

Teachers' Notes

The Little Red, Yellow, Black Book: An introduction to Indigenous Australia

An important note to teachers

The following points are important considerations to remember when teaching Aboriginal and Torres Strait Islander studies. These cautions should be consulted throughout the course and shared with students.

Aboriginal studies and Torres Strait Islander studies are not only about historical events and contemporary happenings. More importantly, they are about people and their lives. Consequently, consideration of, and sensitivity towards, Aboriginal and Torres Strait Islander people are essential, as is collaboration with relevant communities.

- Where possible, consult Indigenous people and Indigenous sources for information, many links to which are contained in these notes. Try to work with your local Indigenous community people and elders and respect the intellectual and cultural property rights of Indigenous people.
- Consult reliable sources. Be discerning and look for credible information. Indigenous Australians are careful to speak only about the country or culture they're entitled to speak about. Generally Indigenous people won't tell others about sacred images or stories, however, over time, and with the effects of colonisation, some things that are sacred, or secret, to Indigenous groups have been disseminated. Be sensitive to requests not to talk about or include some material. Ensure that what you're reading derives from a community or elders' knowledge, or from reputable research. Remember too that less-than-polished publications can still be valuable.
- Use only the information and images you know have been cleared for reproduction or use in the public domain. Think carefully about the context in which you use information and images. Don't use images in a way that may cause concern or distress to Indigenous people and communities and don't use images of people from one culture to represent another.
- Be aware that you may have students in your class who identify as Aboriginal or Torres Strait Islander, or both. Encourage them to participate and share their knowledge, or that of their families or communities. Some may be members or descendants of people who were removed from their families, the Stolen Generations. Because of the purposeful separation of these children from their Indigenous identity, these people may not be able to find their families and may not know what language group or community they belong to. Be sensitive when addressing this subject, which is still painful to many people.
- Be objective when teaching material relating to Aboriginal and Torres Strait islander studies. It is important that your preconceived ideas or prejudices don't influence students.
- Inform students of the procedures for carrying out ethical research and use of information. This can be found at *Working with Aboriginal Communities: A Guide to Community Consultation and Protocols* www.boardofstudies.nsw.edu.au/aboriginal_research/pdf_doc/work_aborig_comm.pdf.
- In addition, for teacher use and for senior students, the *Guidelines for Ethical Research in Indigenous Studies* http://www.aiatsis.gov.au/_data/assets/pdf_file/2290/ethics_guidelines.pdf may be of interest.

Introduction

The Little Red, Yellow, Black Book: An introduction to Indigenous Australia was developed by the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS), the world's premier institution for information about Australia's Aboriginal and Torres Strait Islander peoples. Author Bruce Pascoe and AIATSIS created the content. The information within this invaluable guide to Indigenous history and contemporary culture has been reviewed by a range of leading research and teaching academics.

The book provides an entry-point to Indigenous culture and history for everyone: adults who want to learn what they weren't taught at school, migrants, tourists, trainers, institutions and departments and schools. When used as a teaching resource, the book introduces almost all areas required for study in secondary Indigenous Studies curricula throughout Australia, as well as large parts of Australian History and SOSE. The Little Red Yellow Black website provides further information about each theme, as well as free downloads of print and audiovisual materials and other links and resources.

Using these notes

Curriculum links

These notes have been developed for use within the NSW Aboriginal Studies syllabus. However, they can also be used with *The Little Red Yellow Black Book* to teach the following courses:

- Victoria: VELS History, VCE Koorie history
- Northern Territory: NTCF SOSE, SACE (Stage 1 & Stage 2)
- NSW: Mandatory History, HSC Aboriginal studies
- South Australia: SOSE (5 & 6), SACE (Stage 1 and Stage 2)
- Queensland: SOSE, Aboriginal and Torres Strait Islander studies year 11 and 12.

They can be used to teach an Aboriginal and Torres Strait Islander studies course, or the activities can be used as stand-alone exercises in other courses in the curriculum. For example, an activity from 'Sport and Culture' may be suitable for use in a visual arts or media studies course.

Using the book

The book purposely takes a non-chronological approach, and is divided into four broad sections. The overarching themes that emerge are of identity and the importance of the continuity and adaptation of culture. Each section covers a broad range of material, but operates at an introductory level. Additional resources and support material should be explored in a teaching context.

The section '**Who Are We?**' includes information about Aboriginal and Torres Strait Islander history, societies and languages, as well as population and distribution: Our Past; Our Societies; Languages; People, Health and Homes. This chapter addresses the concepts of identity and culture. It illustrates the fact that culture is dynamic — it allows individuals and groups to construct their own identities and to adapt to and modify the changing world around them — and that Torres Strait Islander and Aboriginal cultures are diverse, complex and distinctive.

The '**Culture and Sport**' section provides an overview of Indigenous culture as expressed through traditional forms such as visual arts, music, theatre and dance, as well as contemporary mediums like films, television and literature. Indigenous Australians have a strong history of engagement and success in sport, and this is demonstrated. Additionally, this section makes note of the influence that Aboriginal and Torres Strait Islander peoples and their cultures and languages have on contemporary Australian society.

Education, employment and community leadership are explored in '**Participation and Governance**'. This section explores the ways that Indigenous Australians are working towards independence and autonomy through education and employment strategies, as well as the contribution they make to the wider Australian community. Different philosophies of Indigenous education and various community enterprises are introduced. Examples of important figures and organisations that reflect Indigenous leadership and achievement are provided.

The fourth section is '**Resistance and Reconciliation**'. This includes Early Resistance; Missions, Reserves and Stations; Activism and Representation; Reconciliation and Celebration. This section highlights the significant and varied effects that invasion, occupation, resistance and colonisation have had on Aboriginal and Torres Strait Islander societies. It also illustrates the ways in which Indigenous people have fought for human rights, and the importance of reconciliation in Australia.

Importantly, this chapter also illustrates that Torres Strait Islander and Aboriginal cultures, past and present, contribute to the heritage of all Australians.

Ancillary material includes: Map of the mainland and Tasmania, and the Torres Strait region; Further reading; Information on festivals and tours, and Travelling respectfully.

The organisation of the teaching notes

Each section of the book has its own set of notes featuring:

1. The purpose of the chapter in regards to the NSW syllabus.
2. Interpretation of the broader themes in the book. The notes for each section explore the broader themes to facilitate teacher–student understanding. For example, the chapter 'Who Are We?' concerns identity, though the text doesn't explicitly state this.
3. Learning outcomes in regards to the NSW Aboriginal Studies Syllabus.
4. Pre-reading activities. Activities or discussions that encourage students to think about the material in the book, or to address pre-conceived ideas that they may have about Indigenous peoples' lives.
5. Discussion questions. Questions to encourage class discussion and consolidation of concepts as the text is explored.
6. Activities. These are learning tasks that support the outcomes in the NSW Syllabus for Aboriginal Studies. They provide students with an opportunity to display the knowledge, skills, understanding and attitudes they have developed. The tasks encourage ICT integration, discussion, group work, research, critical gathering, interpreting and use of information.

Overarching outcomes from the NSW Stage 4 and 5 Aboriginal Studies syllabus

When used as a teaching resource, the *Little Red Yellow Black Book* and the accompanying teachers' notes meet the following outcomes from the NSW Syllabus.

Objectives Students will develop:	Stage 4 Outcomes A student:	Stage 5 Outcomes A student:
knowledge and understanding of similarities and diversity in Aboriginal identities, communities and cultural expression	4.1 identifies the factors that contribute to an Aboriginal person's identity	5.1 describes the factors that contribute to an Aboriginal person's identity
	4.2 outlines ways in which Aboriginal people maintain their identity	5.2 explains ways in which Aboriginal people maintain their identity
	4.3 recognises the changing nature of Aboriginal cultures	5.3 describes the dynamic nature of Aboriginal cultures
	4.4 outlines changes in Aboriginal cultural expression across time and location	5.4 explains adaptations in, and the changing nature of, Aboriginal cultural expression across time and location
	4.5 identifies the importance of families and communities to Aboriginal people	5.5 explains the importance of families and communities to Aboriginal people
understanding of the importance of Aboriginal autonomy to Australia's future	4.6 defines the concepts of self-determination and autonomy in relation to Aboriginal people	5.6 explains the importance of self-determination and autonomy to all aspects of Aboriginal peoples' participation, nationally and internationally
understanding of Aboriginal peoples' ongoing contribution to, and interaction with, the wider Australian society	4.7 describes the contributions and significance of Aboriginal people to Australian society	5.7 assesses the significance of contributions of Aboriginal people to Australian society
	4.8 describes the interaction of the wider Australian community with Aboriginal people and culture	5.8 analyses the interaction of the wider Australian community with Aboriginal people and culture
understanding of the factors influencing attitudes towards Aboriginal peoples and culture and the effects of these attitudes	4.9 recognises that personal beliefs and political, economic, media and social factors influence attitudes towards Aboriginal people and their culture.	5.9 analyses how personal beliefs and political, economic, media and social factors influence attitudes towards Aboriginal people and their culture.

Who Are We? (Section 1)

Lesson planning

There are a large number of resources that can be used in this section, including books, articles (including Further Reading on this website), DVDs, websites, even music. See the resources listed for each section; some might work in more than one section. In addition, consider inviting the elders of your local Indigenous community to speak to the class about identity and culture. In addition, or alternatively, you could invite Indigenous people who are role models to tell their story to the class. Consider having students visit any Indigenous-managed sites in the community, or any places of significant to Indigenous people. Invite any Indigenous students in the class to be the facilitators of such processes.

The purpose of this section is to investigate:

- what is culture?
- what is cultural identity?
- the factors that contribute to and influence Indigenous personal, cultural and national identity
- the influence of social factors and experiences on Aboriginal identity
- the importance and interrelationship of land and spiritual identity
- the importance of kinship, and its place in Aboriginal communities today
- the ways in which contemporary Indigenous culture evolved.

