
Aboriginal Studies Curriculum Support

Stage 5

**Bundjalung and Anangu
identity and autonomy**



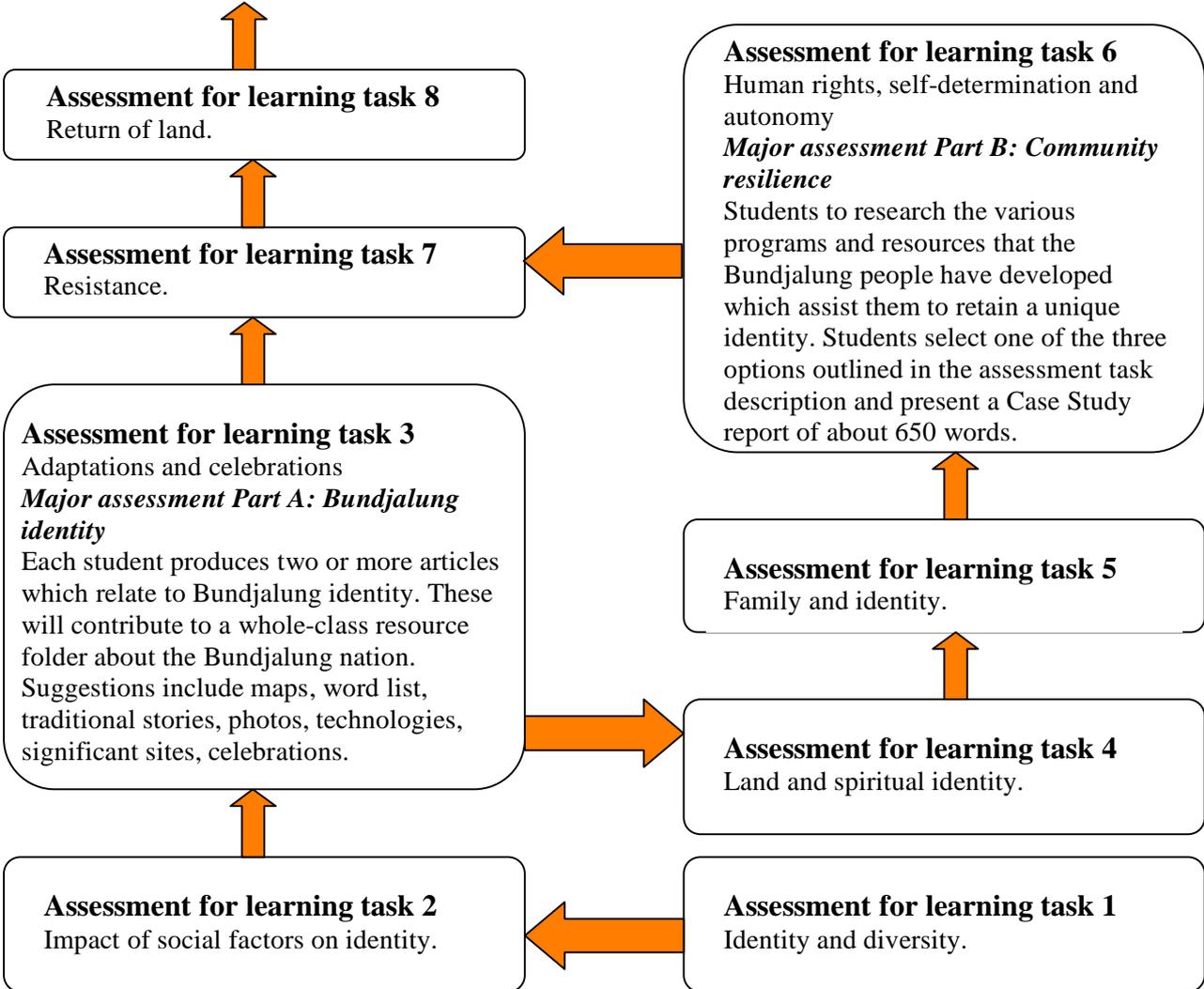
Teacher planning starts here



Why does the learning matter?
 To enable students to gain knowledge and understanding of Aboriginal peoples of Australia, their cultures and lifestyles, and to express this knowledge

Target syllabus outcomes
 Outcomes 5.1–5.11

Major assessment task
Parts A and B (see below). Students contribute to a classroom portfolio that will record experiences of the Bundjalung nation (their local Aboriginal community) from pre-contact to contemporary times. **Part C – Reflection portfolio.** Students consider the range of classroom activities for learning that they have undertaken. They will select from these and for each write a brief report (300 words) explaining how this activity developed their understanding of contemporary Aboriginal identity and autonomy.



Assessment Tasks

These assessment for learning activities are found in a unit of work which merges *Aboriginal Identity* with *Aboriginal Autonomy* into an integrated study that focuses on the experiences of the Anangu and Bundjalung peoples. Parts A and B are major assessments that will contribute to an understanding of the Bundjalung people from pre-colonial to contemporary times. Part C will provide an opportunity for students to reflect on their learning and demonstrate their understanding of course concepts from the range of assessment for learning activities that have been completed during the 20-week unit.

Part A: Bundjalung identity (30%)

Outcomes assessed

A student:

- 5.1 describes the factors that contribute to an Aboriginal person's identity
- 5.2 explains ways in which Aboriginal people maintain their identity
- 5.3 describes the dynamic nature of Aboriginal cultures
- 5.7 assesses the significance of contributions of Aboriginal people to Australian society
- 5.11 independently uses a range of research techniques and technologies to locate, select, organise and communicate information and findings.

1. Students are to choose ONE of the following:
 - significant local Bundjalung person
 - significant Bundjalung historical/contemporary event
 - significant local Bundjalung celebration.
2. Students are to investigate this person, event or celebration and present findings in a research file. Students must use a range of historical and contemporary sources, such as TV reports, newspaper articles, books, reviews, evaluation reports, interviews etc.
3. Write a 600-word report that:
 - a. evaluates the impact of this person, event or celebration on the Bundjalung people's identity and culture
 - b. assesses their impact on the wider community.

Assessment criteria

Students will be assessed on their ability to:

- describe the factors that contribute to Bundjalung identity
- explain ways that Bundjalung people maintain their identity
- describe the significance of the study to Bundjalung culture
- assess the significance of the contributions of the Bundjalung people to the wider community
- use a range of research techniques and technologies to locate, select, organise and communicate information and findings.

Advice

- 600-word report of investigation, with suggested use of a range of subheadings
- Reference list of all resources/materials used in the report. These should be embedded into the report where appropriate. Consider using photographs and/or diagrams and/or audio-visual materials, etc.

Sample Marking Criteria for Part A: Bundjalung identity

| Marks | A student in this range |
|-------|---|
| 24–30 | <ul style="list-style-type: none"> • Presents a sustained, logical and well-structured explanation of the significance of the person, event or celebration and its importance in the struggle for Bundjalung identity • Describes and explains key aspects of the Bundjalung people’s identity and efforts to maintain it • Presents a sustained assessment of the impact on the wider community of Bundjalung efforts to maintain their identity and culture • Uses an extensive range of relevant resources from the local Bundjalung community |
| 16–23 | <ul style="list-style-type: none"> • Presents an informed and well-structured explanation of the significance of the person, event or celebration and its importance in the struggle for Bundjalung identity • Describes and explains main aspects the Bundjalung people’s identity and efforts to maintain it • Presents a clear assessment of the impact on the wider community of Bundjalung efforts to maintain their identity and culture • Uses an wide range of relevant resources including the local Bundjalung community |
| 8–15 | <ul style="list-style-type: none"> • Presents a basic explanation of the significance of the person, event or celebration and its importance in the struggle for Bundjalung identity • Describes and explains basic aspects the Bundjalung people’s identity and efforts to maintain it • Presents an assessment of the impact on the wider community of Bundjalung efforts to maintain their identity and culture • Uses a range of relevant resources including the local Bundjalung community |
| 1–7 | <ul style="list-style-type: none"> • Presents a limited explanation of the significance of the person, event or celebration and its importance in the struggle for Bundjalung identity • Describes basic aspects the Bundjalung people’s identity and efforts to maintain it • Presents a basic assessment of the impact on the wider community of Bundjalung efforts to maintain their identity and culture • Uses a few resources from the local Bundjalung community |

Part B: Bundjalung community resilience – Case Study (40%)

Outcomes assessed

A student:

- 5.2 explains ways in which Aboriginal peoples maintain their identity
- 5.6 explains the importance of self-determination and autonomy to all aspects of Aboriginal people's participation nationally and internationally
- 5.7 assesses the significance of contributions of Aboriginal peoples to Australian society
- 5.10 independently identifies and applies appropriate community consultation protocols and ethical research practices to gather and interpret data
- 5.11 independently uses a range of research techniques and technologies to locate, select, organise and communicate information and findings.

