
- 119 There was frustration on both sides of this dispute with the imposition of an external mediation process, in place of the practice of their own customary law. During the same visit in 2011 I was aware of at least eight members of the one family being arrested and sent to Alice Springs prison on assault charges associated with the protracted feuding. One senior man told me that he had been charged with assault after he pointed his finger at the chest of a police officer.
- 120 It is my opinion that the systematic disempowerment of Warlpiri through this period and the inability of Warlpiri elders to resolve significant community disputes through the administration of customary law has caused this period of unrest to escalate and become protracted.
- 121 Alice Springs psychoanalyst Craig San Roque has observed that the fracturing of a functioning coherent system of Aboriginal law has had grave psychological consequences for the members of affected communities. These consequences include

depression, rage, hopelessness, addictions, suicidal anxieties, and revolt (Resources: San Roque, 2018).

Chronic illness and premature deaths

- 122 The widespread incidence of chronic illness, especially cardiovascular disease, diabetes and chronic kidney disease, are further significant factors in the diminishment of Warlpiri authority over time. Diabetes and chronic kidney disease are widespread among desert people, with a 2012–13 study identifying nearly 30 per cent of the Northern Territory adult Aboriginal population as diagnosed with diabetes and 40 per cent with chronic kidney disease. Mortality rates resulting from these diseases are nine times higher for Aboriginal people from the Northern Territory than for non-Indigenous Australians. This is an escalating situation, with the incidence of end-stage kidney failure having increased by nearly 70 per cent in the period between 1996 and 2014. Being diagnosed with kidney disease has serious consequences for the capacity of people to pursue satisfying and productive lives (Resources: Australian Institute of Health and Welfare, 2020; Dussart, 2010).
- 123 Patients who require regular dialysis need to be proximate to well-equipped treatment facilities, which often results in people from remote communities being separated from kin and forced to relocate to regional centres such as Alice Springs. In this way, kidney disease is, as anthropologist Francoise Dussart has observed, ‘a neo-colonial condition that undermines both personal autonomy and social connectedness and adds unbearable social suffering to lifelong physical distress’ (Resources: Dussart, 2010).
- 124 Remote NT Aboriginal communities have the highest rate of avoidable deaths in Australia, 329 per 100,000. The top causes of these avoidable deaths are coronary heart disease (21%), diabetes (12%), and suicide and self-inflicted injuries (11%) (Resources: Australian Institute of Health and Welfare, 2019).
- 125 The prevalence of premature deaths impacts directly and heavily upon every Warlpiri family. It results in the loss of emergent community leaders, as well as the saturation of everyday life with grief and the financial impost of funerals on poverty-stricken people (Resources: Hinkson, 2021; Musharbash, 2009).

Lateral violence

- 126 Harmful behaviour and expressions of violence and abuse in remote Aboriginal communities occur against a backdrop of colonial dispossession, disempowerment, disadvantage, poverty and trauma (Resources: Human Rights Commission, 2020). Dispossession and disempowerment have generated social turbulence and undermined the workings of local Aboriginal authority and respect. These conditions have been exacerbated by the NTER, with a health impact assessment report by Australian Indigenous Doctor’s Association finding ‘profound long-term negative impacts on psychological health, social health, and wellbeing and cultural integrity’ (Resources: O’Mara, 2010).
- 127 Lateral violence or ‘internalised oppression’ is a term that describes the process by which colonised and disempowered people internalise the despair of their circumstances as well as negative attitudes directed towards them and turn their frustrations and distress upon their own close kin and community members. As Marcia Langton observes, ‘violence as a proxy for power traumatises Indigenous communities in Australia, and in other countries that share a history of colonisation and displacement’ (Resources: Langton, 2008). Lateral violence occurs intergenerationally.

It produces individuals and communities of people with low self-esteem, impeded capacity to care for others, and impeded ability to function as fully rounded socially and emotionally engaged persons. Lateral violence reproduces and entrenches inter-generational trauma and inter-generational domestic violence (Resources: Human Rights Commission, 2011; Fanon, 1967; Farmer, 1996).

- 128 The undermining of customary law and its replacement by expanding policing and mandatory sentencing means that instances of lateral violence result in further criminalisation and incarceration of Aboriginal people.
- 129 It is my opinion that instances of lateral violence within families with close loving relationships have increased in the past two decades, leading to the loss of community leaders as well as cyclical intergenerational incarceration.

A view from Adelaide

- 130 Between 2016 and 2020 I visited Adelaide several times to undertake research with recently relocated Warlpiri living in the SA capital city. When I asked people from Yuendumu why they had chosen to relocate, one of the most common responses was that there was too much hard policing in Yuendumu and Alice Springs, and that Adelaide was a friendlier place, with better health services, less racism, and friendlier police.
- 131 On one occasion in Adelaide, I met a young father who had recently travelled from Yuendumu with his nine-year-old son. The child had been in trouble for shoplifting and the father had brought him across the South Australian border as he was desperate to keep his child out of the Northern Territory youth criminal justice system. While a small number of Warlpiri who have settled in Adelaide have successfully made a new life for themselves, many more are alcoholics who have relocated to escape various forms of trauma. It is common for such dislocated people to have further interactions with the criminal justice system (Resources: Hinkson, 2021).

Intergenerational change in authority

- 132 Through the late 1990s and up to the mid-2010s, the last generation of Warlpiri men and women who had been born in the desert and had grown up knowing their country intimately, as a matter of life and death, passed on. These senior men and women were keepers of a significant repertoire of ceremonial knowledge, songs, knowledge of country, practices of customary authority, as well as exchange and diplomatic relationships with neighbouring communities. They were the primary authorities who sat on the boards of community organisations, staffed the Night Patrol, ran the Mount Theo outstation program, painted the most highly prized paintings for Warlukurlangu Artists, administered discipline to wayward youth, and presided more generally over the administration of authority in their community.
- 133 The sons and daughters of the generation of people who had been born in the bush included an impressive generation of bi-culturalists—men and women who completed a strictly enforced school-based education in the 1950s and early 1960s. Several of the men and women of this generation went on to be school-teachers and community leaders who shouldered multiple and at times burdensome responsibilities in the community domain. These were the leaders who presided over a period in which ‘two-way’ schooling and bi-cultural approaches to community development were energetically pursued.