Understanding others makes possible a better knowledge of oneself, any form of identity is complex. Individuals are defined in relation to other people — both individually and collectively — and the various groups to which they owe allegiance, in a constantly shifting pattern. UNESCO Learning: The Treasure Within, 1996

Cultural identity

'Who Are We?' is an introduction to Indigenous identity and culture. All racial, ethnic and community group has its own culture. This can include customary knowledge, values, beliefs and ways of living. These are kept alive and added to by individuals, and transmitted from one generation to another.

Peoples understanding of their own identity is grounded in their cultural identity. It develops from birth and is shaped by the values and attitudes prevalent at home and in the surrounding community. This identity becomes more complex and fluid over time. It develops and changes as the belief systems and ways of life adapt under other cultural influences.

Aboriginal and Torres Strait Islander Identity

'Who Are We?' describes the factors that contribute to the cultural identity of Indigenous Australia and outlines how this identity is maintained. It includes the following:

- history and lived experiences
- kinship and community
- language
- tradition and spirituality
- health
- enduring connections to place
- external cultural influences.

Evolution of Indigenous identity

Indigenous communities keep their cultural heritage alive by passing their knowledge, arts, rituals and performances from one generation to another: speaking and teaching languages; protecting cultural materials, sacred and significant sites, and objects; as well as adapting to, and adopting, contemporary cultural influences.

One of the reasons Aboriginal cultures have survived for so long is their ability to adapt and change over time. Although culture is a dynamic and ever-evolving entity, Indigenous culture in particular has had to adapt swiftly to external influences. Colonisation has dramatically altered and challenged the cultural identity of Indigenous Australians.

'Who Are We?' identifies some of the factors that have affected the development of Aboriginal identity in post-invasion Australian society as:

- separation of families, including the Stolen Generations and removal of people from land
- imposed use of English and loss of Aboriginal languages
- economic factors
- the influence of religious groups.

'Who Are We?' also describes the changes that have occurred as Aboriginal and Torres Strait Islander cultures have fought to overcome injustice and reclaim their identity. In this process, Indigenous Australians are reclaiming their autonomy, as well as their right to construct and lay ownership to their identity through the revival of languages and traditions.

Diversity of Indigenous culture

This section not only emphasises the dynamism of Indigenous Australian culture, but it also describes the diversity of Aboriginal and Torres Strait Islander cultures throughout Australia. There are two distinct Indigenous cultural frameworks in Australia: Aboriginal people and Torres Strait Islander people. There are some similarities but also differences between the cultures, languages and histories of Torres Strait Islander and Aboriginal people. Additionally, there is much diversity of cultures within both societies.

Some of the factors that determine diversity of cultural expression include:

- geographical location
- history
- environment
- technological and generational differences
- the influence of social factors and experiences.

Learning outcomes

After reading the chapter 'Who Are We?' and completing the activities in these notes, students should be able to do the following:

- a) Describe the factors that contribute to a person's identity such as family and community, age and gender, life experiences, language, traditions, cultural mores and practices.
- b) Compare and contrast their own and others' sense of identity.
- c) Explain why not all Aboriginal people share the same identity and culture, and recognise the factors that determine diversity of cultural expressions and interpretations. These

include geographical location and historical, environmental, technological and generational differences.

- d) Outline and explain ways in which Indigenous people maintain their identity.
- e) Identify the factors that have affected the development of Indigenous identity in post-invasion Australian society. These include separation of families, including the Stolen Generations, imposed use of English and loss of Aboriginal languages, and economic factors.
- f) Recognise the importance of Indigenous peoples' relationship to land and spiritual identity and investigate its form of expression.
- g) Investigate and report on how Indigenous people and their cultures have adapted, survived and, in some places, revived.
- h) Identify and explain the importance of families and communities to Indigenous people.
- i) Identify key aspects of Indigenous autonomy before invasion through:
 - conservation/preservation of the environment
 - sharing
 - trade
 - roles determined by knowledge and gender, like leadership.

Pre-reading activities

Teacher-led discussion

Before reading the chapter 'Who Are We?' students should discuss what they understand by the terms 'culture' and 'identity', and how culture shapes a person's identity. Preconceived ideas about Indigenous culture should also be discussed. What was Indigenous culture like before invasion? What about afterwards? What were some of the effects that colonisation may have had on culture?

Teacher-led activity

Students should look at the 'Aboriginal Australia map' to gain an understanding of the diversity of Indigenous language groups within Australia. In a class discussion students choose several language groups and research them to see if the languages are still widely spoken today.

Students look at the map of population distribution in the book (p. 30). Discuss possible reasons for this distribution. What do students think the population distribution looked like pre-invasion.

Questions for class discussion during the reading

Our past

- How long have Indigenous Australians occupied Australia? What are the arguments and some of the evidence put forward by different sources?

What we are called

- What is an Aboriginal person? How does the word differ from Indigenous?
- What is a Torres Strait Islander?

What we call ourselves

- How do the people from the following areas refer to themselves? Note: There may be several names for cultural identity within these areas:
 - New South Wales/Victoria
 - Queensland
 - Tasmania
 - South-west Western Australia
 - South Australia
 - Northern Territory.

Living with our neighbours

- What evidence is there of contact with other nations before European contact?

Our societies

- What is the Dreaming? How does it differ from the European concept of dreams?
- Does your idea of 'family' differ from that held by many Indigenous Australians? In what ways?
- How does family affect identity, in your opinion?
- Does your family represent or reflect your culture?
- What is Link-up?
- Why are Elders important in Indigenous culture?
- What are some of the ways Indigenous people lived in and adapted to different environments?
- Why did communities move around so much?
- Why is fire so important?
- What traditional foods are mentioned in the chapter?

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Languages

- Why did individuals need to speak several languages? How did it benefit them?
- How many Indigenous languages are spoken today? Why are there so few spoken fluently?
- What is Kriol? What is Yumplatok? How did these languages evolve?
- How have other languages influenced Indigenous languages? Can you give examples?
- What is being done to preserve or restore Indigenous languages?

People, health and homes

- What effect has colonisation had on Indigenous population and distribution?
- Why is it so difficult to obtain accurate population data?
- What are some of the benefits of moving back to, and living on, country?
- Do Indigenous Australians have a higher or lower life expectancy than non-Indigenous Australians? Why?
- What are some of the factors that affect Indigenous health?
- In what ways was Indigenous housing suited to the Australian climate and different Australian environments? Think about lifestyle, climate, the structures used and the materials available.

ACTIVITIES

Activity 1

The purpose of this activity is to give students an understanding of the diversity of Aboriginal and Torres Strait Islander cultures throughout Australia. Through the investigation of the Tasmanian Aboriginal community, students also learn about the effects of colonisation on Indigenous culture, and how Indigenous culture is being revived after colonisation.

Students should re-read or revise the section 'What We Call Ourselves'. In the book, the following regional names for Indigenous Australians are listed: Koori, Murri, Bama, Palawa, Nunga and Nyoongars. Other names for Indigenous communities include Mulba, Yamitji, Yolngu, Anangu and Yuin.

Students are to research each of these names and describe where they are located in Australia, along with any other relevant information (e.g. Victorian Koorie (spelt Koori in NSW) languages include Yorta Yorta, from central and northern Victoria; Gunditjmara, from the Warrnambool region; Ganai-Kurnai, from Gippsland; Wathaurung, from the Geelong area; and Wamba Wamba from Swan Hill.

TEACHER REFERENCE

Terms that relate to language groups are preferred in many regions of Australia, compared to the over-arching 'Aboriginal' or 'Torres Strait Islander': **Murri** over most of south and central Queensland, **Bama** in north Queensland, **Nunga** in southern South Australia, Nyoongah around Perth, **Mulba** in the Pilbara region, **Wongi** in the Kalgoorlie region, **Yamitji** in the Murchison River region, **Yolngu** in Arnhem Land, **Anangu** in central Australia, and **Yuin** on the south coast of New South Wales. For a while people of Tasmanian Aborigines called themselves **Koories**, and then **Tasmanian Koories** to distinguish themselves from the mainland Koories. Recently, we have gathered evidence for the term **Muttonbird Koories**, a reference to the importance of mutton-birding to their traditional way of life, especially on the islands off the Tasmanian coast. More recently, the language term **Palawa** is increasingly being used. (Source: Australian National Dictionary Centre)

In pairs or groups, students are to research the Palawa people of Tasmania.

TEACHER REFERENCE

Colonisation effectively decimated the Palawa people. However, Palawa culture and lost language and traditions are being revived by Indigenous people in Tasmania through 'the revival of cultural traditions such as language projects, funerary practices, material culture, ceremonial activities and dance, and land management practises' (*The Companion to Tasmanian History* http://www.utas.edu.au/library/companion_to_tasmanian_history/P/Palawa%20Voice.htm). For more information on the way colonisation occurred in Tasmania (then Van Dieman's Land) you may also choose to research what's become known as 'The Black War' in Tasmania.

In a report or presentation, students should present their findings on the following:

- Palawa life and culture before colonisation
- Palawa life after colonisation, focusing on the impact of colonisation
- Palawa contemporary culture
- Palawa language
- The Lia Pootah people.

(If preferred, each group can research one of these aspects and then present their findings to the class).

Students may like to present their information in the form of a pamphlet or brochure for tourists visiting Tasmania.

Resources

A range of references have been included here, but students should use discretion as to what they believe to be reliable source.