Students

Choose ONE of the options below and present a Case Study report of approx 650 words which includes the following:

- Research the various ways that the Bundjalung people have developed a variety of programs and resources that assist them retain a unique culture, identity and autonomy.
- Critically assess how cultural expression and Aboriginal identity are linked.
- Provide a 150-word assessment of the importance of the case that was studied to both Aboriginal and non-Aboriginal people.

A Write a Case Study report on ways that Bundjalung people have developed programs to maintain and/or reclaim their cultural heritage and assess how the wider non-Aboriginal community has received this program. Students can choose from the following areas:

- language maintenance
- teaching of culture, art, dance, cultural celebrations
- a study of a local Aboriginal artist.

OR

B Write a Case Study report that describes the history and the range of activities of one local Bundjalung organisation or enterprise. Include a description of the activity, its governance structures, its link to local needs and a discussion of its importance to both Aboriginal and non-Aboriginal people.

OR

C Write a Case Study report on an Aboriginal land claim that has been made by the local Bundjalung people. Provide details of where this occurred, the required research undertaken to support the application, the success of the claim, what the local Bundjalung community hoped to achieve through the claim, why the claim is significant to the community and how the claim was received by the rest of the wider community.

Assessment criteria

Students will be assessed on their ability to:

- effectively describe and explain Bundjalung people's initiatives to maintain cultural heritage, identity and autonomy
- demonstrate an awareness of the importance to Bundjalung people of retaining cultural heritage, identity and autonomy

Aboriginal Studies – Curriculum Support, Stage 5

Bundjalung and Anangu – identity and autonomy

- assess the significance of contributions of the Bundjalung people to the wider community
- use ethical research practices and apply appropriate community consultation protocols in their research practices
- use a range of research techniques and technologies to complete their research and communicate information and findings.

Advice

- 650-word case study on aspects of Bundjalung cultural reclamation. Students are to include:
 - reference list
 - additional resources to be included, such as maps, audiovisual files, etc.
- 150-word assessment of Case Study.

Sample Marking Criteria for Part B: Case Study

| Marks | A student in this range |
|-------|--|
| 31–40 | <ul style="list-style-type: none"> • Presents a sustained and logical explanation of Bundjalung people’s initiatives to maintain cultural heritage, identity and autonomy • Demonstrates a high level of understanding and sensitivity to the importance to the Bundjalung people of retaining their cultural heritage and autonomy • Demonstrates a high level of understanding of the benefits for non-Aboriginal people of retaining Bundjalung cultural heritage • Uses a sophisticated application of ethical research skills, including protocols • Includes an extensive range of appropriate terms and concepts |
| 21–30 | <ul style="list-style-type: none"> • Presents a logical and well-structured explanation of Bundjalung people’s initiatives to maintain cultural heritage, identity and autonomy • Demonstrates an effective understanding and sensitivity to the importance to the Bundjalung people of retaining their cultural heritage and autonomy • Demonstrates an effective understanding of the benefits for non-Aboriginal people of retaining Bundjalung cultural heritage • Effectively applies ethical research skills, including protocols • Includes a wide range of appropriate terms and concepts |
| 11–20 | <ul style="list-style-type: none"> • Presents a logical and well-structured explanation of Bundjalung people’s initiatives to maintain cultural heritage, identity and autonomy • Demonstrates a clear understanding and sensitivity to the importance to the Bundjalung people of retaining their cultural heritage and autonomy • Demonstrates a high level of understanding of the benefits for non-Aboriginal people of retaining Bundjalung cultural heritage • Competently applies ethical research skills, including protocols • Uses a range of appropriate terms and concepts |
| 1–10 | <ul style="list-style-type: none"> • Presents a limited explanation of Bundjalung people’s initiatives to maintain cultural heritage, identity and autonomy • Demonstrates a limited understanding and sensitivity to the Bundjalung people of retaining their cultural heritage and autonomy • Demonstrates a limited understanding of the benefits for non-Aboriginal people of retaining Bundjalung cultural heritage • Demonstrates a limited application of ethical research skills, including protocols • Uses a few appropriate terms and concepts |

Part C: Reflection portfolio (30%)

Outcomes assessed

A student:

- 5.3 describes the dynamic nature of Aboriginal cultures
- 5.7 assesses the significance of contributions of Aboriginal peoples to Australian society
- 5.8 analyses the interaction of the wider Australian community with Aboriginal peoples and cultures

Portfolio of Assessment for Learning Tasks

Students are to present a portfolio of ALL assessment for learning tasks completed during this unit. Additionally choose two evaluations – one from List A and one from List B – and complete in approximately 300 words on each:

- What has been learnt through completing these tasks?
- What has been their impact on Bundjalung/Anangu expression of identity and autonomy?
- What other factors have affected Aboriginal people’s identity and autonomy?
- What has been their impact on the wider community?

Assessment for Learning Tasks

| <i>List A</i> | <i>List B</i> |
|---|---|
| 1. <i>Who I Am</i> (Worksheet 1) 2. Comparative study of Bundjalung and Anangu people 3. Class collage – Anangu people 4. Contact history 5. Bundjalung ‘Identity – Then and Now’ 6. Use of contemporary technology 7. ‘Bringing Them Home’ report 8. Dictogloss | 9. Case Study #1: Bundjalung cultural celebrations 10. PBwiki 11. Case Study #2: Bundjalung cultural celebrations, NAIDOC Week 12. Case Study #3: Gurindji people and Wave Hill strike |

Assessment criteria

Students will be assessed on their ability to demonstrate:

- Understanding of the changing nature of Bundjalung/Anangu culture:
 - identification and description of key features: context, beliefs and their representation
 - explanation of how aspects of Bundjalung/Anangu cultural expression have changed over time
- Understanding of the significance of the contributions of Aboriginal people to Australian society:
 - the impact of Bundjalung/Anangu culture on the wider community, eg festivals, exhibitions, performances, community project
- Awareness of the interaction of the wider community with Aboriginal people and cultures:
 - identification and description of opportunities for collaboration between Aboriginal and non-Aboriginal people.

Advice

Two 300-word evaluations.

Sample Marking Criteria for Part C: Reflection Portfolio

| Marks | A student in this range |
|-------|--|
| 23–30 | <ul style="list-style-type: none"> • Presents a detailed description of the dynamic nature of Bundjalung/Anangu culture • Demonstrates a thorough understanding of the contribution of Aboriginal people to Australian society through a thorough explanation of the significance of one or more community activity • Demonstrates a thorough understanding of how the wider community has interacted with Bundjalung/Anangu culture • Demonstrates a highly developed awareness of how Bundjalung/Anangu people have strengthened their unique identity |
| 15–22 | <ul style="list-style-type: none"> • Presents a sound description of the dynamic nature of Bundjalung/Anangu culture • Demonstrates a sound understanding of the contribution of Aboriginal people to Australian society through a sound explanation of the significance of one or more community activity • Demonstrates a sound understanding of how the wider community has interacted with Bundjalung/Anangu culture • Demonstrates an awareness of how Bundjalung/Anangu people have strengthened their unique identity |
| 7–14 | <ul style="list-style-type: none"> • Presents a basic description of the dynamic nature of Bundjalung/Anangu culture • Demonstrates some understanding of the contribution of Aboriginal people to Australian society through an explanation of the significance of one or more community activity • Demonstrates a developing understanding of how the wider Australian community has interacted with Bundjalung culture • Demonstrates some awareness of how Bundjalung/Anangu people have strengthened their unique identity |
| 1–6 | <ul style="list-style-type: none"> • Presents a limited description of the dynamic nature of Bundjalung/Anangu culture • Demonstrates an elementary understanding of the contribution of Aboriginal people to Australian society by describing one or more community activity • Demonstrates a limited understanding of how the wider community has interacted with Bundjalung/Anangu culture • Demonstrates a limited awareness of how Bundjalung/Anangu people have strengthened their unique identity |

Core Part 1 and 2: Bundjalung and Anangu people's identity and autonomy (50 hours – based on 50 x 1 hour lessons)

Students work towards the achievement of all the course outcomes during this integrated study of Core Part 1 and 2.