- 134 Generations of Warlpiri born since the late 1960s have grown up in a very different social world, one in which the practice of Warlpiri forms of authority was possible and in various ways enabled until the mid-1990s, but subsequently systematically undermined and dismantled.
- 135 Several senior and middle-aged leaders left Yuendumu through this period, resettling in Alice Springs, in other desert townships, regional centres, or Adelaide—citing despair and frustration around the diminishment of Warlpiri community control and capacity to resolve disputes.
- 136 Several people of various ages have remarked to me in recent years that they feel there is no future in their hometown, no hope. These kinds of comments dramatically escalated following Kumanjayi Walker’s shooting.
- 137 These shifts combined with the duration and far-reaching consequences of the most recent policy period mean that it would be extremely difficult to re-establish the kind of social arrangements that were in place in the mid-1990s. In my experience, this remains the period that Warlpiri look back to as the most hopeful period in living memory.

In conclusion: cumulative impacts assessment

- 138 It is my observation that Kumanjayi Walker’s shooting and its aftermath deepened a sensibility that was triggered in 2007 with the declaration of the national emergency and the deployment of army personnel to remote communities, when fear pervaded the desert that the government was coming, once again, to take children away.
- 139 It is my observation that the current generation of Warlpiri leaders have lived through a period in which self-determination was by no means fully achieved but was experienced as a relatively open and hopeful set of experiments, attitudes and possibilities. The systematic dismantling of the arrangements in support of self-determination has had a profound and far-reaching impact on community morale. It has resulted in a prolonged period in which the practice of Warlpiri authority has been severely impeded.
- 140 It is my observation that the introduction of a new punitive governance approach and the intensification of policing across the last two decades have led Warlpiri to feel increasingly marginalised and criminalised, and as if there is little hope for the future on their lands.
- 141 In the present, Warlpiri tell me that they continue to be exposed to negative attitudes towards themselves, their towns and communities. The cumulative pressure of all these factors on residents of Yuendumu causes some to see little hope in their hometown and encourages them to pursue futures elsewhere.
- 142 In the language of renowned sociologist Irving Goffman, I identify these shifts in governance as producing a ‘total institution’. Goffman defined a total institution as ‘a place of residence and work where a large number of like-situated individuals, cut off from the wider society for an appreciable period of time, together lead an enclosed, formally administered round of life’ (Resources: Goffman, 1961).
- 143 The concept of total institution has been used to describe earlier periods in the governance of remote Aboriginal communities. There are two ways in which the application of this concept in the present needs to be differentiated from these earlier applications. Firstly, for a period between the 1970s and mid-1990s and with government support, Warlpiri had actively adopted and were creatively working with the principles and institutions of self-determination.
- 144 This was by no means a perfect or problem-free world. It was a world, however, in which people had a sense of themselves as actors working in pursuit of their own

aspirations, in their community-controlled organisations, in their township, on their ancestral lands, and in their growing participation in the wider society. This period constituted the highwater mark in terms of productive and optimistic interactions between Warlpiri and Australian institutions.

- 145 The second way in which the governance of remote communities as ‘total institution’ differs from the earlier period is that while they are subjected to punitive governance, residents of these towns are also encouraged to move in pursuit of better life options. The present conditions encourage Warlpiri to move up the settlement hierarchy, from small town to larger town, from town to regional centre, from regional centre to city, in pursuit of better resources, work opportunities, and improved life conditions. These pressures to move directly oppose the kin-based and cultural grounding of Warlpiri understandings of what is home and what it is to be human.
- 146 These pressures encourage the loosening of people’s ties to place. The diminishment of authority has led to dispersed fear and the sense that there are no longer safe places of comfort and security. These pressures risk producing generations of people who are not adequately equipped to take up customary Warlpiri responsibilities to care for their places and their people. Warlpiri say that they are deeply worried for the future of their kids.

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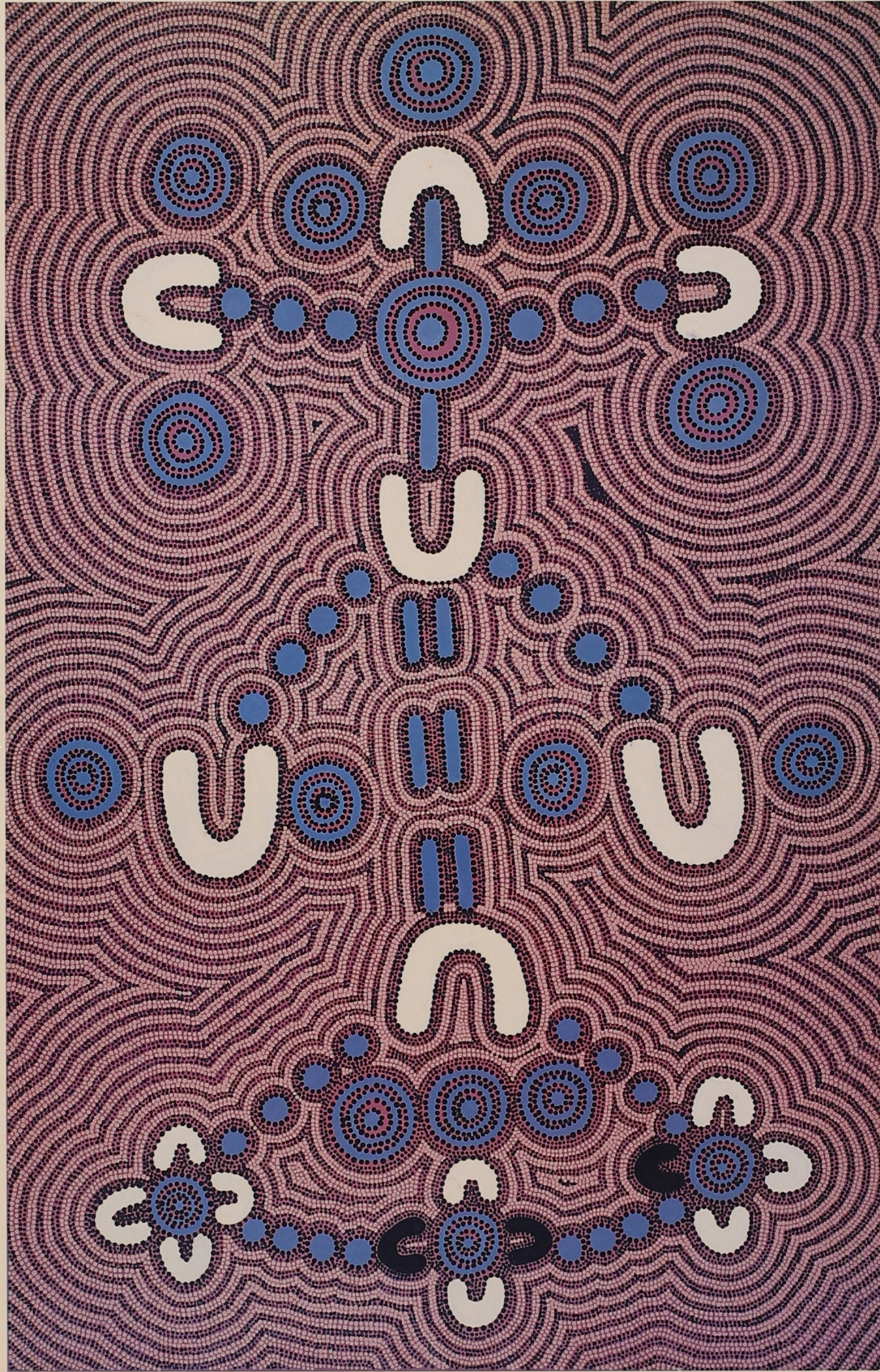
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ALTOGETHER - SHARING MANY WAYS JANGKUMIRNIMIRNI