The Companion to Tasmanian History

www.utas.edu.au/library/companion_to_tasmanian_history/Images/Aborigines%20subject%20list.htm

The Companion to Tasmanian History: Palawa voice,

www.utas.edu.au/library/companion_to_tasmanian_history/P/Palawa%20Voice.htm

The Companion to Tasmanian History: Tyerelore Culture,

www.utas.edu.au/library/companion_to_tasmanian_history/T/Tyerelore.htm

The Companion to Tasmanian History: Palawa (Aboriginal) Languages,

www.utas.edu.au/library/companion_to_tasmanian_history/A/Aboriginal%20languages.htm

National Indigenous Youth Leadership Group 2003 – Executive Summaries: Proud to be Palawa,

www.thesource.gov.au/involve/niylg/pdf/2003/niylg_ex_summaries_2003.pdf

Aboriginal Art Online: Tasmanian Aboriginal people and history,

www.aboriginalartonline.com/regions/tasmania.php

ABC Regional Arts Feature: QVMAG: Strings Across Time, www.abc.net.au/arts/signal/stories/s539599.htm

Found and Made in Tasmania: Aboriginal shell necklaces, <http://archive.amol.org.au/foundmade/shells.asp>

Voice of the Land: 'Language of the Month' palawa Kani, http://www.dnathan.com/VL/eMUIg_P.htm#56

The Home Page of Tasmania's Lia Pootah People: The Lia Pootah and Palawa People,

<http://www.tasmanianaboriginal.com.au/liapootah/whomakes.htm>

Ryan, L 1981, *The Aboriginal Tasmanians*, University of Queensland Press, St Lucia.

Taylor, JA 2006, *A Study of the Palawa (Tasmanian Aboriginal) Place Names*, University of Tasmania, Launceston.

Taylor, JA 2003, 'The Aboriginal Discovery and Colonisation of Tasmania', *Tasmanian Historical Research Association*, 50 (4), pp 216–24

Lehman, G 2001, 'Turning Back the Clock: Fire, biodiversity, and Indigenous community development in Tasmania', in R Baker, J Davies and E Young (eds), *Working on Country: Contemporary Indigenous management of Australia's lands and coastal regions*, Oxford University Press, Melbourne, pp. 308–19.

Lehman, G 2000, 'Tamar the Kangaroo: A source of Palawa spirituality', S Kleinert, M Neale and R Bancroft (eds), *The Oxford Companion to Aboriginal Art and Culture*, Oxford University Press, Melbourne, pp.32–35,38–39.

Taylor, R 1995, 'Savages or Saviours?: The Australian sealers and Aboriginal Tasmanian survival', *Journal of Australian Studies*, 66 (2000), pp. 73–84.

McPherson, K and Lore, T 2005, *The Genocide of Tasmania's Lia Pootah Aboriginal people: A living death*, Manuta Tunapee Puggaluggalia, Tasmania.

AIATSIS 2008, 'Cape Barren Island', *The Little Red Yellow Black Book: An Introduction to Indigenous Australia*, Aboriginal Studies Press, Canberra.

Activity 2

This activity demonstrates to students the importance and enduring connection that Indigenous individuals and communities have to the land.

Using the links below, or through their own research, students find an Indigenous-run cultural centre or tour operator, or centres where Indigenous people are involved and control the way their culture is represented. They are to make notes on the history of the centre, where it is located, the programs or tours it offers, the people or community that run the centre, plus any other relevant information.

Victoria

- Brambuk National Park and Cultural Centre, <http://www.brambuk.com.au/home.htm>
- Koorie Heritage Trust, www.koorieheritagetrust.com/
- Bangerang Cultural Centre, Shepparton, <http://home.vicnet.net.au/~bangercc/choice.html>
- Worn Gundidj Aboriginal cooperative, Tower Hill, www.worngundidj.org.au/
- Kirrit Barreet, Aboriginal Art and Cultural Centre, Ballarat, www.aboriginalballarat.com.au/

Queensland

- Tjapukai Cultural Centre, www.tjapukai.com.au/index.html
- Dreamtime Cultural Centre, Rockhampton, www.dreamtimecentre.com.au/home.htm

Torres Strait Islands

- The Gab Titui Cultural Centre, www.tsra.gov.au/cultural-centre.aspx,
www.indigenoustourism.australia.com/business.asp?sub=0616

Northern Territory

- Larrakia Nation Aboriginal Corporation, Casuarina, <http://www.larrakia.com/>
- Uluru-Kata Tjuta Cultural Centre, Uluru, www.environment.gov.au/parks/uluru/visitor-activities/cultural-centre.html
- Maningrida Arts and Cultural Centre, Maningrida, <http://www.maningrida.com/>
- Anangu Waai! www.ananguwaai.com.au

New South Wales

- Muru Mittigar Centre, www.murumittigar.com.au/old/
- Umbarra Cultural Centre, Narooma, <http://www.umbarra.com.au/>
- Cooramah Aboriginal Cultural Centre, Glen Innes, www.gleninnes.com/cooramah/htm/startframes.html

Western Australia

- Wardan Aboriginal Centre, Margaret River region, <http://www.wardan.com.au/>
- Nyinkka Nyunyu Cultural Centre, Tennant Creek, www.nyinkkanyunyu.com.au

South Australia

- Tandanya Cultural Centre, Adelaide, <http://www.tandanya.com.au/>
- Iga Warta, Via Copley, www.igawarta.com/exper.html

Tasmania

- Jahadi Indigenous Experiences, Delorane, www.jahadi.com.au

Extension activities

Part A

If possible, organise a class excursion to the centre, or to go on one of the tours offered by the centre.

Students should take note of what the guides or staff at the centre have to say about their land and their connection to the land. How do they feel about country?

OR

Part B

This could be an individual activity, or a group activity, where students research the cultural centres in each state and territory in Australia. The ones listed above are only a sample of the cultural centres in Australia (although they have easily accessible information on their websites). Students then compile their findings into a directory of Indigenous-run cultural centres and tour operators.

TEACHER REFERENCE

It is important that students understand that Indigenous information is owned by Indigenous people. The information and images on the websites of Indigenous cultural centres have already been cleared for public exhibition, so there should be no problem with the pictures of deceased people being displayed when that's something their community might be distressed by, or information that's secret and sacred. Information about Dreaming stories should be taken down by the students as told, without elaboration or other interpretation.

Activity 3

This activity explores the evolution and adaptation of Indigenous culture when faced with external influences. Kriol was originally an example of the effects of colonisation. However, Indigenous people have claimed ownership over the language and it is now a marker of identity.

TEACHER REFERENCE

Kriol is an Australian creole language that developed out of the contact between European settlers and the Indigenous people in the northern regions of Australia. It bears a similarity to English but is recognised by linguists as a language in its own right because it is complex with a wide vocabulary and established rules and because people speak it as their first language (C Wiltshire, *Kriol Defined: Do Aboriginal and Torres Strait Islander students learn English as a second language?*)

Kriol is a form of pidgin English which is spoken as a first language in northern areas of Western Australia, the Northern Territory and possibly in Queensland.

Kriol is recognised as being linguistically different from other creole languages (hence its distinct spelling). Although the majority of Kriol words are English, the structure, grammar, spelling and sound of Kriol are unique. Accordingly, Kriol is not readily understood by most English speakers.

Source: The Australasian Institute of Judicial Administration,
<http://www.aija.org.au/online/ICABenchbook/BenchbookChapter3.pdf>

As a class, look at the Aboriginal language map (p. 23) to gain an idea of the number of different languages spoken throughout Australia. Discuss the impact of colonisation on Indigenous languages. Read the section 'Kriol and Yumplatok' in the book.

Distribute information about Kriol taken from the references below or have students research the evolution of Kriol in Australia and then discuss their findings as a group. How did Kriol evolve? How is it used today? How does it compare to Aboriginal English?

Have students look up the online Kriol dictionary found at www1.aiatsis.gov.au/ASEDA/docs/0739-Kriol/index.1.html. (Once they have located site, have them print out the first page to have as a reference as they explore the dictionary).

Without looking at the left hand side of the screen, students browse the right side (English–Kriol Index). What words do they recognise? Once students have browsed the English–Kriol index, they can then begin to explore the etymology of some of the words they have seen.

Extension activity

Students are to write a short piece, answering the question: How has Kriol, a product of colonisation, come to be an important part of Indigenous identity?

Resources

- Rhydwen M 1993, 'Kriol: The creation of a written language and a tool of colonisation' in M Walsh and C Yallop (eds), *Language and Culture in Aboriginal Australia*, Aboriginal Studies Press, Canberra, pp. 155–68.
- Harris J 1993, 'Losing and gaining a language: The story of Kriol in the Northern Territory' in M Walsh and C Yallop (eds), *Language and Culture in Aboriginal Australia*, Aboriginal Studies Press, Canberra, pp. 145–54.
- Harris J 1991, 'Kriol: the Creation of a New Language' in S Romaine (ed.) *Language in Australia*, Cambridge University Press, Melbourne, pp. 195–203.

Culture and Sport (Section 2)

The purpose of this chapter is to investigate:

- the arts, media and sport as forms of cultural expression
- the dynamic nature of Indigenous cultures
- current forms through which culture is celebrated, conserved and expressed; for example, in music, painting, literature, oral traditions, film, sport
- how cultural expression contributes to contemporary cultural identity
- the impact of invasion and colonisation on Indigenous arts
- the arts as a means of conveying Aboriginal history, experiences and points of view
- the contribution of the Indigenous arts, media and sport to the Australian community
- the relationship between increasing Aboriginal participation and success in sport and breaking down barriers between Aboriginal and non-Aboriginal people and communities.

Lesson planning

There are a large number of resources that can be used in this section, including books, articles (including Further Reading on this website), DVDs, websites, even music. See the resources listed for each section; some might work in more than one section. In addition, consider inviting the elders of your local Indigenous community to speak to the class about identity and culture. In addition, or alternatively, you could invite Indigenous people who are role models to tell their story to the class. Consider having students visit any Indigenous-managed sites in the community, or any places of significant to Indigenous people. Invite any Indigenous students in the class to be the facilitators of such processes.

'Culture and Sport' explores the importance of cultural expression to the survival of cultures and identities of Indigenous peoples within Australian society.

