Employment of Anthropologists in Australia - 2023

Survey Results
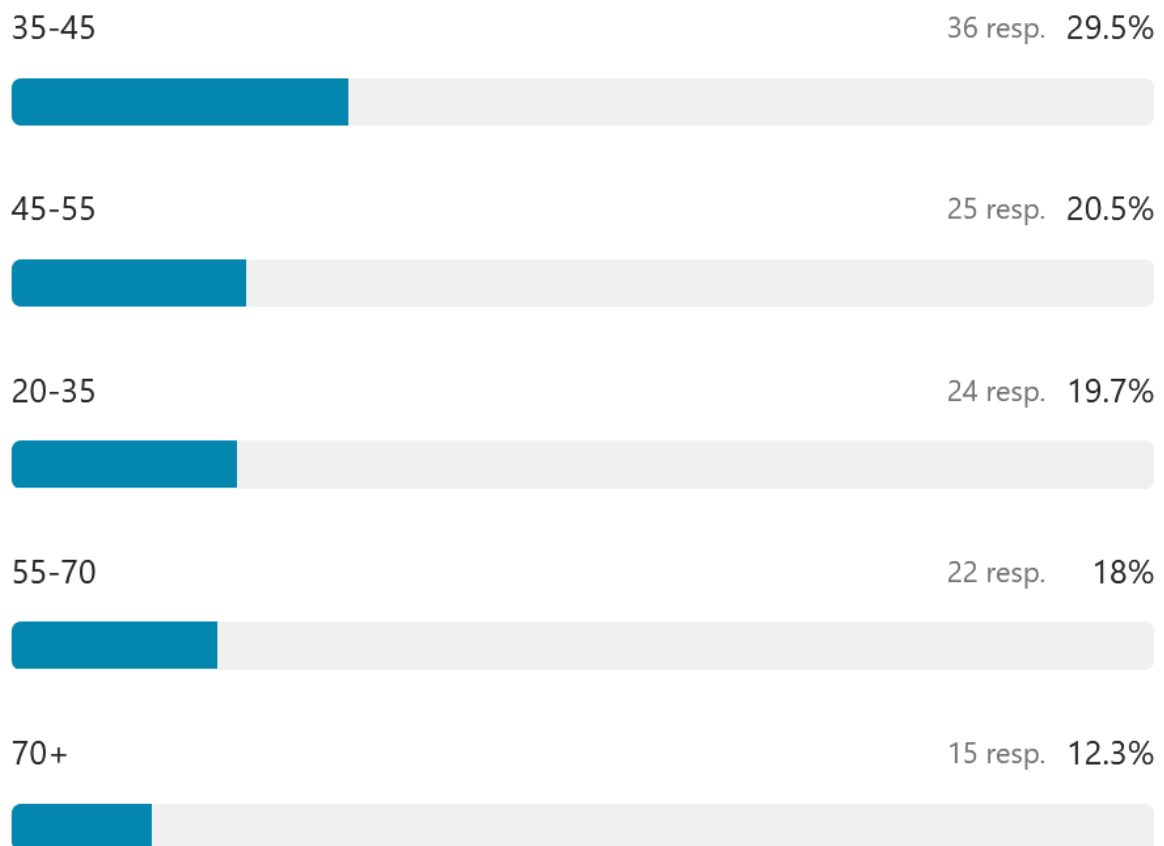
Questions & Responses

Australian National University – Centre for Native Title Anthropology

1. How do you identify?

Female   78 resp. **63.4%**

Male   42 resp. **34.1%**

Other   3 resp. **2.4%**

2. What is your age?

35-45   36 resp. **29.5%**

45-55   25 resp. **20.5%**

20-35   24 resp. **19.7%**

55-70   22 resp. **18%**

70+   15 resp. **12.3%**

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3. What qualifications do you have in anthropology or allied disciplines?

Highest Qualification of Respondent

Qualification	Percentage
Honours	34%
PhD	30%
Masters	17%
Bachelors	8%
Graduate Diploma or Certificate	8%
Other	2%

Full Responses

BA.Hons. Anthropology/Dip.Ed.Secondary teaching
BA (Hons) Anthropology (1st), Grad Cert in Applied Anthropology (Native Title and Cultural Heritage), and National Mediation Accreditation from the University of Western Australia.
honors, almost complete PhD
BoA in Sociology/Anthropology, Masters of Development Practice
Bachelor in anthropology and Masters in community development
BA Hons Anthropology
Major in Anthropology
BA and MAAPD
PhD, Grad Cert, Honours
Phd - anthropology
Anthropology Honours and Post Grad Cert in Native Title (Uni WA)
PhD Anthropology
Bachelor Degree (undergraduate)
Bachelor of Arts (Hons) Masters of Applied Anthropology and Participatory Development
Bachelor of Arts (Anthropology and Sociology)
BA (Languages) (Hons) major in Anthropology

BSC Hons Anthropology & MEnvDes - research
Bachelor of Arts Anthropology Honours
BA hons, Post-Grad Cert (Applied Anthro NT & CHeritage)
Bachelor of Social Sciences (Anthropology)
B.A. Honours - First Class (Anthropology)
BA(Linguistics)/PhD(Development)
PhD
Master of Science - Major in Social Anthropology
Phd
B.A, Hon, Masters (MAAPD)
Bachelor with Hons
BA with Hons in Anthropology and Minor in Archaeology
Project Officer/Engagement Officer - Diploma in Business Governance
BA Social Anthropology, Prof. Cert. Applied Anthropology. MA Applied Linguistics
BA Anthropology Sociology MA International development in progress
Phd
Bachelor of Arts (Honours)
PhD
Masters
Honors Degree
Hons, Masters, PhD
MA and PhD
BA Honours Anthropology Diploma in Native Title Anthropology
Migrant and Refugee studies, feminist studies, land council work
PhD
BA Honors
BA (hons)
BA (Hons)
Undergraduate Degree - Advanced Arts Specializing in Anthro and Linguistics
Bachelor of Arts with Honors
Master of Development Practice Masterclass in Native Title
Honours degree in Anthropology
Bachelor of Arts with First-class Hons in Anthropology and Sociology
Bachelor of Arts in Anthropology & Sociology (Honours)
Honours in Anthropology, Masters in Applied Anthropology
Bachelor of Arts, Honours in Anthropology
Honours
BA Hons Anthropology
BA, MA, PhD
Bachelor of Honours in anthropology & sociology
LLB
PhD

Honours in anthropology
A degree in arts (anthropology) and a degree in law
Bachelor of Arts with Honours in Anthropology and Archaeology
BSc MPhil Phd
Bachelor of Social Science Masters of Applied Anthropology
Honours in Anthropology
PhD
MA Anthropology
Master of Development Studies
Bachelor Anthropology Honours 1st Class and halfway thru PhD
PhD anthropology & sociology Master of Business Administration BA(Hons) anthropology
B. Arts / B. Science with Honours in Anthropology
Ph D
Bachelor of Social Science, Honours in Anthropology
Honours level
Bachelor of Arts (Honours) in Anthropology
honours anthropology
Masters in Visual Anthropology, Masters in Documentary Film, BA in Anthropology
Anhthropology (Hons) & Phd; Law (Hons)
BA(Hons), Diploma, MLitt, PhD
PhD anthropology
Masters Archaeology
PhD
BA Anthropology, Honours Degree Anthropology
PhD in Anthropology
BA Indigenous Australian Cultural Studies; First class honours Anthropology/Sociology
An Honours degree in Anthropology
BA (Hons)
BA honours in anthropology
PhD
Undergrad, post grad
BA (Hons) Social Anthropology; PhD Population & Global Health
Honours
Masters Applied Anthropology ANU
BA Arts (Anthropology major)
Ba honours, dipoluma in Aboriginal community development
BA, MA PhD all in anthropology
M.Phil., Ph.D.
Honours and Grad Cert.
Bachelor Soc Sci majors in Anth and Sociology - honours in Anthropology
PhD, Charles Darwin University
BA (First Class Honours) in Anthropology

BA hons Anthropology. Grad cert Museum Studies
PhD Anthropology
Post graduate diploma research (Anthropology) and masters advanced in anthropology
PhD
Graduate Diploma
Ph Doctorate (Anthropology)
M.A
BA (Hons), Grad. Cert. (Native Title & Cultural Heritage), Grad. Dip. (Archaeology)
BA(hons)
Masters of Applied Anthropology (ANU) and Masters of Documentary Photography (Sydney Uni)
BA (Hons) from UQ
PhD anthropology
PhD (anthropology) MA (anthropology) BA Hons (Slavic linguistics)
B.A anthropology M.A global development
BA and facilitation/mediation and long experience
PhD Archaeology & History
MA ..Phd to complete this year
BA(Hons), PhD (in progress)
PhD
MA and PhD in anthropology
phd
Lots of qualifications
PHD

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4. How many years have you worked as an anthropologist in total?

Number of years working in anthropology

Range	Value	%
0-4	24	21%
5-9	21	18%
10-14	20	17%
15-19	7	6%
20-24	15	13%
25-29	13	11%
30+	17	15%
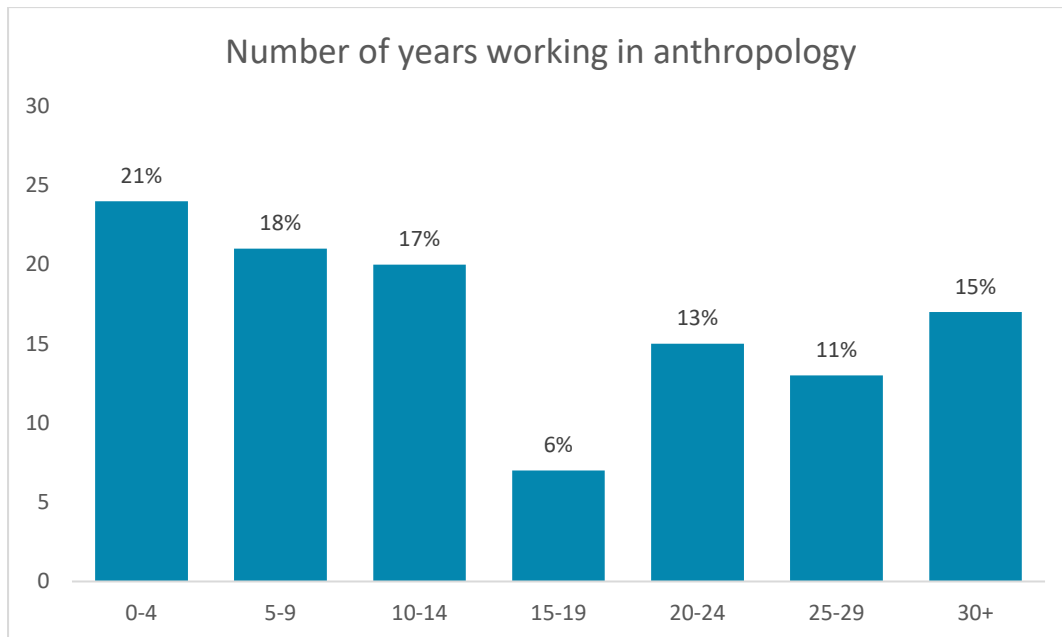
Full Responses

14
20 years
Two years
5
5 years
Still studying
25
25
17
26
less than 1 (excluding anthropology tutoring during phd)
Less than one
9
1+
7
27
20 years
19
6
12
0 - but 16 years with anthropologists
10
13
20

17
11
6
Work closely with Anthropologists
22
Have not worked as an anthropologist as did not do an honours
40
14
30
36
14
50yrs
about 47
14 years
7
13
20 years
22 years
45
5
20
1
4
almost 4
3
6
12
1 year 3 months
25
14
4
NA
27
1.5
0
15
53
8
5
15
Almost 40
3
12
26 years
4

63 years
13 years
14
7
5
19
45 years
42
27
20
6 years
1
2.5
4
21
22
4
25
8
20 years
8
8
25
43
50 plus
50+
14
12 years
12
7
20
30
About 9 including working for Victorian state government as an anthropologist. They then changed my role to policy. I have worked in Indigenous Affairs for 20years.
52
25
10
29
10
29
10
22 years
22 years post-PhD
5

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40
Since 2006 in allied fields
60
6
20
38
38

5. What are the main foci of your applied anthropology work?
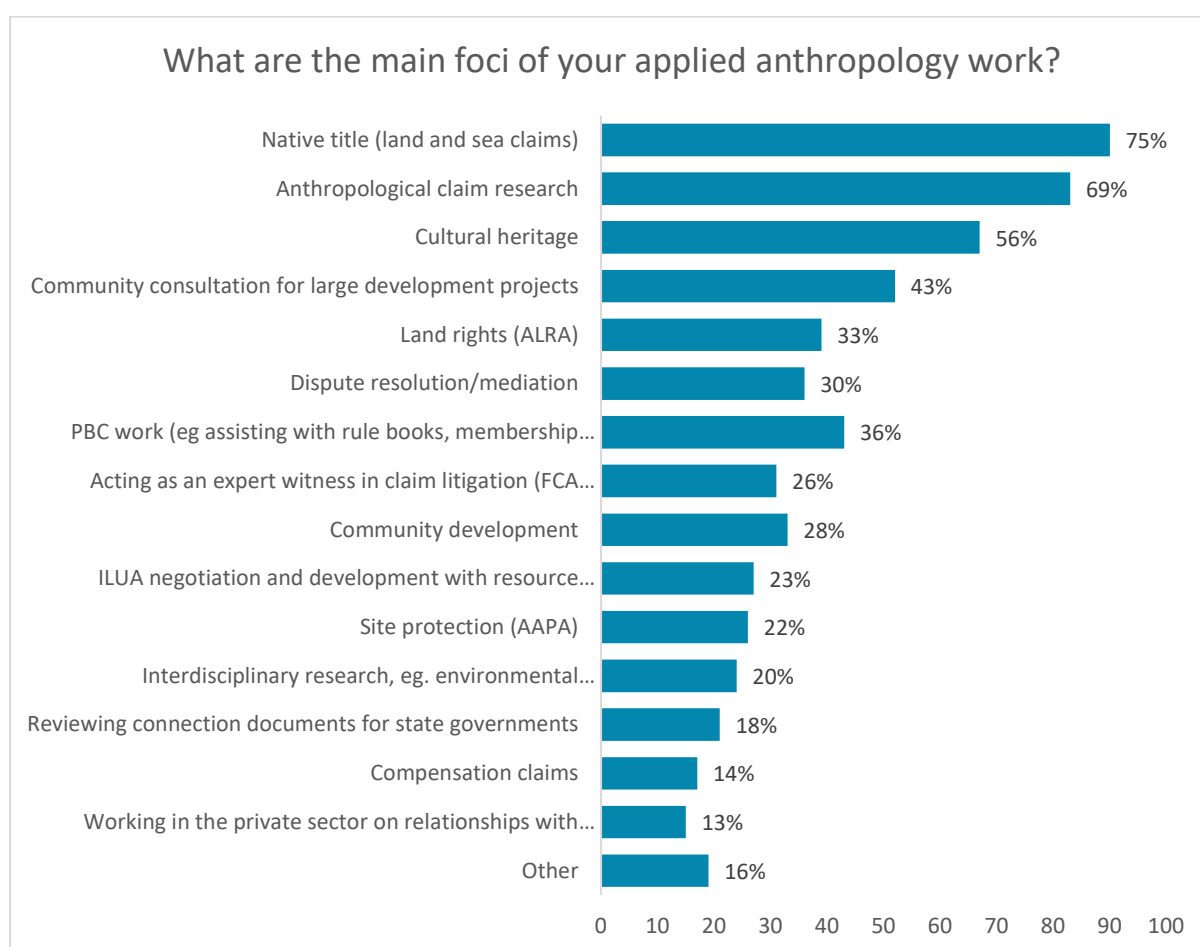
"Other" Responses:

Expert witness (court appearance) for NSW LEC on a cultural heritage matter
Museum Anthropology & Medical Anthropology NRMA & ARC Research grant project team work
PBC development
Advise Public Trustee on Intestate matters
Community and organisational governance, development
Visual anthropology
PBC work eg. objections to the expedited procedure for ELAs, objections to land clearing

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Site Protection Land Council
Sessional lecturing in anthropology at university
aged care
non native title legal cases
a) post determination outcomes such as films requested by communities; b) working in health communication with communities and health NGO's; c) working on community films as part of broader projects; d) consulting with custodians on behalf of Govt organisations
Expert witness in court case, murder trial, evidence given in relation to gratuitous concurrence.
Production of genealogies
Social anthropological industry training and regulation
Genealogical research and collections management
Repatriation of remains and objects
Research for Traditional Owner settlements (TOS Act, VIC)

6. Have you worked as a consultant?

Yes   71 resp.   **57.7%**

No   52 resp.   **42.3%**
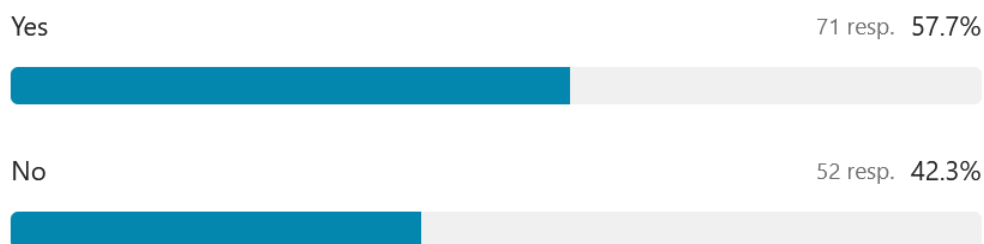
7. Are you still working as a consultant?

Yes   49 resp.   **70%**

No   21 resp.   **30%**
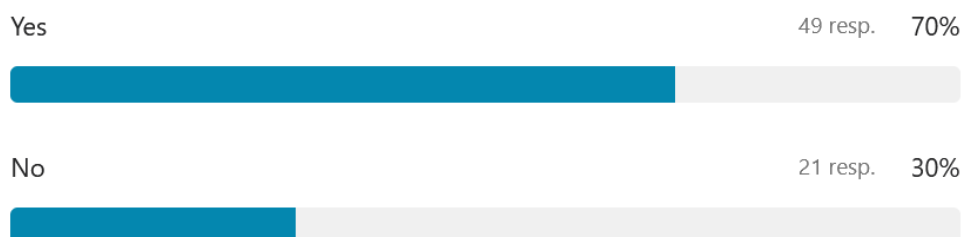
8. How long have you worked as a consultant?