BRINGING PEOPLE TOGETHER



Local Government
Association of the
Northern Territory

This painting portrays the position L.G.A.N.T. plays in the representation of all Local Government in the Northern Territory, both Municipal and Aboriginal communities.

It is basically in three parts, with L.G.A.N.T. taking the focal point in the centre of the painting. This way, L.G.A.N.T. is shown as a link between State and Federal Governments, and the Local Governing Bodies. (Jangkumirnimirni).

Pathways connecting these three sections depict dialogue, negotiation, and coming to agreements.

The black and white horseshoe sections depict Aboriginal and Non-Aboriginal participation in discussion. As elected members of Local Government, and as members of Government Departments.

Painting designed and painted by:
Francis Jupurrula Kelly
Yuendumu NT

Nyampuju painting L.G.A.N.T. - kirli, L.G.A.N.T. ngulaju kulkurru ka karrimi, yapa manu kardiya-kurlangu community-ji kalu karri warru jayirtirla. L.G.A.N.T. wangkami kajana N.T. Government-ki manu kardiya, yapaku kanjurlu-patuku. Wangka kalu mitingirlaju, payirni kalu-nyanu yangka yungulu marda kardu mani yuwarli-patu kari marda manu nyiya-kanti-kanti-ki kalu-nyanu payirni yapa namu kardiya-ngku manu L.G.A.N.T.-rli. Yapa manu kardiya kalu nyinajarla wangka painting-rlaju.

Kuruwarri kujurnu:
Francis Jupurrula Kelly-rli
Yuendumu NT

THIS PROJECT FUNDED
BY THE COUNCIL OF
ABORIGINAL RECONCILIATION



CURRICULUM VITAE

Melinda Jane Hinkson

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BRIEF ACADEMIC BIOGRAPHY

I graduated with a doctorate in Anthropology at La Trobe University, 2000. My BA (Hons, first class) was awarded in Anthropology and Social Theory at the University of Melbourne in 1993, for which I was nominated to the Dean's List. My PhD titled 'Warlpiri Connections: New Technology, New Media and New Social Forms at Yuendumu, Central Australia' established abiding research interests in Warlpiri cultural life, intercultural relations, media production and larger processes of mediation. On completing my PhD I worked for eighteen months as a research officer at the Australian Institute of Aboriginal and Torres Strait Islander Studies in Canberra, before being awarded a postdoctoral fellowship at the Centre for Cross-Cultural Research, Australian National University in 2001. In 2003 I was appointed to a continuing lecturing and research position in the School of Archaeology and Anthropology, Australian National University, where I developed, convened and taught courses in the history of anthropological theory, anthropology of media and visual anthropology, and designed and convened a masters program in interdisciplinary visual studies. In 2014 I was awarded an Australian Research Council Future Fellowship for the project 'Place and displacement in Aboriginal Australia: A Warlpiri Visual Cultural Enquiry'. In October 2015 I relocated to Melbourne on being appointed to a five year position at the Alfred Deakin Institute for Citizenship and Globalisation, Deakin University as Associate Professor (Research) Anthropology. In January 2021 I transitioned into a continuing teaching and research position in the School of Humanities and Social Sciences, Deakin University.

RESEARCH INTERESTS AND EXPERTISE: BRIEF OVERVIEW

I am a social anthropologist with wide ranging interests and expertise. I have two decades of experience conducting ethnographic fieldwork across Central Australia, north Australia, Sydney and Adelaide and maintain extensive and substantial research networks across the country.

I have published widely on displacement and placemaking, on Aboriginal visual culture and media practice, on the lifework of Australian anthropologist WEH Stanner, on the contested cultural politics of the Northern Territory Intervention, on Aboriginal places in Sydney, and on wider contemporary cultural attitudes to images.

From 2014-19 I held an Australian Research Council Future Fellowship project on the theme *Place and displacement in Aboriginal Australia: A Warlpiri Visual Cultural Enquiry*. The projects associated with this fellowship explored an eight-decade period of social transformation, identifying and analysing vital relationships between modes of governance, cultures of seeing and creative place-making practices. The first part of the fellowship resulted in the book *Remembering the Future: Warlpiri Life Through the Prism of Drawing* (Aboriginal Studies Press 2014) and an associated exhibition, *Warlpiri Drawings: Remembering the Future* (National Museum of Australia, August 2014-June 2015 and Charles Darwin University, August-October 2015). In 2017 the drawings at the centre of those projects were added to the UNESCO Memory of the World Register. The second phase resulted in an intimate ethnography, *See How We Roll: Enduring Exile Between Desert and Urban Australia* (Duke University Press, 2021).

From 2021 I am establishing a new research trajectory. Focused primarily on the Millewa-Mallee region and the township of Mildura, this research will explore transforming agricultural practices, land use, and attitudes to the environment. It seeks to understand how growers from intergenerational farming families are looking to the future, while documenting their approaches to dealing with challenges in the present.