Art is the primary vehicle for traditional Indigenous cultural expression and it is through our art that we express our identity, our history, our relationship to land and a means by which customary laws and practices are learnt, reinforced and respected. Aden Ridgeway 2004.

Indigenous art and change

Prior to colonisation Indigenous people lived as hunter-gatherers over the entire Australian landscape. There were regional differences between communities: the cool temperate, well-watered southeast which supported a high density of population and the dry interior where Aboriginal people required much larger areas to sustain themselves. In turn, geographic differences created a diversity of styles and forms in cultural expression. Elements of traditional Indigenous cultural expression include music, dance, art and craft and oral storytelling.

The historical impact of colonisation, in conjunction with regional differences, has given rise to the diversity of contemporary Aboriginal art. Traditional arts are being revitalised, as well as the generation of new forms of artistic and cultural expression among Aboriginal and Torres Strait Islander people in urban and regional areas.

The diversity of Indigenous art

Indigenous cultural expression takes many forms:

- visual arts (works on canvas, printmaking, bark, ceramics)
- crafts (revived traditional crafts and new ones: wood objects and carving, basket-weaving, beads and seeds, sculpture, jewellery, clothing, fabric screen printing, weaving and knitting)
- music (traditional songs and contemporary music)
- performing arts (theatre and dance)
- writing (fiction, non-fiction, poetry, drama)
- film, television and radio (documentary, drama, Indigenous-owned media).

Traditional mediums that have been revitalised and transformed are being explored in two ways. Music, dance and painting are ancient Indigenous forms of expression. They are a powerful part of Aboriginal culture, both in everyday life and as a vital part of sacred ceremonies. Traditional forms of music dance and painting are still practised and performed widely in Indigenous communities. There is also a very strong and lively contemporary arts scene where traditional forms are explored in new ways.

'Non-traditional' forms of cultural expression are also being practised by Indigenous artists. Writing, film and television and radio, together with their cultural counterparts, occupy a key place in Indigenous self-affirmation and political development.

Artistic mediums traditionally occupied by non-Indigenous Australians such as film, comedy and broadcasting, where Aboriginal and Torres Strait Islanders had no control over the way they were represented, are being used by Indigenous Australians to negotiate their own forms of representation. They are also enabling Indigenous Australians to select and transform their culture, items and practices on their terms.

Art and Australia

Indigenous cultural expression not only acts as a celebration of identity and culture, it also makes an important contribution to modern Australia. The arts and culture of Indigenous people are integral to Australia's national identity: socially, politically and economically.

Sport

An important element of the Aboriginal and Torres Strait Islander culture is sport. It is through sports that Aboriginal communities can unite and to participate at a competitive level.

Sport plays a significant role in contributing to the establishment of Indigenous identity and to the development of role models for Indigenous young people.

Learning outcomes

After reading the chapter 'Sport and Culture' and completing the activities in these notes, students should be able to do the following:

- a) describe the diversity of styles and forms in Aboriginal and Torres Strait Islander arts
- b) evaluate the contributions and significance of Aboriginal people and their cultural expressions, including in the visual and performing arts, language and spirituality to maintaining culture and identity

- c) explain the impact of invasion and colonisation on Indigenous arts
- d) analyse the significance of Indigenous arts to:
 - survival and continuity of cultural heritage
 - connection to land
 - identity and spirituality
 - making social and political comments.
- e) assess the effects of modern technology on Indigenous arts
- f) evaluate the contribution of Indigenous arts to Australia's identity and its international image
- g) describe examples of Aboriginal-controlled media
- h) examine the ways Aboriginal arts present Aboriginal culture, images and experiences to Indigenous and non-Indigenous audiences
- i) evaluate the significance of the arts to Indigenous self-determination and autonomy
- j) recognise the significant role and contribution of sport to Indigenous individuals and communities, and their lifestyles
- k) assess the contribution of Aboriginal sportspeople as role models for Indigenous and non-Indigenous people
- l) identify a diverse range of Indigenous writing styles and analyse the writer's purpose in choosing a particular style
- m) explore a range of Indigenous written texts
- n) examine reasons for sport becoming a significant avenue for the expression of Indigenous identity
- o) analyse the contribution of Indigenous sportspeople to Australian sport and Australia's performance internationally in sport.

Teacher-led discussion

- Bring a range of different contemporary and traditional art forms to the class. Discuss where they come from, the purpose and meaning of each work, and the artist or community etc.
- Keeping the definition of culture from the previous section in mind, with the students, discuss why sport and the arts are considered expressions of culture.
- When you think of Indigenous art, what is the first thing that you think of?
- What might Indigenous people across the country use different artforms?
- What does traditional and/or contemporary art reveals by its subject matter?
- What contribution have Indigenous artists, writers and sportspeople made to their community? What contribution have they made to Australia?

Questions for class discussion during the reading

Traditional stories, regional differences

- What are some of the factors contributing to the regional differences of Indigenous artworks? Think about environment, climate, materials available, land forms etc.

Arts

- What are the two worldviews mentioned in this section of Indigenous art practices? What is the purpose of each? (Think pre- and post-invasion and colonisation).

Music

- How can Indigenous music demonstrate a connection to the land?
- Both traditional and contemporary Indigenous music is used for storytelling. What are some of the stories told in contemporary Aboriginal and Torres Strait Islander music?
- What are some of the influences that can be heard in Indigenous music?

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Theatre and dance

- Dance is an ancient and powerful Aboriginal and Torres Strait Islander art form. How is it being revitalised and transformed?
- What other types of performances are being explored?
- How do Aboriginal and Torres Strait Islander dances reveal the adaptation of external influences? Give examples used in the text.

Art

- What are some of the contributions Indigenous visual arts like painting have made to Australian society? (economic, educational etc.)
- Name some of the artists mentioned in this section, where they came from and the media they use. Do you think these people are representing themselves or their community/culture? Is it possible to represent both?
- How has Indigenous art evolved in Australia? What are some of the ways artists have adapted traditional techniques and styles in their own work.
- Discuss some of the ways in which non-traditional formats are now being used by artists (painting on canvas, using acrylics, different colours, multimedia, photography etc.)

Flags

- Discuss the symbolism in the Aboriginal and Torres Strait Islander flags.
- What are your thoughts on the Australian flag? Do you think it is an appropriate design? Does it represent all Australians?

Film and television

- What are some of the benefits, both to Indigenous Australians and the wider Australian community, of having Indigenous actors and film and television makers? How do you think it affects the content on our screens?

Writers

- Aboriginal and Torres Strait Islanders have an oral language tradition. What are the benefits to both Indigenous Australians and non-Indigenous Australians in having Indigenous writers and literature?
- Name some of the writers mentioned in the text and the literary format they use (poetry, fiction, non-fiction).

- How has writing been used to empower Indigenous Australians? How is it used to carry on traditions even though it is a non-traditional art form?

Media

- What role does the media play in your life? Why do you think it is important that Indigenous Australians have their own media?

Sport

- Sport is very important to Australians. What benefits does sport offer? What can it offer to Aboriginal and Torres Strait Islander individuals and their wider communities?
- Why has sport been seen to be an equaliser among Indigenous and non-Indigenous Australians?

ACTIVITIES

Activity 1

The purpose of this activity is for students to investigate the visual arts as expressions of Indigenous culture. It also reveals to students the diversity of contemporary Indigenous art practice.

TEACHER REFERENCE

Culture Warriors: National Indigenous Art Triennial presents the work of thirty Indigenous artists. The exhibition demonstrates the wide range of contemporary Indigenous art practice taking place today, from painting on bark and canvas, to sculpture, textiles, weaving, new media, photo media, printmaking and installation. The artists use traditional materials in highly original ways, some revitalising cultural practices, and others tantalising us with contemporary technologies and cross cultural references.

Every state and territory of Australia is represented among the thirty Indigenous artists invited to exhibit by the inaugural Triennial curator, Brenda L Croft, Senior Curator, Aboriginal and Torres Strait Islander Art, National Gallery of Australia, and member of the Gurindji and Mudpurra peoples. Brenda formerly held the role of Indigenous Curator at the Art Gallery of Western Australia from 1999 through to 2001.

The theme and title of the 2007 Triennial, *Culture Warriors*, carries a number of interpretations, from references to historical Indigenous warriors to investigations of current political and social issues. Although there are a number of artworks that have political messages in this exhibition, there are also examples of bark painting and weaving in which the spiritual significance of the works of art reminds us that Aboriginal and Torres Strait Islander art is the oldest continuing art tradition in the world.

Have students explore the *Culture Warriors* website in depth

<http://nga.gov.au/Exhibition/NIAT07/> paying particular attention to the diversity of artworks in the exhibition, as well as the stories behind the paintings as told by the artists.

Some of the themes that students might recognise would include: identity, culture, history, tradition, activism, art from a particular region, community or artist.

Prepare a worksheet with the following questions for distribution (you may like to include additional questions):

- Think about the title of the exhibition. What do you think 'Culture Warriors' means?

- Who curated the exhibition? Why is this relevant?
- What are some of the themes you identified in the exhibition? Give examples to support your answer.
- What are some of the media being used in the exhibition? Give examples.
- Research, using books or the internet, one of the featured artists in the exhibition. Describe some of their other works.

As a class, and using the images from the educational kit on the National Gallery of Australia website, students may also like to put together their own Culture Warriors exhibition for other students and classes.

Students should ensure that all works are properly annotated, and, where possible, include information from the exhibition where the artist is talking about their work.

Activity 2

This activity enables students to explore music as a form of cultural expression and the different forms this expression takes, such as political expression, information about a particular region or connection to land etc.

Students are to put together a music program for the national Indigenous radio station. They may like to explore the websites of Indigenous radio stations:

- www1.nirs.org.au/
- <http://www.gadigal.org.au/KooriRadio/AboutUs.aspx>
- www.3knd.org.au

Students should visit the NIRS programming format website, www.nirs.org.au/index.php?option=com_content&task=view&id=9&Itemid=4&limit=1&limitstart=1

Students then choose a theme around which to base their program. They may like to re-read the 'music' section to get some ideas for this. Themes could include: protest and activism, family, land, history, tradition, country and western, hip-hop, contemporary music, music from a particular region or artist, ceremony etc.