Program outcomes

A student:

- 5.1 describes the factors that contribute to an Aboriginal person's identity
- 5.2 explains ways in which Aboriginal people maintain their identity
- 5.3 describes the dynamic nature of Aboriginal cultures
- 5.4 explains adaptations in, and the changing nature of, Aboriginal cultural expression across time and location
- 5.5 explains the importance of families and communities to Aboriginal people
- 5.6 explains the importance of self-determination and autonomy to all aspects of Aboriginal people's participation nationally and internationally
- 5.7 assesses the significance of contributions of Aboriginal people to Australian society
- 5.8 analyses the interaction of the wider Australian community with Aboriginal people and cultures
- 5.9 analyses how personal beliefs and political, economic, media and social factors influence attitudes towards Aboriginal people and their cultures
- 5.10 independently identifies and applies appropriate community consultation protocols and ethical research practices to gather and interpret data
- 5.11 independently uses a range of research techniques and technologies to locate, select, organise and communicate information and findings.

Description

This program outlines one approach to developing an integrated teaching program that incorporates the conceptual understanding of Indigenous identity and autonomy through a range of themes related to the Aboriginal experience for the Bundjalung and Anangu people.

Case Study

Students will explore the themes of Aboriginal Identity and Autonomy generally, and then through a comparative investigation of the Anangu people of the central desert region of Australia and the Bundjalung from Casino/Lismore. From this, students will then be able to apply course themes to their local Aboriginal community.

Rationale

The purpose of integrating Core Units A and B into a single unit of study to be introduced at the commencement of Year 9 is to enable students to develop knowledge and understanding of key course concepts at an early stage of the Aboriginal Studies course.

Aim

The key aim of this unit is explicitly to present the broad experience of Aboriginal peoples in terms of pre-contact life, invasion, challenges to identity and the perseverance of Aboriginal people to maintain their identity and autonomy into the present day. Concepts will be developed through an investigation of the experiences of the Anangu people of the central desert region and the Bundjalung people of Casino/Lismore, the diversity of their cultural expression and experiences and similarities of their history and contemporary differences. This study will raise ideas and concepts that will be addressed in other contexts throughout the remainder of the course.

Aboriginal Studies – Curriculum Support, Stage 5

Bundjalung and Anangu – identity and autonomy

Identity and Autonomy

50 hours (50 x 1 hour lessons)

| Students learn about: <i>Students learn to:</i> | Teaching and Learning activities | Assessment for Learning |
|---|--|--|
| <ul style="list-style-type: none"> • the factors that contribute to and influence an individual’s personal, cultural and national identity • <i>describe factors that contribute to a person’s identity such as family and community, life experiences, language, traditions, cultural mores and practices, national icons, customs, age and gender</i> • <i>communicate these findings using computer-based technology</i> • <i>compare and contrast their own and others’ sense of identity</i> | <p>Teacher: Introduction to the concept of identity. Teacher discusses and develops an understanding of national, individual and cultural identity</p> <p>Students: The class will discuss and record notes for each of the following:</p> <ul style="list-style-type: none"> • National Identity – Consider the unique features of a nation that can be attributed to that nation – eg Italy or Japan. Consider the following areas: <ul style="list-style-type: none"> – values – beliefs – music – religious beliefs – food – icons – language <p>Students work in groups to consider features that contribute to an Australian identity.</p> <p>Teacher: Discuss with class the notion of individual identity. Consider issues of :</p> <ul style="list-style-type: none"> • life experiences • location • gender • race • family/community history. <p>Discuss notion of minority communities’ cultural identity – investigate one of the following: African Americans, Maori people of New Zealand, Sami of Norway.</p> | <p>Students demonstrate an understanding of the factors that influence people’s sense of identity.</p> <p>Students develop an understanding of the key concepts and attributes of local Bundjalung identity.</p> |

Aboriginal Studies – Curriculum Support, Stage 5

Bundjalung and Anangu – identity and autonomy

| Students learn about: <i>Students learn to:</i> | Teaching and Learning activities | Assessment for Learning | | | | | | | | | |
|---|--|---|--------------------------|---|--|--|--|--|--|--|--|
| <ul style="list-style-type: none"> the diversity of cultural expressions and interpretations of culture in Aboriginal communities and the factors that determine this diversity <i>explain why not all Aboriginal peoples share the same identity and culture, and recognise the factors that determine diversity of cultural expressions and interpretations. Include geographical location, history, environment, technology and generational differences</i> <i>identify similarities and differences in cultural expressions and interpretations</i> | <p>Students: Complete the following table.</p> <table border="1" data-bbox="622 384 1659 600"> <thead> <tr> <th>Community/country</th> <th>Unique cultural features</th> <th>Example(s) of efforts at cultural revival</th> </tr> </thead> <tbody> <tr> <td> </td> <td> </td> <td> </td> </tr> <tr> <td> </td> <td> </td> <td> </td> </tr> </tbody> </table> <p>Students: Consider conclusions that can be drawn about the issues faced by cultural minorities in trying to maintain their traditional culture.</p> <ul style="list-style-type: none"> WORKSHEET 1: Who I Am. Examine the left-hand column and discuss why each key heading contributes to individual identity. Students complete the worksheet to develop understanding of their own unique individual identity. Students compare with one other student for similarities and differences. Each student to record 10 questions based on WORKSHEET 1 and interview one member of the class about ‘who they are’ to develop understanding of the diversity of individual identities. <p>Assessment for learning task. Class quick quiz: Each student tells a partner four factors that contribute to personal identity and gives an example of each. Partners to respond with four more features. Class comparison. (Answers should relate to WORKSHEET 1: Who I am key headings)</p> <p>Aboriginal identity and diversity Teacher: Discussion and brainstorm from history and general knowledge: ‘What do we know about Aboriginal people and culture?’ Consider issues such as:</p> | Community/country | Unique cultural features | Example(s) of efforts at cultural revival | | | | | | | <p>Students demonstrate knowledge about the diversity and similarities of Aboriginal/Indigenous communities, and how they have worked to maintain/reclaim cultural links.</p> <p>Students identify key factors contributing to their own identity.</p> |
| Community/country | Unique cultural features | Example(s) of efforts at cultural revival | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |

Aboriginal Studies – Curriculum Support, Stage 5

Bundjalung and Anangu – identity and autonomy

| Students learn about: <i>Students learn to:</i> | Teaching and Learning activities | Assessment for Learning |
|--|--|--|
| | <ul style="list-style-type: none"> • traditional communities • urban etc. <p>Students: Identify factors that contribute to identity provided on WORKSHEET 1: Who I am. Make a mind map on board to share ideas. Could refer to both traditional and contemporary features to identify students’ perceptions of Aboriginal identity.</p> <p>Class discussion: ‘Is our understanding of Bundjalung identity accurate? Do all Aboriginal people have the same cultural identity?’</p> <p>Class identifies key issues for consideration and expansion during unit.</p> <p>Teacher: Discuss the impact of geographical location on cultural identity. In order to develop knowledge of the links between cultural identity and the natural environment provide all students with a map of Aboriginal Australia. Consider:</p> <ul style="list-style-type: none"> • variations of location and climate, eg desert/coastal/warm tropical/cold climates • how climate influences human needs (clothing/shelter); resources (including plants and animals) • technology required to use those resources. <p>Dreaming stories and ceremonies which explain world, educate members and honour heritage etc, eg coastal environment provides marine resources – leads to creation of technologies such as fishhooks/fish traps, stories and ceremonies related to creation, the use and management of sea resources.</p> <p>Resources Various maps available, eg Norman Tindale at www.samuseum.sa.gov.au, type ‘Aboriginal maps’ in search window → Tindale, Dr Norman Barnett → ‘Tindale Tribal Boundaries’</p> | <p>Students demonstrate understanding of cultural features of the Bundjalung people. Students explain these features and explain its significance to their cultural identity.</p> |