EDUCATIONAL QUALIFICATIONS

- 2000 PhD, School of Sociology, Politics & Anthropology, La Trobe University, Bundoora, Victoria; *Thesis title: 'Warlpiri Connections: New Technology, New Enterprise and Emergent Social Forms at Yuendumu'*.
- 1993 BA (Hons), first class, Combined Anthropology/Social Theory, University of Melbourne

BRIEF EMPLOYMENT HISTORY

School of Humanities and Social Sciences, Deakin University

Associate Professor, Anthropology (1 January 2021 – continuing appointment)

Alfred Deakin Institute for Citizenship and Globalisation, Deakin University

Associate Professor (Research) Anthropology (October 2015 – December 2020)

School of Archaeology & Anthropology, The ANU, Canberra

Senior Lecturer in Socio-cultural Anthropology and Visual Culture Research
Convener, Visual Culture Research postgraduate program (June 2003-September 2015)

Faculty of Arts, The ANU, Canberra

Assistant Dean (Academic) (50% January 2005 – December 2006)

Centre for Cross-Cultural Research, The ANU, Canberra

Postdoctoral Fellow (August 2001–January 2004)

Australian Institute of Aboriginal and Torres Strait Islander Studies, Canberra

Special Projects Research Officer (November 1999–July 2001)

PROFESSIONAL AFFILIATIONS

- Director, Institute for Postcolonial Studies, Melbourne
- Fellow, Australian Anthropological Society
- Fellow, American Anthropological Association
- Fellow, European Association of Social Anthropologists
- Fellow, Australian Institute of Aboriginal and Torres Strait Islander Studies
- Arena Publications Editor

GRANTS, AWARDS, PRIZES

- Lord Mayor's Charitable Foundation, Building resourceful responses to disruption in primary production in Victoria, \$49,420, 2022 (IPCS)
- Philanthropic donations in support of Future of food project, \$25,000, 2022 (IPCS)
- Academy of the Social Sciences in Australia workshop grant, \$9,000, 2021 (with Victoria Stead and Jon Altman, 'Global Food Supply Chains in a World on the Edge') (Deakin)
- Philanthropic donations in support of Future of food project, \$25,000, 2020 (IPCS)
- Lord Mayor's Charitable Foundation, Future of food pilot project, \$48,120, 2020 (IPCS)
- Joel Kahn inaugural essay prize, *Critique of Anthropology*, £2,000, 2019
- Australian Research Council Linkage Infrastructure and Facilities Fund: Aboriginal History Archive, \$475,000, Chief Investigator, 2017-19 (project lead by Prof Gary Foley, Victoria University)
- Mellon Foundation Integrative Graduate Humanities Education and Research Training (IGHERT) (one of two ANU faculty, in collaboration with colleagues at University of California Santa Cruz, University of Wisconsin-Milwaukee, Justus-Liebig University, 2014 – 2017)
- Central Land Council/Yuendumu Community Lease grant: Warlpiri to Canberra for *Warlpiri Drawings* exhibition, \$40,000, 2014 (ANU)
- Australian Research Council Future Fellowship: Place and displacement in Aboriginal

Australia: A Warlpiri Visual Cultural Enquiry, \$688,593, 2014-18

- National Museum of Australia (Contracted external curator, \$10,000, 2013)
- Research School of Humanities and the Arts, ANU: 'Intercultural images: Warlpiri drawings from the 1950s', \$6100, 2012
- DAAD-G08 Joint research cooperation scheme, University of Konstanz-ANU, 'Memory and its Media', \$20,000, 2011 (Rosanne Kennedy and Silvia Mergenth lead investigators)
- 'Top Supervisor' Award, ANU, 2011.
- AIATSIS Grant, 'Intercultural images: Warlpiri drawings from the 1950s', \$25,447, 2010
- Outside Studies Program grant, ANU, \$4,964, 2009
- Faculties Grant, ANU 'W.E.H. Stanner: Anthropologist and Public Intellectual', \$12,600, 2002.

VISITING FELLOWSHIPS

- Visiting Fellow, Anthropology Department, New York University, September-October 2017
- Visiting Fellow, School of Archaeology and Anthropology, ANU, October 2015-ongoing.
- Humanities Research Centre, ANU, Internal Fellowship, 2012 (\$15,000 teaching relief)
- Visiting Fellow, Anthropology Department, Manchester University, May-June 2011.

LEADERSHIP, SERVICE, ADMINISTRATION ROLES

Deakin University (2016 -)

- Discipline Convenor, Anthropology (2022-)
- Co-convenor (with Prof David Marshall) Global Digital Publics initiative (2017-20)
- ADI Research Stream Co-convenor, People, Place, Heritage (2019-2020)
- ADI Research Stream Co-convenor, Heritage and Indigeneity (2018-2019)
- ADI Research Stream Co-convenor Heritage, Indigeneity and Sustainability (2015-2017)
- ADI Research Stream Co-convenor Heritage and Indigeneity (2017-)
- Faculty of Arts and Education Research Committee (2016-19)

Australian National University (2003 – 2015)

- Mellon Foundation Integrative Graduate Humanities Education and Research Training (IGHERT) collaboration between ANU University of California Santa Cruz, University of Wisconsin-Milwaukee, Justus-Liebig University (2014 – 2017)
- Convenor, Master of Liberal Arts (Visual Culture Research) (2008 – 2014)
- Coordinator, Centre for Visual Anthropology (2010-15)
- Chair, HDR Funding committee, School of Archaeology and Anthropology (2009 – 2013)
- Assistant Dean (Academic), Faculty of Arts, ANU (2005-2006)
- Indigenous Australians Admission Scheme, Faculty of Arts representative (2004-2006)
- Interdisciplinary Cross-Cultural Research program Board (2005- 15)
- ANU Anthropology Board of Studies (2003- 15)

EDITORSHIPS AND MEMBERSHIP OF EDITORIAL ADVISORY BOARDS

- Convening Editor, *Postcolonial Studies* (Melbourne)
- Co-editor, Arena Publications (Melbourne)
- Editorial Board, Political and Legal Anthropology Review/PoLAR (USA)
- Editorial Advisory Board, *Visual Studies* (UK)
- Editorial Board, *Visual Ethnography* (Italy, online)
- Editorial Advisory Board, *Australian Aboriginal Studies* (Canberra)
- Editorial Board, *The Asia-Pacific Journal of Anthropology* (Canberra)
- Editorial Board, *Indigenous Nations and Collaborative Futures* book series, Rowman and Littlefield International

PUBLICATIONS

SOLE-AUTHORED BOOKS

Hinkson, M. 2021. *See How We Roll: Enduring Exile between Desert and Urban Australia*, Durham: Duke University Press (*Global Insecurities* Series).