Number of years working as a consultant

Range	Value	Percentage
0-4	18	27%
5-9	10	15%
10-14	9	13%
15-19	6	9%
20-24	7	10%
25-29	9	13%
30+	8	12%
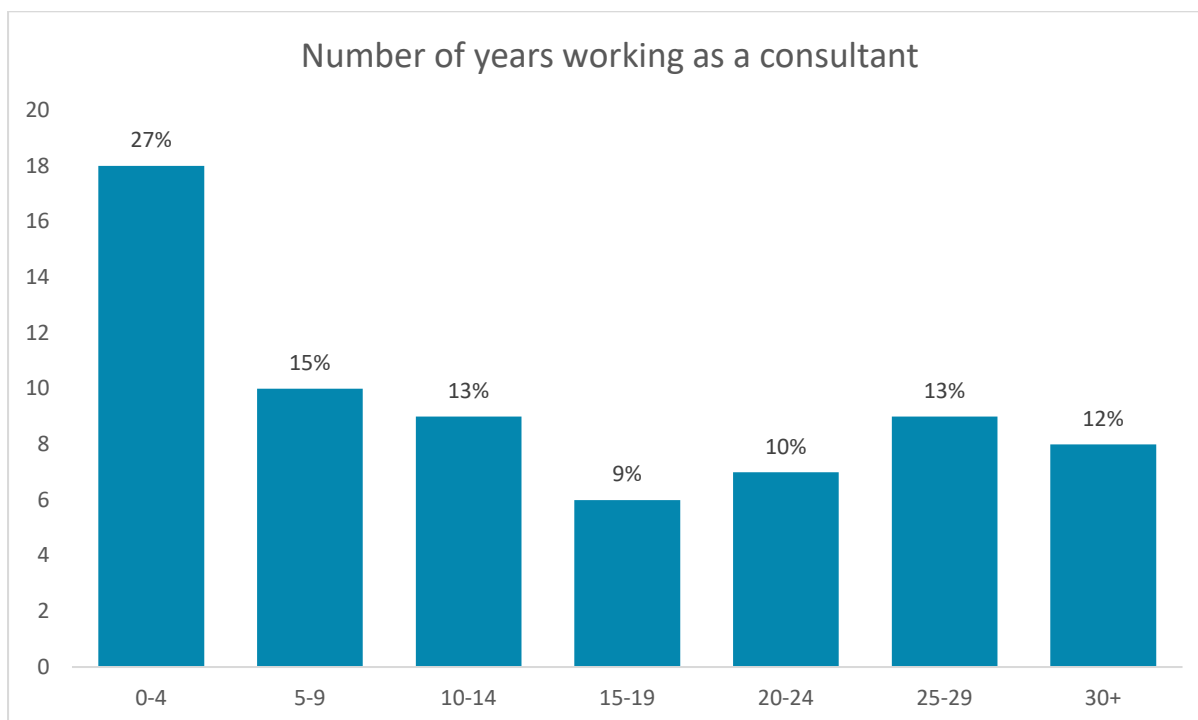
5 years
4 years
Since 2001, 22 years.
15 years
5 years
9 years
1 year
15 years
14 years
5
6 years
3 years
12 years
40 years
27
25 years
40yrs on and off in blocks between salaried employment
off and on since the early 1980s
1 year
1 year
21 yrs
2 years
7 years
3 years

20 years
45
15 years
For almost 40 years
3 months as a heritage consultant
26
3 years
27years
9 months
17
27 years
42
15 years
11 years
1yr
2
6 years
15 years
3 months
3 months alongside permanent work not ongoing
7 years
On and off for 25 years
About 30 years all up
Circa 23 yrs
3 years
12 years
13 yrs
on and off 1996-2003, full time 2007 - present
On and off for 2 years whilst completing masters degree. Never full-time.
45
22 years
5 years
6 years
2 years
12
25 yrs or so
4.5 years
Approx 40 years
Between 2006-2017
27
3 years
12 years
28
30

10
20

9. What prior work led you to become a consultant?

Full responses:

work between consultancy and employed work
NGO work in community development
I worked as a regional anthro at the CLC for 3 years prior. When my 3 year contract was to be renewed i was the in-house Alice Springs to Darwin railway clearance anthro (which was externally funded). I needed to leave the NT (for personal reasons) and was encouraged by the CLC to get an ABN so that i could continue the work from NSW.
Academia, Federal Government employment, Private Sector employment
NTRB in house
Academia
First role as a consultant
Academia
NTRBi in-house staff member
NTSP in-house staff
academia
Native Title research (Victoria), various roles at APY (including Unit Manager)
State Government in-house staff

| |
|---|
| Academia |
| Academia and NTRB in-house staff |
| began consulting after graduation |
| Academic mentor, contracted by Indig orgs, government contracts |
| academia |
| Land council staff, Academia |
| NTRB |
| NTRB in-house staff. QANGO site protection in-house staff |
| In-house anthropologist -land council |
| NTRB in-house staff and academia |
| I had a prior work history in another field all together and came into anthropology after studying degree, consulting was my first job. |
| Academic research, NTRB in house staff work |
| Academic |
| Academia |
| Academia and engagement as a junior anthropologist researching land claims |
| Native Title Rep Bodie and Service Providers |
| Private sector in-house, Academica in-house |
| Academia, NTRB in-house staff |
| research |
| NTRB in-house staff |
| AAPA house staff, NTRB house staff |
| NTRB in house staff |
| Senior Research Officer, NNTT |
| PhD programme |
| NTRB in house and Academia |
| Museums |
| Specialist university study. Employed as a graduate in a consulting firm - not as an independent consultant |
| NTRB employment, academia |
| NTRB in-house staff and Territory Government in-house staff |
| NTRB in house staff |
| Specific claim needed continuity - left organisation |
| Staff Anthropologist roles at AAPA and NLC |
| Working fo NTland councils as senior anthropologist |
| Academic and land council staff |
| AIATSIS, Land Councils, academia |
| NTRB in-house staff |
| Long term affiliation with Central and Western Arnhem Land |
| NTRB in-house staff |
| KLC anthropologist |
| In-house staff anthro at the NLC. |
| Academia |
| In-house anthropologist at N.T. Land Councils |
| NTRB in-house staff |

Started as a consultant, became a land council employee	
I worked as an in-house anthropologist at an NTRB, then for a short period with a heritage consultancy, then went out on my own as a consultant	
NLC then AAPA and NNTT	
Academic	
NTSP in-house staff	
Academia	
Ntrb I house staff	
Academia.	
Private sector	
NTRB in-house anthropologist	
NTRB in-house	
Long term work in Aboriginal community	
academia	

10. Are you currently employed as a staff member of an NTRB/NTSP/Land Council or other Indigenous organisation?

No   66 resp. **53.7%**

Yes   57 resp. **46.3%**
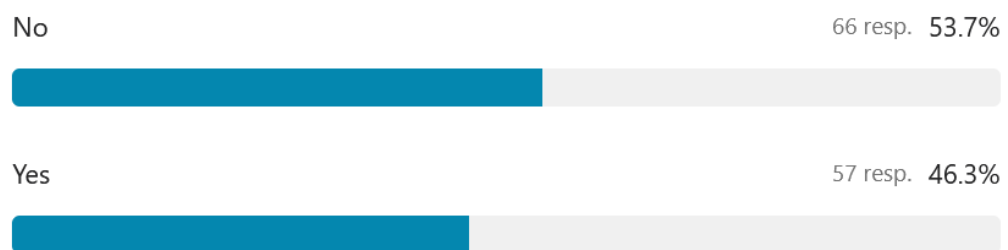
11. For how long in total have you been employed in an NTRB/NTSP/Land Council or other Indigenous organisation?
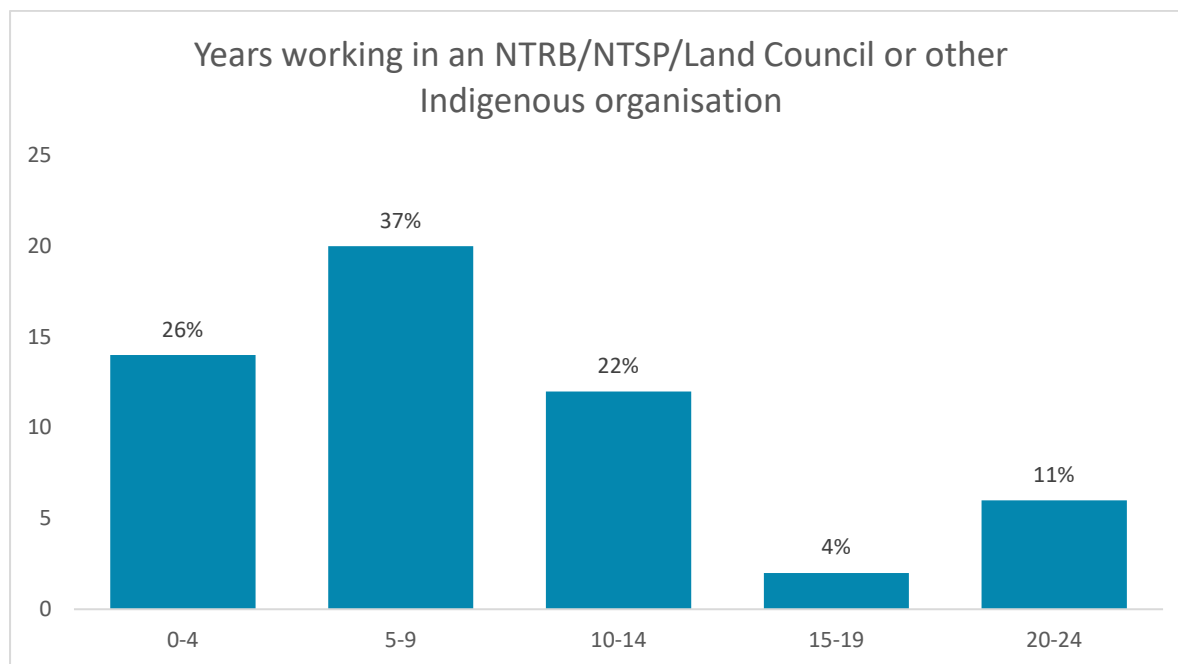
Full responses:

Two years
5 years
8
14
less than 1 year
6
20 years
6 years previously, 2 years recently
6 years
12 years
11 years
5
20+ years
12
14
14 years
4 months
13
15 years
20 years
5
21 years
Central Land Council

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4 years
~3 years
since 2016
12
5 years
21 years
6 years
1 year
3 years
7 years
1.5 years
4 years
8 years
5
3 years
7
13 years
7 years
10 years
6 years
1.5 years
2.5 years
21 years
19
4
14
11 years
7 years
Recently at the KLC for 10months. During 2011-2014 at the NLC for years and previous to that Cape York Land Council for a year; 2009 -2010.
2.5 yrs
5
Since 2017

12. What key issues do you face in the conduct of your applied work as a consultant or employee?

Burn out risks   84 resp.   **71.8%**

Career progression   54 resp.   **46.2%**

Uncertainty about the moral or political implications of my work   54 resp.   **46.2%**

Workplace relations   40 resp.   **34.2%**

Safety in fieldwork settings   26 resp.   **22.2%**
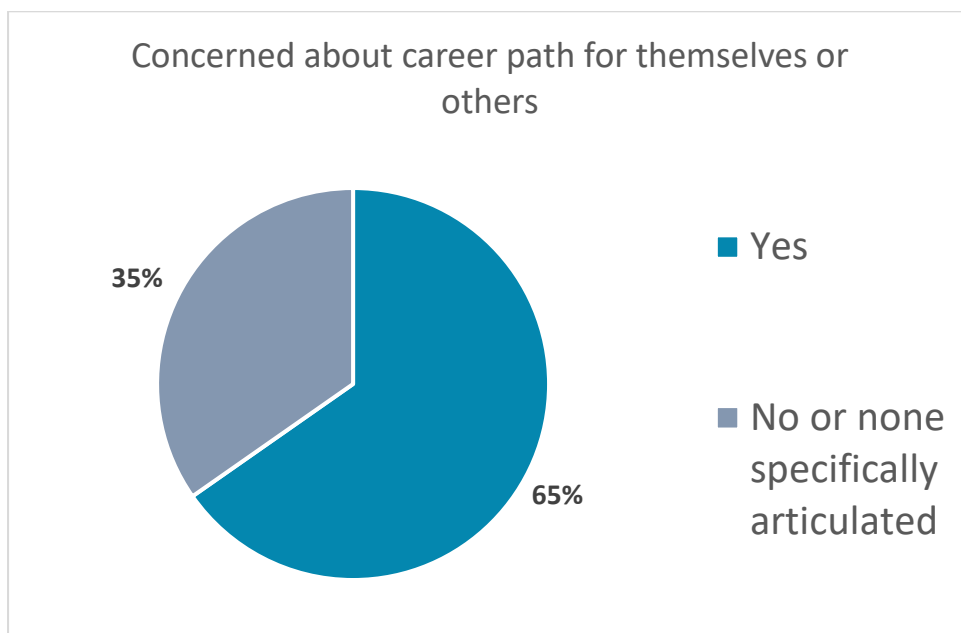
Other   33 resp.   **28.2%**
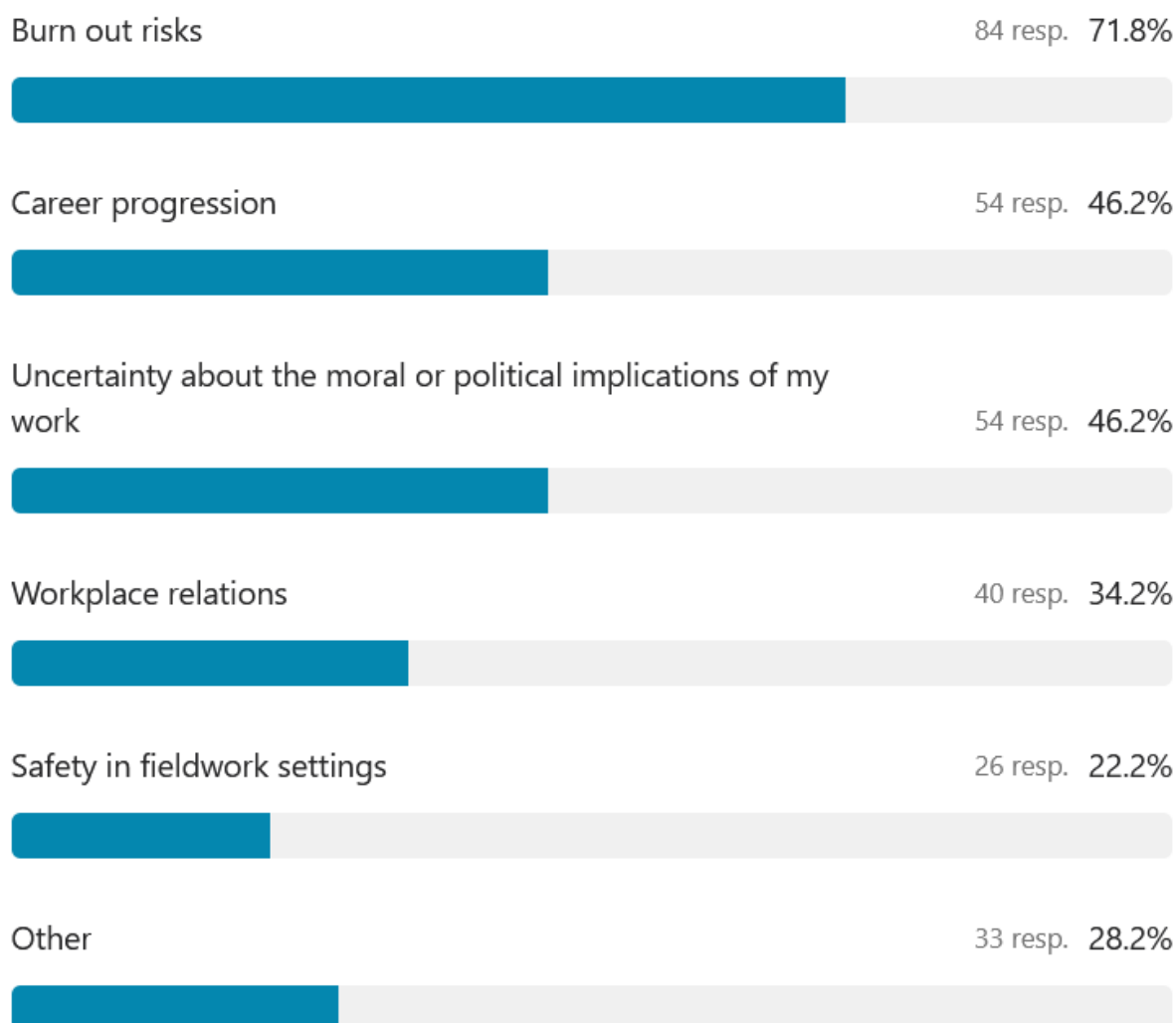
"Other" responses:

Budget uncertainty
Lack of mentors
Assistance with admin, research and data management, creation of documentation etc
Not sustainable- low work load
Succession planning and recruitment
Identity politics
Conflict between Indigenous groups
time management / work-life balance
Intensity of high pressure contextsof most contracts. Unrealistic deadlines and kpis used by govts. Highly politicised environment in terms of releasing research conclusions.
small number of colleagues who work in the same area. limited opportunities to discuss issues or ideas with other anthropologists/researchers within the organisation
Requirements to live in undesirable places not suitable for family members, eg. Alice Springs

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Logistical support
Gendered based issues
I enjoy doing applied research and would not say I face any of these issues
Managing the increasing effects of climate change on field work (longer periods of intense heat etc) plus the inequalities, conflicts and stresses in the lives of people with whom I work
Whilst I have transitioned into heritage consulting as a casual employee at a large consultancy business, and I am enjoying better work life balance, there is still a concern about achieving a regular income. The work is more interesting now the new legislation in WA is now active. I feel ready to leave the entire sector actually but realise there is a lack of capacity overall.
Vicarious trauma - toxicity in the workplace
discrimination and associated bullying & violence
I don't really face any major issues! I concurrently work in the film industry where I do encounter many issues, but not as such in anthropology work.
Lack of opportunity to mentor junior anthropologists
"work/life balance" vis-a-vis deadlines
Workload issues due to understaffing
Low standards of competence and professionalism are a major impediment to staff anthropologist satisfaction and retention across Australia.
skill diversity - overspecialisation
My work as a consultant in the end meant my life was not my own.
The complexity and potentially difficult social and political environments which characterise much (but not all) native title inquiry.
virtually uncontrolled community violence is increasing as is hostile rejection and blatant intimidation by some claimants of anthropological findings in claims, if I hadn't developed skills to deal with this over the extended period I have worked in Aboriginal Australia I would be unable to do my work. I shudder to think of how new graduates would deal with these issues.
I left NLC because I wanted to do further study and be close to family in Victoria. My workload was extremely high and undertaking a masters at the same time seemed.
People wanting 2020 questions answered from 1980 fieldwork
Functionality of NTRBs, esp questionable PLOs or even CEOs
Financial insecurity
Balancing a consultancy rate that is suitable for under-resourced Indigenous corporations whilst still valuing my work
In native title, the overdetermination by lawyers of anthropologists

13. What are your concerns about a career in anthropology, if any?

Concerned about career path for themselves or others

- 65% Yes
- 35% No or none specifically articulated

Full responses:

Difficult to broaden experience from within an NTRB. Difficult to manage young family as a consultant (travel). Wanting to work in a team.
too many interesting work opportunities, hard to find the time. art sector is of interest.
Right now there isn't any career path, in-house anthros are not often progressed to being consultants.
More support from other anthropologists
I see my career path as continuing as an applied anthropologist in the native title and cultural heritage sectors. The work consistently offered to me is varied, interesting and challenging. I have enjoyed my career thus far and look forward to the future. My concern is that the work load presented to me on a daily / weekly basis (in terms of demands / requests from both sectors) is increasing and becoming more complex (the low hanging fruit has been picked combined with an increased awareness of Aboriginal heritage post Juukan Gorge and other factors). If i can't undertake the work offered and can't refer the 'client' to other anthropologists (because they too are over committed), i get concerned that the projects will proceed without anthropological input (or get input from professionals claiming to have anthropological training) to the detriment of Aboriginal people and their heritage.
Clear
I don't have any - there are so many options in the post-determination space.
Progression into higher responsibility roles involves very little anthropology research and largely becomes administrative work.
That it will be difficult to get back into an academic setting. The need for publications is difficult to accomplish whilst engaging in applied anthropology
Whether anthropologists will be recognised or required after Native Title Determinations have been completed
I am unsure about my career path in this sector without either relocation or starting my own company

Lack of opportunity to progress my career further
I have no further options for promotion as an anthropologist within the NTRB where I work. I am concerned that to further my career and build my skills and experience for higher level complex research and/or expert work I will potentially have to relocate for different job opportunities, and/or potentially undertake further study such as a PhD. Both of these paths have financial implications and concerns in how they relate to my personal life, family relationships and having children. Uncertainty about the future role of anthropology in the native title sector also makes me concerned about what direction would be most beneficial to invest years of my time for my career.
Lack of support (from those ahead and those coming behind) because there are not enough anthropologists
My employer has little opportunity for anthropologists to progress their careers. Until recently my job position was described as a 'Research Officer'. The organisation has no Senior Anthropologists positions.
No concerns, although I do not limit my career concept strictly to Anthropology.
It is very unclear what career path there is beyond claim work, and whether NTRBs and NTSPs will value anthropology within the post determination sector. Outside of these organisations it is even more uncertain what career opportunities would exist.
I'm satisfied with my career path but have also taken on other work in an unrelated field in order to pivot if necessary (I also enjoy the variety.)
Yes
Concerned about losing focus of the bigger picture, with so many opportunities and a big pull from the resources sector to join organisations with working conditions that the native title sector can't compete with.
Not clear and concerned
As a relatively new consultant, whose work tends to be mainly in a specific region, I would like to broaden my experience to work in a variety of locations and organisations. It can be difficult to find the time to do this. I don't have a long term strategy
Having worked at a NTRB for so long (in different roles) it is unclear where I would go if I left the NTRB space. I am not sure there are the options out there to practice as an anthro (unless doing consultancy)
I'm not so clear about this no. I feel like identity politics really hinders my ability to feel like I am doing any good in this space. I also wonder about the future sustainability of this work as I hear about the constant struggles inherent in the post native title determination space (i.e. governance issues with PBCs etc.). So, I get concerned about the suitability of these structures for Aboriginal people in the long-term. I also experience quite a bit of burn out so it's difficult to see me in this space in the next 3 to 5 years, which is a concerning thought considering we really need more trained professionals working in this area currently given the amount of work left to do.
As far as I can see my career path as a consultant is essentially to continue doing the kind of work I have been doing for the past 12 years. Whether new kinds or more varied projects arise seems out of my control. The key "progession" seems to be to increase rates. As far as I can see if I wanted to change something more substantial in my work life I would need to change the sector, or at least diversify my work, e.g. my adding some academic role or trying to move into a different field.
UWA stopped anthropology courses. Honours was hard to do out of undergrad as classes were all during work hours. There was not native title focused post grad. I've worked in researching for compensation, PBC, heritage and resource companies. I am now studying a post grad in development as I've let go of a goal to work as an anthropologist in native title.
Yes
I am uncertain about the viability of becoming a consultant (female consultants are in less demand)
Declining status of anthropology
happy with career path

None really as I'm currently really happy with the variety of work that I do.
No concerns as I am reaching end of my career. But have grave concerns for younger anthropology with the demise of tertiary anthropology depts across Australia, and decreasing number of younger people wanting to work in the intense contexts of Indigenous applied research. Means lots of pressure on small number of senior generations of anthropology.
none
Too early to say as I have only commenced 4 months ago.
opportunities/new challenges
I have concerns regarding the future of applied Anthropology. It is becoming harder and harder to recruit early career anthropologists because Anthropology is taught less and less at university. This in turn means there is a lack of scope for experienced staff to progress. Even when reaching senior level, the lack of junior staff means it is very difficult to effectively work in the senior space.
Yes
How to end it!
Not getting enough experience in academic roles/research projects
The organisation I work for is changing, there are more senior roles now as opposed to one when I started 21 years ago(4 as opposed to 1). There are some exciting possibilities for rewarding and satisfying work for staff anthropologists in the repatriation and Native Title areas.
I am not clear about my path in this sector. As much as I am interested in it, it has been hard to find roles as an anthropologist and have fallen back on other skillsets for employment.
There is no clear career progression and very few opportunities to progress
Currently I am concerned with how my field experience will change once I start to have children.
I am not clear about my path but I do see a variety of opportunities. I am unsure of whether I would want to be an expert in the context of native title court cases, but I can see various opportunities in government, PBC and NTRBs and consulting. I would like to do some academic research but that window seems to be closing so we will see.
Very unclear but not concerned, will probably shift focus to community development work at some point but not entirely sure what that will look like
I do not have a desire to work in heritage management and do not know what I could do outside of native title or PBC work, as jobs for anthropologists in other sectors are difficult to find. I wish to remain in my hometown and have only an Honours Degree. Thus, native title seems the only current option which works for me now, but I do not know how long for.
I am concerned it will be difficult to find applied anthropology work in my hometown Melbourne, if or when I leave remote work in regional Australia.
These comments are not specifically about my career but broadly the issues I see affecting careers in applied anthropology: limited mobility / 'flat' career trajectory in sector, limited funding for and/or appetite within NTRBs to support career/skills development for in-house anthropologists, transition pathways in-house to consultant, the varied views/acceptance of in-house anthropologist as 'expert' amongst NT sector legal cohort, 'unattractiveness' (burnout, workloads, disputes, lack of support) of working in the NTRB/NTSP sector, the diminishing of Anthropology as a discipline within universities, decolonising discourses which characterise anthropology as a negative as well as increasingly negative (indigenous) community views of anthropology and anthropologists and theses view inevitably become NTRB/NTSP/AC/Land Council/PBC employer issues which affect staff anthropologists (directly or indirectly).
None
i don't have any at this point.
NA
Academia is an unattractive career option