Aboriginal Studies – Curriculum Support, Stage 5

Bundjalung and Anangu – identity and autonomy

| Students learn about: <i>Students learn to:</i> | Teaching and Learning activities | Assessment for Learning |
|--|---|--|
| | <p>Horton map [AIATSIS]: www.aiatsis.gov.au → Aboriginal Studies Press → Aboriginal Australia Map</p> <p>Flood, J, 1989, <i>Archaeology of the Dreamtime</i>, Collins Australia, Sydney.</p> <p>Teacher and Students: Comparative study of Aboriginal Communities. Class to analyse the Anangu people and then work in groups to investigate and compare cultural features of a local Bundjalung community. Introduce the Anangu – the Indigenous people of the central desert region of Australia (refer to <i>Papunya School Book</i>). Discuss general overview of book, including artwork used throughout; location; language features; stories and values. Further research to identify living and non-living resources, Dreaming stories.</p> <p>Students: Contribute to a class collage to display cultural features of the Anangu people (text, drawings and sand art, map, Dreaming story, education, technologies, beliefs). Students use their knowledge of factors contributing to identity to create a scaffold to present information. Work in small groups to compile information. Create a PowerPoint presentation on one of the following Aboriginal communities, or a language group of their choice.</p> <p>Resources:</p> <ul style="list-style-type: none"> • Anangu: There are many relevant sites, eg: www.indigenous.gov.au/coag/trial_sites/sa.html • <i>Papunya School Book of Country and History</i> (2001), Allen and Unwin: www.allenandunwin.com and type ‘Papunya’ in search window. • Yolngu (DVD): http://filmaustraliaceremony.com.au • Eora region: www.cityofsydney.nsw.gov.au/barani/themes/theme1.htm • Gamilaraay/Kamilaroi people: www.indigenousunit.com.au → Gamilaraay/Kamilaroi • Bundjalung community of the Casino/Lismore community: | <p>Students to present their Comparative Community Study to the class, describing similarities to and differences from the Anangu, especially in terms of location, resources/art, Dreaming stories, beliefs, technologies/dress/housing.</p> <p>Students demonstrate the key factors in the cultural expression of the Anangu people.</p> |

Aboriginal Studies – Curriculum Support, Stage 5

Bundjalung and Anangu – identity and autonomy

| Students learn about: <i>Students learn to:</i> | Teaching and Learning activities | Assessment for Learning |
|--|---|--------------------------------|
| | <p>www.bundjalungculturaltours.com.au</p> <ul style="list-style-type: none">• Students create a comparative table between the language group they have researched, and the class study of the Anangu. Further comparisons could be made between the various studies of individual students.• Consider geographical features, resources or other factors and how these may have led to similarities to and differences from other Aboriginal nations. | |

Aboriginal Studies – Curriculum Support, Stage 5

Bundjalung and Anangu – identity and autonomy

| Students learn about: <i>Students learn to:</i> | Teaching and Learning activities | Assessment for Learning | | | | | | | | | | | | |
|--|--|--|-----------------------------|--|-----------|--|--|------------|--|--|--------------|--|--|---|
| <ul style="list-style-type: none"> • the influence of social factors and experiences on Aboriginal identity • <i>identify the factors that have affected the development of Aboriginal identity in post-invasion Australian society such as:</i> <ul style="list-style-type: none"> – <i>separation of families including the Stolen Generations</i> – <i>imposed use of English and loss of Aboriginal languages</i> – <i>economic factors</i> – <i>multimedia</i> – <i>influence of religious groups</i> • <i>draw conclusions about the effects of social factors, including loss of Aboriginal languages, on identity</i> | <p>Teacher: Teacher introduces students to the impact of colonisation on Aboriginal communities and discusses the social factors and experiences that have affected Aboriginal identity. Focus discussion on the experiences of Aboriginal people resulting from the phases of policy, both official and unofficial, since European occupation.</p> <p>Students: Create a table with key policies that affected Aboriginal people. These included:</p> <ul style="list-style-type: none"> • Dispersal – forced movement of people off land, including evidence of massacres and forced relocation. • Protection – movement of Aboriginal people onto reserves/missions where their lives were controlled and managed. • Assimilation – involved the removal of children to be raised apart from their families and cultural traditions, and the rewarding of adults who rejected their Aboriginality by exempting them from the controls of Protection. <table border="1" data-bbox="622 903 1711 1347" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 25%;"></td> <td style="width: 30%;">Women of the Sun Episode #2</td> <td style="width: 45%;">Consequences on identity (also consider impacts of forced dependence, poverty and loss of status on people’s cultural pride)</td> </tr> <tr> <td>Dispersal</td> <td></td> <td></td> </tr> <tr> <td>Protection</td> <td></td> <td></td> </tr> <tr> <td>Assimilation</td> <td></td> <td></td> </tr> </table> | | Women of the Sun Episode #2 | Consequences on identity (also consider impacts of forced dependence, poverty and loss of status on people’s cultural pride) | Dispersal | | | Protection | | | Assimilation | | | <p style="text-align: center;">Students demonstrate their understanding of the influence of social factors and experiences on Aboriginal identity.</p> |
| | Women of the Sun Episode #2 | Consequences on identity (also consider impacts of forced dependence, poverty and loss of status on people’s cultural pride) | | | | | | | | | | | | |
| Dispersal | | | | | | | | | | | | | | |
| Protection | | | | | | | | | | | | | | |
| Assimilation | | | | | | | | | | | | | | |

Aboriginal Studies – Curriculum Support, Stage 5

Bundjalung and Anangu – identity and autonomy

| Students learn about: <i>Students learn to:</i> | Teaching and Learning activities | Assessment for Learning |
|--|--|---|
| | <ul style="list-style-type: none">• View Episode #2 of <i>Women of the Sun</i> video to see examples of various policy implementation.• Make comparisons with invasion of Anangu lands (see <i>Papunya School Book</i> pp 6–18). <p>Students: Students work in small groups to record facts/events relating to one policy phase including definition, time frame, historical events.</p> <p>Optional/Extension Activity for Central Desert Experiences</p> <ul style="list-style-type: none">• View ‘Kanyini’ (DVD issued free to all schools in 2007)• Study guide available (internet search will find this)• Before viewing, review glossary words on page 5 of study guide• Complete activities 2 and 3 from study guide pp 5–7• Read Paul Keating’s 1992 Redfern speech (Kanyini study guide p 8) and provide students with the accompanying questions. Students to record their own answers to these questions; interview one other student in the class; follow with a class discussion. | <p>Students develop an understanding of current issues of social justice affecting the central desert communities.</p> |

Aboriginal Studies – Curriculum Support, Stage 5

Bundjalung and Anangu – identity and autonomy

| Students learn about: <i>Students learn to:</i> | Teaching and Learning activities | Assessment for Learning |
|--|---|--|
| <ul style="list-style-type: none"> <i>discuss examples of portrayals of Aboriginality in the media and evaluate the effect on Aboriginal and non-Aboriginal peoples</i> | <p>Teacher: Discuss representation of Aboriginal people in the media:</p> <ul style="list-style-type: none"> • representation of Aboriginal people as criminals • representation of Aboriginal people as victims • representation of other race, class, colour stereotypes <p>Students: Discuss how these affect Aboriginal and non-Aboriginal people. Teacher to explain concepts of bias, stereotyping.</p> <p>Resources:</p> <ul style="list-style-type: none"> • Swain, D, 1988, <i>200 in the Shade</i>, Collins. Historical compilation of cartoons about Aboriginal people. • Newspaper articles, television shows. • Activity – work in groups of four. Each group is provided with a range of source documents/cartoons/brief articles. • Each student selects one article and reads it quietly for two minutes. In turn students explain their article to the group, describing how they feel Aboriginal people are being represented. Group discuss further and conclude how Aboriginal people’s sense of identity would be affected. <p>Teacher: Drawing on students’ prior learning and brainstorming suggestions from the class, develop a range of potential responses by both Aboriginal and non-Aboriginal people to these images. Record student comments under the headings: title of source, author, date, description of article, evidence of stereotyping, bias, effects on Aboriginal people, effects on non-Aboriginal people.</p> | <p>Students demonstrate an understanding of various ways that Aboriginal people have been portrayed in the media.</p> |