Hinkson, M. 2014. *Remembering the Future: Warlpiri Life Through the Prism of Drawing*, Canberra: Aboriginal Studies Press.

Hinkson, M. 2001. *Aboriginal Sydney: A Guide to Important Places of the Past and Present* (with photographs by Alana Harris), Canberra: Aboriginal Studies Press.
(*Second edition published 2010; phone app released June 2013; translated into Chinese 2013*)

EDITED BOOKS

Stead, V. and Hinkson, M. (eds) 2022. *Beyond Global Food Supply Chains: Crisis, Disruption, Regeneration*, Palgrave Pivot.

Hinkson, M. (ed.) 2016. *Imaging Identity: Media, Memory and Portraiture in the Digital Age*, Canberra: ANU Press.

Altman, J. and Hinkson, M. (eds) 2010. *Culture Crisis: Anthropology and Politics in Aboriginal Australia*, Sydney: UNSW Press. (*Winner Australian Publishers Association Award 2011, Tertiary (Wholly Australian) Scholarly Reference*)

Hinkson, M. & Beckett, J. (eds) 2008. *An Appreciation of Difference: WEH Stanner and Aboriginal Australia*, Canberra: Aboriginal Studies Press. (*Reprinted 2009*)

Altman, J. and Hinkson, M. (eds) 2007. *Coercive Reconciliation: Stabilise, Normalise, Exit Aboriginal Australia*, Melbourne: Arena Publications. (*Reprinted 2009*)

EDITED SPECIAL ISSUES OF JOURNALS

Hinkson, M. (ed.) 2020. *Refiguring the Postcolonial for Precarious Times*, special issue of *Postcolonial Studies*, 23(4).

Hinkson, M., Tout, D. and Cooper, S. (eds) 2018. *Humanity: Surplus to Requirements*, special issue of *Arena Journal*, new series, no. 51.

Hinkson, M. and Vincent, E. (eds) 2018. *Shifting Indigenous Australian Realities: Dispersal, Damage and Resurgence*, special issue of *Oceania*, 88(3).

Hinkson, J., James, P., Caddick, A., Cooper, S., Hinkson, M. and Tout, D. (eds) 2016. *Cold War to Hot Planet: Fifty Years of Arena*, special issue of *Arena Journal*, 45/6.

Hinkson, M. & Smith, B. (eds) 2005. *Figuring the intercultural in Aboriginal Australia*, special issue of *Oceania*, 75(3).

REFEREED JOURNAL ARTICLES

Hinkson, M. 2022. Afterword: Context erasure, in 'After the shooting of Kumunjayi Walker', special issue of *The Australian Journal of Anthropology*, 33(2).

Hinkson, M. 2022. Contesting rural Australia in the time of accelerating climate change, *Journal of Rural Studies*, 95(2): 50-7.

Hinkson, M, Kapferer, R, Marshall, D, 2021. Afterword: Troubling the dark social, in 'Dark Social Spaces', special issue of *Continuum*, edited by Toija Cinque, Robert Gehl, Alexia Maddox.

Hinkson, M. 2021. Beyond shattered fantasies? *Anthropology Now*, 13(1): 55-60.

Hinkson, M. 2020. Refiguring the postcolonial for precarious times: introduction, *Postcolonial Studies*, 23(4): 431-7.

Muecke, S. and Hinkson, M. 2019. 'Instauring' Aboriginal art, in *Más allá del fin* No. 3, edited by Carla Macchiavello and Camila Marambio, pp. 44-49 in *Discipline* No. 5, edited by Helen Hughes and David Homewood, MADA: Melbourne, 2019.

Hinkson, M. 2019. Locating a zeitgeist: Displacement, becoming and the end of alterity, *Critique of Anthropology* 39(3): 371-88. *awarded the inaugural Joel Kahn essay prize

Hinkson, M. and Fullenwieder, L. 2019. Imaging crisis in Indigenous Australia and Canada: Towards an analysis of neoliberal primitivism, *Visual Studies* 34(2): 164-81.

Hinkson, M. 2018 Turbulent dislocations in Central Australia: Exile, placemaking and the promises of elsewhere, *American Ethnologist*, 45 (4): 521-532.

- Hinkson, M. and Vincent, E. 2018. Shifting Indigenous Australian realities: Dispersal, damage and resurgence, *Oceania*, 88(3): 240-53.
- Melinda Hinkson, 2018. In and out of place: Ethnography as 'journeying with' between Central and South Australia, *Oceania*, 88(3): 254: 68.
- Hinkson, M. 2018. In humanity's wake, *Arena Journal*, new series no. 51, pp. 1-9.
- Hinkson, Melinda. 2018. Beyond the Hot Take. Hot Spots, *Cultural Anthropology*, September 26, 2018. <https://culanth.org/fieldsights/1533-beyond-the-hot-take>
- Hinkson, M. 2017. Precarious placemaking, *Annual Reviews of Anthropology*, vol 46: 49-64.
- Hinkson, M. 2017. Beyond refusal and assimilation: A Warlpiri perspective on the politics of recognition, *Postcolonial Studies*, 20(1): 86-100.
- Hinkson, M. 2017. Unsettling Encounters, *International Journal of Heritage Studies*, 23(9): 879-881.
- Hinkson, M. 2016. Mediations are us: Navigating the information superhighway, *Arena Journal*, new series, no. 45/46, pp. 101-20.
- Hinkson, M. 2016. 'That photo in my heart': *Remembering Yayayi* and self-determination, *The Australian Journal of Anthropology*, 27: 386-97.
- Hinkson, M. 2013. Back to the future: Warlpiri encounters with drawings, country and others in the digital age, *Culture, Theory, Critique*, 54 (3): 301 -17.
- Hinkson, M. 2011. Image-encounters with the techno-mediated other: Regarding post-election Iran via YouTube, *Angelaki: Journal of the Theoretical Humanities*, 16 (4): 131 -43.
- Hinkson, M. 2011. Australijski skandal wokół prac Billa Hensona. Kilka uwag na temat nowego kulturowego stosunku do obrazów [Polish translation of Hinkson, M. 2009, Australia's Bill Henson scandal: notes on the new cultural attitude to images], *Tematy z Szewskiej*, 2 (6): 235-246.
- Hinkson, M. 2010. Seeing more than black and white: Picturing Aboriginality in Australia's National Portrait Gallery, *Australian Humanities Review*, issue 49, pp. 5-28.
- Hinkson, M. 2010. Thinking with Stanner in the present, *Key Thinkers and their Contemporary Legacy*, special issue of *Humanities Research*, 26 (2): 75-92.
- Hinkson, M. 2009. Australia's Bill Henson scandal: notes on the new cultural attitude to images, *Visual Studies*, 24 (3): 202-13.
- Altman, J. and Hinkson, M. 2007. Mobility and modernity in Arnhem Land: The social universe of Kuninjku trucks. *Journal of Material Culture*, 12(2): 181-203.
- Hinkson, M and Smith, B. 2005. Conceptual moves toward an intercultural analysis. In *Oceania*, 75