I worry that this level of work and stress is unsustainable; that I won't be able to continue my career & have a partner or kids in the next few years. I want a higher level of independence from lawyers & mining timetables. I want to go back to uni and get a PhD but feel like I don't have time to stay connected to academia whilst working in a land council.
I am a lawyer - not an anthropologist. Not much room for movement upwards or appreciation of us doing higher duties
Getting too old for the physical demands of fieldwork. Strain on personal and family relationships created by fieldwork and by living in remote outback locations unsuitable for family members.
None
There really are not many options. I see the next likely step would be moving out into consultancy but I have no idea how to do this. Would be great if there was support to make this transition easier.
I am unsure of where I can work if I leave the land council. I feel like there is a devaluing of the anthropological profession in the applied fields.
Yes I am clear about my career path
At this stage of my life it is not a concern, however I recognise the need for younger anthropologists to have opportunities to be mentored in their work, to receive advice about career paths, to write for publications and to engage with academia if they wish.
Career progression, mental emotional physical toll, lack of professional development and support
Ageing is an issue when engaging in high levels of fieldwork. I worry my body may not be up to this kind of work in another five years. Ideally I would like to be transitioning into an archival management role, but not sure I will have the skills.
Limited range of skills applicable outside of this professional domain, without having to take poetic licence.
Limited career progression within NTRB
I no longer seek a career path in anthropology - my way was blocked years ago.
I would like to take the step to becoming a consultant and am currently attempting to bridge the gap between being an in-house anthropologist and an expert witness. I have beneficially received mentoring from senior consultant anthropologists and think that an on-going formalised arrangement would continue to progress me on this path.
Career paths available after consulting are generally back in ntrbs, PBCs or in industry or State. These are the same types of work (cultural heritage in the native title sphere) from different perspectives, and taking up work with one affects one's ability to work with the others.
Lack of opportunites to conduct 'proper' research
niche skills developed as an in house anthro and broader applicability of skills in other roles/orgs. for this reason I am no longer in an 'anthro' specific role
None
None
Yes. Retire from contract work, follow up with pursuit of academic interests
Lawyers and archaeologists assuming they can do the work of anthropologists. For example, archaeologists doing heritage surveys often believe they can record the ethnography or religious connection to the land, which risks anthropologists being sidelined. For native title, the claims that remain are in the 'too hard basket' and often brokered by lawyers before the anthropology has been undertaken or a connection report written. This risks the anthropologists being dictated their research guidelines and unrealistic time frames. This method may mean the research fails to show Aboriginal ownership of country because the anthropologists have not been able to fully use their training to help form how the claim is presented. An example is migration and succession, especially in the remote desert regions of Australia.
Fluctuations on work availability; time away from family on fieldwork; pressures on balancing multiple projects

I work in Victoria, the proposed treaty has the potential to drastically influence native title sector. There is much uncertainty about this, but many see it as a way to circumvent the perceived difficulties of native title in favour of a less onerous process. At the same time, there has been an influx of researchers working with Traditional Owner groups who do not have experience in native title, who are producing work of a low standard (compared to native title standards). These researchers are often employed as 'hired guns' to take a particular position in contested areas of research (boundaries, group composition, etc.). I perceive this issue will become increasingly problematic in the near future as groups seeking to establish themselves for treaty negotiations enter into some of the same contentious issues that have plagued Victorian native title for at least 20 years.
I don't feel like my degrees prepared me very well for this role, therefore a lot of career progression comes from time in the space. As a result, experience beyond anthropologist with a NTRB doesn't have a clear pathway aside from experience and time which isn't necessarily and issue, but Anthropology as a profession does feel limited in the professional space outside of Native Title and academia.
Insecurity and inaccessibility of work in universities, lack of applied anthropology work in Victoria where my extended family are located (as compared to NT where I currently work).
I was clear about a career path in PBCs. As a result of workplace relations issues stemming from unqualified management, workplace bullying, fraud, violence, stalking and drug mulling of staff (the subject of WorkSafe notices, QPS, CCC, Federal Police investigations and raids) I now suffer severe PTSD and have been out of work for 3 years. The sector is simply unsafe.
There are few employment prospects out side of native title and remote Australia work with indigenous people.
Burn out
Limited options for progression and no clear path for career development
At this point in my career, job security and stability are imputing me and consulting does not necessarily deliver these
Burn out and remote work being incompatible with having a young family. Hence why currently taking a break.
I am currently confident about my career path, however I am aware that this is not the case for many colleagues, especially junior colleagues.
Transition between senior anthropologist to consultant is difficult
I'd like work for an organisatoin that isn't a land council, but it's challenging to sell the skill set in other fields
Lack of access to qualifications, career support, networking, interfacing with academia
Clear
I am now retired, after a full, very rewarding and all too consuming life as a consultant.
A career path is not relevant to me. However, I see it as a major issue for practitioners who are either starting out or who are in mid career.
Difficulty establishing credibility as an 'expert'
As a woman in my previous organisation I did not feel that I would be supported in any further progression.
I'm now 78 and it was time to retire
The value that the work holds for claimants, GLAM sector, the general public etc. It seems to be useful to progress native title matters but otherwise looked upon with a degree of disdain. While some of the ethical/moral concerns are legitimate in terms of the native title system and those working within it, it also seems as if the entire discipline is devalued (see for example its diminution in the university sector) in good part because of identity and representation. This affects morale, longevity and people's willingness to enter the sector. What pathways are there beyond Native Title are not clear.
I'm not clear about my progression.

being shut out of work by increasing violence and threats.

It seems like you need to become a consultant to get the really interesting work, and this can be financially risky. It also seems like you need to do have many years experience and a PhD to be taken seriously by lawyers in the industry. I'm considering a PhD as my next move - do I can also diversify when setting up my consultancy.

Not relevant

Roles are fixed at a certain level with few (in my case no) senior positions. Also a tendency to compartmentalise anthropology from the 'real' work of lawyers. Ie. there is no career path unless moving to a different employer.

I am surprised at how much I have to learn on the job and glean what I can, when I can, from consultants as informal mentors. You have to be resilient with no ego. Previous research experience is also minimised, and legal/legislation knowledge, for example, is more valued by the rep body. Time = Progression - has been my interpretation, though I am by no means clear on that. Plus I am worried I will burn out before that Time can be gained.

I am researching a PhD in historical archaeology, specifically as part of an 'exit strategy' from native title anthropology. I am happy doing genealogical research and reporting for NTRB/SPs but not comfortable doing broader connection research and reporting

How relationships with informants are not supported by the organisations deploying anthropologists, very unhelpful

I have never been too concerned about a career 'path', moreso I've just wanted to do interesting and meaningful work and if I was doing that I would be happy. So I don't have huge concerns over my career path. However, what I am finding working in Western Australia as a new consultant, is that there is such a high demand for heritage work that I'm finding I don't have the time to engage in the more complex/interesting and time consuming (potentially more rewarding) longer project work or consultancy briefs. I'm also really concerned with some of the ethics/moral issues relating to doing heritage work (but also Native Title) in WA.

NTRB's have too flat a career structure. There is also a need for PAOs (principal anthro officer) with equal status as PLOs to fetter legal officers and others (like the NLC once had under Jeff Stead et al). I also believe in larger NTRBs (smaller ones are too prone to the foibles of individuals - one bad leadership appointment can gut an organisation). I even think that there is a case for a single national NTRB.

When to stop

Yes

Feels inappropriate since I'm an outsider and more and more there are qualified Indigenous scholars/researchers that could be doing this work. There is no trajectory aside from becoming a consultant. Work in the community development space is a parallel path but not necessarily a 'step up'

About to retire

Burn out

Not relevant at this stage

As an early career consultant, it is unclear whether getting into the native title claim consulting compared with other areas is worthwhile as it seems to be that native title claims are largely completed across the country and therefore it may be more productive to align with matters relating to the 'post native title' era.

NA, at last part of career

recognition

14. What issues impact on your control of field work conditions?

Full responses:

Non-Indigenous people, gate keepers.
Frequency rather than safety or accomodation concerns (lots of work trips)
Number of contract days; the time allocated to consulting does not get compromised but the time allocated to travel does. So at times i push myself to fit the travel into fewer days, although i have learnt to advocate for myself in this regard so that my contracted days cover travel and related accommodation.   I also (now but not previously) ensure i have increased days in the field (unpaid) to cover half / full day breaks (to go for a walk/ swim or to deal with emails from other projects).   In terms of accommodation i usually get asked where i would like to stay and sometimes when i don't get asked end up staying in places very very comfortable which is nice. No issues there.
Ha ha. It's all good on paper until you cross paths with FMG and the utter hypocrisy and complete disregard for the privacy AND safety of personnel is made very clear.
N/A
The limited understanding of what is involved in anthropology fieldwork by management, support staff and administration staff
Time constraints is a major factor
Driving long distances with no other drivers
I am not consulted with regarding field accommodation and do not have an adequate OHS or HR department within my small organisation to deal with such concerns
No restrictions around driving hours, improper recording of over-time, poor meals supplied in-field for people with dietry requirements
My main concerns around safety in the field relate to my organisation supporting me and other staff in not tolerating bullying, abuse and harassment from clients. I also would like better support as staff in the emotional toll of being affected by vicarious trauma and dealing with the moral and ethical complexities we face.
Mental health - fieldwork can be mentally challenging
Field trips are undertaken with at least two staff which assists when driving or alternatively a consultant is present who can assist in the driving. No policy is in place regarding the amount of driving hours. Work can require me to work weekends. As an example I have worked 2 out of the 3 last weekends. It is up to the individual time to plan in their time in lieu after a trip to avoid burnout. However it can be difficult at times to take lieu time with many meetings occurring over a calendar month.
Administrative, logistics & field assistance. Clarity / simplicity for budget and approvals processes.
I have found the need to clearly communicate with administration staff and request various follow up details or often prefer to make arrangements myself to reduce issues and uncertainty.
No issues in terms of what might traditionally be thought of as fieldwork safety. My main concerns are lack of support and strategy from NTRB executive to combat instances of verbal harassment from clients. Internal bullying and poor behaviour from exec to staff also an ongoing issue.
University OHS
N/A
Working in the resources sector, the concern is almost the opposite - the amount of controls in place can hinder the effective undertaking of fieldwork.
N/a

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I am not concerned with this as most of my work is in remote locations. I have my own vehicle and field kit I prefer to use. I aim to be relatively self sufficient. I have not had issues with accommodation.
WHS legislation in WA has changed and is now very prescriptive (which is great, but also hard to fit into the work we do, so is causing challenges). I am involved in the development of policies and procedures, so have buy-in which is necessary as HR don't understand the roles we do in the field and the risks (or dynamic nature of those situations).
I don't have much say in where I stay which can be challenging as I don't get the rest I need in some hotels which are less then ideal. I also struggle when TOs don't understand that I am not a community liaison officer and that I am therefore not the person to speak to about TA, fuel or accommodation etc. When I am being asked about these issues at all times of the night, I find it hard to focus on my own tasks and getting the down time I need in order to feel rested for the next day. Setting boundaries is a difficult one as we are caught in tricky situations sometimes.
We have solid conditions in place
Fieldwork conditions vary from client to client. Some take full control over the logistics and I have little input. Others leave it up to me to organise fieldwork. I have never had any issue with field work conditions, including accommodation. The times fieldwork involved camping I was always consulted prior to the work.
Nil
Uncertainty as to practical arrangements
The main issue is the unreliability of support staff - we often end up with less than needed on fieldwork trips, which puts extra pressure on the staff who do attend. Long driving days are standard - but I see this as a necessity of the work and don't have any issues with driving for up to 12 hours a day.
Possibly too many administrative strictures.
rep body logistical support / fatigue / access restrictions (eg, pandemic border closures and proticols)
We have really good field work policies and conditions at my place of employment
Covid and increased bureacratisation of travel. The increasing number of players involved in "managing" Ethics permissions and requirements.
differences of various types within `communities' and associated tensions
Logistics are well arranged. No issues at the moment.
health and safety conditions are in place
There are health & safety measures in place however some of these procedures fail to cover aspects of fieldwork and consultations because they are often written by people who do not engage in that space. Protection against agressive behaviors by constituents is too often reliant on colleagues present. Some individuals are known for their, potentially, violent temper. I feel we are at risk of failing to adequately protect staff but also people we invite to meetings.
All of the above
No significant concerns
Not many - my boss is great when it comes to making sure we've got enough support with fieldwork whether it's driving times, accom, days in the field etc.
Resource exploration companies submitting work programs for heritage survey work, but withdrawing applications a few days before the heritage survey work is to be carried out. The organisation is very busy and if work has to be postponed it can be stressful trying to get the required resources (staff and vehicles) to reschedule within the field season.   Senior management have also rescheduled major meetings throwing the rest of the organisations plans into chaos. This year there is a major push within the organisation to support getting the message out to communities about the Voice to parliament referendum, but at the expense of work that is required to meet our statutory obligations.

Health and safety - driving long distances, sometimes the constitutents, physical safety in communities

None

My fieldwork load is quite low and conditions are good.

Issues such as weather, COVID community shut downs, deaths or other significant events in communities, gatekeepers preventing access

At times I have worked with great cultural liaison/project officers who have guided me into a community, but this has often not been the case and cold calling in on people alone is not always appropriate, but sometimes the only option.

Long hours are expected in the field including driving to and from remote locations. Next day return to work in the office is also expected, after long trips and numerous hours spent driving and working in the field.

Restrictions imposed by administrative arms of the organisation such as accounts (budget restrictions), WHS (access to appropriate vehicles and equipment, poor policies around fieldwork.

I did not have control over these when i subcontracted but i do now as an employee.

Driving hours, weather, equipment

Currently very good control of field conditions

Limits on driving hours aren't enforced - staff occasionally do days of driving alone, especially when there are court deadlines. We are consulted on accomodation and it's generally good and safe. We really need some kind of register of which native title holders are erratic, have prior convictions (especially for rape, domestic violence) and need precautions not just for staff but for other members of the nth groups.

We do most our own logistics with not much oversight. This can lead to many issues in the field

1) Reliance on other staff, some of whom are occasionally careless, incompetent, inexperienced or unreliable for other reasons. 2) Excessively ambitious fieldwork plans (put in place by other staff) that exceed limits of time, resources and safety. 3) Poor quality, unsuitable and/or poorly maintained field equipment, including vehicles. 4) Hygiene on fieldwork. 5) Unrealistic health and safety rules that would prevent one from doing one's job if they were always adhered to. This kind of health and safety "rules" are given to staff with a nudge, nudge, wink, wink; "We know you can't obey all these rules and get your work done, but if something goes wrong and you weren't following all the rules at the time, then it's all on your head". The purpose of this kind of rules is to absolve the organisation and its management from responsibility for health and safety, putting all the blame for anything that goes wrong on to the workers.

Yes

No limits on driving, left to figure that out. Often results in crazy driving hours due to pressure of deadlines. Accommodation ok so far.

Driving hours.
Appropriate field accommodation is lacking at times and you need to make do.
Safety when doing fieldwork alone.
Informal culture of expectations of prioritising work over personal safety or wellbeing, occasionally there is pressure to do a job with limited resources which would help with the safety of the work (ie ability to camp overnight, bringing a coworker to share the load, bringing a male coworker to help with gendered expectations or safety, space to navigate issues when working with known DV offenders or those that are difficult personalities.
The lack of seriousness taken towards the issues that women face in the field or in the office and the lack of confidence in your ability to do your work as a women (or lack of value placed on women anthropologists).
Gender based criticisms and need to prove yourself twice as much (as a 'tough' woman or capable or professional).
The issue of other departments not being on the same team, not valuing anthropological work, not

sticking up for you or having your back in the field, sacrificing your relationships with constituents for the sake of increasing their relationships. There can be at times a feeling of not being supported. A factor in this is that other departments don't understand what we do, and therefore there is little value placed on our work, there can be an attitude that other departments could do our work and a devaluing of our areas of expertise or education. This can translate in either not being given enough time for fieldwork or needing to mop up issues that are caused by other departments over stepping or not involving the anthropologist in fieldwork.
The pressure to take up work outside of your region in order to make up for the anthropological vacancies in your department (it is becoming harder and harder to find suitable candidates, and ones that want to move to work here).

I largely retain control of my own field work circumstances and am comfortable with health and safety precautions

I have long had to deal with physically demanding field conditions including long distance driving in remote areas, the need to camp (often without access to showers etc) where no accomodation is available, poor accomodation, and high temperatures. I recognise that this is becoming increasingly challenging for not only older but also younger people who may otherwise have much to offer Indigenous organisations. A feeling of lack of support from such organisations for non-Indigenous workers is also an issue. Measures imposed supposedly for health and work place safety concerns may also create additional stressors, eg. having to wash and return a vehicle within a set time.

No !!

I find that large mining companies are more stringent when it comes to safety and health precautions. Unlike rep bodies.

I don't have any problems in this regard. I always precede fieldwork with planning meetings; and raise my concerns/requirements then. If my needs cannot be met by a client, I decline the work.

Costs associated with remote area travel and accommodation, as well as limited availability of accommodation and flights

Usually assist with field work activities - do not go in vehicles with drivers who are obviously not fit to drive; am used to all kinds of accommodation. However, the long house each day - up to 14 mostly, are exhausting.

time and budget

The 'obligation' mining companies say they have to ensure workplace safety directly impacts one's autonomy to conduct the work independently and offer traditional owners a safe space for consultations and discussion. This is hugely apparent in WA and in some instances is skewing the results of consultations. Anthropology has a duty to undo this situation in the name of affording free, prior and informed consent.

I feel supported by my organisation when conducting fieldwork. There is a gap in written policy though.

WHS, resources available, consultation fatigue of clients, burnout, family-work balance, parental responsibilities

Safety as a woman in the workplace- although this is a concern generally (not limited to anthropology work, although perhaps less regulated). I also think vicarious trauma is a factor. As well as lack of training in working with traumatised people and how to work most constructively in this context, including working in a colonial structure that continues to traumatise people (as in my own role as part of colonial structure is sometimes also contributing).

Decision of Rep bodies not to provide vehicles and the refusal of hire car companies to take their 4WDs off road
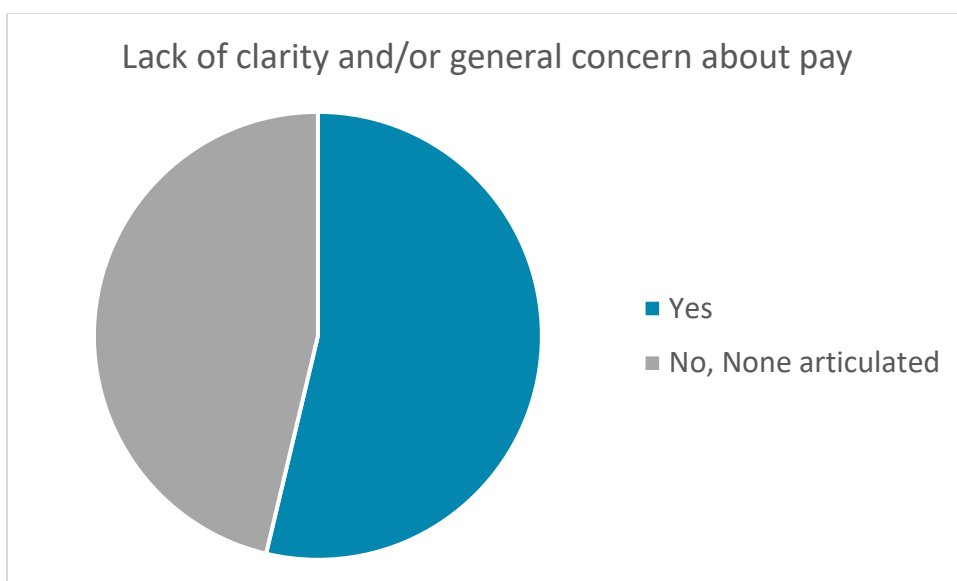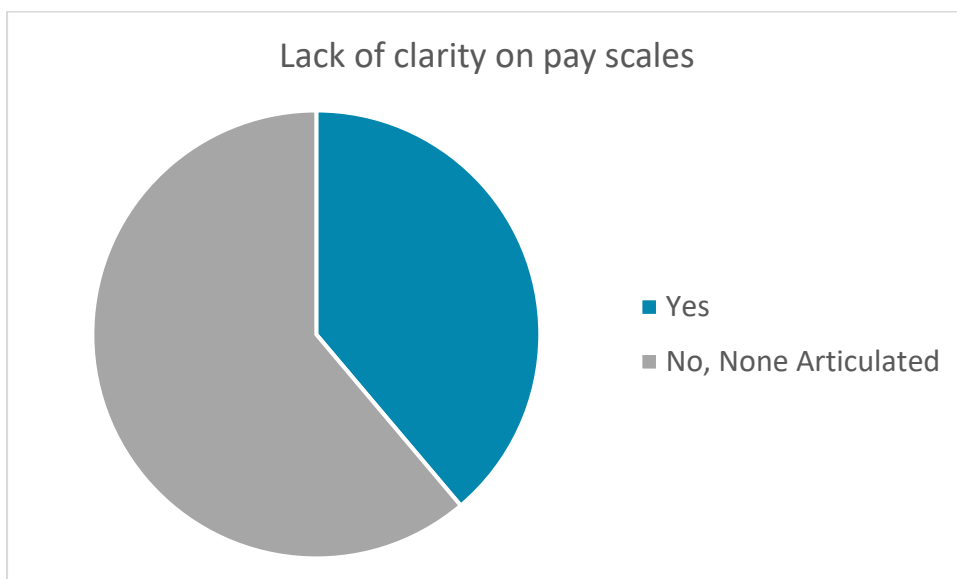
I've no complaints on this score.