Aboriginal Studies – Curriculum Support, Stage 5

Bundjalung and Anangu – identity and autonomy

| Students learn about: <i>Students learn to:</i> | Teaching and Learning activities | Assessment for Learning |
|---|---|--|
| <ul style="list-style-type: none"> <i>compare generational differences and infer reasons why these differences might exist</i> | <p>Teacher:</p> <ul style="list-style-type: none"> Introductory class discussion of how societies generally change over time as a result of: <ul style="list-style-type: none"> new knowledge/technologies contact with people from outside their social group change brought about by force (eg revolution or invasion). Consider the following aspects of our society. For each one, consider: How used it to be? What evidence can be used? How is it today? What influences have affected the changes? <ul style="list-style-type: none"> music clothing transport values and beliefs eg attitudes to marriage, attitudes to single mothers. Investigate how Aboriginal identity has changed over time. Provide students with a range of pictures for them to view eg books, photographs, posters, magazines (<i>Vibes</i>), articles from the <i>Koori Mail</i> (or similar newspaper) that depict traditional and contemporary images of Aboriginal people. <p>Students:</p> <p>Compare and discuss changes over time using chronological framework pre- and post-invasion: consider clothing, technologies etc. Explain differences with regard to:</p> <ul style="list-style-type: none"> impacts of European occupation (oppression of traditional values/practices) exposure to European culture (voluntary/involuntary incorporation), impact of the media, moral and religious attitudes influences of modern world (eg Americanisation, especially on youth – clothing, dance) using the heading ‘<i>Identity – Then and Now</i>’, students create a collage of images of features of Aboriginal cultural expression, eg clothing, technology, celebrations. For each, record what has been the most likely influence of change students write an explanation to account for change to Aboriginal identity over time, focusing on 2–3 factors of identity. | <p>Students demonstrate their understanding of the changes over time in Aboriginal communities.</p> |

Aboriginal Studies – Curriculum Support, Stage 5

Bundjalung and Anangu – identity and autonomy

| Students learn about: <i>Students learn to:</i> | Teaching and Learning activities | Assessment for Learning |
|--|---|---|
| <p><i>cultural expressions that reflect the dynamic and resilient nature of culture</i></p> <ul style="list-style-type: none"> • <i>recognise the validity and significance of adaptations of cultural expression</i> | <ul style="list-style-type: none"> • Dreaming: <ul style="list-style-type: none"> – www.dreamtime.auz.net – www.abc.net.au/dustechoes (excellent resource for viewing digital Dreaming stories and access any study guides on a number of Dreaming stories) • audio: <ul style="list-style-type: none"> – www.ldb.org/oz_m.htm – www.abc.net.au/indigenous <p>Identify examples of Aboriginal people’s use of technology to express culture. Use WORKSHEET 2: Modern communication technologies and cultural expression to outline audience, control and benefits of this method of expression to both Aboriginal and non-Aboriginal peoples.</p> | |
| <ul style="list-style-type: none"> • the ways in which Aboriginal peoples celebrate their cultures • <i>describe Aboriginal cultural expressions and celebrations and their importance to the maintenance of culture</i> • <i>the importance and interrelationship of land and spiritual identity as expressed through a wide range of cultural expressions</i> | <p>Students:</p> <p>Case Study: Research one local Bundjalung cultural celebration (awards, festivals, celebrations etc), eg Aboriginal sports days, NAIDOC celebrations, Garma festival, Croc Eisteddfod local celebration/cultural day. Describe the importance of these celebrations in maintaining culture.</p> <ul style="list-style-type: none"> • Students create a poster advertising one of the following public celebrations, focusing on the events being important exhibitions of Aboriginal culture, eg <ul style="list-style-type: none"> – Garma festival – local arts, cultural, language centre opening – Aboriginal knockout (various sports). • Each student writes a one-page report on the event, identifying it by name, giving a brief history and information about its sponsoring body and the event’s primary purpose and audience. Comment briefly on how this event is relevant to Aboriginal people and the maintenance of their cultural expression. | <p>Students demonstrate local and/or Aboriginal action to celebrate achievement in Aboriginal cultural events.</p> |

Aboriginal Studies – Curriculum Support, Stage 5

Bundjalung and Anangu – identity and autonomy

| Students learn about: <i>Students learn to:</i> | Teaching and Learning activities | Assessment for Learning |
|---|---|---|
| <ul style="list-style-type: none"> • <i>recognise the importance of the relationship of land and spiritual identity to Aboriginal people and investigate its expression through cultural activities, including Dreaming stories</i> • <i>describe a variety of ways in which Aboriginal people express their relationship to the land</i> | <p>Students: Analyse a range of source documents for expressions of relationship to land.</p> <p>Teacher: Class listen to a range of songs, poems written by Aboriginal authors, songwriters etc. Provide a scaffold into understanding cultural aspects of the text/song etc. Identify the issues of Aboriginal spirituality. Teacher develops framework to record and make judgements about the link between the music, words and connection to land.</p> <p>Resources: Song lyrics – Yothu Yindi, Christine Anu, Kev Carmody and others.</p> <p>Students:</p> <ul style="list-style-type: none"> • With teacher support, students develop a PBwiki site. Teacher demonstrates its use and how the class can contribute to it. • Complete activities set up by their teacher on a class PBwiki site that should include a page summarising the information on the site, and separate pages that students work on in pairs using the titles Stories, Poetry, Art, Dance and Song Lyrics. Individual students need contribute only one very small part of the overall document, eg one poem, story, profile of an event, significant person/group. <p>Resources: http://api.pbwiki.com (A variety of demonstrations of what a PBwiki can provide, can be located on YouTube: http://au.youtube.com/watch?v=A204JcGQiY0) These will be printed as a PDF and become a reference document for the classroom. For instructions see http://movies.atomiclearning.com/k12/home (requires password). Dreaming stories – video series. Also see www.abc.net.au/indigenous on Aboriginal literature links:</p> | <p>Students will demonstrate their ability to recognise the importance of the relationship to land and spiritual identity.</p> <p>Students collaborate to develop a PBwiki site to record their group summaries on the Aboriginal cultural expression.</p> |

Aboriginal Studies – Curriculum Support, Stage 5

Bundjalung and Anangu – identity and autonomy

| Students learn about: <i>Students learn to:</i> | Teaching and Learning activities | Assessment for Learning |
|--|--|---|
| | <ul style="list-style-type: none"> • Dance – video • Poetry – Oodgeroo Noonuccal, Jack Davis • Art – Aboriginal Art section of this website. | |
| <ul style="list-style-type: none"> • the importance of kinship, and its place in Aboriginal communities today • <i>identify and describe the role and importance of kinship in Aboriginal communities today</i> • <i>examine the factors that contribute to diversity within Aboriginal family structures today</i> | <p>Teacher: Provide background reading on Aboriginal communities and the family connections that linked them to the land and to culture and language. Read with class and make a summary of key issues: <i>An Introduction to Aboriginal Societies</i> (WH Edwards) pp 46–50.</p> <p>Teacher/Students:</p> <ul style="list-style-type: none"> • Create a summary table on the family social structures in traditional Aboriginal families and clans and what we know about their social organisation. • Compare to their own family structure noting similarities and differences, eg the role of relatives, primary carers etc in their daily lives. Note similarities and differences between Aboriginal and non-Aboriginal students. Make connections between traditional family structures and contemporary Aboriginal family relationships. • Examine source documents relating to the importance of family, which could include Stolen Generations stories. <p>Resources: Use the following to examine both the significance of family and the diversity of family structures.</p> <ul style="list-style-type: none"> • <i>Bringing Them Home: Report of the National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from their Families</i> (see chapter 10, ‘Children’s Experiences’) www.austlii.edu.au/au/special/rsjproject/rsjlibrary/hreoc/stolen • Video about repatriation of human remains – <i>Bringing their spirits home</i> • Articles about famous Aboriginal Australians and the importance of family to them. <p>Arrange for a guest speaker from local community/linkup to discuss issues of loss of family and its impact on Aboriginal people and community cohesion. Class will need to develop</p> | <p>Students identify the key links between Aboriginal people, their family connections and Aboriginal culture.</p> |