Students must script their program taking the guidelines from the NIRS website into account. The script must explain and justify the chosen theme, and also include a brief biography of their chosen band and artist, and an explanation of how they fit the theme. If students are able to source the tracks, then they may like to record their program (as part of an ICT-integrated project). However, a script and evidence that they have researched their artists and their work will suffice.

Activity 3

Part A

The purpose of this activity is for students to identify a theme or purpose behind non-traditional mediums, for example, an Indigenous film or piece of writing.

After reading a book by an Indigenous author or watching an Indigenous film, students are to write a review. (They may need to do additional research other than just watch/read the work in order to do this.)

The review needs to include a critique of the work, but also whether the reviewer sees the piece as an expression of Indigenous culture and identity. Does the work have a theme? What purpose does it serve? How does it contribute to the wider art form? What does it offer Indigenous and non-Indigenous readers/viewers?

Part B

The purpose of this activity is for students to identify with one of the Indigenous characters in the book or film to gain a better understanding of issues like identity, discrimination or cultural pride etc.

Students are to choose one of the Indigenous characters in the book or film that they review, and are to write three diary entries as that character, in a response to what is happening around them. They can be consecutive diary entries, or responses to three different events in the story/film.

In this activity students should identify with one of the Indigenous characters in the book or film and write a daily diary so they can reflect on how they think the character is responding to what's happening around them.

TEACHER REFERENCE — Examples of Indigenous writers

- Edward Warrigal Anderson, novelist
- Jimmy Barker, memoirist
- Larissa Behrendt, activist, lawyer and novelist
- Mabel Edmund, autobiographer
- Lisa Belleair, dramatist and poet
- Roger Bennett, playwright
- Ross Boddington, children's literature
- GL Bostock, playwright
- Margaret Brusnahan, poetry, humor and children's literature
- Cheryl Buchanan, playwright
- John Muk Muk Burke, poet
- Mary Carmel Charles, children's fiction
- Jimmy Chi, songwriter and playwright
- Mona Matilda (Monica) Clare, novelist and autobiographer
- Vivienne Cleven, novelist, playwright
- Cathy Craigie, playwright
- Evelyn Crawford, memoirist
- Jack Davis, poet and playwright
- Graeme Dixon, poet and memoirist
- Lorna Rose Dixon, linguist and memoirist
- Bill Dodd, memoirist
- Wesley Enoch, playwright, director
- Lionel Fogarty, poet and activist
- Richard Frankland, playwright, filmmaker, singer, songwriter
- Kevin Gilbert, activist, writer, artist
- Burruga Gutya (Ken Canning), poet
- Jane Harrison, playwright
- Ruth Hegarty, writer
- Anita Heiss novelist and children's author
- Alexis Wright, novelist
- Elizabeth Eileen Hodgson, poet
- Ruby Langford Ginibi, writer, historian,
- Labumore (Elsie Roughsey), autobiographer
- Sally Morgan, autobiographer, writer
- Oodgeroo Noonuccal (Kath Walker), poet
- Tara June Winch, novelist
- Doris Pilkington Garimara, novelist
- Kim Scott, novelist
- Samuel Wagan Watson, poet
- Glenyse Ward, autobiographer
- Sam Watson, novelist and filmmaker
- Herb Wharton, poet and novelist

TEACHER REFERENCE — Films by Indigenous filmmakers

(Note there are other well-known feature films centring on Indigenous subject matter, like 'Ten Canoes' by Rolf de Heer and 'Rabbit-Proof Fence' by Phil Noyce. The idea here is to investigate and discuss works created by Indigenous filmmakers. Examples follow:

- 'Beneath Clouds', Ivan Sen, director
- 'Radiance', Rachel Perkins, director
- 'Bedevil', Tracey Moffatt, director
- 'Jindalee Lady', Bryan Syron, director
- 'Crocodile Dreaming', Darlene Johnson, writer and director
- 'Convincing Ground' and 'Harry's War', Richard Frankland, director
- 'Tent Embassy', Frances Peters-Little, director

There are also a range of short films by Indigenous films, for example, 'Shifting Sands' (2000) and 'From Sand to Celluloid' (2000).

Activity 4

This activity motivates students to think about how the Indigenous arts serve Aboriginal and Torres Strait Islander individuals and artists and also what they contribute to the non-Indigenous Australian community.

Students are to read about or listen to Indigenous media such as:

- Message Stick
- Living Back
- Koori Mail
- National Indigenous Times
- Imparja Television
- Walpiri Media Association
- Vibe
- 3KND radio
- National Indigenous Radio Service
- The Black Book Directory

Look at the 'history' or 'about us' sections of the websites. In a class discussion, students are to contribute to the following questions:

- How are these organisations contributing to Indigenous autonomy?
- How are they vehicles of Indigenous culture?
- How are these organisations reviving and maintaining culture?
- What do they contribute to the Indigenous community?
- What do they contribute to the non-Indigenous community?

Students should think about the following:

- where these organisations broadcast
- who runs them
- who watches or listens to them
- who is able to access them
- the kind of the content they present.

Activity 5

The purpose of this activity is for students to understand the contribution that Indigenous Australians have made to the wider Australian community, specifically through sporting activities. Students also see that sport plays an important role within communities. It has also played an important role within Indigenous history and the struggle for equality, for example the Aboriginal cricket team in 1868. It also encourages students to research Indigenous sportspeople beyond obvious contemporary Indigenous sports celebrities such as Patrick Mills and Cathy Freeman.

Discuss the students' knowledge of Indigenous sports people.

- Who do they know? What sport did they/do they play?
- Does there seem to be a sport that has more Indigenous players than others? (For example, does AFL have more Aboriginal and Torres Strait Islander players than hockey or basketball?)
- Are there programs in place, like mentoring, to help Aboriginal and Torres Strait Islander sportspeople take part at a competitive level?

Resources

Obtain a copy of *Black Gold* by Colin and Paul Tatz (Aboriginal Studies Press) and bring students' attention to the variety of sports that Indigenous sports people have been involved in. Other books you may like to consider include:

Albert, T 2008, *Indigenous Sporting Greats*, Rigby/Pearson Education, Port Melbourne.

Maynard, J 2003, *Aboriginal Stars of the Turf: Jockeys of Australia's racing history*, Aboriginal Studies Press.

Jones, G 2000, *True Colours*, Deadly Vibe, Strawberry Hills, NSW.

Saunders, K 1992, *Learning the Ropes*, Aboriginal Studies Press, Canberra.

Students are to choose a lesser-known Indigenous sportsperson or team and write an article about them for their local newspaper. Before choosing their sportsperson they should consider the region that they live in, the sports that are popular in that region and sportspeople that might be from that state or region.

The article should include a brief biography of the sportsperson, their sporting achievements, and their contribution to the sport and their community.

TEACHER REFERENCE — Indigenous sports websites

- Links to articles and sites about Indigenous sportspeople
www.trinity.wa.edu.au/plduffyrc/indig/sports.htm
- Bibliography of sources about Indigenous sportspeople
www.aiatsis.gov.au/_data/assets/pdf_file/2789/sportNov04.pdf
- List of Indigenous sportspeople
www.abc.net.au/messageclub/duknow/sports_list.htm
- Index of indigenous sportspeople and other indigenous celebrities
www.vibe/corporate/celebrity_vibe/index.asp
- Cathy Freeman
www.cathyfreeman.com.au
- Patrick Johnson
[www.athletics.org.au/Search Kid's Section-Athlete Profiles](http://www.athletics.org.au/SearchKid'sSection-AthleteProfiles)
- Michael O'Loughlin
<http://sydneyswans.com.au/default.asp?pg=players&spg=playerprofile&personid=13529>
- Kyle Vander-Kuyp
www.athletics.com.au/fanzone/athleteprofiles/kyle_vander-kuyp

Activity 6

Students should familiarise themselves with the Aboriginal and Torres Strait Islander flags, see pp. 52–53. They should then choose the national flags of three countries or groups of people, including at least one newer country, like Australia's neighbour, East Timor. Then, via class discussion, students discuss the symbolism of the various elements within the flags and how the flags, taken as a whole, represent the culture and identity of their people, and can be a rallying point for pride.

Activity 7

Just for fun. Students may like to play some of the traditional games found on the following website to learn about the diversity of traditional Indigenous sports: Yulunga: Traditional Indigenous Games, http://www.ausport.gov.au/participating/all/indigenous/games/full_resource2.

Participation and Governance (Section 3)

Lesson planning

There are a large number of resources that can be used in this section, including books, articles (including Further Reading on this website), DVDs, websites, even music. See the resources listed for each section; some might work in more than one section. In addition, consider inviting the elders of your local Indigenous community to speak to the class about identity and culture. In addition, or alternatively, you could invite Indigenous people who are role models to tell their story to the class. Consider having students visit any Indigenous-managed sites in the community, or any places of significant to Indigenous people. Invite any Indigenous students in the class to be the facilitators of such processes.

The purpose of this chapter is to investigate:

- definitions of autonomy and self-determination in an Indigenous context
- importance of self-determination and autonomy to the identity of Indigenous individuals and communities
- Indigenous movement towards self-determination and autonomy through governance and enterprise
- establishment of early Indigenous organisations, and the types of Aboriginal organisations that now exist (for example, community-based, cultural, employment, medical and legal services)
- types and diversity of Indigenous enterprises in areas such as land development, tourism, and community services
- contribution of Indigenous Australians to wider Australian society
- importance of Indigenous people operating their own organisations and enterprises.

'Participation and Governance' emphasises the importance of self-determination and autonomy to the self-esteem and sense of identity to Indigenous individuals and communities.