Brokering the contract takes time, some NTRBs do not accept these hours as billable, but this is where safety conditions are agreed upon.

There's wide variations in the OHS requirements of different orgs. Some have no apparent limitations while others are overly inflexible.
My employer has relatively effective policies in place in this context.
I haven't done any field work at this stage.
Disputes at meetings can be unpredictable. There are clear policies on limits to driving hours, and field accommodation is usually sufficient.
In my experience WHS is completely ignored in almost all aspects. This is especially the case in relation to mental health risks and hazards of bullying, work hours, burnout, etc (See WorkSafe website). In my experience, good quality, educated workers just leave the sector.
i don't have any concerns about the fieldwork conditions
all of the above
n/a
Workplace OHS in place not often enforced. Large workloads and have had experience of catering to developers deadlines instead of taking pace of the aboriginal groups. Burnt me out and caused a lot of mistrust of council.
Impacts on fieldwork conditions vary from between employer organisations. The most serious impact tends to arise from toxic workplace cultures based on low standards of competence and professionalism. These in turn give rise to situations where unsafe work practices are considered normal.
Over-the-top obsession with workplace health and safety
There are safety issues but I feel able to manage these. I have my own consultancy vehicle which I prefer to underquipped rentals that I am sometimes asked to use.
Do not do field work any more but all were issues when I did
I entered the profession when workplace health and safety issues we not even an the horizon. Hence, over the years I have simply sucked up the conditions I have been sent into. This is not to say I do not understand why younger professionals might balk at putting up with many of the things that they today are put in the position of enduring.
This can all be a battle. As a consultant you must press to have control over these things. This is sometimes difficult to achieve and for younger practitioners it may not be easily accomplished.
Have had issues with fatigue management eg. expectation of taking early morning flights and then driving, however this is heavily dependent on the individuals working on logistics and the organisation's leadership and how focussed they are on making field trips as efficient as possible and keeping costs low vs staff health and safety.
Limited managerial oversight of fieldwork, no check in procedures and poor responses from direct management and broader organisation when issues from the field were reported
I seemed to get a lot of work from the NLC in the September-December period; it was always really hot, sometimes >50, or more in the sun. The NLC is so disorganised that the gigs were often at short notice. I often had to stay in different places each night, leading to high levels of inefficiency and sometimes discomfort. As well, towards the end I had to hire my own 4WD and wait for several weeks to be reimbursed. I could say a lot more!!
The factors that can be controlled, such as driving hours, accommodation etc. are fair and reasonable under the circumstances. They have improved in the years I have worked in native title. Of greater concern is the degree of acceptance of aggressive and abusive behaviour from constituents towards field staff. This creates stress, which can accumulate and has seen hard-working and intelligent anthropologists leave the sector. Sometimes, incidents are quite acute, with threats of violence (in-person, online etc.).
Inadequate accom. No limits on driving hours. Physical safety. No discussion of such matters
driving hours in field anthropology are a perennial curse and a real risk. OHS is ignored to allow these hours to occur, one must take sensible steps to protect oneself.

At the KLC field conditions are good. I'm also an experienced fieldworker and have boundaries and don't take unnecessary risks.
Has not been a problem
For me, inflexible control by an inexperienced city based HR / WH&S manager created serious WH&S issues when on country. Eg. carrying all (very not) 'necessary' safety gear meant an overloaded 4x4 with restricted vision. WH&S conditions need to be consultative and flexible.
Accommodation/Driving so far have not been issues per se for me. I expect tent-sleeping and remote station dongas. I am more worried about safety of vehicles (working 4ways, tyres, engine age etc), security at meetings, in-depth GPS training, and avoiding single person travel to remote locations. So basically, equipment, staffing and training issues.
Dis-organisation, dysfunction and lack of understanding of field research by management of some NTRBs
My own health problems mean I cannot safely do remote fieldwork anymore. In the past, I have experienced dangerous driving hours and other working conditions (e.g. inappropriately equipped 4WDs, first aid kits, etc)
Under-supported both with resources and time due to the work not seen as a priority over other types of work such as community development
Workplace health and safety conditions are in place but not always adhered to, notably some of the big NTRBs are the worst! Whereas I've found the PBCs I've worked for are often the safest and most accomodating. The big issue I have is around driving times and field time - being expected to pack a lot of work into a short period of time with some crazy driving/travel schedules. Then when things are delayed, as often they are, the work is just squeezed even more. When I first started I often wouldn't question logistics as much as I do now, but even still when things are organised at late notice (which is common) by someone else this can be difficult. But the PBC's I regularly do work for small operations, I know people individually (with the NTRBs I'm sometimes not sure on the staff member doing logistics - communication is difficult) and things are organised together or I might even do the bookings/logistics and just bill them later which works for me.
In my view, can cannot spend â€˜too much' time in the field, but bean counters often cannibalise their organisation's operations while growing their own corporate services empire.
We have robust risk assessment and mitigation processes. Parsimonious funding has consequences
no specific issues; generally reasonably negotiable conditions
field work conditions are generally good. However i'm not consulted on the frequency or duration of these trips.
Workplace cultures. Disorganisation and overburden of organisations changing policies
Pressing deadlines
The seasonality of Australia weather means that the summer months aren't viable for most fieldwork and therefore it squeezes all the fieldwork into one time of the year.
Unrealistic demands by NTRBs and Land Councils
timing

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15. What do you know of pay scales for your employment- as a consultant and employee?

Lack of clarity on pay scales

- Yes
- No, None Articulated

Lack of clarity and/or general concern about pay

- Yes
- No, None articulated

Full responses:

Had hit glass ceiling as NTRB senior anthro with over decade's experience, on $108k/year.
aware
The pay scale has recently been adjusted to a PO1 classification.
I know nothing of pay scales in anthropology
very little
I have a few close colleagues i feel comfortable to discuss consultancy pay rates with. Also when i collaborate on a project i am privy to other's rates and adjust mine accordingly next time if needed. At

times i am offered a certain sum / budget and get asked to do what i can within that budget. I am OK with all of these dynamics; I consider myself as being well and commensurately paid for the jobs i undertake (unless i under quote which is my own fault).
Have a reasonable idea, but it seems that people are charging what they want, regardless of experience and qualifications.
Employee - known, consultant - unknown.
The start out pay is usually reasonable when entering the profession but the pay grades do not advance and adequately acknowledge experience.
not much
Nil
Very little
It seems to vary quite a bit from company to company
I know what rates our consultant anthropologists charge and what staff within the anthropology team and legal unit (besides the PLO) are paid. I can compare to pay scales of some other NTRBs who have publicly available enterprise agreements. The level of management above me is not subject to our enterprise bargaining agreement and so their salaries are not transparent. None of those senior management positions are for anthropologists
senior consultants in my state are usually charged at 150+ hour with most around 200 mark
I am aware that consultant benefits a far higher pay bracket than an employee anthropologists. However, with this higher pay is the requirement that the consultant may be called before a court as an expert witness.
A bit
Very little known. There is significant range to the expectations for these roles. I was doing significantly higher duties and responsibilities while on a lower pay scale for my role description. My capabilities and experience were expected to be heavily drawn upon while a newer, less experienced employee would not have been expected to operate at that level whilst on the same pay. Fortunately I was able to get some amendment after an annual review.
Only what is advertised in job descriptions. I am content with my current pay but have had issues with gender pay gap equity in the past. Knowledge of salaries at our organisation is very opaque.
University standard pay scales are public
Pay scales are lower than community engagement and research sector
I have a fair understanding of pay scales and opportunities.
Earn more as consultant but have to run as small business
I would pike to have a better understanding of market rate for consultant anthropologists.
NTRBs can't complete with mining and often Consultant companies with pay (have to attract in other ways which can be hard). As a high level manger, I know that I am paid highly in my org, but someone at a mining company doing a lower-level job with less responsibility is paid the same, if not more.
Not too much. There are standard rates which I am aware of, however, the nature of the work I do and some of the tasks I perform go beyond my job description so I feel I should be remunerated for them. However, when I have raised this with my work they told me that I would need to be promoted to a 'senior anthropologist' level which they do not believe I am at currently. I disagree given the similar tasks I carry out to the senior anthros on my team. This also relates to the previous question about career progression. Why would it be a bad thing for me to move up the scale given I have been working there and on the same claim for over 4 years now.
Yes
I occasionally ask rep body staff and have a rough idea of the range of rates consultants charge. My understanding is that it can range (roughly) between $1,200-$2,200 a day depending on seniority and other factors.
I know Iâ€™m payed batter working in mining.

Good understanding
Payscale levels are fully transparent for all of our staff.
Nothing
very little
We have recently had a pay rise from E06 to P01 so I'm really happy with that.
I feel reasonably confident in my rates. But this is all highly personalised - so that each professional attempts to secure their own rates, and are invariably tight lipped about what they charge. This means it is hard for people to determine what are reasonable rates for different kinds of work and diff levels of experience. As a result individuals can be pressured into lower pay rates. Also great pressure to deliver more for less. And to sign over IP.
inquire into pay scales occasionally, as I am asked to do work; but accept variable rates depending on work
That I may not well compensated for the kind of work that I do.
I am familiar with the pay scales as listed in our Collective Staff Agreement. I am not so familiar with consultant salaries
For employees the rates of pay according to position levels are listed in the EBA. I have an idea of consultants' rates through working on TOR
No
Nothing
The pay scale with the land council is pretty good but doesn't match the legal and mining branches
I know a lot
I do not know much at all
There is a pay range. A pay increment is expected yearly. Once you reach the top of the pay scale there is not further progression to be made
Our pay scales are contractually fixed (negligible incremental increases per year of employment)
I'm sure they're available if I were to look for them, and I think I'm on the low end!
I understand the pay scale system at my work
I wish I knew more so I could know if I am being underpaid. I have seen a comparable job at another similar organisation which offers higher pay than I get, and I believe I could walk into that new job with my level of experience if I wished to leave where I currently am. There appears to be no standardisation/levels for anthropology jobs so it is hard to compare.
Pay scales in accordance with EBA.
I'd like to see a more open discussion about pay scales across the sector. Each NTRB/NTSP has their own bargaining process, most EAs lapse, negotiations are ad hoc and anthro pay scales usually determined by legal or HR personnel who do not have clarity of anthropology job roles/tasks. A sector wide description of work level standards would be useful similar to that developed by the APSC (APS Level and Executive Level Classifications: work level standards differences).
my current pay is a lot lower than if i worked in mining or as a consultant.
Limited
quite a lot, as I'm currently an NTRB anthro manager
There are different scales for junior, senior & management anthros, and all staff - we got sent them when we started here. I donâ€™t know about consultants.
Have seen it before but it isnt linked to duties - rather years admitted as a lawyer
That information is available.
As consultants we set our own fees according to who we work for
Not much. We recently had an overhaul because our staff pay levels were way out of touch. Seem to be good at the moment. Don't know how this compares to consultants when combined with extras.

Our payscales are not competitive compared to other councils. This affects staff employment and staff retention. It is hard to compare our work expectations with other similar councils.
I have a general idea of what other consultant anthropologists charge
Not enough. I have not found colleagues nor employers generous in sharing information regarding their pay scales, and it is apparent that there are discrepancies between male and female rates of remuneration.
Not much
I tried to find information on pay scales for consultants but couldn't locate anything in writing. I asked through knowledgeable channels for advice before negotiations. The offer I received has been excellent. Although I intend to revisit my rates in a year and see where I stand in the market.
The NT pays consultants less than other states and territories (so I drop my price for the NT). WA (especially the Pilbara) pays more than most other states and all territories. Queensland pays more than any other state or territory.
Unsure. As a consultant, I work to the funding available to the organisation for the specific work. I don't keep track of this in relation to my hours. If I charged for my total time I am certain I would go over their budget.
No - but lawyers help me with this and some are kinder than others.
I am employed on a salary
These don't seem to be set, as far as I know.
I am familiar with it
I understand the most common remuneration for both consultant and employee
Don't understand the question
I not aware of current pay scales, nor any guidance from the so called Professional Body, AAS, or any recent advice from other parties.
Very little. But I think I'm probably quite cheap!
Only through word of mouth
Very little
pay scales are outlined in our EBA and are based on APS salary scales. However, our EBA is benchmarked against a social and community services award, which is unsuited to the sector and provides for relatively poor conditions and pay.
The pay scales at my workplace are relatively transparent for employees as are the rates for consultants.
Pay scales clearly published for all staff. Not many people who fit into the lower end of the pay scale, so once people progress for a few years, there's not much higher to go. Our pay at NLC is lower than the pay at AAPA.
I was incredibly overworked and under paid. I managed the operations of a PBC with 7 subsidiary entities (through dodgy arrangement with a land council) worked weekends, contacted or working on holidays and was paid $80,000. This was the top of their pay scale. The other staff in the PBC unit were paid $75,000.
i have a good understanding of the range of fees consultants charge and that staff are paid as employees
Not alot
The pay scale is documented in our org's EA, however, the process for how progression occurs is not clear.
There are no standards for consultant fees
EBA tells general pay for employees. Wouldn€™t know consultant rate unless I was involved in developing contract

My understanding of pay scales for staff and consultant anthropologists is based on university pay scales. In my experience, many in-house staff anthropologists are underpaid, which contributes to poor job satisfaction and poor retention.
No
little
I set my rates but it's not very structured or formalised
Not much, charge on basis of who hires and what they can afford
Pay scales for staff are not a secret, consultant contacts are another matter altogether.
Very little (surprisingly). There should be some sort of a published benchmark at least. Part of this needs to be more widely available information about terms and conditions (suitable accommodation, risks involved in vehicle hire and so on).
I know a little from managing staff and consultant contracts, but limited to my state.
they were readily available on our intranet but how they sit compared to similar positions nationally unclear. Also large discrepancies between pay scale for anthropologists vs other professional positions like mining officers in the organisation. Also very flat in terms of band only 3 increments compared to lawyer's
Usually about $1350 a day
A reasonable amount as I help to contract both junior staff and consultants. Pay scales are fairly competitive as against other expert and research based fields but non-competitive as against the resource sector.
I know my current APS pay scales. I only guessed when I was a consultant
Staff anthros are paid a lot more than when I started, at KLC in 1993. Consultants (including poorly experienced ones) are paid much more when working for minerals companies on site surveys, e.g $3500 per day but key land councils and AAPA etc want to pay say $1250 a day (for all required expertise, and insurances and the vagaries of whether one would get mcuh work or otherwise annually).
I have friends that are consultants (their daily rates vary from $1200 a day up to $2000 a day.). My employee rate is okay - not amazing.
Only gossip
I'm on standard public service pay scales. But I charge for services to other public services agencies at high rates. I notice consultant rates tend to be very variable, depending less on experience and more on whether someone is engaged through a university or similar (which tends to be over-inflated).
Nothing much, external to the organisation
As a consultant - there are no pay scales. Its word of mouth about what others are charging and setting a rate depending on type/complexity of work and the organisation
Very little - money doesn't make sense to me, sorry!
As an employee, anthropologists paid less than land management and community development staff. No recognition of the responsibility accepted by anthropologists in determining group membership etc
As a heritage consultant in WA a field day is roughly 1200/day (paid through the NTRB or PBC, but funded by proponents) Then other type of work for PBCs (not funded by proponents) is worked out with each PBC individually depending on the type of work and how it is funded etc
Clearly women are commonly unpaid and undervalued (esp the more experienced they are). Promotions and pay often reflect personal relationships and patronage (with a CEO, PLO or co-ord anthro) rather than merit
I administer salaries
I'm comfortable with what I charge
very little. There is little visibility across the sector

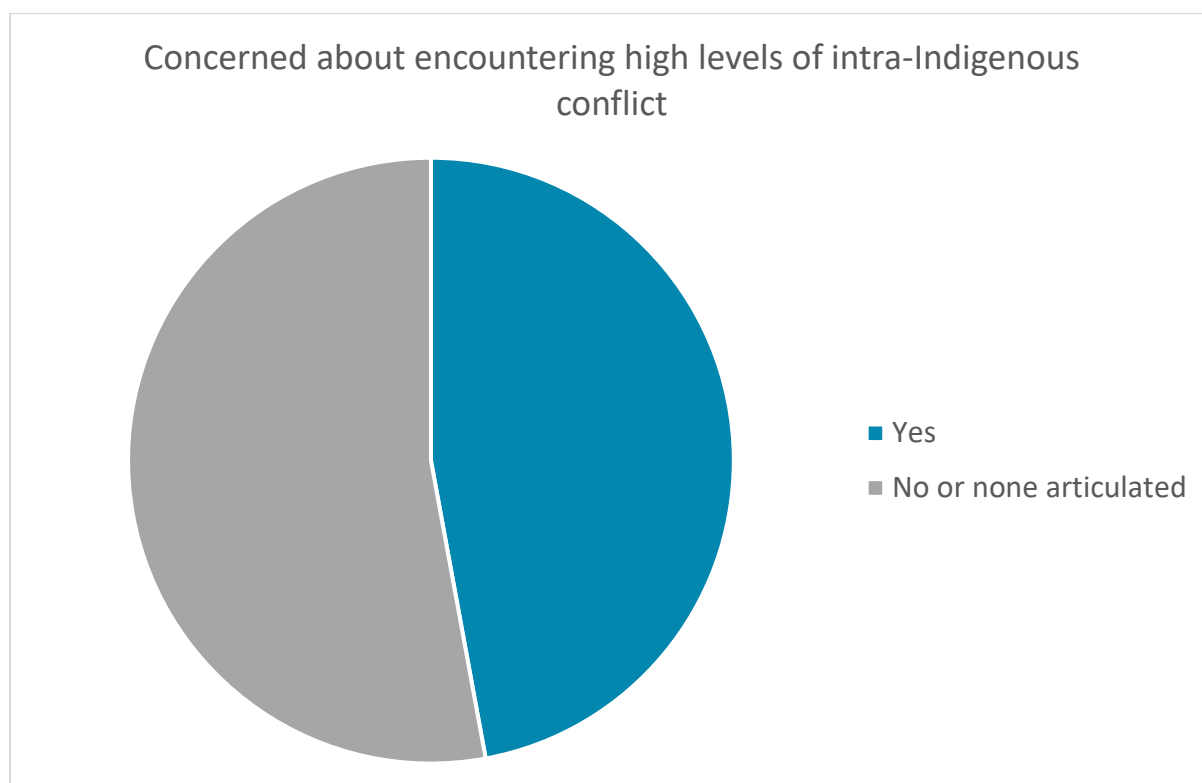| |
|---|
| Not much about set scales. Don't appear to exist. Significant disparities no comparisons to others secrecy |
| Outlined in our employee agreement |
| Ot much |
| Pay scales have been a source of difficulty for me, as it is hard to decide a charge out rate that doesn't drain the resources of an already under-resourced Indigenous corporation whilst still getting a fair rate.

I would very much appreciate more transparency on what going rates are from other consultants. |
| as consultant am aware of wide range of fees charged. |
| nothing |

16. Are you concerned about encountering high levels of intra-Indigenous conflict, and disputation directed to NTRB/NTSP staff or staff in the organisation(s) in which you are employed or engaged by for consultancy work? How are these issues handled by your organisation?