Aboriginal Studies – Curriculum Support, Stage 5

Bundjalung and Anangu – identity and autonomy

| Students learn about: <i>Students learn to:</i> | Teaching and Learning activities | Assessment for Learning | | | | | | | | | | | | | | | | | | |
|---|--|-------------------------|---------|-------|---------------------|--|--|---------------------------|--|--|-----------------|--|--|-----------------------|--|--|---------------|--|--|--|
| | <p>questions, using locally agreed protocols: refer students to Aboriginal Community Consultation and Protocols on this website. Also available in print as <i>Working with Aboriginal Communities</i> on Shop Online.</p> | | | | | | | | | | | | | | | | | | | |
| <ul style="list-style-type: none"> human rights, self-determination and autonomy, including social justice and equity <i>define and discuss the terms and concepts of ‘human rights’, ‘self-determination’, ‘autonomy’, ‘social justice’ and ‘equity’</i> <i>describe key aspects of human rights</i> <i>understand that there are many different rights that apply to all people</i> | <p>Teacher: Develop clear understanding of key terms used to describe issues from the <i>Aboriginal Studies Years 7–10 Syllabus</i>.</p> <table border="1" data-bbox="622 544 1686 938"> <thead> <tr> <th>Term</th> <th>Meaning</th> <th>Issue</th> </tr> </thead> <tbody> <tr> <td><i>Human rights</i></td> <td></td> <td></td> </tr> <tr> <td><i>Self-determination</i></td> <td></td> <td></td> </tr> <tr> <td><i>Autonomy</i></td> <td></td> <td></td> </tr> <tr> <td><i>Social justice</i></td> <td></td> <td></td> </tr> <tr> <td><i>Equity</i></td> <td></td> <td></td> </tr> </tbody> </table> <p>Resources: www.hreoc.gov.au/education/youthchallenge/unit1/stage1/resource_what.html (Resource sheet) Search for <i>United Nations Declaration on the Rights of Indigenous Peoples</i> at www.hreoc.gov.au/social_justice/declaration/assembly.html</p> <p>Students: Divide report into key parts and work in pairs to create a visual representation of the issues, and the strength of feelings about the issues portrayed in the report. The response should include visual images, narratives, poems or other representations of their response. Students to present information to the class, referring to each <i>article</i>. They should then expand on one <i>article</i>, how it should manifest in the lives of all Australians and explain how they would feel if they were denied the right described.</p> | Term | Meaning | Issue | <i>Human rights</i> | | | <i>Self-determination</i> | | | <i>Autonomy</i> | | | <i>Social justice</i> | | | <i>Equity</i> | | | <p>Students develop an understanding of key concepts and terms in the area of human rights.</p> |
| Term | Meaning | Issue | | | | | | | | | | | | | | | | | | |
| <i>Human rights</i> | | | | | | | | | | | | | | | | | | | | |
| <i>Self-determination</i> | | | | | | | | | | | | | | | | | | | | |
| <i>Autonomy</i> | | | | | | | | | | | | | | | | | | | | |
| <i>Social justice</i> | | | | | | | | | | | | | | | | | | | | |
| <i>Equity</i> | | | | | | | | | | | | | | | | | | | | |

Aboriginal Studies – Curriculum Support, Stage 5

Bundjalung and Anangu – identity and autonomy

| Students learn about: <i>Students learn to:</i> | Teaching and Learning activities | Assessment for Learning |
|--|---|-------------------------|
| <ul style="list-style-type: none"> • the background to the denial of human rights to Aboriginal people, including the effects of dispossession of land, massacres and genocide • <i>describe and draw conclusions about the issue of denial of human rights to Aboriginal people including the effects of dispossession of the land, massacres and genocide</i> • <i>identify ongoing Aboriginal reactions to the denial of human rights, such as the Day of Mourning, 1938</i> | <p>Teacher:</p> <ul style="list-style-type: none"> • Brainstorm with students their knowledge of history of Aboriginal peoples, and how their rights have been denied. • Review by watching ‘Discovering Australia’s Aboriginal History’ DVD (1994), available for purchase online at www.abc.net.au/programsales. • Discuss the ethnocentric attitude of Europeans and theories of Social Darwinism (survival of the most civilised races whilst native people of the world would die out) which allowed racist attitudes to prevail. Additionally, the application of <i>terra nullius</i> provided justification to take Aboriginal people’s land. Discuss the history of massacres in Australian history and concepts of cultural genocide (note US experience www.nemasys.com/ghostwolf/Native/genocide.shtml – possible activity looking at the use of these terms and their meaning). <p>Students:</p> <p>Background reading: Nigel Parbury, <i>Survival</i> (page 40).</p> <p>Create a ‘dictogloss’ activity on one of the following events. This is NOT to be a full study of the massacres within Australian history, but rather to identify key features, when and where the events took place, and the justifications for the events. Refer to the following:</p> <ul style="list-style-type: none"> • Massacres, many across Australia: <ul style="list-style-type: none"> – Myall Creek – Tasmania (see <i>Survival</i>, pp 55–61) – Anangu people: Barrow Creek Massacre – Papunya School (see <i>Survival</i>, p 10) – Coniston NT (search web for “Coniston massacre” and click on Skwirk item). • Historical denials of massacres in Australia’s early period of colonisation. Note the discussion about the value of Aboriginal ‘memory’ of these events as opposed to the records kept by the colonisers. www.smh.com.au/articles/2002/11/24/1037697982065.html | |

Aboriginal Studies – Curriculum Support, Stage 5

Bundjalung and Anangu – identity and autonomy

| Students learn about: <i>Students learn to:</i> | Teaching and Learning activities | Assessment for Learning |
|---|---|--|
| <ul style="list-style-type: none"> • the relationship of human rights to self-determination and autonomy • <i>draw conclusions about the importance of human rights for Aboriginal autonomy</i> | <p>Teacher:</p> <p>Aboriginal Agency – Aboriginal response. Include:</p> <ul style="list-style-type: none"> – guerrilla warfare and resistance: Pemulway – petitions: bark petition; William Cooper’s petition – strikes: Wave Hill <ul style="list-style-type: none"> • Formation of organisations <ul style="list-style-type: none"> – AAL – AAPA • Protests <ul style="list-style-type: none"> – Charles Perkins Freedom Rides – Tent Embassy – Day of Mourning – Referendum 1967 <p>Resources:</p> <p>Burgess, K and Myers, J, 2002, <i>Protests</i>, McGraw-Hill Australia, pp 29–36 (Chapter 3). Black line master activity sheets on Freedom Rides.</p> <p>Students:</p> <p>Case study: Research the history of NAIDOC Week and the autonomous role of Aboriginal people in addressing the range of issues affecting them.</p> <p>What were the key demands of those who supported the establishment of the NAIDOC Committee, what strategies did they put in place. See www.abc.net.au/indigenous, type ‘naidoc week’ in search window for articles and stories on initiatives that ultimately led to NAIDOC celebrations.</p> <p>Empathy activity:</p> <p>Provide students with a number of statements relating to events/treatment of Aboriginal people over time: massacres, land loss, unequal/no pay, removal of children.</p> <p>Provide a scaffold of ways students should think about the impacts of these events, eg</p> | <p>Students create a personal response to the historical events leading to the formation of the various Aboriginal organisations.</p> |