It also illustrates the importance of self-determination and autonomy to all aspects of Indigenous people's participation, both nationally and internationally. Students explore the activities of organisations, movements and individuals who have and who are working towards Indigenous autonomy through education, enterprise, political and community leadership.

The demand for justice and equality by Australia's Indigenous people has been a long hard struggle.

It has only been fairly recently that Indigenous people have begun to gain control over decision-making processes that affect their lives and communities.

Indigenous individuals and organisations are committed to creating the economic, social, cultural and legal framework that will enable them to be able to determine and manage their own lives and futures.

Autonomy is achieved through education and employment, and having community organisations run by Indigenous people. Non-Indigenous people need to recognise and respect this.

Also important is the recognition that Indigenous Australians make an enormous contribution to the wider Australian community. In the process of working towards cultural autonomy, through their leadership and enterprise, Indigenous Australians have contributed to the social, political and economic landscape of the wider Australian community.

TEACHER REFERENCE

Autonomy

Autonomy means different things to different people, with definitions variously focusing on political/structural, economic and cultural themes.

'Autonomy' is commonly used to mean greater self-government within Australia. Some people consider that autonomy means more say in decisions about resources in the region. Others concentrate on the separateness of Aboriginal and Torres Strait Islanders as a distinct culture.

Self-determination as the way to autonomy

The principle of self-determination is an important principle in Indigenous communities and can be seen as a means of achieving Indigenous autonomy. If autonomy is seen as 'the right to act independently and self-govern', then self-determination is the action of acting independently; people having substantive power in their own affairs and responsibility for themselves.

Non-Indigenous Australians should recognise that the overwhelming number of them have charge of their own lives in ways that many Indigenous Australians lack. For example, the Australian government intervention in the Northern Territory, suspension of the Racial Discrimination Act, and changes to the permit system. Self-determination is based on the idea that Indigenous people themselves are the most appropriate people to determine the needs of their communities and should have greater control over their own futures as they seek to keep their identities, cultures and traditions alive.

Self-determination is reflected in:

- The establishment of Indigenous legal, health and other community services that understand, and cater to, specific cultural protocols and needs.
- The power to elect Indigenous authorities according to traditions and customs, and to promote customary judicial systems and mechanisms of conflict resolution.
- The right to be consulted prior to, and freely, in all the economic, social, administrative and legal projects that affect the lives of Indigenous communities and cultures.
- The right to express consent or objections to plans and projects that affect Indigenous communities, such as policies regarding land and territory, education, healthcare, productive projects, exploration and exploitation of resources.
- The right to recognition of native title.

Self determination through Indigenous community services

The delivery of services through Indigenous community organisations and programs is the most appropriate and effective way to tackle the social, economic and political disadvantage in Indigenous communities. They not only provide employment and training for local people, they offer culturally appropriate services and information, often in the community's language. These community services include clinics and health programs, workforce development, housing incentives and education.

Since the early 1970s, there has been a growth of community-controlled services in Australia. Generally, these have proved more successful than organisations created by government. Because there are insufficient Aboriginal and Torres Strait Islander people with the appropriate skills to carry out all the legal, accounting and administrative functions, some employ non-Indigenous people. This is especially true in the area of land rights and native title, the latter of which is highly legalistic.

Nevertheless, where possible, they maintain strong Aboriginal management and control. There are many examples of community-based organisations in the book.

Self determination through self-government

Self-government does not relate to setting up a separate state. Aboriginal leaders have spoken overwhelmingly of their wish to contribute to Australia. Self-government applies to social authority patterns, land rights issues and the role of senior people in the community.

Self-determination through enterprise

Development and control of the economy is essential to building a financial base for self-governance. There is a high correlation between a community's degree of economic control and the health of the economy, on one hand, and the level of self-governance exercised on the other hand. Lack of local control over the economy, a weak economy and a low level of autonomy go hand in hand.

Community enterprises contribute to local employment and economic independence. Indigenous people identify the essential role sustainable economic development plays in community independence, cultural maintenance, self-esteem and economic independence.

Self-determination through participating in decisions about the exploitation of natural resources

Control over 'natural' resources is an important factor in controlling a community or country's economy and environmental integrity. To some degree, mining exploration (uranium, iron ore, gas field etc.) can be at odds with Indigenous conceptions of custodianship over country. However, where they are able to enter into fair contracts, stipulate the conditions and ensure that the training and employment of Indigenous people is a part of the contract, these activities can be a powerful source of wealth for many Indigenous communities, especially in remote areas. See for example, <http://www.ngarda.com.au/>

Learning outcomes

After reading the chapter 'Participation and Governance' and completing the activities in these notes, students should be able to do the following:

- a) Explain the importance of self-determination and autonomy to all aspects of Indigenous peoples' participation nationally and internationally
- b) Explore the concept and importance of self-management, and explains why it is important for Indigenous people and others to be involved in decisions about strategies to deal with issues affecting their lives
- c) Evaluate the effects of colonisation on Indigenous people's autonomy through:
 - the lack of acknowledgement and acceptance by colonists of the autonomous nature of traditional societies
 - inability to perform roles critical to an autonomous society
 - introduction of, and forced reliance on, welfare
- d) identify and give reasons for the establishment of Indigenous community organisations
- e) evaluate the advantages of Indigenous control over Indigenous organisations and enterprises such as:
 - provision of culturally appropriate services
 - understanding of the needs of the communities they service
 - Indigenous control over Indigenous affairs
 - employment and training in culturally appropriate settings

- f) Explain the importance of land and the interrelationship between land and culture for Indigenous people
- g) Use a variety of sources, including the internet, to research and describe a variety of Indigenous organisations, including their roles in the struggle for the return of autonomy.

Pre-reading activities

Teacher-led activity

Before reading the chapter, students should have a clear idea about the definitions of autonomy and self-determination. Students should browse ABC TV's Message Stick website, Local Heroes, www.abc.net.au/indigenous/local_heroes/default.htm.

Questions for class discussion during the reading

Education

- Why is education important for the future of young Indigenous Australians?
- What is bilingual education? What is the argument for bilingual education?
- What are the benefits, do you think, for Indigenous and/or non-Indigenous students learning an Indigenous language?

Employment

- What are some of the factors that have become barriers to employment for Indigenous people?
- What, other than income, are some of the benefits of being employed – for individuals, families and communities?
- What are some of the initiatives improving employment opportunities for Indigenous Australians?
- What is autonomy? Why is it important? How are these initiatives and enterprises improving Indigenous autonomy in Australia?
- How can education and training contribute to Indigenous autonomy?

A heritage of leadership

- Name some of Australia's Indigenous leaders mentioned in the text. Are there any other you can think of?
- What have they contributed to their community, or do they contribute now?
- Are well-known warriors and fighters like Jandamara of the Bunuba people; Nyoongar man, Yagun; Bussamarai; Calyute (also Kalyute, Galyute or Wongir); and Pemulwuy also leaders?
- Who is David Unaipon?

War service

- In what ways did Aboriginal and Torres Strait Islander people contribute to the Australian war effort?
- How has Australia benefited from the Indigenous war service?
- Why do you think Indigenous Australians were allowed to fight in wars, but were denied the same rights of other returned servicemen?

Making decisions for our communities

- What is Reconciliation Australia's philosophy on decision-making?
- What is the crucial factor in any program aimed at improving health, education and employment?
- What are some of the ways that communities are managing and delivering their own services?
- How is the Wunan Foundation improving Indigenous autonomy?

ACTIVITIES

Activity 1

This activity gives students the opportunity to investigate the ways in which Indigenous communities are working towards independence and autonomy and providing opportunities for their people. This activity is also intended to remedy preconceived ideas that students may have about Indigenous lack of employment.

Students visit the following sites to gain a sense of the volume and diversity of Indigenous enterprise:

- www.Indigenousbusinesses.com.au
- www.isx.org.au

Read the following articles and provide students with a summary of the information presented in them so that students have an understanding of the importance of Indigenous enterprises and the roles they play in Indigenous autonomy and self-determination:

- <http://www.australianreview.net/journal/v4/n2/smith.pdf>
- http://www.reconciliation.org.au/downloads/760/IGA_article_Gary_Banks.pdf
- http://www.anu.edu.au/caepr/Publications/DP/2006_DP279.pdf

Students then choose an organisation from one of these websites and write a short profile of the organisation. (They may need to browse a few in order to find one that provides sufficient information.) They must include how the organisation is contributing to its community and why such a business is valuable to Australia.

Students write a profile of an Indigenous business or enterprise. In this profile they should include the nature of the business, its history and how the organisation contributes to its community and Indigenous autonomy.

Students may like to combine their profiles and put together a 'Red, Yellow Black pages' of Indigenous businesses as a class project.

Activity 2

This activity gives students the opportunity to investigate the contribution that Indigenous individuals have given to the wider Australian community.

Students are to write curriculum vitae of an Indigenous leader – either one listed in the book, or one found through personal experience or research.

The format should include the individual's name; community or language group, if available; a brief biography; work history, as well as additional information such as activism; publications; films; and contributions to society and their community.

NOTE: Students should be encouraged to think beyond the most obvious Indigenous leaders such as Koiki (Eddie) Mabo or David Unaipon. As with the wider community, some of the most effective leaders are those who work at the community level, and who may not be well known to a wide audience via public appearances. Often these people are women. It may also be necessary to remind students that sportspeople, though they are very inspiring, are not necessarily 'leaders'.

This activity can also be seen as an exercise in using discretion and good judgment when consulting sources in their research. Students should always ask themselves who wrote the article/document and what their agenda was in doing so.