(3): 157-66.

Hinkson, M. 2005. The intercultural challenge of W.E.H. Stanner's first fieldwork, *Oceania*, 75 (3): 195-208.

Hinkson, M. 2004. Rebranding Australia — In a different light? *Arena Journal*, no. 22: 37-44.

Hinkson, M. 2004. What's in a dedication? On being a Warlpiri DJ. *The Australian Journal of Anthropology*, 15 (2): 143-162.

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Hinkson, M. 2002. New media projects at Yuendumu: inter-cultural engagement and self-determination in an era of accelerated globalisation. *Continuum: Journal of Media and Cultural Studies*, 16 (2): 201–219.

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Warlpiri Drawings — Remembering the Future, National Museum of Australia, 16 August 2014 – 30 May 2015; Charles Darwin University Gallery, Darwin, August – October 2015.

Yanardilyi — Cockatoo Creek CD-Rom, 1998, (Melinda Hinkson, Dennis Jupurrurla Nelson and Glenn James in conjunction with Warlukurlangu Artists Association, Tanami Network and Magian

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- Hinkson, M. 2017. Editorial: Aftermath, *Arena Magazine*, 148: 1.
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- Hinkson, M. 2007. [Review of] Jane Lydon. *Eye Contact: Photographing Indigenous Australians*. Durham and London: Duke University Press. *The Australian Journal of Anthropology*, 18 (3): 360-1.
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- Hinkson, M. 2006. People of the Cedar: First Nations art from the northwest coast of Canada. *Art Monthly Australia*, 188: 12-14.
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Altman, J. and Hinkson, M. 2003. Beautiful Lies: Population and environment in Australia (review of Tim Flannery's *Quarterly Essay 9*). *Australian Aboriginal Studies* 2, 109-11.

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Hinkson, M. 2001. On the Difference Between Us and Them: Memorialising the past in Aotearoa and Australia. *Arena Magazine*, 53: 9–11.

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CONVENORSHIP OF NOTABLE CONFERENCES, SYMPOSIA AND SEMINARS

2021 **Co-convenor:** *Global food supply chains in a world on the edge*, co-hosted by Alfred Deakin Institute, Deakin University and the Institute of Postcolonial Studies, sponsored by the Academy of the Social Sciences in Australia, via zoom, co-convened with Victoria Stead and Jon Altman, 15-16 June 2021.

- 2020 **Co-convenor:** *Decolonising truth in Australia*, co-hosted by Alfred Deakin Institute, Deakin University and the Institute of Postcolonial Studies, IPCS, North Melbourne via zoom, co-convened with Vanessa Barolsky and Yin Paradies, October 2020.
- 2018 **Convenor:** *Refiguring the postcolonial for precarious times*, co-hosted by Alfred Deakin Institute, Deakin University and the Institute of Postcolonial Studies, IPCS, North Melbourne, 13-14 September.
- 2017 **Convenor:** *Critical Indigeneities: Proximity, distance, hypermarginality in late technocapitalism*, Deakin University, 6-7 April.
- 2014 **Convenor:** *Where Are We? Visual Cultures of Place Making in a Precarious Age*, Australian National University, 6-8 November.
- Co-convenor:** *Aboriginal Artists of the Nineteenth Century: A Celebration*, National Museum of Australia, 30 September 2014
- 2013 **Co-convenor:** Australian Anthropological Society annual conference, ANU, 6-8 November.
- 2012 **Convenor:** *6 Conversations Seminar Series* (a collaboration between the ANU, National Portrait Gallery, National Gallery of Australia, National Museum of Australia, Australian War Memorial, Canberra Contemporary Art Space), April – October.
- 2010 **Co-convenor:** *Imaging Identity: Media, Memory and Visions of Humanity in the Digital Present* symposium, National Portrait Gallery, July 15-17.
- 2009 **Co-convenor:** *Crisis of Culture: Anthropology and Politics in Remote Aboriginal Australia*, Macquarie University, 11 December.
- 2005 **Co-convenor:** *W.E.H. Stanner: Anthropologist and Public Intellectual*, the ANU, 24-25 November.
- 2002 **Co-convenor:** *Articulating Cultures*, AAS conference, the ANU, 3-5 October
- 2001 **Convenor:** *Media panel, AIATSIS Conference, the Power of Knowledge, the Resonance of Tradition*, the ANU, Canberra, 18-20 September.

NOTABLE SEMINARS, CONFERENCE PRESENTATIONS AND PUBLIC LECTURES

2022. ‘See How We Roll: Reflections on method and writing’, ANU Seminar series, May.
- 2021 ‘Holding on? Contesting agricultural futures and the emptying out of place’, Australian Anthropological Society conference, fully online, November.
- 2020 ‘See How We Roll’, Anthropology Seminar Series, Deakin University, October.

2019 'Locating a zeitgeist: Displacement, becoming and the end of alterity', Dynamics of the state and enslavement conference, Deakin University, February.

'Locating a zeitgeist: Displacement, becoming and the end of alterity', De-exceptionalising displacement workshop, University of Pittsburgh, March.

2018 'Between us, here and there: Refashioning tactical humanism in turbulent times', Sydney University Anthropology department, May 31.

'Between the states of exile and migration: On the governance of getting stuck in Adelaide', European Association of Social Anthropologists conference, Stockholm, August 14-19.