Aboriginal Studies – Curriculum Support, Stage 5

Bundjalung and Anangu – identity and autonomy

| Students learn about: <i>Students learn to:</i> | Teaching and Learning activities | Assessment for Learning |
|--|---|---|
| | <p>physical effects, emotional effects, possible action, who could support them etc. In pairs, students should write a response to the statement ‘What I would do if ...’</p> | |
| <ul style="list-style-type: none"> • expressions of self-determination and their influence on Aboriginal cultural expression. • <i>analyse examples of the ways in which Aboriginal people exercise their autonomy and how these influence their cultural expression</i> | <p>Teacher: Discussion regarding the difficulties Aboriginal people have experienced maintaining their right to control cultural heritage due to European dominance asserting European values, and cultural misunderstanding where Europeans have failed to recognise the significance of cultural expressions; and exploitation of Aboriginal heritage.</p> <p>Using the Creative and Visual Arts as a case study: Explore examples of Aboriginal cultural heritage that have been subject to misuse and how Aboriginal people have asserted their right to self-determination in regard to cultural heritage by seeking justice through the courts.</p> <p>Case Study: Class takes ONE of the legal cases in Protecting Australian Indigenous Art – see ‘Case Studies of Copying and Appropriation’ – and explore what the issues were and how they were resolved, and whether Aboriginal people were satisfied by the decision.</p> <p>Resources: NSW Government policy for the promotion and support of Indigenous arts and cultural activity in New South Wales: www.arts.nsw.gov.au and type ‘Indigenous arts’ in the search window.</p> <p>See other examples, including reclamation of Aboriginal languages in Aboriginal Languages section of this website.</p> <p>Students: Read <i>Papunya School Book</i>, pp 30–45.</p> | <p>Students demonstrate an understanding of the importance of Aboriginal people seeking to protect their cultural expression and intellectual property.</p> <p>Students demonstrate understanding of issues related</p> |

Aboriginal Studies – Curriculum Support, Stage 5

Bundjalung and Anangu – identity and autonomy

| Students learn about: <i>Students learn to:</i> | Teaching and Learning activities | Assessment for Learning |
|---|---|---|
| | <p>Using the theme ‘towards self-determination’, students to work in groups to investigate how the following contribute to cultural expression and self-determination, and present information to the class on:</p> <ul style="list-style-type: none"> • the Papunya Tula art movement (also see DVD <i>Mr Patterns</i>) • the Walungurru School (Kintore), p 34 www.schools.nt.edu.au/walungurru/history.htm • the Warumpi Band, p 36 www.neilmurray.com.au/wb_history.html • the Papunya community, including the Papunya School pp 38–41 • the fight for Pulka Karrinyarra (Central Mt Wedge) • Aboriginal children’s television • Language revitalisation. | <p>to Aboriginal expressions of self-determination and autonomy in Papunya.</p> |
| <ul style="list-style-type: none"> • the impact of demands for self-determination and autonomy by Aboriginal people on the broader Australian community • <i>identify, gather and interpret information from a variety of sources, including the internet, about the impact of demands for self-determination on Aboriginal and non-Aboriginal people over time</i> • the application of ethical research skills, including protocols for consultation, in conducting a case | <p>Teacher:</p> <p>Positive Impacts – 1960s. At international level the world was increasingly condemning racist policies, especially in light of postwar Europe and the persecution of the Jews, and also South African apartheid. The idea of Human Rights was gaining popular acceptance. In Australia, media attention was highlighting social injustices that many white Australians were oblivious to, causing them to question the treatment of Aboriginal people. Aboriginal activism through Wave Hill and the Freedom Rides contributed to the 1967 Referendum on Aboriginal citizenship, which gained overwhelming voter support. The Land Rights movement gained Federal Government support. Prime Minister Whitlam symbolically returned land to the Gurindji people.</p> <p>Students:</p> <p>Case study:</p> <ul style="list-style-type: none"> • Undertake a research project, including interviews on the people’s memory of the Wave Hill Strike. (Participants’ memory could be heightened by the Mervyn Bishop image of return of land, and the song of the Wave Hill strike.) <ul style="list-style-type: none"> – www.abc.net.au/indigenous then type Wave Hill Strike into search window – http://australianscreen.com.au/titles/blood-brothers-little-things | <p>Students demonstrate an understanding of the issues related to the actions of Aboriginal people to address the effects of loss of land, low wages and racist policies that denied them proper legal protection.</p> |

Aboriginal Studies – Curriculum Support, Stage 5

Bundjalung and Anangu – identity and autonomy

| Students learn about: <i>Students learn to:</i> | Teaching and Learning activities | Assessment for Learning |
|---|--|-------------------------|
| <p>study on Aboriginal and non-Aboriginal responses to self-determination, and the responses of the wider Australian community</p> <ul style="list-style-type: none"> the responses of the wider Australian community to Aboriginal people’s ongoing struggle to regain autonomy, such as political, corporate, personal (individual) and media (both Aboriginal and non-Aboriginal) responses the importance of the return of land and economic independence to Aboriginal peoples and communities in fulfilling the goal of self-determination <i>draw conclusions about the links between land and economic independence, and Aboriginal self-determination</i> | <ul style="list-style-type: none"> www.abc.net.au/am/content/2006/s1718126.htm + podcasts http://melbourne.indymedia.org/news/2006/08/120110.php – note ABC news links at end of text. Also see Whitlam photograph, map of communities. Pat Dodson (1999) Vincent Lingiari Memorial Lecture: ‘Until the Chains are Broken’ www.austlii.edu.au/au/journals/AILR/2000/18.html <ul style="list-style-type: none"> What were the achievements and negative impacts of the Wave Hill strike on Aboriginal people? Conduct interviews with Aboriginal elders on memories of the Wave Hill Strike and its effect on them. Class to discuss appropriate form for bringing together their research and interviews into a web-delivered format. <p>Resources: http://hsc.csu.edu.au/ab_studies/land/aboriginality_and_land/alresponses.html</p> <p>Although designed for the HSC course, this site offers a summary of the reactions of the following non-Aboriginal groups to land and water rights and Native Title, including the High Court Mabo decision:</p> <ul style="list-style-type: none"> the person in the street farmers and pastoralists mining industry commercial fishing industry tour operators. | |

Worksheet 1 – Who I am

| | |
|---|--|
| My country | <p><i>Describe cultural features of Australia</i></p> <p><i>My environment: eg city/country/suburb – describe location</i></p> |
| My cultural group, if Aboriginal or other ethnic origin | <p><i>Describe features</i></p> |
| Technologies I use | <p><i>Things you use to do the things you do! (Everything from morning to night)</i></p> |
| Language I speak | |
| Things that are important to me | <p><i>Values, behaviours, religion, moral code etc</i></p> |
| Social networks, organisations, institutions or groups that I am part of | <p><i>Family, friendship, hobbies, teams, school</i></p> |
| Things I know lots about | <p><i>Hobbies, special interests, sport etc</i></p> |
| Things I celebrate | |
| My house/who I live with | |
| Resources that I rely on | <p><i>What things do you rely on to survive? Consider food, shelter and the products used to make and run technologies</i></p> |

Worksheet 2 – Modern communication technologies and cultural expression

Select ONE media form from each of the cells below. Locate the source and complete the table.

Social justice and human rights for Aboriginal and Torres Strait Islander peoples

| | Describe the media form (see ‘about us’ or home page links for overview). Include who controls this media (Aboriginal/non-Aboriginal) | Who is the target audience? (Age, gender, cultural group etc.) | What cultural feature/s are being portrayed? | How does this benefit both Aboriginal and non-Aboriginal people? |
|---|---|--|--|--|
| Internet Google search – key words: Indigenous, Australia, plus other words such as art, tourism, sport, issues | | | | Aboriginal people: Non-Aboriginal people: |
| Television <i>Message Stick</i> (ABC) <i>Living Black</i> (SBS) NITV | | | | Aboriginal people: Non-Aboriginal people: |
| Radio <i>Awaye</i> (ABC) <i>Speaking Out</i> (ABC) CAAMA Koori Radio | | | | Aboriginal people: Non-Aboriginal people: |

Resources

Books

Burgess, K and Myers, J, 2002, *Protests*. McGraw-Hill Australia.

Craven, RG (ed), 2000, *Teaching Aboriginal Studies*. Allen & Unwin, Sydney.