Concerned about encountering high levels of intra-Indigenous conflict

- Yes
- No or none articulated

Full responses:

Par for course.
organisation support important
Right now there is not a lot of development for intra-Indigenous conflict. Mostly due to lack of resources and staff capacity.
This is a current occurrence. Where possible, additional internal support is provided to employee anthropologists and if necessary, consultant anthropologists are contracted.
Resolving conflict within and between Aboriginal groups doesn't concern me as i see this as part of my job. It has always been part of my job.
No concerns.
No. We use a strong mediator/facilitator if we expect conflict.
I expect conflict to be part of this work however with adequate team work preparation and appropriate timelines it can in most instance be addressed and managed. Often conflict is exacerbated and even created by NTRB pressure and timelines. Anthropological advice is often ignored by NTRB management and administration in the quest to satisfy KPI's.
I have yet to face such concerns. I believe my organization has good protections for such issues if they arise. I am concerned, however, I understand that is something that may occur. I was given training and explained the circumstances that might occur on my induction

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Although this is a concern of mine I believe it is unavoidable. I am confident the organisation I work for handles these issues by listening to peoples grievances, discussing and providing the appropriate support.
No
Not a high concern of mine - dealt with by removal of consultants from field
Yes. I think my organisation could have more clear policies in place on how to respond to conflict directed to staff. Further, a better culture of not tolerating disputation directed to staff needs to develop.
No
One of my first field trips involved conflict directed at myself and two other anthropologists. Both physical and verbal threats was made by the protagonist. The potential for conflict to occur is part of work when working with indigenous people who have suffered intra-generational trauma themselves and the nature of native title work itself. In my current employment believe this risk is somewhat negotiated with meetings run in teams, the use of employed security as well as debriefing sessions.
Not overly concerned but conscious of the potential. Organisation depends on a strong and positive CEO as leader to confront and manage such issues. Thus I feel well supported.
Not currently, but I do worry about future issues that seem to be arising regarding disputes, membership analysis and potentially revising Apical ancestor lists. Organisation currently is good at putting itself in good position to mitigate any such conflict but there is risk of break-down in future issues. Of course there is still issues where faction groups are using external providers which leads to much disputation.
Yes. Better strategic planning would help in avoiding the volume and intensity of intra-Indigenous conflict in our NTRB context. I would say our organisation can often be very effective at mediating intra-Indigenous conflict, but poor at prioritising the welfare of staff who are also on the receiving end of client aggression.
Of course it's a concern, not a huge problem in my own work. Handled by relationship building for projects. We don't have an obligation to stay enaged with communities if the problem is too severe, unlike some other organisations.
N/A
We focus on supporting PBCs in their work, and aboid intra-Indigenous conflicts to the extent possible.
I have just been through a bad case of bullying and recovery is slow. Very reluctant to work in RAP or similar again
I tend to think of managing disputes as part of the job. I have found that often, issues that result in disputes could be managed much better by senior management at organisations, and that key advice from field anthropologists is sometimes not taken advantage of.
There has and always will be conflict in NT. The org has ways to manage this (code of conduct, de-briefing, training for staff etc). Some people fid it harder to manage and reconcile than others and it can be a reason people leave a NTRB (anthros/lawyers).
Yes, absolutely. We are getting better. We just had a two-day training in dealing with difficult conversations and complex situations which was good (but pretty basic at the same time given the main facilitator had no experience in native title). While we talk about these issues all the time, the onus still seems to be on the self and how we personally deal with confrontation rather than establishing clear boundaries as an organisation such as creating protocols for closing down meetings when they get too heated. I think the onus needs to be on the organisation and not on the individual. But I think organisations are too afraid of looking bad in front of TO communities that they shy away from introducing these measures to protect their staff which is disappointing.
We are working on a new strategy at the moment

Intra-indigenous disputes are a regular part of my work and I do often see it directed at rep-body staff. I am usually one step removed, although at times I have also been subject to abuse and once or twice threats of violence. I do not have a lot of insight into how the rep bodies I have worked with support their staff with these stressful situations. I do know in-house anthropologists who have left because of it.
Treated as normal by one organisation
Yes, handled inadequately
Yes, this is becoming more common. It is the main reason why I choose to work in Central Australia rather than elsewhere where there is more disputes. I think it is difficult for any organisation to have an easy process for resolving disputes due to their highly contextual nature. Usually the organisation relies on one or two staff members who are familiar with the people engaged in the dispute to come up with possible solutions. This can be stressful at times, but I also enjoy the process of problem solving that this work requires.
Yes. NTRBs are trying to provide some sort support to opposing Indigenous groups. Often, however, there is not sufficient anthropological and legal expertise available for all groups.
these issues exist and managed by rep body best as they are able. As a consultant, I am usually arms-length from these issues.
This is part of the job! At our organisation I feel supported by my manager when it comes to dealing with the intra Indigenous conflict. It is managed but you do need to have a 'thick skin' if you are going to work in this sector as well as a detailed understanding of the basis of some of this conflict.
There are high levels of tension, factionalism, disagreement, trauma and disputes in many communities and many organisations. Native title processes invariably increase those. Many orgs have considerable internal tensions within board, or between boards and CEOs. Consultants can easily become the football to be kicked around in these circumstances. I feel confident in handling many of these highly charged situations, but that is because I have had to learn my own strategies and skills. I have never received any training or educational resources from a tertiary dept course about how to deal with personal conflict/violence/political chicanery arising during fieldwork. This is a major gap in anthropology dept courses.
not directly concerned; but encounter these tensions in the field
yes concerned- they have been handled variously. See a need for consistent response/ approach to ensure result is positive
The Anthropology branch as well as the legal branch handle the disputes and conflicts in our respectective capacities.
I have come across and been involved in conflicts. Handling of conflicts has been mixed. Often conflicts did not get addressed satisfactorily. I attended mediation training to be better equipped.
Being exposed to disputation and threats seems to be part of our job. The organisation is now dealing with the issue and staff have some measure of protection, instead of being expected to deal with it and cope. I feel there is room for improvement in particular when it comes to also protecting constituents who attend meetings. The issue of people I would describe as 'repeat offenders' needs to be addressed. At the moment I feel we wait too long to act.
Yes
I don't know enough about NTRB practices to comment
Not overly concerned as our managers in legal and anthro are quite proactive in this space
I am concerned about this as something that will increasingly impact our work, and am aware that staff need to be mindful of making it clear what they can and cannot do in terms of intra family conflict. Opportunities to discuss amongst staff of this and other rep bodies would be very useful
Yes. There is a lot of conflict and disputes. This is difficult to deal with. People often expect the anthropologist to mediate or give "the answer". CLC does generally avoid getting involved in disputes and handles these with care

Our organisation is well funded and provide a lot of support and training around conflict resolution and de-escalation.

Concerned, yes, but also aware of how far out of my control that stuff is (i.e. driven by structural forces).

Yes it's a concern. We use the services of facilitators, security. We can communicate concerns with senior staff and Board members and in my experience our concerns have been taken seriously and dealt with at a higher level. We also have various mental health first aid / trauma education / and other initiatives directed at the problem of safety - mental and physical.

In the first years of my career, these were handled very poorly, generally just accepted as part of the job, or perhaps a letter was sent to the offending person. This was despite an official "zero acceptance" policy. Collegial support gets us through. Now, the policies and procedures are improving, but these are sometimes more about reputational protection for the organization I find. Online abuse towards anthropologists has been handled very poorly too and is difficult to police, resulting in reputational damage and emotional pain for the people involved. I believe having great Aboriginal project officers working together with anthropologists can really help here.

There is a lack of process in our organisation to deal with such issues.

This is the 'new normal' in my view. We can't avoid it so we need to prepare anthros to deal with it effectively and safely. There needs to be strong organisation policy and procedure around conflict where staff and consultants are likely to be in environments of dispute and high emotion. Organisational leadership need to support these policies and their staff (which unfortunately doesn't always happen). The other part of dealing with conflict and disputations is equipping staff with the skills and training to effectively manage these issues so projects don't stagnate, client relationships are managed and staff are confident in these situations when they arise. Access to circumstance specific conflict mediation or conflict management training relevant to the NT sector, particularly to inter- and intra- group conflict in the NT space is difficult to access or find.

No

No i'm not concerned, i have not had any issues, my organisation deals with it well and we have had training.

Yes, there could be more training to support staff on how to deal with such issues

yes. CEO and Chairman play important roles in protecting staff, but consultants are more vulnerable

Yes. Especially in the region close to our headquarters, it makes our projects fraught and Councillors on the Land Council have an outsized ability to complain and affect decisions that are made, despite our best efforts. Clear direction on how best to deal with disputes is missing - do we meet with families separately? Run mediation? Can council members be disciplined for poor behaviour?

Yes - I feel constantly unsure about my role and whether I am contributing to lateral violence. I am also absued a lot by clients. We can make complaints to our managers and they may be elevated to the executive.

Yes, that is a constant problem. The answer to the second question is, in the case of most (if not all) organisations, very badly.

Not really in our case on that the organisations and communities tend to be aware of those issues. But intra-Indigenous conflict is always a background concern

Yes, very. From what I hear it used to be much worse and the organisation has worked hard to change public opinion. However, there is still an element of 'head in the sand' when it comes to negative public opinions. They push through work regardless instead of trying new approaches to engaging the broader public. This often results in anger and frustration from clients which is usually taken out on frontline staff, including anthros and makes research very difficult when so much time is spent diffusing rumours and misconceptions.

Yes. It can affect our relationships with constituents negatively, and affect our ability to fufill our functions. These types of conflict and disputation which are not dealt with properly can escalate

community tensions. We are working on a conflict/complaints process to try and streamline these issues and remove Anthropologists from the frontline of these.

I encounter intra-Indigenous conflict and disputation in my research but do not find it a concern

Yes, such conflict -sometimes resulting in abuse of workers--is increasing and tends not to be handed well by organisations for which I have worked. I worry about the effects on young people entering the applied anthropology workforce in the Indigenous sector.

Yes. Double standards. High levels of professionalism and tolerance expected of you. Not much recognition and respect afforded in return. Issues not handled at all

Yes, I am aware of these sorts of conflicts and proceed with caution. As many orgs and businesses see a steady flow of staff moving around the traps, and less new staff coming into the sector, old tensions can create challenges in new settings. I try to listen, keep out of people's business that doesn't concern me, treat everyone with respect, and not indulge in judgement or rumours. It's unworthy of me to damn a professional person without taking the time to know them and the work they are capable of. We all make mistakes as we learn our crafts, we all learn and try to do better on the next day.

Frequently. I believe that my current employer should be putting indefinite bans on people who behave abusively (from physical violence, to repeatedly shouting abusive language at people, to making utterances that are unforgiveable (we recently had one 'Elder' uttering slanderous comments about another committee member's recently deceased daughter. The former is reliably abusive at any gathering or meeting. But our Board keeps letting her back after (on average) one three-month ban per year. She should just be banned until her behaviour improves.

I am not overly concerned with these issues. Such issues are typically dealt with by local leadership embedding within the organisation.

I don't know enough about the above to give an opinion.

Yes this is a concern. Mediation.

These issues are being handled poorly. The role of the anthropologist in navigating these is severely understood (as most anthropological consultants in WA are engaged by archaeologists). There needs to be a back-to-basics approach to working through these issues in a serious way. New frameworks likely need to be created driven by traditional owners.

Yes. They are ongoing and found in every area I work. They are variously managed, in some cases better than others. My organistion is working on a policy to deal with these issues early on. At the moment is ad hoc with different degrees of success.

yes. they are not often handled with nuance in terms of staff safety and wellbeing, although this is improving, there ought to be clear guidelines about what is acceptable and what is not tolerated by organisations and clear communication of this to clients to ensure mutual responsibility for personal safety of both staff and clients

I tend to avoid working in conflicting areas if possible, if I don't feel like I will be effective or if I think the role may be unethical. This is a luxury which I appreciate staff anthropologists are not always able to choose.

One of the benefits of working as a consultant is the ability to withdraw. I have chosen, or the Rep Body has chosen for me, to withdraw my services where I have perceived political interference. Staff of Rep Bodies are sadly, short of quitting [and I am aware of a number of former staff doing so on ethical grounds] are in a difficult position working within a bureaucracy and having often only limited control over their workplace.

Handling these comes with experience, although I do think that native title can be excessively stressful for some claimants - often those with clearly evident traumatic backgrounds.

As a consultant you are often left to bare the brunt of the conflict. Depends on the situation. Some minor conflict can be understood as testing behaviour and experienced consultants can manage the performance if they have a long history in the region and some background on the issues.

There are high levels of intra-Indigenous conflict issues in most work situations. These are mostly handled fairly well
Yes, these issues are a concern in my employment. My employer does try to address them by offering counselling, training and workshops around this. But, there is an underlying attitude that this is part of the job and should be endured.
Yes, however a lot of these issues are the result of the native title framework as opposed to how my organisation works which makes it difficult to respond beyond those limitations. I feel we do the best we can within our abilities and have good support specifically within my team.
Yes. It seems as though this has in the past been treated as "just part of the job" and not problematic. More recently, there has been more of an effort to identify these matters as an OH&S concern where staff may be threatened or subject to verbal abuse. Filing incident reports has been more encouraged over the past year where staff have felt it appropriate. We usually set clear rules at the beginning of meetings to establish that any physical violence or threats of violence will result in the meeting being immediately closed. Problematic individuals may be either excluded from meetings or consulted separately as appropriate. Every effort is made for new anthropology staff to be accompanied by more senior anthropology staff for their initial field trips.
Yes. These were managed by corruption, violence, providing drugs and directing funds and resources to friendly PBCs. No body said or did anything because its an Indigenous organisation. I wish I knew this before I entered the field. I was unprepared.
yes. Mediating conflict is a significant part of the work and over time becomes difficult to continue dealing with. this is especially so entering new field sites. Further the depth of the relationships between indigenous groups and their representative bodies is becoming long and complex. The archival record is becoming very deep and often filled with contradictory or conflicting information on disputes that make it difficult to apprehend all the relevant details.
mediation
Yes this is the hardest part of the job. Our org tries to minimise this via thorough planning and having trained independent facilitators help with the meeting. The org is currently looking at other options also
Yes, when I was working as a consultant
Yes. When I had a case of this, I believe some parts were handled well and some really poorly.
I am concerned about rising interpersonal conflict across all areas of public-facing service provision in Australia generally. Within this broader apparent trend, Indigenous communities are acutely affected. While some service providers have responded by offering additional enhanced training for staff, others have not, which leaves both clients and staff exposed to elevated risk.
Yes, a considerable amount of time is spent in overcoming the perception aboriginal communities have formed of the rep body. Explaining impartiality and the duty to the court as a consultant is key.
I'm not concerned - it is an unavoidable part of the operational environment. The Org is currently developing pro-active strategies to adress intra-Indigenous conflict with anthro and indigenous project officer staff
Not really concerned and accept it can be part of the work environment. More concerned for less experienced people.
No
I am concerned, not so much for myself as for younger professionals. I know those who have left the field in the aftermath of threats of physical harm. I am not sure having security at meetings (which seems to be the organisational response) cuts the mustard.
Yes. This is a major issue. There is much more to be said about this problem as it affects consultants who have (as things stand) almost no protection unless they happen to be working directly with NTRB/NTSP staff.
Yes, but these issues are exacerbated by the Court imposing timelines for that don't allow for even attempting resolution to these conflicts, only barging a path through to determinations.

These seems to be standard parts of the work. Provided there's reasonable support they are manageable.
On one of the last consultancies I was in the middle of a real fist fight. I wasn't frightened but suspect younger people might have been. I'm not sure if the underlying issue was resolved, although I have to say there was a lot of attention paid to my welfare after the event
Yes. This has been of great concern to me since entering the sector. My view is that it is broadly accepted that conflict, by way of acts of aggression, abuse and threats, 'comes with the territory' and that further, because victimhood is believed by many to only run in one direction (it doesn't), a culture of silence prevails. Our organisation is presently reviewing its policy on threats, abuse and violent behaviour. Specifically, the intention is to empower staff, support them and provide greater transparency to how incidents are dealt with.
Yes. It's accepted as normal.
all day - issues are almost impossible handle, causes the cancellation of more than one meeting/consultation
Yes, but the KLC is supportive and bring in facilitators if needed.
This now seems an unavoidable element of work where disputes are involved. This does affect NTRB/NTSP staff because they have on going relations with the people and communities of the disputants. I have had several quite ferocious verbal attack made on me, but that seems to be par for the course now.
It's a main reason why I've stayed working for the State. Though from what I've heard, I've been more worried about dysfunction and bullying from NTRB/NTSP management than intra-Indigenous conflict (which would be expected). (Though I've had my own share of bullying management in the public service.)
We do have a code of conduct for meetings, but no one really to enforce. The "TO led process" I have heard one TO describe as Land Councils "telling us to fight it out like dogs". The issue is no anthro or legal staff want to 'interfere' and so the tirades can go on and on. We address/pre-empt by ensuring as many elders are there as possible. More funding for Community Relations staff could help, as meetings are always better when we have a strong CR person leading the meeting rather than a lawyer. For us security is not the norm so I don't actually know how that would affect meeting dynamic. But perhaps Security who are trained in de-escalation. I do also wonder where the line is between open dialogue and harassment (i.e. 20 texts one day from a client seems a bit excessive for me to reasonably deal with). Social media has also been a platform for incorrect and derogatory comments that I'm not sure we know how to deal with yet either.
Yes. Some organisations have a highly legalistic approach and do not value anthropological advice. Others have unrealistic expectations of what anthropology can deliver, telling claimants that 'the anthropologist will sort the dispute out' and refuse to make a pragmatic hard call when necessary.
A little, and it has always been a source of stress and alcohol abuse for me, but I have also always accepted that it was part of the job and not taken it too personally. Organisations I have worked for have made attempts to mitigate such as restricting access of clients to office spaces, independent review and mediation (in the case of an internal organisational issue between staff), pulling me from fieldwork with a specific group (in the case of a threat of sexual violence made against me)
Organisations refusing to push back on "the anthro got it wrong" seems to be the fundamental problem that leads to all others. Simply advising constituents that your organisation will follow the research and not pander to bad behaviour can change the dynamic. People then don't have the heavy burden of having to work themselves up for the screaming match. Relief from this is palpable when this approach is used.
Yes it's a concern and particularly in the PBC context where there's a new PBC and less support for staff than in an older/bigger organisation that has processes in place to deal with these type of issues. All of the areas of conflict in the PBC space are exactly the same as what I saw when working in an NTRB, but being a smaller organisation the PBC staff often seem to be more exposed to it and handled in a real mixture of ways, often in a case by case basis.

Yes, such conflict is the principal reason I regularly want to do something else (and thus often do cultural heritage work when I need a break from it, or stop working altogether for a few months). Let's face it:- anthropologists are the punching bag of the system!
I am concerned about how poor work and easy â€˜resolutionsâ€™ has consequences
I'm trained in dispute mediation, and have anthropological expertise in the area of dispute practices, and I see this side of the work as equally critical as claim research, particularly in that some of the conflict arises from or is exacerbated by the process of native title claims, development triggers for heritage assessments, etc.
yes there is a high level of conflict. NTRB/NTSP are often turning a blind eye to it or going a step further and blaming the employee for being culturally insensitive and causing the conflict or disputation (even though these are entrenched issues that have existed for decades).
Yes. Not handled well generally. Working on this
There is an increasing awareness of issues such as international trauma and lateral violence in our organization.
It exists and needs to be traversed but not personally concerning - is to be expected
More and more these issues are being dealt with by consultants to shield the longevity of staff in NTRBs and the reputations of organisations themselves. As a result, it is becoming clear that consultants get the brunt of this, however, this is what they are paid to do.
We are all concerned, but is particular problem facing young women anthropologists
org can't deal

17. Is the perception and/or understanding of anthropology in your organisation you consult with generally accurate?

Yes   58 resp. **47.5%**

No   39 resp.   **32%**

I don't work for a particular organisation   25 resp. **20.5%**
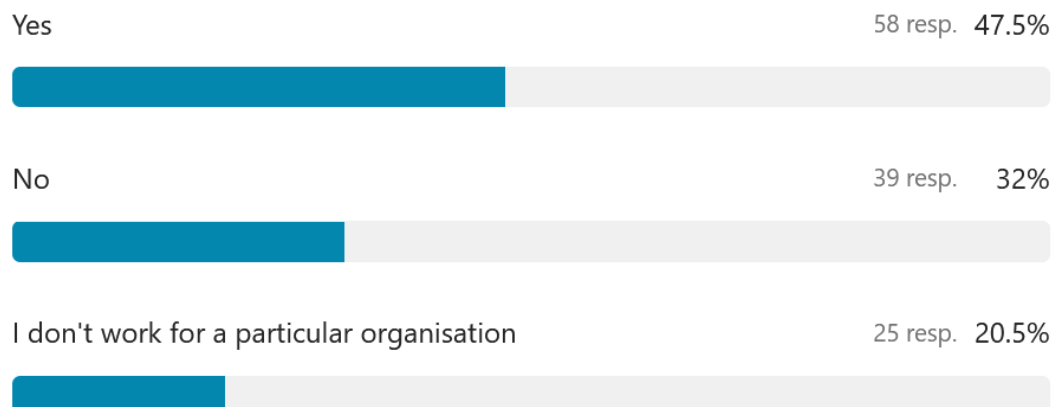
18. In what ways is the understanding of anthropology in your organisation or among those to whom you consult inaccurate?

Full responses:

not understanding or recognising the skills and experience contributing to a role
1/ the public and often potential clients think i work with tangible (archaeological) heritage. 2/ clients (in NSW state government at least) outline a more archaeological methodology to 'cultural values' (= anthro / intangibles) assessment tender briefs which makes it hard to quote and explain anthro methods of inquiry particularity to engineers (not lawyers unlike native title) 3/ because of 1 and 2 (mainly in NSW) as we are working with humans and not 'objects' flexibility is required which is difficult to explain to engineers.   I have learnt to challenge / amend the tasks in the tender before quoting; add extra time to quotes ('liaising' = always explaining my role as an anthropologist); and have approach the approval authority (Heritage NSW) to request the state government improve their definition of the 'cultural values' assessment tasks and deliverables outlined in tender docs (all relate to community engagement and intangible cultural heritage protection).
There is a limited understanding of anthropology and what anthropologists do in our roles in my organisation. Many other staff see our job as pertaining mainly to family trees. Lawyers who we work more closely with often consider our contribution to be related to what they understand as "cultural", often a narrow understanding of heritage sites or discrete "traditional" customs.
In PBC it is recognised by what is produced for native title (ie connection research materials - genealogies, site maps etc). But the broader applications are harder for people to pinpoint in relation to cultural liaison and translation (as well as analysis of matters such as governance and decision-making), even though it occurs naturally it is often considered outside the actual scope of my work.
It is almost accurate apart from some facilitation/community engagement expectations
General lack of understanding of the concept of anthropology. I.e. "oh, you study insects?"
Last job confusion with archaeology and as in Vic, little value on anthro
At one organisation I regularly consult with there is a tendency to offload various jobs on to anthropology unit. This is partly due to not really understanding what the core work of an anthropology unit is, combined with the unit being successful at consultations, stakeholder engagement and meeting planning and implementation.