Some of the leaders that students can consider researching and writing about include:

TEACHER REFERENCE

Shirley Smith (Mum Shirl)	Burnum Burnum	Carol Martin
Mick Dodson	Charles Perkins	Marcia Langton
Patrick Dodson	Marion Scrymgour	Vincent Lingiari
Galarrwuy Yunupingu	Warren Mundine	Yvonne Margarula
Mandawuy Yunupingu	Aden Ridgeway	Michael Mansell
Lowjita (Lois) O'Donoghue	Ernie Bridge	William Barak
Koiki (Eddie) Mabo	Neville Bonner	
Pearl Gibbs	Oodgeroo Noonuccal	

Resistance and Reconciliation (Section 4)

The purpose of this section is to investigate:

- human rights, self-determination and autonomy, including social justice and equity
- the relationship of human rights to self-determination and autonomy
- the background to the denial of human rights to Indigenous people, including the effects of dispossession of land, massacres and genocide
- loss of autonomy through the process of colonisation
- traditional Aboriginal and Torres Strait political and legal structures
- the impact of invasion on Indigenous people's legal and political structures
- the impact of demands for self-determination and autonomy by Indigenous people on the broader Australian community
- the establishment of early Indigenous organisations and the types of which now exist (for example, community-based, cultural, employment, medical and legal services)
- the importance of Indigenous people operating their own organisations and enterprises
- the influence of social factors and experiences on Indigenous identity
- the key institutions in the Australian legal and political systems that impact on the rights and freedoms of Indigenous people and communities
- the barriers to Indigenous people and communities accessing political and legal systems
- the current trends in the political and legal arenas in regard to Aboriginal people including the responses of Indigenous and non-Indigenous people.

Human rights

Free and fair elections, free speech, the right to work and the right to live free from discrimination on the basis of sex, race or religion are other examples of the entitlements we call human rights.

Simple definitions of human rights include:

- the recognition and respect of people's dignity
- a set of moral and legal guidelines that promote and protect a recognition of values, identity and the ability to ensure an adequate standard of living
- the basic standards by which we can identify and measure inequality and fairness
- those rights associated with the Universal Declaration of Human Rights.

The term human rights is a relatively new one in history, yet what we nowadays call 'human rights' have always existed. For this reason the United Nations adopted and proclaimed resolution 217 A (III) on 10 December 1948. This resolution is known as the Universal Declaration of Human Rights.

Since then it has become the measure by which people judge what human rights are, and thus what constitutes abuses of them www.un.org/Overview/rights.html.

The formal recognition of human rights aims to protect people from injustice and allow everyone to participate in and contribute to society, for example, by having the right to vote.

International human rights laws provide a code to live by, regardless of who we are and where we live.

To respect someone's human rights means that you value another person as a fellow human being, rather than judging them on their appearance, background, race, religion, abilities or gender. It is an agreement to treat people equally, fairly and reasonably, regardless of differences.

The Universal Declaration of Human Rights is not a legally binding document. Instead, it operates more as a promise that countries make to each other and their citizens. The agreements (conventions) that stem from the Declaration are legally binding because countries, like Australia, have signed them. In signing the agreements each country guarantees certain rights to people within its borders.

People have human rights even when the laws of their country do not recognise them, or violate them.

Human rights of Indigenous people

Indigenous people enjoy certain human rights specifically linked to their identity. These include rights to maintain and enjoy their culture and language free from discrimination; rights of access to ancestral lands and land relied upon for subsistence; rights to decide their own patterns of development, and rights to autonomy over Indigenous affairs.

The United Nations Declaration on the Rights of Indigenous Peoples was adopted by the United Nations General Assembly on 13 September 2007. It is not a legally binding instrument under international law. However, the UN describes it as setting 'an important standard for the treatment of indigenous peoples that will undoubtedly be a significant tool towards eliminating human rights violations against the planet's 370 million indigenous people and assisting them in combating discrimination and marginalisation'.

The Declaration does not create new rights. It emphasises the rights of Indigenous people to maintain and strengthen their own institutions, cultures and traditions, and to pursue their development in keeping with their own needs and aspirations. It also prohibits discrimination against Indigenous people, and promotes their full and effective participation in all matters that concern them, as well as their right to remain distinct and to pursue their own visions of economic and social development.

The Declaration was approved after 143 member states voted in favour of it, with eleven abstaining, and four – Australia, Canada, New Zealand and the United States – voting against the text.

Human rights in Australia

Australia is the only western democracy with no comprehensive statement of its citizens' human rights and responsibilities articulated in the constitution or in legislation. However, rights may be found in the Constitution, common law and legislation (acts passed by the Commonwealth Parliament or state or territory Parliaments).

The five explicit rights in the constitution include:

- the right to vote
- protection against acquisition of property on unjust terms
- the right to a trial by jury
- freedom of religion
- prohibition of discrimination on the basis of State of residency.

Australia has a national independent statutory body charged with the responsibility of protecting human rights. It is called the Australian Human Rights Commission. The Commission reviews and monitors legislation; conducts public inquiries; investigates and conciliates complaints; provides policy advice, and delivers human rights education to promote greater understanding of human rights issues in Australia.

Social justice and equity

Social justice is what faces you in the morning. It is awakening in a house with adequate water supply, cooking facilities and sanitation. It is the ability to nourish your children and send them to school where their education not only equips them for employment but reinforces their knowledge and understanding of their cultural inheritance. It is the prospect of genuine employment and good health: a life of choices and opportunity, free from discrimination. Mick Dodson, Annual Report of the Aboriginal and Torres Strait Islander Social Justice Commissioner, 1993

Social justice refers to the concept in which justice is achieved in every part of society. Social justice affords individuals and groups fair treatment, with everyone entitled to the same rights and services.

Rather than providing 'equal opportunity', social justice recognises that applying the same rules to everyone, regardless of disadvantage, can generate unequal results. Social justice provides equitable outcomes to marginalised groups. It does this by recognising previous disadvantage, as well as the existence of structural barriers embedded in the social, economic and political systems that perpetuate systemic discrimination.

Social justice has been difficult to achieve for Aboriginal and Torres Strait Islanders because of a history of colonial racism.

Equality and equity

Social justice is achieved by treating people and groups equitably. Treating everyone equally does not necessarily mean fairness of treatment. Equity describes fairness and justice in outcomes. Equity means providing access to social benefits as well as the ability to exercise basic human and political rights. It means recognising diversity and disadvantage, and directing resources and services towards those most in need, to ensure equal outcomes for all. It ensures factors like gender, age, socioeconomic status, disability, culture, sexual preference and geography are considered when planning, implementing and evaluating a service or program

Social justice for Indigenous Australians

To achieve social justice means that every Australian has the means to make choices about how they live. It also means recognising the distinctive rights that Indigenous Australians hold:

- the right to a distinct status and culture, which helps maintain and strengthen the identity and spiritual and cultural practices of Indigenous communities
- the right to self-determination, which is a process where Indigenous communities take control of their future and decide how they will address the issues facing them
- the right to land, which provides the spiritual and cultural basis of Indigenous communities.

The Aboriginal and Torres Strait Islander and Social Justice Commissioner exercises functions on behalf of the Human Rights Commission in relation to Indigenous Australians' human rights. It also seeks to promote respect and understanding of these rights among the broader Australian community.

An important role of the Commissioner is to keep Indigenous issues before the federal Government and the Australian community.

Social Justice Report

The *Social Justice Report* is submitted annually to the Attorney General by the Aboriginal and Torres Strait Islander Social Justice Commissioner. It examines the key human rights issues facing Indigenous Australians and makes recommendations about changes to government policies, programs and laws. It covers issues ranging from self-determination to criminal justice, as well as an annual report card on the reconciliation process.

Human rights, autonomy and self-determination

Self-determination is the action of acting independently; people having substantive power in their own affairs and responsibility for themselves. Indigenous self-determination is based on the idea that Indigenous people themselves are the most appropriate people to determine the needs of their communities, and that they need greater control over their own futures as they seek to keep their identities, cultures and traditions alive.

The right to self-determination is a fundamental right enshrined in the Charter of the United Nations, the International Covenants of Human Rights (which includes the Universal Declaration of Human Rights, the International Covenant on Economic, Social and Cultural Rights, and the International Covenant on Civil and Political Rights). The charter states that 'all peoples have a right to self-determination' and that 'by virtue of that right they are free to determine their political status and to pursue their economic, social and cultural development'.

The importance of the right of self-determination lies in the right to choose. This choice belongs to people and not to states or governments. Refusal of governments to grant the right of self-determination frequently leads to the violation of the human rights of nationally, ethnically, racially or religiously defined population groups.

The exercise of the right to self-determination can result in different outcomes ranging from political autonomy or independence, through to full integration within a state.

'Autonomy' as it is used in these notes is commonly used to mean greater self-government within Australia. Some people consider that autonomy means having more say in decisions about resources in the region. Others concentrate on the separateness of Aboriginal and Torres Strait Islanders as a distinct culture. As an outcome of self-determination, autonomy can therefore be seen as a human right.

Abuse of human rights in Australia

Australian governments have violated the human rights of Indigenous Australians in more than one way. Indigenous Australians have experienced discrimination and inequalities for many years. Much of this discrimination came about through laws set up to prevent Indigenous Australians from participating in society as equals. These laws, practices and attitudes have had economic, social, psychological and political consequences that are still seen today. The violation of Indigenous human rights in Australia's history include dispossession of Indigenous people from their land, which was often accompanied by extreme violence in the early period, and by legislative exclusions more recently; massacres which were part of a larger violent frontier history, and the denial of full citizenship rights which weren't remedied until the 1960s.

Contemporary human rights violation in Australia

Human rights of Indigenous people continue to be abused in Australia today. The UN Committee on the Elimination of all Forms of Racial Discrimination (CERD) exists to monitor and end racial discrimination. It considers reports by Governments on racial discrimination in their countries and follows up urgent cases of racial discrimination brought to its notice.

On 1–2 March 2005, the United Nations Committee on the Elimination of Racial Discrimination met with the Australian Government in Geneva to assess the Government's performance of obligations under the convention to eliminate all forms of racial discrimination (CERD).