'In and out of place: Ethnography as "journeying with" between Central and South Australia', Melbourne University Anthropology department, November 2.

Locating a zeitgeist: Displacement, becoming and the end of alterity, Australian Anthropological Society conference, James Cook University, Cairns, 4-7 December.

2017 'Enduring Exile', Research Unit in Public Culture seminar, Melbourne University, May 10.

'On the edges of the visual culture of exile', Inland as Exile or Refuge conference, La Trobe University, June 2.

'Towards an anthropology of exile in precarious times: Place and displacement in Aboriginal Australia', Anthropology seminar, New York University, October 27.

'See how we roll: On distance and placemaking in Central and South Australia', American Anthropological Association annual conference, Washington, November 29.

'Between the states of exile and migration: On the governance of getting stuck in Adelaide', Australian Anthropological Society conference, Adelaide, December 10-15.

Discussant of keynote presentation, 'Instauring' Aboriginal Art, by Stephen Muecke, Art Gallery of South Australia, December 10.

2016 'Stakes of recognition' workshop, University of Melbourne, March 29-30.

'Of place and its fault lines: A view from Warlpiri country', Landbody symposium, Centre for Twenty-first Century Studies, University of Wisconsin-Milwaukee, May 5-7.

'Beyond assimilation and refusal: A Warlpiri perspective on the politics of recognition', Anthropology program seminar series, Melbourne University, May 28.

2016 'Self-determination's children', Institute of Postcolonial Studies twentieth anniversary conference, 11 July.

- 'In the company of images', Refiguring digital-visual techniques symposium, RMIT, 9 September.
- 2015 'Creativity and the Archive', Australian Anthropological Society annual conference, Melbourne, 6 December 2015.
- 'On fear, hope and turbulent appearances in the Central Australian Desert', American Anthropological Association annual conference, Denver, 22 November 2015.
- 'Pictures that move: two tales from the Warlpiri archive', *Image, Music, Text* symposium, Sydney University, 20 March 2015.
- 2014 'Drawing life: Warlpiri lines on a changing world', ANU College of Arts and Social Sciences New Directions in Indigenous Research Annual Public Lecture, National Museum of Australia, October 15.
- 'Between the lines', *Aboriginal Artists of the Nineteenth Century: A Celebration*, National Museum of Australia, September 30.
- 2013 'Image politics', invited participant in symposium to celebrate the 50th anniversary of Arena, Melbourne University, November.
- 'Back to the future: Warlpiri encounters with drawings, country and others in the digital age', Anthropology seminar series, Melbourne University, 11 September.
- 2012 'The superintendent's window: on anthropology, drawing, and the refusal of intercultural analysis', American Anthropological Association annual meetings, 14 – 20 November, San Francisco.
- 2011 'Interventions: Anthropology's role in the politics of Aboriginal development in Australia' (with Jon Altman), paper presented at Manchester University UK, Radboud University Holland, and CREDO Marseille France, May and June 2011.
- 'Regarding post-election Iran via YouTube', Manchester Anthropology Seminar Series, Manchester University, UK, 24 May.
- 2009 'The Bill Henson Scandal: Notes on the New Cultural Attitude to Images', Work-in-progress seminar series, Research School of Humanities, 13 March.
- 'Empathy, images and the technologized other: on being human in the digital age', *Limits of the Human* conference, September 2-4, Research School of Humanities, ANU.
- 'Thinking with Stanner in the present', Key Thinkers Seminar Series, Research School of Humanities, 22 September 2009.
- 2005 'Stanner and Makerere: on the "insuperable" challenges of practical anthropology in post-War East Africa'. *W.E.H. Stanner: Anthropologist and Public Intellectual* conference, ANU, 24-25

November.

- 2004 'The intercultural scene of Stanner's first fieldwork'. ANU Anthropology seminar, 20 October.
- 2003 'On Being a Warlpiri DJ'. ANU Anthropology seminar series, 30 July.
- 'Tradition and media practice: conceptualising Warlpiri sociality via the PAW Radio Network'. Australian Anthropological Society conference, Sydney University, 1-3 October.
- 2002 'Reading the archive, re-reading anthropology: W.E.H. Stanner and the unfinished business of Aboriginal affairs'. 'Life-Writing and the Generations' conference, La Trobe University, Melbourne 15-18 July.
- 2001 'New media projects at Yuendumu: Towards a history and analysis of intercultural engagement'. Paper presented at the AIATSIS Conference, *the Power of Knowledge, the Resonance of Tradition*, the ANU, Canberra, 18-20 September.
- 'Aboriginal Sydney: Exploring the persistence of Indigenous heritage in an Australian urban landscape'. Paper presented in the Department of Geography, University of Edinburgh, 30 November.
- 2000 'The AIATSIS Sydney Dreaming Project: exploring the process behind the production of a guide book to Aboriginal places of the past and present'. Paper presented at AIATSIS, 7 August.

TEACHING AND PROGRAM DEVELOPMENT

Across thirteen years in teaching and research positions at the Australian National University (2003-2015) I developed a broad and innovative teaching portfolio in social and visual anthropology, offering courses across undergraduate and postgraduate levels. I convened and taught the compulsory hours/masters level course History of Anthropological Theory and a suite of media and visual anthropology courses to second/third year undergraduates. In 2007 I was approached to design a masters program in visual anthropology, an exciting opportunity to bring together scholars with visual interests from a wide cross-section of the university. I developed the Master in Visual Culture Research that combined a series of new courses in interdisciplinary visual studies and ethnographic film methods with offerings from the School of Art, Film Studies and Museum Studies

COURSES DEVELOPED, CONVENEED AND TAUGHT 2003 – 2015 (ANU)

ANTH2128/6514 Media and Modernity
ANTH3015 Introduction to Visual Anthropology
ANTH8017 / 8035 History of Anthropological Theory
VISC8001 Visual Culture Research: Key Concepts
VISC8012 Framing the World: Mediating Relations
VISC8015 Research with a video camera

STUDENT RESEARCH SUPERVISION

Current PhD supervision

- Rebecca Willow-Hutton, ‘Mutual aid: A factor of revolution?’ (Co-supervisor, commenced February 2022, Anthropology program, Deakin)
- David Tutchenor, ‘Bunerong Ethno-history’, (Executive supervisor, commenced February 2020, Anthropology program, Deakin)
- Adam Young, ‘The Wreck of the Earth’ (Executive supervisor, commenced February 2019, Anthropology program, Deakin)
- Lora Chapman, ‘The post-colonial criminalisation of Aboriginal youth in Alice Springs’ (Executive supervisor, commenced February 2018, Anthropology program Deakin)