I would say that among the senior lawyers (which there are few) the understanding of what anthropologist's do is somewhat accurate. However, for the junior lawyers (which we have a lot of at the moment) the understanding is very poor which leads to misunderstandings and power imbalance's. Likewise, the corporate services team don't have a good understanding of what we do either which does lead to certain discrepancies in understandings.
I am not sure the understanding in organisations is inaccurate. I think at times organisations think that anthropologists should be able to provide conclusive answers to complex community issues in which the answers really need to come from the community. So there is an element of passing on responsibility to us for data on which to base important decisions that I think need more community involvement.
An assumption anthropologists don't "do" anything, just complicate things".
Too much identity politics, misunderstanding the nature of social analysis and expert opinion
Assumption that anthropologists just 'do' genealogies; assumption that anthropology reports 'truth'; assumption there is a 'correct' anthropological interpretation of early texts and current complexities.
Often the anthropologist is regarded as a kind of community development worker, a researcher of history, or an advisor to a laywer. A research assistant who can provide some soft icing on the cake, or to build up a legal case. Always insufficient time to do in-depth research.
the large organizations I have had to do with have been mainly land councils and AAPA. Anthropologists within these have their ideas of anthropology, but find themselves constrained in their working conditions by
Many staff do not understand what the role entails.
We are seen more as service providers than trained professionals. There is a tendency to perceive our role as limited in scope, we are expected to provide lists and address disputes about boundaries. There is no understanding about the amount of research we have to do and the complexity of the reports we write to document the evolution of groups, the ways responsibilities for countries fall to more people than just TOs for example. This type of understanding is expected of consultants but rarely understood as being part of staff anthropologist work too.
Perception in the organisation that anthropologists can sort out intra family conflict, other sections request (demand) Anthro assistance at meetings when it is not a dispute about traditional ownership, and they have been advised already that Anthro input will not solve the dispute. Claim/statements (rather than actual perception) that Anthropologists have gotten the advice wrong on who traditional owners are when a person misses out on access to resources Perception amongst some who are only lately reconnecting with family/country/culture that Anthropologist should be teaching the person about their culture, rather than the person taking the time and making the effort to spend time with family.
Constituents believe that anthropologists decide on who are traditional owners. Other staff often don't understand the role of anthropologists or what we can offer them
Terminology or conceptual misunderstandings, 'box' mentality ie. anthros only do attendance lists, minimisation of the role of anthropology in building or understanding complex social relationships, general disinterest, overt hostility specifically towards anthropologists
The speed expected for lists of native title holders to consult doesn't reflect the complexity of determining that list. There is pressure from lawyers to access anthro materials and interpret it themselves, and a lack of understanding by some mining/project officers about why anthropologists are needed at meetings.
Expectations about anthropologists working for particular groups, expectation about anthropologists controlling royalty distributions, expectations about payment for information i.e. tobacco
Serious lack of understanding the potential impacts to relationships and people both internally and externally if anthro advice isn't sought or heeded. And ignorance to how it can make everyone's working life so much easier/ more positive if time is taken to really grasp what is being said.

Lack of valuing of the profession - other departments believing we are not required or they could do our jobs for us. Sometimes this puts us in the position of damage control when we have not been consulted appropriately. The belief that we gatekeep anthropological reports and cultural information from other departments, they believe that everyone should have access to those reports and a lack of understanding why they are not able to view these reports but rather get advices instead. This might be contributing to a lack of understanding and devaluing of anthropology.
The degree of inaccuracy varies depending on the organisations' experience in working with anthropologists and the attitudes of managers. Lack of understanding of anthropological research methodologies, use of data and analytical frameworks can lead to simplistic expectations and pressure for particular outcomes.
Poorly understood and under appreciated
Based solely on experiences with Native Title
Archaeologists have a huge influence in managing the cultural heritage sphere in WA. They design the work for the anthropologist, and it is primarily tacked on to the archaeological survey, which has become the focus of the field work. There is then a struggle between the archaeological agency and the NTRB or PBC to get the 'right' people onto the survey midway through. Critically, what is happening in WA is that l, because archaeologists largely run the Cultural Heritage business, they also edit the anthropologist's reports. And because it is a business-based model they run on (with their business taking the risk), they claim the right to alter the message/ choose the terminology / amend the advice. Additionally, pbc decisions on which native title holders will conduct cultural heritage work, based on distributing the income and other political processes, means some Cultural Heritage is not being managed properly. Anthropologists need to conduct proper inquiry into who speaks for areas to reduce conflict later.
Sometimes non-anthro departments within organisations with an anthro department don't understand anthro roles. It can be a constant process of re-educating new staff in these other departments, in this instance.
The situation is mixed. I have had clients who have demonstrated an understanding of anthropology, or rather the recognition, especially by staff with legal training, that they are often lacking in anthropological expertise but value receiving advice from others who do have that expertise. In other organisations a lack of understanding, or worse, a refusal to consider anthropological perspectives may be found, again especially among staff with legal training.
Dedicated anthropology sections in organisations are my main points of contact, so few problems there. One often has to remind claimants (or whoever) that one is not an advocate or mouthpiece.
Varies enormously. Inexperienced legal firms are getting in touch more frequently and their naivety about the role of anthropologists, especially time frames for reporting, is surprising. At the moment there is enough work for consultants at NTRBs to be able to avoid work for smaller legal firms.
There is generally a basic level of understanding of anthropology within organisations with which I work.
Lawyers seek definitive answers on issues for which there is little evidence or which excludes other considerations.
Very little knowledge or understanding of what exactly we do and what anthropology is. This leads to some people thinking we do very little besides pull lists of names from a database and that we make arbitrary changes to descriptions of traditional ownership. We often receive the blame for issues that arise, be it from staff in other departments, constituents, or council members.
They see anthropology only in the sense of native title research. That's all. I was denied attendance at a conference because I was not employed as a "Native Title Researcher" but rather in PBC work which handled native title matters from the PBC end (future act matters, heritage, ILUAs, etc.)

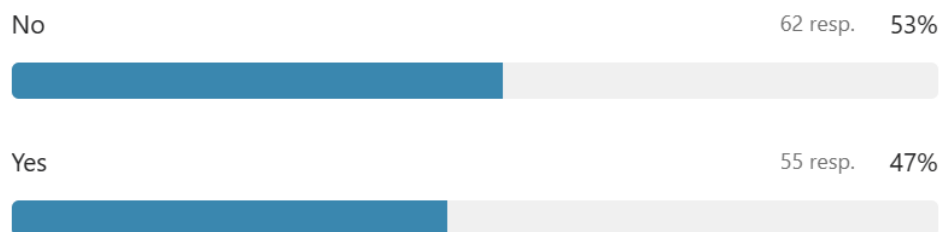| |
|---|
| Although this has improved, anthropology can still be seen as a panacea for intractable issues rather than one piece of the puzzle that can be of great assistance in working through difficult questions. |
| Employers of social anthropologists often believe that social anthropology constitutes exclusive expertise in a specific social culture. They do not often understand that social anthropology is in fact supposed to constitute broad training in the understanding of human social organisation, methods for modelling and analysing social organisation, and an ethical framework for undertaking research. This misunderstanding is commonly perpetuated by a lack of clarity among junior social anthropologists themselves, due to substandard training in parts of the Australian tertiary education sector. |
| people (including many anthropologists) don't understand land tenure and assume the anthropologists contribution is only in the relationship with clients - they fail to see that anthros should also contribute specialised knowledge and analysis. |
| Mixed understanding and mixed appreciation of Anthropology |
| We are seen as purely expert witnesses and advise is often not used by lawyers appropriately |
| In my experience, some organisations see anthropology and anthropologist as being able to provide some true and accurate picture of the setting. |
| Some lawyers, in particular, have no real idea as to what anthros do. They tend to set unrealistic goals and timeframes and question why our skills are needed when legal staff can do what we do (only better). Admin staff tend to think that we charge too much and, as none staff, don't deserve to be granted many of the requests we might make. This is not true of all organizations for which I have worked and some have been extremely good. However, it is a very real problem for some consultants in some instances. |
| Most lawyers see anthropology as only part of what forms the evidence they require to prosecute their case. |
| Yes in my current organisation. Varied understanding and I think an under appreciation of my anthropological skills and how they can be transferred |
| Young lawyers have very little understanding of what we do in native title and at times there seems to be an attitude that they would prefer to do the claim without us. |
| The understanding isn't inaccurate. It's pretty much absent. But then, I've found that some anthropologists don't work hard enough to make their research relevant and engaged with the central legal tasks of native title. Lawyers (mostly) aren't interested in anthropology, they just need the answers to be readily translatable to legal outcomes. |
| I wasn't sure whether to put yes or no - as it's maybe more that they don't know. I know some think we just do kinship. I guess the lawyers think it's just about describing Indigenous classical societies and traditional laws - not that we are also trained to do ethical research, and to observe and analyse contemporary cultural practices such as in community meetings. |
| As for 15 above, some do not value it and others have unrealistic expectations of what anthropology can achieve |
| When I graduated and got my first job, my employer assumed I had specific training and experience in native title anthropology (I had not claimed to and was very clear that my degree was a general cultural anth. degree). The gap between my knowledge and training and my employer's expectations was very large! After I graduated, specific native title training did become available (coursework, grad. cert., Aurora program) so I think that gap has shrunk |
| Anthropologists can be seen (not by all, but enough) as bumbling idiots who rarely get anything right so their determinations can be disregarded and even sympathising with constituents about how useless anthropologists are assists in developing bonds. |
| Top two:- (1) Lawyers and CEOs are advocates, and have trouble accepting that the evidence doesn't easily fit with their desire for â€˜an outcome' (often a CD that sweeps conflict, political manoeuvres, and inconsistencies under the carpet). (2) Providing the funding and time needed to do ethnography with a suitable cross section of claimants or potential claimants (there is too much connection research on the cheap, then they whinge about the output). That said, there is enough poor connection research to promote that view. |

Anthros are not consulted on legal strategy. Anthros are made to accommodate the strategy selected by the lawyers. This forces us to bend research to fit that view or directive. Often times this puts anthros in a moral/ethical dilemma.
Poor reputations preceding. Outdated views of what an anthropologist does. Expectations of anthropologist to be judge and jury. Distrust.
Overlaps with legal understandings of native title.
Are hoping for simple answers in complex fields
University identity politics is a barrier to meaningful and timely engagement, as well as related teaching
see us as confined to 'administrative anthropology' and glorified taxi drivers and field officers
conflict about how right to knowledge

19. Is the perception and/or understanding of anthropology among your clients generally accurate?

No	62 resp.	**53%**
Yes	55 resp.	**47%**

20. In what ways is the understanding of anthropology among your clients inaccurate?

Full responses:

It varies, but many claimants have not had previous experience with the native title system and they are not always brought along for the ride by explaining native title 101 regularly. Role of anthro to ensure understanding prior to commencing research, though
gate keeper mentality or soft science
They have very little understanding of what anthropology is, and view my role as that of an archaeologist
See answer above
Anthropology is research based and we provide advice and facilitation. However often staff and clients see anthropologist as spirit mediums who can channel connections. In this sense they expect the anthropologist to decide who and how people are connected. They often fail to see their own agency in this process in that the anthropologist compiles information provided to them by traditional owners and the available research material.
Traditional owners also think we just do family trees or that we have more power in making decisions about who Traditional Owners for particular areas are.
Not understanding new legislation
as above
Very little understanding of any aspect of the discipline and our roles
Most Traditional Owners harbour resentment towards Anthropologists due to the fact that they feel like they are giving away their knowledge repeatedly
Seen too much as narrowly recording indigenous knowledge
that all anthropologists are wrong, self-interested, greedy or simply protecting the rep body or another disputing party.
Anthropologists are often demeaned with outdated ideas of them being thieves of Indigenoys knowledge, of taking Indigenoys ideas and never returning work back to communities. No anthropology I know today ever do that. Yet this disparaging description continues to be stated at meetings, workshops etc. Today anthropology work under extremely robust ethical and contractual

conditions. This reality needs to be reinforced to rebut outdated disparaging verbal abuse of anthropology, which can be especially distressing for younger professionals.

`clients', i.e. indigenous people, generally have limited concept of anthropology; associate it more often with specific tasks, such as documenting sites, land claims, or considering royalty issues

Many of them perceive us as those who handle royalty payments

It depends. Some people can have a simplified view of what we do. People we have a longer association with often understand our role better.

General perspective that anthropologists can resolve all concerns of traditional owners

If by clients you mean the Aboriginal groups with whom we work, the main misunderstanding is that the anthropologist is expected to be an advocate. If you mean the employing body (NTRB), there is sometimes the same misunderstanding, though to a lesser degree

If by client you mean the proponents we work with, then I think they have very little understanding of anthropology

It is often seen as a research only discipline, with little practical value

I just don't think people understand what we're doing on the higher level - for example the perception that we make decisions about who is in or out, who has native title or does not have native title etc. It's not necessarily always a negative misunderstanding. Also it varies hugely amongst our clients - some have a very good understanding.

Mainly around the issues of objectivity and the role of an anthropologist conducting claim research 'for' a claim/'for' an NTRB.' Perceived biases of an anthropologist with inter family disputes about country can lead to the perception of your role becoming skewed.

Lack of understanding and the anthropology is conflated with what the lawyers do in NT.

I've encountered clients that consider anthropologists "want to be or are trying to be an" therefore the client view is that anthropologists are irrelevant because the client group is of the view they are the anthropologists because they are of the Aboriginal group. There is also the varied client discourse among client groups that anthropologists have caused disputes (inter and intra group), have recorded inaccurate information (ie. a 'liar story') or inaccurately recorded information (ie. human error in recording, misinterpretation of information given etc.) either way whatever is said or produced by an anthropologist can not or will not be trusted. General unwillingness to listen to explanations of anthropologist roles or responsibilities in context of the client relationship, legislative frameworks etc.

Some clients misunderstand the role of anthropologists

people have access to extensive archival materials but done have the training to interpret much of the information, and tend to selectively deploy it for partial ends

The belief that we all do royalties - weâ€™re trying to change that! Or that we have all their info in our archives already and refuse to share it.

See above - I had understood constituents to mean our clients

Many clients do their own research these days and do not understand the analysis that goes into the research. Sometimes there seems to be a perception that anthro work is just a collation of historical data. Others see an anthros role as an advocate and can get very upset when that doesn't work out.

If other departments voice their complaints of anthropology, constituents can take on these beliefs too. We are working on this but there is an issue of getting external and internal stakeholders to understand our profession.
We are on the frontline of these issues, and are often the scapegoat for any concerns or disputes, being blamed for 'getting it wrong', this stems from cultural change, lack of understanding of the profession and
There is also a push for the return of Anthropological reports, which are not understood in their context by people outside of the profession, we are seen as gatekeepers.
The lack of understanding results in reduced trust from clients and less than desirable relationships. This impacts our ability to do our work well. +

The expectation that there is a simple answer and solution and that if one's claims are not supported then it's bad anthropology.

Associated strongly with payments and work that can be done by either lawyers or indigenous clients

I note a general confusion about the kinds of information necessary for native title claims and heritage protection. Groups still seem to be perpetuating misinformation from decade's ago. For example the notion that "double dipping" (being involved in multiple claims) was not permitted under the legislation.

Generally, I think that this is based on their overall disappointments of what native title actually is, i.e. it's not delivering to their expectations. Unfortunately their expectations of anthropologists are caught in this scenario, as we (anthropologists) objectively approach our work, misunderstandings regularly occur as we are not advocating on their behalf.

In WA mining companies have reduced the space for defining and consulting on cultural heritage to narrow terms which do not include the broader social and cultural context. Ntrbs and PBCs are fixed on getting the survey done quickly and the next one underway.

A common perception is that anthropologists create trouble (for the proponent) if allowed the opportunity to consult traditional owners freely or about the broader impacts of tla given project.

Of course there is the perspective among proponents that the more time an anthropologist takes to consult, and the broader the consultation, the greater the likelihood of outcomes problematic to the proponent (when of course more extensive consultative processes likely result in less issues down the road).

often blame placed on anthropologists telling clients about their culture, rather than understanding that they are required to research and hear all views.

Again, mixed. There is a disconnect particularly between persons trained in western property law, more specifically in the Torrens Title system, and statutory recognition of First Nations rights and interests in lands and waters, whether under various statutory land rights regimes or the Native Title Act.

There is a misunderstanding about the type of evidence required. There is a tendency to see anthropology as history, where connection can be proved by outlining "what is in the archives" rather than present-day ethnographic evidence.

I would say it's not necessarily with Anthropology as much as it is understanding the capacity of anthropologists in the native title space. Being the faces that engage and interact with clients a lot can often put our role on a pedestal that doesn't translate to the legal system in terms of actions. Whilst there is a lot of power in what we do, it is also confined by multiple other factors.

Our constituents tend to know more about the practical side of anthropology than many of our colleagues, due to direct experience being involved in ethnographic research as participants. Still, this understanding of anthropology is typically confined to the particular legal framework we work within and is not representative of the underlying foundations of the academic discipline from which we gain our credibility as experts on native title and land rights.

They see anthropology only in the sense of native title research and heritage survey work.

Generally, understanding among our clients is good and this is continuing to improve. However, some clients continue to struggle with the concept of impartial research - and continue to disagree with anything that does not conform with their own opinions.

Often the anthropology part of our work sent front facing so they see us as another lawyer or land council worker, not the research behind us or anthropological lens we take out bush with us

See previous response.

Clients often time believe that you have to advocate for them and they have expectations that are beyond the scope of the works you have been contracted.

See earlier answer. In summary it has to do with: having a proper understanding of what we do as a profession and why we have an important role in native title research; how a consultant must organise their business arrangements and protect the integrity of its staff.
There is a prevailing misunderstanding that we deal mostly in archival documents that 'prove' or 'disprove' people's positions. We often seem reviled and accused of lying/ corruption.
In my current role I work largely with developers, they fundamentally misunderstand the role of anthropologists and largely view us as obstructionist.
'Anthro', as it's called is really understood to mean making sure the mining companies etc and the Aboriginal people are clear about what each other wants. Very occasionally there was room for proper ethnographic work and also higher level interpretation of the ALRA.
Many clients consider anthropologists to be the 'apical police' (the people who say 'in' or 'out'), rather than experts who provide an opinion.
Generally a perception of an advocacy role rather. In my current role I can be more of an advocate as clients expect.
Again, anthropology needs to be directly translatable to legal and policy and community outcomes. There isn't much interest in the work (or maybe really the language) of anthropology involved in getting to that point. Except when it needs to be cross-examined for legal or other purposes, in which case it needs to be seen to take a common sense and robust approach, light on the jargon and hyperbole. (Ie. the less 'anthropology' the better.)
I would say our clients think we are just interested in History, Indigenous people and Native Title
that anthropology is a cog in a legal wheel
A lot of clients seem to think I want to become more like them culturally (a side-effect of my professional curiosity?). I have also been subject to many attempts to make me 'pick a side' and become loyal and partisan to a particular group as against other groups. It's a tricky balance between rapport and impartiality
Apart from the small groups of people an anthropologist may work closely with, constituents are often confused about why we are there at meetings and have no idea what we actually do
Whose are these clients?
Understandings are crude and many practitioners accept such 'easy' understanding in their own work - so it's a bit of a reproducing cycle.
It varies. Some clients have a reasonable working understanding of anthropology. Indigenous clients often conflate sociocultural anthropology with outdated research practices deriving from dubious applications of biological determinism dating to the nineteenth-century. Often, NTSP lawyers, state officers and indigenous clients equate anthropological research with uncovering empirical data about cultures and fail to appreciate the central and critical place in anthropological research of disciplined, theoretically and comparatively grounded social and cultural analysis. This creates unnecessary tension between the anthropologist's and the indigenous community's forms of knowledge.
there is a fractured view of anthropology. Part of it is stuck in how the anthropologists of early days were framed (living in community for years, or writing things down incorrectly). It doesn't account for 'modern day' anthropology. Clients often think anthros are as bad as the legal system, that anthros have taken their cultural knowledge away.
See above
Level of interaction and absorption required to do even a minimally useful job not understood - complete Deneb ration of Anthroplgy as some sort of 'interview' activity