In particular, the Committee expressed concern about the abolishment of ATSIC; the practical barriers Indigenous peoples face in succeeding in claims for native title; the continuing over-representation of Indigenous people in prisons, and the extreme inequities between Indigenous peoples and others in the areas of employment, housing, health education and income. (www.eniar.org/humanrights.html)

In March 2008, the Human Rights and Equal Opportunity Commission in Australia published the *Native Title Report 2007*. The report found that human rights violations of Indigenous peoples in Australia are still occurring. In particular, there are great barriers for Indigenous people claiming native title, and compensation for extinguishment of native title is extremely difficult to obtain.

Despite the reports and recommendations of important national inquiries including the Royal Commission into Aboriginal Deaths in Custody and the National Inquiry into the Removal of Indigenous Children, Indigenous people continue to be imprisoned at much higher rates than other Australians.

Indigenous fight for human rights

Aboriginal and Torres Strait Islander have never been passive victims. Over time they have adapted their forms of resistance, protest and accommodation to changing circumstances. They have taken part in active resistance, including guerrilla warfare; the withdrawal of their labour (strikes); petitions (Yirrkala bark petition); protests (APA and AAPA); worked within organisations (FCAATSI), and worked within the legal system (native title) and other organisations (RA). Aboriginal resistance to non-Indigenous intrusions on their country and their way of life continues.

Learning outcomes

Upon reading the chapter 'Resistance and Reconciliation' and completing the activities in these notes, students should be able to do the following:

- a) evaluate the effects of colonisation on Aboriginal people's autonomy through:
 - the lack of acknowledgement and acceptance by colonists of the autonomous
 - nature of traditional Aboriginal society
 - loss of land and dispersal of people
 - inability to perform roles critical to an autonomous society
 - introduction of, and forced reliance on, welfare.
- b) define and discuss the terms and concepts of 'human rights', 'social justice' and 'equity'
- c) describe key aspects of human rights
- d) understand that there are many different rights that apply to all people
- e) describe and draw conclusions about the issue of denial of human rights to Indigenous Australians
- f) identify ongoing Aboriginal reactions to the denial of human rights
- g) draw conclusions about the importance of human rights for Indigenous autonomy
- h) analyse examples of the ways in which Aboriginal people exercise their autonomy and how these influence their cultural expression
- i) identify, gather and interpret information from a variety of sources, including the internet, about the impact of demands for self-determination on Indigenous Australians
- j) draw conclusions about the links between land and economic independence, and Indigenous self-determination
- k) identify and give reasons for the establishment of the first Aboriginal and Torres Strait Islander community organisations
- l) use a variety of sources, including the internet, to research and describe a variety of Indigenous organisations, including their roles in the struggle for the return of autonomy
- m) identify the factors that have affected the development of Aboriginal and Torres Strait identity in post-invasion Australian society such as:
 - separation of families including the Stolen Generations
 - imposed use of English and loss of languages
- n) evaluate the impact of invasion on Indigenous peoples' legal and political systems
- o) outline key traditional Indigenous cultural structures which maintained social cohesion and harmony.

Pre-reading activities

Teacher-led discussion

- Discuss students' understanding of the definitions of human rights, equity and social justice.
- Brainstorm a list of basic human rights and compare them with the United Nations declaration.

Questions for class discussion during the reading

Early resistance

- What were some of the ways that commentators in the early days of colonisation described the assaults on Indigenous people?
- Traditionally, what have been the characteristics of Indigenous governance?
- What was the Myall Creek Massacre?
- Who were the native police?
- List some of the methods used to dispossess Indigenous populations (for example, warfare, disease, violence, slavery and religion).
- Why were the Aboriginal Protection Acts set up? How effective were they?

Missions, reserves and stations

- What was the function of the reserves? How effective were they in meeting the aims of their establishment? How do you think today's Indigenous Australians have been impacted by their families having lived on reserves and missions.

The influence of the church

- Why was the government keen to give control of Aboriginal and Torres Strait Islander people to the churches?
- Christianity is strong in the Torres Strait and with some Aboriginal people. How easy is it to maintain religious as well as cultural identities?

Station life

- What was the Pilbara Strike?
- Pastoralists used Aboriginal labour. How do you think they behaved towards the Indigenous people on their land? Can you support your answer with examples?

Activism and representation

- Consider what the APAA were fighting for in the 1920s. How much do you think has changed for Indigenous people? Have what they were campaigning for been achieved?

Strikes and protests

- What are some of the strikes mentioned in the book? Why do you think they chose this form of action?

Assimilation

- What was the policy of assimilation trying to achieve?

Referendum

- What did winning the 1967 referendum achieve for Aboriginal people?

Deaths in Custody

- What were the findings of the Deaths in Custody report?
- Why do you think rates of Indigenous deaths in police custody and in prison are so high?

Land Rights

- Why was the Tent Embassy established?
- Why is it called an 'embassy'?
- Has the Tent Embassy been an effective political action? If so, in what way?

Working through organisations

- Name some of the organisations that have represented Indigenous people in the past. Who established these organisations? Who had control over them?
- What are some of the organisations that Indigenous people are involved with today? How do they differ from those of the past?

Caring for country

- What is the duty of the Northern Land Council? What are some of its responsibilities?
- Name some other Land Councils.

Mabo decision and Native Title

(NOTE: before reading this section, discuss with students what they know of the Mabo decision)

- Where is Koiki (Eddie) Mabo from?
- What is *terra nullius*? (Students may like to look up dictionary to find literal meaning)
- What is the Native Title Act?
- Name some native title cases you can think of (including both those that Indigenous Australians won and those that have been lost). (You may have heard of them on the news, or through previous studies etc.)
- Has Native Title resolved all land issues for Indigenous communities? Why not? What needs to happen for it to improve?

-

Agreement is the way to go

- Who are the Noongar people?
- How does the South Western Land and Sea Council represent and act for the Noongar people?

Bringing them home

- What research does the *Bringing Them Home* report cover?
- Why do you think the report was called 'bringing them home'?
- What are some of the consequences of the action of taking children from their families and communities? Who has been affected, and what are some of the ongoing effects?

Treaty

- What is the aim of treaties generally?
- What are some of the reasons a treaty between Indigenous and non-Indigenous Australians hasn't been established?

Reconciliation and Celebration

- What do you think reconciliation means?
- What are some of the things you know have been done to try to achieve reconciliation?
- Who do you think needs to take responsibility for reconciliation?

NAIDOC

- Have you ever attended a NAIDOC event?
- What do you think NAIDOC might mean to Aboriginal and Torres Strait Islander people? How might it make them feel?

The Apology to the Stolen Generations

- What do you remember about The Apology?
- Why did the Apology only occur so recently?

Festivals

- Have you ever been to an Indigenous cultural festival?
- What are some of the festivals mentioned in the book?

Travelling respectfully

- Have you ever visited an Indigenous community? What measures did you take to ensure that you were travelling respectfully?
- What measures does the book suggest taking to ensure that you travel respectfully?
- Why is important to ask permission to enter a community or travel on Indigenous land?
- What do you think is the effect on both Indigenous Australians and non-Indigenous Australians of acknowledging traditional owners in every day processes such as school assemblies or public events?

ACTIVITIES**Activity 1**

Print out the United Nations Declaration of Human Rights <http://www.unhchr.ch/udhr/lang/eng.pdf> or have students find it on the internet. Students are to read the declaration and then discuss it in pairs or groups. Part of this discussion should involve reference to section four of *The Little Red Yellow Black Book*. (If possible, students should have their own copy to consult in groups.) Students are to compare the treatment of Indigenous Australians in Australian history to the Declaration and note any abuses of human rights that they believe have been violated. They should also make note of any human rights abuses that occur today.

Extension activity

Read the United Nations Declaration on the Rights of Indigenous Peoples http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf. Using the internet, students should discover why Australia (one of only a few countries) didn't support the Indigenous Declaration on the Rights of Indigenous Peoples? Have the students reflect on how that might make Australia's Aboriginal and Torres Strait Islander people feel.

Activity 2

Students are to read Chapter 3 of *Fight for Liberty and Freedom* and explore the impact of black workers from the USA and Jamaica (especially seamen and others on the wharves) on Indigenous Australians.

Students should take note particularly of Fred Maynard's connections with Marcus Garvey and how they influenced the development of Indigenous activism at the time. Discuss this development in class or in groups.

Then, using resources such as the internet and Indigenous-made films (such as the films 'Freedom Ride', by Rachel Perkins and Ned R Lander and 'Tent Embassy' by Frances Peters-Little), students should explore later forms of Indigenous activism such as the 1965 Freedom Ride (based on the action taken in the US as part of the civil rights movement) and the establishment of the Tent Embassy in 1972 (where some young activists established the Black Panther Party of Australia), up to the present day.

As part of the ICT component of the curriculum, students can then demonstrate their findings through the production of a documentary about the history of Indigenous activism in Australia.

Activity 3

As a class, put together a calendar of important dates and reconciliation events for inclusion in the school diary. Students are to research events (from the *Little Red Yellow Black Book*, the internet or the reading they have done for other activities in these notes) and create their own list of events or anniversaries they believe should be included. Together, as a class, the students should then narrow down the list to those dates they think they, and the school, should acknowledge or celebrate.

Important dates that students might consider include:

- Reconciliation week
- NAIDOC week
- National sorry day
- The Coming of the Light
- Invasion day
- Mabo day
- international day of Indigenous peoples

Anniversaries that students might consider (not in chronological order):

- Gurindji walk-off

- return of land to the Gurindji people
- first flying of the Aboriginal and Torres Strait Islander flags
- 1976 Aboriginal (Northern Territory) Land Rights Act is passed
- High Court's Mabo decision
- 1967 Referendum
- Uluru is handed back to the traditional owners
- Australian governments apology to the Stolen Generations
- Tiwi people receive title to Tiwi Islands
- Tent Embassy establishment
- Yirrkala people's bark petition presented to the Australian Parliament/