Successful PhD completions

- David Brown, ‘Fetish and alienation: the ideology of information/technology and the public sector’ (conferred 2021, Anthropology program, Deakin, Chair of panel)
- Sofya Shahab, ‘Measuring cultural property destruction in Iraq and Syria (conferred 2020, School of Humanities and Social Sciences, Deakin, Associate supervisor)
- Stephanie Betz, ‘Affective collectives: The online sociality of fandom’ Anthropology program ANU) (conferred 2019, Anthropology ANU, Chair of panel)
- Elisabeth Yarbakhsh, ‘Pilgrims, migrants, refugees: Afghans in Iran’ (Arab and Islamic Studies, ANU, Co-supervisor)
- Juliet Checketts, ‘The pulse of policy: Mapping movement in the Australian indigenous policy world’ (conferred 2016, Anthropology program ANU, Chair of panel)
- Rose Butler, ‘In fairness we trust: Children making sense of economic insecurity’, (conferred 2014, Anthropology program ANU, Chair of panel)
- Zara Stanhope, ‘Compound aesthetics: An expanded framework for the theory of social art’ (conferred 2014, Interdisciplinary Cross-Cultural Research program ANU, Co-supervisor)
- Elaine Shultz, ‘Curating self-determination: Individual, institutional and intercultural relationships in Australia’ (conferred 2013, Anthropology program ANU, Chair of panel)
- Ursula Frederick, ‘On and off the road: Creative intersections between cars and art’ (conferred 2013, School of Art ANU, Co-supervisor)
- Gretchen Stolte, ‘That’s deadly! An Aboriginal and Torres Strait Islander arts studio in Cairns’ (conferred 2013, Anthropology program ANU, Advisor)
- Justin Barker, ‘Everywhere but nowhere: homeless youth in Canberra (conferred 2010, Anthropology program ANU, Advisor)
- Ase Ottosson, ‘The making of men and music in Central Australia’ (conferred 2009, Anthropology program ANU, Co-supervisor)
- Magne Knudsen, ‘This is our place: fishing families and cosmopolitans on Negros Island, Philippines (conferred 2009, Anthropology program ANU, Co-supervisor)

Masters thesis supervision

- Chathuri Dissanayake, 'War reporting in Sri Lanka: An analysis of influence on text-based media' (Anthropology ANU, graduated 2012)
- Nada Al-Hudaid, 'Are Australian indigenous students serious people?' (Visual Culture Research ANU, graduated 2011)
- Kelly Le, 'Breaking touristic conventions at the Cuchi Tunnels: Viet Kieu transmigrant perspectives' (Visual Culture Research ANU, graduated 2011)
- Magne Knudsen, 'Mobile phones in the Philippines' (Anthropology ANU, graduated 2004)

Bachelor of Philosophy program mentorship

(ANU's intensive research undergraduate degree program)

- Zid Mancinedo (2009 – 2012)

Honours supervision

- Naomi Spencer, Deakin Anthropology, 2022
- Rose McRobie, Deakin Anthropology, 2022
- Shelley Morris, Deakin Anthropology, 2021
- Celine Ikin, Deakin Anthropology, 2021
- Isabella Newcombe, Deakin Anthropology, 2021
- Rose Lewis, Deakin Anthropology, 2021
- Michael Harwood, BA Honours (Second class honours 2013)
- Zid Mancinedo, BA Honours (First class honours 2012, nominated for University Medal)
- Elisabeth Yarbakhsh, BA Honours (First class honours 2011, awarded University Medal)
- Judith Hickson, BA Honours (First class honours 2011)
- Sock Pang Goh, BA Honours (Second class honours 2008)
- Rosie Southwood, BA Honours (First class honours 2006)
- Corinne Dobson, BA Hons (First class honours 2005, awarded University Medal, R. Davis Award)
- Katherine Oliver, BA Honours (First class honours 2003)

STAFF SUPERVISION

Associate Professor Tiffany Shellam, History, Deakin (2022-)

Dr Yamini Narayan, International Relations, Deakin (2021-)

Dr Gillian Tan, Senior Lecturer, Anthropology, Deakin (2017-)

Dr Sarah Hayes, DECRA Fellow, ADI Deakin (2017-)

Ms Kristal Buckley, Lecturer, SHSS Deakin (2021 -)

Dr Natalie Ralph, Research Fellow, ADI Deakin (2019-20)

Dr Daniella Trimboli, Postdoctoral Fellow, ADI Deakin (2017-19)

Dr Sabra Thorner, Postdoctoral Fellow, ADI Deakin (2016-17)

COMMUNITY OUTREACH AND MEDIA COVERAGE

- Interviews on the occasion of Warlpiri drawings being added to UNESCO Memory of the World Register, February 2017 (*Guardian Australia*, *Art Guide Australia*, *Geelong Advertiser*, *ANU Reporter*, *Deakin Invenio*).
- Exhibition floor talks (multiple): *Warlpiri Drawings: Remembering the Future*, National Museum of Australia, August 2014 – May 2015.
- ‘Remembering the Future’, *ANU Reporter*, 46 (1): 3, 2015.
- Radio interviews, television interviews, newspaper reportage following the launch of *Remembering the Future* and *Warlpiri Drawings* exhibition (SBS TV, WIN TV, Prime TV, *Canberra Times*, *Sydney Morning Herald*, *Courier Mail*, National Indigenous Radio Service, ABC Radio Alice Springs, ABC Radio Canberra, The Wire, ABC Radio Sydney, ABC Radio Adelaide, Goolarri Radio).
- Planned, coordinated, administered visit of 21 Warlpiri people to Canberra for activities associated with launch of *Warlpiri Drawings* August 2014.
- Assistance to Warlpiri organisations, including planning for two day art market at AIATSIS, 14 and 15 August 2014 that resulted in \$90,000 of sales to two art centres.
- ‘Mired in a cultural battlefield’, The Australian Higher Education [interview and reportage on *Culture Crisis: Anthropology and Politics in Aboriginal Australia*], 23 February 2011.
- ‘Re-tracing the Tragedy Track’, Hindsight, ABC Radio National, 27 November 2011.
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