21. What workplace strategies help you feel valued/safe in the conduct of your work?

Full responses:

| |
|---|
| Unfailing trust and support from managers. Being given significant research responsibilities and opportunities to grow. |
| remain professional, learn other skill sets |
| Holistic practices that take into account the community impacts of native title as well as the inter-generational trauma encountered by the clients we work with. These mitigate issues experience by clients and seek healing rather than strictly pursuing results that often sideline community feelings. |
| 1:1 meetings with colleagues |
| Standard work practices, procedure and policies to support the work I do. Support from managers and HR. Regular department meetings to discuss work practice, experiences, achievements and concerns. |
| Safe - I apply the approach identified by Toni Bauman where anthropologists undertake small 'safe' focus group sessions prior to larger dispute meetings. When the big meeting takes place people arrive calmer given they feel a sense someone has already listened to their views.   Valued - not sure. I feel valued because i get thanked by Aboriginal people and staff for positive outcomes i have helped to create (usually with a team, but sometime due to my own endurance). I get paid, that is feeling valued. I recently suffered personal loss of life, and Aboriginal community members and organisations reached out and offered their support and sadness. That made me feel valued by the people i work with and for. |
| Support from PBCs/RNTBCs in dealing with difficult, slippery proponents. |
| Cultural leave for all, strong team and respectful workplace, promotion opportunities |
| Strong team work, reasonable time frames, respect for quality work rather than the quick fix. |
| An understanding of the length of time that research takes. An understanding that research does not always lead to answers, or at least, useful answers. An understanding for the need to keep up to date with anthropological readings that are relevant to the work that we do in this field. |
| WHS rules, attending meetings, meeting members |
| Support and feedback from boss and other staff members, transparency and open communication, field support with the relevant bodies |
| Recognition of progress/effort, strong connections with communities I work with, debrief on what has worked successfully and what hasn't |
| Debriefing after difficult meetings/field trips. Colleagues and supervisors checking in and validating that we have gone through a difficult time when we are witness to violent conflict or subject to abuse. Celebrating wins together as a team when we have put a lot of work in and being acknowledged for our contributions. |
| support from clients, proponents, colleagues and information about how others are meeting challenges |
| I receive positive communication from my supervisor on a regular basis. This feedback and their availability to discuss issues contributes to a workplace environment where I feel my work is valued and I am contributing to my team. Prior to this I worked under a supervisor who gaslighted me continually, used emails to continually undermine my work and would constantly take what I said out of context. The difference in the two approaches was stark with the latter affecting my mental health. |

Being listened to / heard and engaged in conversations and decisions.
Being directly supported if things get a bit tense both publicly and in private.
Being given discretion in my work (inc in the use of funds)

Collaborating in a team environment with interdisciplinary approach to claims. Importance of good management and structure of the workplace. Strong policies and WH&S procedures.
A (slowly cultivated) sense of detachment - only moderately effective! Being very careful and secure in my own work practices. The problems are so entrenched it would really take a change of certain senior management.
Collegial and manager support
Consultation with anthropologist about engagement strategies
Personal responsibilities for safety, and peer-to-peer focus on safety.
Clear and honest communication
Good relationships with Traditional Owners
Having the space to de-brief after incidents (and more generally). Having the work that anthros do valued by acknowledging the time and effort put in ie by other staff/departments/CEO. Having a manager at the executive level shows the importance of the work.
When I am trusted to do my work independently I feel valued. When I receive support after difficult meetings/fieldwork I feel valued. When I am listened to by lawyers about research matters, I feel supported and heard. When I can request certain things during fieldwork that will help to make it a more stress-free experience, I feel validated.
We travel in pairs or teams and we have access to excellently maintained vehicles, safe and secure accommodation where available.
As a sole practitioner this question may not apply directly to me. But I do like to make sure I give myself time off between projects and acknowledge the hard work that goes into major reports. This helps me avoid burn out.
Establishing personal relationships
Constructive feedback from supervisors/managers. Acknowledgement of efforts and dedication to the work. A supportive team, and adequate support from other staff when dealing with complex issues and/or large scale meetings/fieldtrips.
Support in the field.
clear rules concerning aggressive verbal or physical behaviour; reasonable expectations for work hours and driving hours.
Listen & listen more, have empathy, don't get too personally involved, I'm constantly try to learn & understand the root or cause of the issues & use mediation techniques in the way I approach my day to day work.
Stronger clarity about org roles and responbilities for how consultant and in-house anthropology can be more effectively supported to do their fieldwork. Orgs and tertiary depts to provide counselling and dispute training for staff, students and academic consultants for dealing with bullying and violence encountered in doing work. Professional complaints process by AAS to support consideration of such events when anthropology are involved. NTRBS need to have union membership/affiliation so that staff can raise issues
have tended to work independently but with consultation with colleagues
As a coloured, senior, woman they would value my work and life experience outside the field of Anthropology and Australia.
support from colleagues and management, working from home arrangements, discussions with colleagues
Knowing that procedures and measures are in place to deal with difficult situations, that the organisation is supportive of staff and we are not left to deal with issues on our own. Being involved in planning sessions before fieldwork where keeping everyone safe can be discussed openly and

solutions suggested. Feeling that a whole team is there to work together and able to deal with problems should they arise.
Support from senior members of staff
This has not been an issue for me
Procedures and policies!
GPS vehicle tracking in case we breakdown and when not used to castigate staff for
?
I think our workplace is well supported and we have very open and frank discussions
Flexibility in working hours. Support around exposure to conflict/'incidents'. Support around complexities of gender identity etc in the work we do. Trust.
Management and HR are approachable and reliable
Conducting fieldwork in teams, not solo.
Support from peers, though it isn't always the case.
self reliance and when there's been one, a supportive manager or senior anthropologist
Being asked for input at every stage of the process
working for an organisation helps me to feel valued and safe, as they have policies and support strategies in place. As a sub contractor i felt unsafe and was bullied by another consultant, which was reported to the anthro i was contracted to.
Regular check-ins, supervision, support at contentious meetings
co-operative team work with complimentary roles for individuals
Open door policy from my manager; frequent branch meetings and discussions about issues; CNTA training. A list of nuisance/abusive callers, and clear direction from management that we are allowed to block/not pick up those calls, and only communicate by writing. Debriefing with colleagues post stressful meetings, and going out on visits and driving with a coworker if possible.
Debriefing with colleagues
I don't know.
Full involvement at all levels of the organisation. Being consulted as well as a consultant.
Fortunately I have a great team around me and manager I can speak with openly. We discuss our concerns and work through strategies together to deal with the issues and problems with other units. It is much more effective doing this as a unit.
Interdepartmental meetings, where we can information share about what we do. Support from senior management. WHS issues being addressed appropriately. Change of culture towards WHS issues.
I'm not sure
Management providing opportunities to share and discuss issues; simple expressions of respect and appreciation for difficult tasks well done.
Limits on field hours, better field conditions, allowances for being away from home and our loved ones, better training, more contact with and exchange with the academia
Being paid when everyone else is! As I am rarely in the office, I seem to be a phantom that leads to forgetting my timesheets. Well constructed inductions/onboarding are so important to the well being of new staff. When I left my last NT service provider role, I had a number of staff say I was the only team member that explained the reasons for the tasks they were involved in as well as the big picture of the organisation. They must have been very confused working in the Perth office, as I worked in the regional office and only had brief contact with them. The other issue is how management treat staff who are beyond burnt out. I was offered a potential redundancy letter or given the option to go and work in the Perth office. After three years in the field, I was hurt that I was treated with a heavy hand by management. I didn't want to be forced to live in the city, so I took the redundancy. It felt like a kick in the stomach to see my job advertised as a senior

anthropologist level, at $40,000 more than I had received, some months after I left. If management had been more considerate, I would have been content to keep working there.
Nothing formalised. There is ad hoc support - usually one of the other managers having a drink with me after work one day, on the rare occasion that they might actually be working in our office rather than working from home in the city/town where they usually live.
As a Consultant, I am responsible for my own safety and self-care. As an Academic, the University approaches this with a focus on risk management, and has little understanding of specific work contexts.
Mindful listening to my clients
being listened to and respected
Being able to design the survey process, with traditional owners and be supported by the proponent, only as required, instead of being stuck in the 'lane' created for you by the archaeologist.
Training oportunities and having acess to resources to do my work.
guidelines for amount of acceptable fieldwork to avoid burn-out, debriefing after each consultation as normal practice not an exception, mentoring for inexperienced staff, training on cultural protocols and meeting protocols
Taking safety seriously (eg. check in's on long drives; safe accommodation; functioning vehicle), etc.
As a consultant, my First Nations clients require me to take responsibility for my workplace, and thus am required to carry a range of insurances, including Public Liability and Professional Indemnity insurance.
Being accompanied by a colleague is the most important thing. In-house anthros are utterly invaluable for finding one's way around a community and its issues.
Brokering the right contract at the start of the job. Having staff anthropologists at NTRBs regard your contract as part of a research project in which they are involved. This helps communication and piecing the various roles together to work as a project towards a particular goal. This is instead of the consultant being regarded as a fussy old bugger who needs to be pulled into line.
Respectful and good working relationships with lawyers is important.
Debriefing with other staff after meetings. Significant planning and organising prior to meetings and research. Flexibility in time off and working hours without guilt or expectations that exceed reasonable capabilities.
Supportive managers and supervisors, encouragement of filing incident reports, positive feedback from elsewhere in the organisation and from constituents, having a contingency plan ready beforehand in case of a dispute escalating at a meeting.
If I am ever able to work in the sector again it will be in management of a consultancy so I do not have to be exposed directly to poor governance, violence, fraud, etc. I am seriously damaged by my experience. I have also planned to start this consultancy as a 4 days per week operation. Burn out is real and people just leave.
Sound organisational structures and good relationships with other staff and the constituents of the organisation.
support of senior staff
Regular and consistent supervision and opportunities for research team catch-ups/collaboration
Strong chairing of meetings/ having women participating in meetings and fieldwork
Supportive manager. Being able to slow down processes when I believe it’s needed or voiced by the aboriginal groups I am working with
Collegial, competent, and professional conduct among colleagues.
Guidance and training
Fiscal investment in actual professional development (conferences, courses, accreditatoins)

Generally stick to my own standards and values which have been shaped by experience. Acknowledgement and rehiring seems to ensure a sense if value. Organisations could certainly improve this and the subordination of Anthropology by legal branches in LCs and NTRBs is a major concern
Not relevant
In my experience, the strategies were mine than those of the workplace.
Be tough on important issues but professional; always do the job as agreed in the brief; charge a fair rate; be honest in all your business dealings; treat those with whom you work (from the NTRB etc) with courtesy and respect, and, most importantly; give the native title holders primacy of place in your dealings and respect their cultural instruction.
Flexibility in my work arrangements makes me feel valued as an employee
Good check in procedures during the field and opportunities for managerial feedback and engagement with work
I'd have to say I rarely felt valued, rather treated as a convenience. I never felt in danger though.
Cultural competency training helps. Consideration by issues from senior staff also helps. Having clear boundaries of acceptable behaviour and real consequences for transgressions, acted upon at the highest level are what makes the biggest difference.
Acknowledging workplace safety issues. Naming them. Acknowledging skills and experience
best efforts
Having support of consultants and the chairman seems to respect anthropologists.
My place of employment had very little interest in the nature and conduct of consultancy work in the Aboriginal area. Safety has not arisen as an issue for me.
Engagement with CNTA and with peers as often as possible.
Knowing you can take a couple days off to reboot, a good EBA to protect you from office politics. Certainty about your role in different contexts, other long-term staff you can trust. Actually, losing staff numbers is not just about the people who leave. It's also about the people who stay. They expend much energy re-training and transitioning to new staff relationships. It's basically a huge emotional drain to lose people.
Protective management who let anthros do anthro work and keep the lawyers and community members from having too much influence on research directions and conclusions, and having a cohort of peers in the same physical office
Other anthropologists, the few lawyers who understand our value, the constituents who understand our value and what we do. Having a few senior constituents acknowledge and support your work is invaluable
I work for myself so the main strategy I take is to ensure there's some time off to reflect and get some good rest!
Having a senior, experienced PAO (someone like Jeff Stea)
Professional and disciplined engagements across the team
Open and collaborative conversations
being consulted and included in strategy decisions. having my work be respected/conclusions not questioned because it doesn't neatly fit the legal strategy.
Concern for anthropologist well being and safety. Respect. Willingness to communicate with anthros
Policies around workplace safety that are actually enforced. Zero tolerance for bullying harassment (which does not always happen).
Free hand
A broader understanding of the difference between a legal issue and an anthropological issue has been critical as these overlap far too often and we don't always have lawyers on hand immediately.
working in supportive teams
p and p

22. Do you envisage yourself still working in this field 5 years from now? If yes, why? If no, why not?

Do you envisage yourself still working in this field 5 years from now?

- Yes
- No
- Unsure
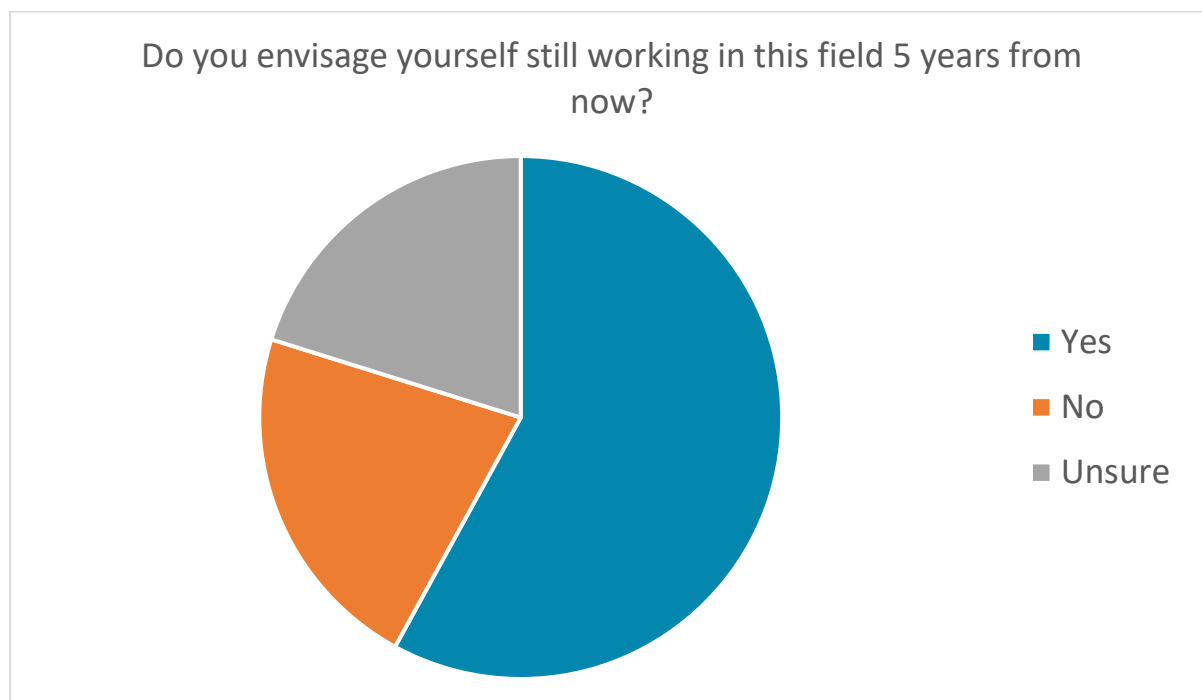
Full responses:

Unsure. I left an NTRB two years ago to work outside native title. Enjoying thinking about something else after 14 years. But still have lots to contribute as a native title anthropologist.
yes and no
No, I would want to seek a more community-focused role in the future. Right now the field that I'm in is very law focused.
Yes, I love this work
Yes. In five years, I will take LSL. Then I will consider my options. If I no longer wish to work at my current workplace, I hope I will be considered for employment at other locations around the country and not simply 'typecast' to the region of my current experience.
Yes, I would like to continue to progress and work in the field.
Absolutely; the work is so dynamic and interesting. I   cant understand why young people are not becoming applied anthropologists.   I love my job and others would too if there were university courses to 'process' them.
Quite possibly, with a few tweaks.
Yes, it is an exciting time with increasing opportunities to work for PBCs and First Nations orgs.
Yes. Because there is so much to learn and understand about Aboriginal Australia and I want to be engaged in the developing intercultural Australian conversation - Australia's future in this interface.
I don't know. It really depends on other opportunities.
Yes, as I think this is a field I have wanted to work in since I started studying anthropology. I can see many benefits of working in this space long term.
I am unsure - it is not overly compatible with young family commitments
Yes - I am passionate about Anthropology, especially Indigenous Australian Anthropology and intend to broaden my career over the coming years

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Yes, because I have built up enough specialised knowledge and experience in this field to feel I have value to continue to contribute and because despite the challenges of the work, I do find it meaningful and can't imagine what else I'd rather be doing!
Yes
Yes. I will continue to work in this sector whilst I feel have something to contribute. It is satisfying to be part of a team that is delivering native title outcomes to traditional owners. I also am a sounding board for other anthropologists within my workplace providing advise from my past experience.
More or less yes. Anthropology and the tools of ethnographic observation and analysis is at the base of everything I do but not all my projects or products will necessarily be classified in that way.
Yes. Hopefully. I think there is a lot of work to be done by anthropologists, historians and cultural heritage advisors within this field. Rep bodies (and service providers) are great places to work and I enjoy the "we're all in it together" attitudes even under significant stress and pressure. I just hope that the value of these positions and organisations continue to be recognised.
Difficult to say. I enjoy the rigour of the research process and the security of a salary, but internal workplace problems and the incompatability of travel with family life has led me to consider other work.
Yes. There's still more work to do!
Yes, but the number of projects per year will determine the sustainability of the work.
Yes. It's an evolving field that keeps on delivering challenges.
Yes as this is the area I am dedicated to. Finding a suitable position is the issue.
Yes. I enjoy the work and it suits my life.
Yes - although I am not sure it would be in my current job. The NTRB space will shift and change and in 5 years things may be very different.
Not really. I'd like to pursue further study to open up further opportunities for myself. I feel pretty drained and frustrated with the identity politics inherent in this work and I feel like if I stayed around for another 5 years, I'd begin to burn out and become a bit jaded. If I did stick around for the long-term, I think I would need more support in transitioning to become a consultant as I think that work style suits me better. I genuinely do want to see the claim that I work on through for the longer term because I'd like to see results, but I'm not going to do that at the risk of my own well-being and professional opportunities in other areas should they open up.
No - hopefully I will have retired but I can see myself doing consultancy work or mentoring other Indigenous Staff
Yes I believe so. I generally enjoy the work and think I can make a good contribution in the field. At the same time I am exploring the option of doing a PhD and taking my consulting work part time.
Anthropologists them selves in rep bodies can be elitists and judgemental of those who work in other areas.
Retiring
Yes, I really enjoy working with Aboriginal people in Central Australia; and see the work I do as part of addressing the structural power imbalance brought about by colonisation and dispossession.
Yes.
Yes, because I love my work - it is a privilege.
Yes because I love what I do and the support you get from others in the NT/PBC sector
No. It's too tiring, too stressful, too much humbug
no -- I will stop doing it at some point!
yes, I enjoy the work
I imagine that I would be burned out. But who knows.
Possibly not; I am looking for new challenges
No. Planning to retire before then!

No. Lack of interest in the work
I hope not (due to age), but suspect I will be, at least to some extent. I am still working on one project which goes back 20 years, and others which are ongoing into the future, with no finalisation point in sight.
yes, it's a good space to work in but the only thing stopping me from being here in 5 years might be burnout
No, it has been a long time already, and things in my personal life are likely to take me away from here.
I'm unsure. I am not working in this sector currently, but trying to find work in this sector.
Not sure. The lack of career progression may lead me to change
Yes, depending on how I can balance becoming a new mother and desktop work. I may move to working directly for a PBC
Yes - I still have a lot to learn, and I can see lots of interesting places to go within the field and adjacent to it. I can see my immediate, short term path. My longer term path is a bit less clear, but I do not feel anxious about that, I am confident that some kind of pathway will be open for me when the time comes.
I don't think so, I'd like to do something different for more variety, keep me engaged
Yes, as I don't know what else I can do that fits my skills and desires to stay living where I am.
No, although I would like to, I think it's unlikely I will get work when I return to the city.
Possibly but I am unsure. The hostility directed towards anthros specifically with little if any opportunity given to address only seems to be growing.
Yes. I love what I do and I have built up a few areas of expertise
Yes I do, as i am moving into the social surroundings field in which i feel very passionate about.
Yes (though I work in legal), interesting important work
maybe, not sure
Maybe! I love it, but don't know if the fieldwork & stress are conducive to having a family, especially living & working a state away from my siblings and parents. I've seen from my coworkers that the job can get quite narrow in focus (eg. Mining projects, objections to the expedited procedure, lists of TOs) and there's not much time for the interesting parts - the anthropology and learning new skills.
Yes - i think any job after this will be dwarfed by my time at the land council.
Probably, because I wouldn't be able to get a decent job in any other field.
Only as an advisor- getting too old!
Unsure. I'm not sure I see myself still with this org in 5 years, but at the same time I'm not sure where I would go. I am interested in consultancy but unsure how to go about setting up, especially as I have no affiliation to a university having not completed a PhD. There still seems to be a negative perception of anthros who have not completed a PhD, regardless of their skills and work experience. I would also explore other career options because of this.
Perhaps, I think this work burns people out, I hope I can continue to work in the field but in the last 5 years there has been times where I have had to take leave to de-stress and reduce burn out rather than taking a holiday and enjoying my time off. This feels like it is not sustainable.
Yes, I enjoy the work
yes
Yes but in a different position. Far less fieldwork and/or better field work conditions
Five years is the maximum I can sustain heritage consulting before my body can no longer manage the fieldwork.
No. I need a change. This industry is killing me - physically and mentally. Chained to a desk or a carseat. No energy to exercise on top of the long hours worked. And no appetite for socialising after enduring people at their worst in my workplace.

Yes. I am currently finishing doctoral research. I am not sure exactly what work I will seek after this.
Yes
Yes, but this will depend on whether I can successfully transition to becoming a consultant (expert witness).
I hope not. Unless anthropology can make some real impacts into the way the work is done, then it is only going to result in greater frustration for anthropologists and further erosion of rights for traditional owners.
Yes
unsure - it is a tiring field and compassion fatigue is a real issue on a daily basis. I entered the field to assist people not to be blamed and abused for trying to navigate the legal system that exists today
Yes, I love it and am doing interesting work, both locally and interstate. I am also lucky to be repeatedly working in the same communities, so have long-standing relationships with people.
Yes, probably, but I have already downsized my work load as a consultant.
No. Domestic situation no longer favours intensive consultancy work.
Yes. I enjoy my work and there is still enough native title and cultural heritage work to keep me engaged over the next five years.
Yes, I mostly enjoy the work and I have developed skills in this area over two decades.
Yes, although I am actively looking for other work. The university sector, which is one of the other options, is probably in a worse state than the native title sector at this stage.
Yes. I enjoy what I do and there is an incredible amount to learn and experience.
Yes, because more secure work in general than the university sector. But probably not in the same location, as I will seek to live closer to family and to find a role that does not require remote fieldwork.
Maybe. I am a PBC specialist but am working on transitioning my career through an MBA and I am half way though that course. The workplace relations and safety issues are too great. If I return it will be at a distance, only managing a business. It is likely that I will find another career path in business which is a tremendous shame.
i don't think so. It is time to go and do something different.
yes - no alternative employment possibilities
Unsure. I'm currently invested in the matter I'm working but not sure I will last a further 5 years. This depends on a number of things. Whether we finally have some formal recognition breakthoughs in Victoria, opportunities outside of the sector, and opportunities within the sector for progression
No, I have moved away from native title to another sector
Yes, when my children are older I plan to return when fieldwork is doable
Yes. There is a high demand for my skill-set, both in Australia and internationally.
I am not too sure. There are some many negative impacts to the communities. Internal disputation, trauma unresolved and exacerbated, limited justice within the communities. It is just a difficult sector to work.
I really hope not. Because diversity is the spice of life and 14 years in land councils is long enough
Yes
No too old
No. I have very recently shut down my consultancy business and retired.
Maybe. I continue to find the whole exercise challenging and appealing, despite the difficulties. However, you have to move on to other things sooner or later ....
I will only be working in this field 5 years from now if I am forced to for financial reasons. The work is exhausting on a cellular level.

unsure, as a young woman contemplating a family a field-based role with young children seems daunting. If I can find a role or a way to remain in the sector that allows me to prioritise family life then yes.

No, see above, I'm retired

I hope so but I am not sure. Burnout, respect and viable long-term pathways are barriers.

Iâ€™m out of NT. I hope to be still using my anthropological skills and experience

yes, its what I do

Yes I do if anthropologists are still needed in compensation claims. I hope to be a consultant.

Retired

Yes, probably. Largely because I've become specialised in the area (and, I hope, good at it) and have nowhere else to go. Though I've been working more in other policy areas involving the Aboriginal community, unrelated to native title, for the last few years and am looking to develop this.

I hope so. I love it. My main joy is being able to work closely with TOs on their country. And I don't think I'll get that in many other workplaces. But passionate people shouldn't be exploited for their passion. I don't like being so stretched and I worry I will make a critical mistake. My pay has gotten better with a new EBA, and I am learning more and more - that actually decrease my stress levels. If I could receive the training of my choice this would help me feel a bit more in control. Stimulate me too outside the small world of NT anthro. I think a closer eye on where funding is being spent within rep bodies (or a minimum spend on research and community relations staff) could be critical to ensuring structural/organisation support for anthros. Specific efforts like this would ensure we are supported and retained stay long enough to move into consultant work.

not full time. age

Yes, if I can continue doing solely genealogical research

Yes, but this depends on how nasty things get or if thereâ€™s a change in the views of organisations where they want to support their anthropology staff. I have a very high tolerance for nasty stuff but itâ€™s a shame that organisations also have a high tolerance for letting it happen.

Yes, despite all the crazy and stressful times, there's some wonderful experiences to be had and working with some of the people I've known for quite a number of years now in new and emerging areas (with the PBCs particularly) is interesting and engaging.

Yes. It is amazingly fascinating work. It is a honour to hear and learn from Aboriginal people who are often so generous in the way they share the story of themselves and their family and people. I also love absorbing thousands of pages of info and drawing out what is material. And I really enjoy being in the witness box - there is nothing quite like that experience.

In 5 years I expect to have been succeeded in my job and to be able to offer sage advice from time to time

In a limited way. I'm looking for new and different challenges.

No, I do not think there is good career progression. There is animosity from clients and colleagues alike. There are hierarchies within NTRB/NTSP which place lawyers at the top and other cohorts are undervalued. Not compensated adequately given we are required to travel extensively and frequently which can cause our personal relationships to suffer. The longer you stay in the sector, the more 'locked in' you become since native title is very niche.

No retiring

Yes, either as a consultant or in a rep body.

Yes in small amounts - yes as interested small amounts as other things to do

Yes

Uncertain

probably yes

no- want to retire

23. Do you have any suggestions for activities that a body like CNTA could undertake to improve the experience of applied anthropologists in the native title and heritage sector?

Full responses:

Support anthros to work in other areas of Australia than where they gained their experience - a fellowship placement, with allocated independent mentor.
more workshop sessions that include indigenous people
Right now there's a course through RAI that has been really good for developing anthropology skills in the native title sector. Forensic and Expert Social Anthropology, classes like this are good for developing in this field in particular.
Regular professional development offerings
Perhaps hold a conference that specialises in the experiences of applied anthropology in the native title and heritage sector. Including interactive workshops with consultant anthropologists who've a great deal of experience in the field.
1/ Practice / role play giving expert evidence in a court setting (with costumes / garb) 2/ workshop how to explain the boundaries of intangible heritage values to lawyers / engineers/ project managers who would prefer to make decisions based on Lot / DP numbers or who have previously worked with archaeologists.
The intersection and overlap between archaeology and anthropology causes confusion for many, including PBCs and archaeologists. How our work intersects and how we can add value to each others' focus in the field would be a valuable discussion to have.
Coordination and support for PBC Support Unit staff in NTRBs/PBCs.
Ensuring as many people as possible understand: what anthropology is; What the limits of anthropological research are; The importance of up to date knowledge of theoretical and general anthropological research for anthropologists; the length of time research can take, and in turn, the work load given to anthropologists
Workshops for new anthropologists
Training opportunities
n/a
I think networking with other anthros in the sector is the main benefit from CNTA. More individualised mentorship support for career progression would also be valuable.
Support around fieldwork (mental health) and interventions to reduce burn out.
I think having someone to bounce ideas and problems off is important. Conferences where anthropologists can come together in the same space can be one of way this to occur. Looking back at my past issues I have encountered, an allocated anthropologist to be available to discuss issues would have been productive.
Further workshops and seminars. Perhaps something like an online forum to reach out to others who may have experience on particular issues.
I think the CNTA offers fantastic experiences for people in my position. Unfortunately, the main stressors staff at my organisation are exposed to are the result of poor behaviour from senior management and lack of proper processes to mitigate abuse from clients.
I think the networks are great. As an allied professional, it's great to be included.
Regular training and networking opportunities

Facilitating as much involvement with experienced anthropologists as possible.
For me it would be a mentoring program to get me from where I am to consultant. I have worked mostly in academia, a bit in native title and some in cultural heritage. Not being engaged at the moment means I feel ineligible for what CNTA offers
I regularly work with Cultural Liaison Officers and it would be nice to have a forum where Indigenous workers who often work in teams with anthropologists could participate
CNTA does a fab job. Perhaps some workshopping for more junior anthros on topics they feel they need upskilling on? It would be interesting to have a conversation about NTRB anthro roles - how that role is not just about being an anthro (you do so much more and I think coming into that it can be a shock).
Some workshops for helping in-house anthropologists transition to consultancy would be great and some really hands on workshops for how to deal with difficult conversations and complex situations would be amazing! My work place does try to offer this sort of training but it never hits the right spot and I always come away feeling frustrated by that. Some training in this space from highly experienced native title anthropologists would be incredible!
Partnering with Indigenous Staff of organisations to be readily accepted in communities by TO's
I think the training offered by CNTA and the opportunities it creates for people across the sector to meet is very valuable. I have shared a number of suggestions with Julie for potential activities. Topics that I think could add value to the upcoming work in this field include: PBC DESIGN, Basic linguistics, Dealing with traumatised people, Boundary disputes and succession issues
Include more people who work outside of NTRB environments in activities and events.
Eliciting more input on line from those working in the sector
Offer more professional development workshops to staff.
Not really, just continue doing what CNTA already does!
Workshop on good quality fieldwork techniques and interviewing skills; Critically analyzing the different types of source material & writing that material up; GIS/mapping skills to assist PBCs; The anthropologist's role in compensation claims
Provide specialised training workshops in ways to deal with trauma-based communities, volatile organisations and bullying leaders. Such workshops could even delve into different stressful scenarios that may be personally experienced by women and men, younger/older anthros. Bring in a psychologist/trauma counsellor to speak about practical strategies people can use to diffuse volatile situations, to stick up for their personal and prof standards.
CNTA undertakes a lot of relevant activities. Perhaps even more emphasis on `local understandings' of some of the regulations and frameworks (like resource exploitation, native title etc.) affecting local communities -- illustrated by anthropologists who have worked in communities and/or by local indigenous workers/employees (e.g. people who work for AAPA, the land councils)
Too early for me to make a good suggestion,
continue with conferences and workshops, update website with relevant information
Help practitioners become more assertive of their needs in terms of safety and getting support from organisations. Include discussion about dealing with threats or abuse and maybe provide some training as part of workshops.
Develop Standardised contracts and salary/fee rates for both in-house staff and consultants. Facilitate one-on-one support 'hotlines' between more and lesser experienced practitioners
Heritage training in land councils would be ideal. It's not something I focused on in uni and unless you directly studied it and have a background in heritage, it's not something you learn along the way working in applied anthro
providing opportunities for staff to get together to share experiences, tips and strategies, to workshop ideas
More opportunities, directions for staff, professional development

Continued training and communications is always helpful. I would love for CNTA to create a pay rubric for what anthropologists get paid in different areas and different levels. We currently don't have a general understanding of what we are worth and therefore not sure how to leverage during discussions of pay rises.
Not off the top of my head. Training and advocacy are good!
CNTA do a wonderful job. The conferences are really valuable. If there is an opportunity for CNTA to promote the profession to people going through university that would be fantastic as we struggle to get interns now
There is a lack of anthropologists at the graduate level even applying for jobs at our NTRB. Perhaps there could be some programs on offer to help bridge this at the very entry level. Senior anthropologists are hard to find, perhaps at that 4 years experience level there could be some dedicated training to upskill in house anthros across the country.
Regular workshops and lectures, short courses to update skills and reflect/share knowledge.
The professional support offered by CNTA in this sector is incredibly valuable. Development of resources specific to the sector in managing conflict, Indigenous-led conflict mediation partners, national work level standards and classifications, basic skills development guides particularly in the absence of university courses that address NT and classical ethnography (ie. reading bricks, short workshops, online resources), career development advice, NTRB specific training/workshops, Anthropological analysis/opinion/discussion on recent decisions ie. Rainbow, Malone, Gaangulu particularly decisions that have great impact on the acceptance of connection and what can be learnt from these.
social surroundings knowledge & career development, how to develop and transition an anthro career, through its duration.
Not qualified to comment
conferences and workshops are useful, writing fellowships used to be sponsored but don't seem to be lately, I think they were a good idea
Activities which support us in the day to day, not just the conference. A network/mentoring thing between organisations could be good. Simple templates and guidelines for how to engage with consultants, best practice for training newbies, planning native title claims, repatriation of knowledge. I think there's a lot that isn't shared between organisations but could be very helpful in the day to day; so many good ideas, practices and corporate knowledge are lost and reinvented when the old hands leave.
'- encourage uni students to work at land councils - assistance in navigating disputes - training in communicating with Aboriginal people and awareness of concepts like gratuitous concurrence - lobbying for land councils to have meeting codes of conduct which are consistent
Facilitate some discussions about what it is that anthropologists actually spend most of their working hours doing, what the purpose and useful results of those activities are, why so much time and energy is wasted on tasks that have no actual value, and how the work could be redesigned to allocate more time to the important work that is not getting done.
Really getting Universities to recognise the important role of applied anthropology and understand the ways in which the application of anthropological method in practice advances knowledge and theory.
How to set up as a consultant/ Transitioning from staff at an NTRB to consultancy work Cultural Heritage Management workshops - anthro role within the sector Working with PBCs - information management, repatriation and research within a PBC
Support for organisations in creating an understanding of the value and need of our expertise - both from a senior management level and from a departmental level. Support for organisations developing policy and process. Professional development for new anthropologists.

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Networking events are useful, particularly as the AAS conference has drifted away from practical engagement with Indigenous issues over the years
Continue to provide opportunities for anthropologists to share experiences, and for CNTA to support and encourage anthropologists with workshops and conferences and provide constructive feedback to the native title and heritage sector.
Assist in the recruitment of suitable graduates and the professional development of current staff
Highlight the pathways available for those who want to transition away from fieldwork but remain useful/relevant in the sector.
Working with government, unions and NTRBs/SPs/PBCs to ensure appropriate OH&S standards are maintained. The behaviour we're expected to tolerate in this workplace is unsustainable.
I am currently adjacent to these sectors,so don't feel qualified to say. But I do benefit from CNTA communications and networking.
Don't know enough about the activities of CNTA to respond to this question.
The CNTA have been an important drive in my professional development. If possible it would be very beneficial if the CNTA were able to formalise a specific mentoring program which can assist the transition of NTRB anthropologists into the world of consultancy or more appropriately, into becoming an expert witness.
Real planning to address the inequities in the applied business. Academia must listen to the applied practitioners here as we design and hold strong on a framework for conducting out business that aligns with our ethics and international rights and practice conventions. We need minimum employment, reporting and workplace standards. We have discussions and presentations which do not accord with how business is done on the ground. These matters are state based, and we need to each describe our issues, find common themes and share approaches to build a national set of standards for practice. Employers and policy makers must ensure then that these are not diminished.   Cultural heritage in WA is conducted in a chaotic and reactionary way... Not only is anthropology diminished, but the rights we are charged with protecting are being abused before our eyes and we are not sufficiently organised to respond to it, let alone lead the necessary changes.   We have allowed our work to be shaped by propenents, archaeologists and the less than fair processes in some PBCs. Time to organise!
Continue having workshops, conferences and training programs; try making them in different states and work more closely with rep bodies.
placements/field schools for early career anthros to introduce professional standards for individuals to uphold regardless of the standards that may/may not exist in an organisation they work in; formal mentoring program for the same reason and to assist anthros in smaller orgs to navigate situations and aoid burn out etc
I'm not sure! I have heard that young students are no longer taking up anthropology as a discipline-perhaps opening people's eyes to the range of work you can do, well beyond native title / land rights, could be of appeal to young people considering the field of work? eg. anythign ranging from visual anthropology to design anthropology
I am particularly keen on providing mentoring in my work. I am aware that programs involving Rep Bodies and others in attempting to encourage this matter, but apart from a couple of senior anthropologists in two Rep Bodies, I am not aware of any systematic approach to this issue.
Keep on doing what you're doing, especially to the extent that you can help fill the hole left by universities in teaching relevant aspects of anthropology.
The February conference is always useful for both consultants and staff at NTRBs.
More support for consultant anthropologist re: information on pay levels, rights and obligations etc
A writing or research fellowship of the kind that CNTA has offered in the past is very useful. Also, perhaps supporting secondments across the rep body/PBC field.

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The training and events you currently hold are fantastic. More engagement with universities (I'm not across what you currently do however) to encourage and empower those new to the field. Some sort of bridging course between degree and professional experience to help people understand how the system works and how an Anthro degree fits into it/what skills may have been missed or undervalued throughout a degree that are essential in the native title space.

Doing as much as possible to support the training of people new to the field, whether through direct provision of training or by assisting various organisations to establish their own training capabilities. We are increasingly employing people who have very basic anthropological training and no experience or training in native title/applied anthropology. This means at the start of their employment, there is a lengthy induction period required before they are able to become productive. It would help if CNTA or others could facilitate universities doing more to prepare anthropology graduates for possible work in this field.

Courses or seminars on the particular issues we face working in/with PBCs would be a good idea (workplace relations, WH&S, workplace rights especially related to safety, governance structures in a developing corporate sector)
I also see real value in union style advocacy for our sector including a place we can come to for advice when we hit those workplace relations and safety issues. We have a particular set of risks and are currently uneducated about those risks and do not manage them well.

providing a professional mentoring service. more support and information on starting independent consultancy work and some of the issues that arise.

More mid career training to enable the planned transition of the next generation of experts take the next step and appear in the final stages of claims

I think they do a great job with the conferences and bringing some of these shared concerns to light. Sharing the key themes of this survey with anthros and decision makers of key employers if anthros could be a great start.

The CNTA is ideally placed to offer formally accredited training for professional social anthropologists both nationally and internationally, not only in native title and Australian heritage management, but in social anthropological theory, methodology and ethics more broadly.

Trauma training, consultancy training (day to day).

Train anthropologists in anthropology because the universities don't. Native Title Anthropology masterclass was great. More masterclass / courses. Perhaps research-oriented or including more land tenure content / case studies. Or could include element of mediatin/conflict resolution / trauma awareness given the current challenges in the field.

More workshops, conferences, networking and writing opportunitues

Provide courses to lawyers that focus on and understanding of basic social organisation of different regions that include some field experiences away from motels ets that encompass current realities of aboriginal lives

I have found the placement program facilitated by CNTA, which exposes budding professionals to the riggers of life in the field and the organisation, opens eyes and ears like nothing else.

For independent consultants: more information and advice about practical matters (like business structures, insurance, rates, expenses, contracts and how to negotiate arrangements with NTRBs; more information about what now lies at the heart of native title (including compensation) which develops from (but is not always obvious in) our anthropological training; more discussion amongst consultants and those who might be thinking of becoming such about the particular challenges they face. I think the issues for in-house anthro are somewhat different. This is outside of my first-hand experience

Lobbying for more funding so we aren't so overworked.

I think that my concerns are two-fold management structures within NTRP/ NTSP/ Land Councils ect which seem to lend themselves to churning through anthropologists with little support and a lack of new graduates which is making recruitment incredibly difficult and placing increased pressure on anthro's already engaged in the field.

I'm not sure that there's anything that might change the structure of rep bodies but if the CNTA had any ideas about how we attract people to anthropology or could help draw grads in - perhaps some supported new grad placements or something to engage people earlier with the idea of being an anthro in the sector. I know Auroura exists but I'm not convinced it's attracting people in the way that it used to
I do but rather believe it's all about resourcing. Years ago, 2011 I think, I heard a group speaking of the need for 'hot tubs'. I'm not sure if that ever happened.
I think CNTA does a fantastic job. An opt in 'register' of practitioners; online resources including videos, could help. Having an experienced consultant facilitate a 'case study' for junior, mid-career, and other experienced anthropologists might be a useful activity to undertake, which could either be accessed remotely or delivered at one of the workshops. I also see no harm in sharing examples of public anthropology outside of native title as a way to promote the discipline, sharpen our critical thinking and anthropological mind. How many Australian anthropologists write and speak in public forums?
continue as current ... attempting to share helpful comms ...
No not at this stage.
Workshops around disputes: what are the main sources of disputes; strategies for dealing with different kinds of disputes
CNTA does fantastic work in facilitating relevant training and discussion of important practice issues. I'd love to see an informal chat developed to link the community of practitioners in a more social way, either social media or CNTA website based, or a regular/irregular Zoom (or other) chat. Though I know past efforts along these lines haven't really worked (due in part I think to confidentiality issues in talking about our work).
I'm going to get pretty specific - 1) cultural mapping training (what programs are being most used across rep bodies? how? what media is being attached); 2) relevant heritage legislation and egs of reference to it in an anthropological argument for cultural heritage in an EPM report. Again, I think if you support anthros at the beginner and middle level (who may not have received this kind of focused training in undergrad/postgrad courses) this helps to retain them in the sector. Then work on training at the consultant level 'later'.
Keep running the workshops. A short formal qualification for anthropologists wanting to work in native title, regular, accredited professional development and perhaps a registration process to ensure that NTRBs are hiring people capable of doing the work
CNTA and especially Julie does a great job of communicating relevant developments, PD opportunities, etc. and fostering a sense of collegiality through the mailing list. Hybrid workshops and symposia where folks get to share knowledge and expertise, and form supportive professional friendships might be useful
Start work on educating decision-makers in organisations that hire/contract anthropologists about the value of the work that anthropologists do and that allowing consistent abuse of their research staff is not sport for their amusement
That's a tough question, I found the writing masterclass really rewarding and more of that would be great. Some training specifically targeting the heritage space would also be great (particularly now there's new legislation in WA)
Hmmmm
I think CNTA needs to break out of its Rep Body focus and support native title practitioners across the sector
Workshops on how to inject a more holistic understanding of anthropological practice into engagement with lawyers and other stakeholders Workshops on drawing arguable inferences from limited empirical data
a published breakdown of salaries across australia for men and women, and the various disciplines within a rep body to assist in accountability and equity. Encouraging employers to provide additional

benefits which support this type of work, ie more leave. A mechanism for declining additional fieldwork without being penalised (fatigue management). Genuine consideration and equal footing with lawyers.
Develop whole of system approaches to trauma informed practice on all sides
Training for inexperienced/early career anthropologists. Continuing to offer networking and training opportunities.
Hard to know it is a seriously flawed process and a highly politicised arena - complicated by â€˜whiteâ€™ indigenous people. Maybe encourage and publish critical analysis of the problems? Try and get the serious issues into the conversation?
1. Have a consultant contact list (just contacts, not whole CVs etc) so as to connect those seeking consultants with the CNTA subscription base. 2. Provide a legal education seminar series.
In collaboration with eg the FCA, NNTT and NNTC, provide statements of concern regarding academic teaching and development of required expertise
not atm
intern courses