Edwards, WH, 1988, *An Introduction to Aboriginal Societies*. Social Science Press, Wentworth Falls, NSW.

Parbury, N (1986), *Survival: A History of Aboriginal Life in New South Wales*. Department of Aboriginal Affairs NSW, Sydney.

Poad, D, West, A and Miller, R (c 1984–1986), *Contact: An Australian History*. Heinemann Educational Australia, Richmond, Vic.

Questions and Answers: A Handbook for Teachers of Aboriginal Studies, 1999. Kalianna Productions, Penrith NSW.
(Contains map of Aboriginal Australia.)

Reynolds, H and Dennett, B, 2002, *The Aborigines*. Oxford University Press, Melbourne.

The Pitjantjatjara People – Lifestyle and Family Relationships, Years 5–7, 1988. Education Department of South Australia, Adelaide.

Journals

Koori Mail newspaper and website www.koorimail.com

Vibe magazine and website www.vibe.com.au
(Will send free magazines to schools. Contains teaching resources and worksheets on articles.)

Resources to support studies of Central Desert region

Bardon, G, 1991, *Papunya Tula: Art of the Western Desert*. McPhee Gribble.

Bardon, G and Bardon, J, 2004, *Papunya – A Place Made After the Story: The Beginnings of the Western Desert Painting Movement*. Miegunyah Press, Melbourne.

Biddle, J, 2007, *Breasts, Bodies, Canvas: Central Desert Art as Experience*. UNSW Press, Sydney.

Sharing the Park: Anangu Initiatives in Ayers Rock Tourism (a tourist impact study), 1991. Institute for Aboriginal Development, Alice Springs NT.

Aboriginal Studies – Curriculum Support, Stage 5

Bundjalung and Anangu – identity and autonomy

The Pitjantjatjara People – Lifestyle and Family Relationships, Years 5–7, 1988. Education Department of South Australia, Adelaide.

Wheatley, N, 2002, *Papunya School Book of Country and History* (illus. K Searle). Allen & Unwin, Sydney.

(Winner of 2002 Children’s Book of the Year for Information Books, among other awards.)

DVD

Mr Patterns, 2004 (DVD) (Artist: C McKenzie). Film Australia.

The story of Geoff Bardon (*see Bardon’s books above*), an art teacher at the Papunya settlement in the Western Desert, and how he encouraged the people to paint their traditional designs using modern materials.

CD-ROM

Our Dreamings: Ancient Traditional Indigenous Art and Culture of Australia, 2002. Chrysalis Productions, Mullumbimby NSW.

(Interactive multimedia CD-ROM with comprehensive educational notes and links.)

Website

www.teachers.ash.org.au/aussieed/reference_indigenoustralia.htm#

(Comprehensive list of resources under a range of headings.)

Other Resources

Dharug Language Revitalisation program (Years 7–10) at Chifley College, Dunheved Campus (Western Sydney). Teacher’s Manual, Student Workbook and related resources:

www.dunheved-h.schools.nsw.edu.au

Other examples of language revitalisation programs:

www.members.westnet.com.au/anugraha/yawuru/language

‘Indigenous languages disappearing at an alarming rate: linguistics professor’:

www.abc.net.au/canberra/stories/s2038457.htm

Declaration on the Rights of Indigenous Peoples (plain language version, 2007). International Work Group for Indigenous Affairs. Australia was one of only four nations voting against it at UN General Assembly, 2007.

www.iwgia.org/sw248.asp

‘Youth Challenge: What are human rights?’:

www.hreoc.gov.au/education/youthchallenge/unit1/stage1/resource_what.html

View or download a copy of this document shown on pages 37–39.

‘Non-Aboriginal responses to land and water rights and native title’:

http://hsc.csu.edu.au/ab_studies/land/aboriginality_and_land/alresponses.html

View or download a copy of this document shown on pages 40–43.

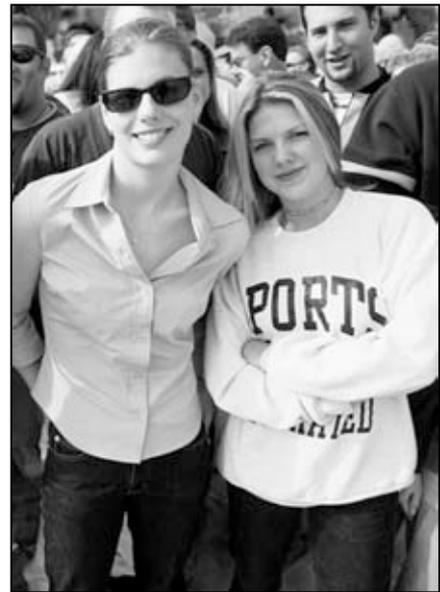
youth challenge

learning about human rights & responsibilities

What are human rights?

The basic notion of human rights lies in people's recognition of the need to protect and affirm every other person's individual dignity. Human rights are important. No matter where people come from, or what their age, culture, religion or income may be, they tend to talk about their concerns in terms of human rights. Human rights issues are often seen as national or international in scope, but human rights are equally relevant at an individual and community level.

Some people seek ways to access their rights to land or to freedom from discrimination. Some protest in pursuit of the right to a healthy environment. Some people talk about the rights of the consumer and the rights of the child. When people are in a dispute they may assert their right to speak and to be heard. When people are accused of a crime, they often focus on their right to be presumed innocent and their right to a fair trial. Many people are often concerned about human rights situations overseas and may find ways to call for freedom from persecution and from torture for other people.



So what are human rights?

- Rights are related to the values that societies live by.
 - These values have their origins in the world's great religions and philosophies.
 - Value systems can vary in detail between one society and another but the fundamental ideas are very similar.
 - Concepts of justice and human dignity are at the heart of these values.
- There is no universally agreed definition; indeed, people's understanding of human rights is continually evolving. There are general understandings, though, of what is meant by the term. One way of looking at rights is to see them as a special kind of claim on others. For example, the right to education means that everyone is entitled to a good education and, in particular, that governments have an obligation to provide education facilities and services.
- Another way of understanding human rights is to look at the specific human rights that people around the world have agreed upon. Equality and freedom from discrimination are generally accepted as fundamental. Specific rights include the right to life, freedom from torture and other cruel and inhuman treatment, rights to a fair trial, free speech and freedom of religion, rights to health, education and an adequate standard of living. There are many others.

Rights are related to the values that societies live by. These values have their origins in the world's great religions and philosophies. Value systems can vary in detail between one society and another but the fundamental ideas are very similar. Concepts of justice and human dignity are at the heart of these values.

People everywhere seek physical security, freedom from suffering and freedom from unreasonable restraint for themselves and their families. They seek equality and fairness, the opportunity to reach their potential and acknowledgment of their inherent dignity.

Over the last couple of hundred years, ideas about human rights have developed as a way of expressing some of those values. But whether expressed or not, rights are, and always have been, a part of the way people interact with one another.

Rights also relate to what is lawful: that is, some rights may be laid down in law. If you have a legal right to something, you may be able to defend it in court. In many situations, though, rights exist but are not covered by law. These rights are often called moral rights. Moral rights are based on people’s sense of what is fair or just.



An Australian example

An Australian example of the distinction between moral and legal rights is that of Native Title. After the High Court’s Mabo decision in 1992 and the Native Title Act of 1993, Indigenous peoples in certain circumstances obtained Native Title to land. That is, the Native Title Act gave Indigenous peoples in Australia a legal right. This legal position was based on a moral right that had always been there. Prior to these decisions, Indigenous people in Australia may have had no legal rights to native title, but justice, history and humanity supported their moral rights to land.

- Further resources regarding native title issues in Australia can be accessed via the HREOC website at www.humanrights.gov.au/social_justice/native_title

Which rights?

There can be disagreement about human rights – for example about which rights are more important or whether a particular moral or legal right is a human right. When we talk about human rights we are usually referring to those principles that the nations of the world have agreed to refer to as human rights. These have been set down in international agreements and form part of international law. The rights set out in these agreements are often also written into the domestic law of individual countries.

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| <p>Human rights are universal. This means they apply to everyone, regardless of status, race, gender, nationality or other distinction.</p> | <p>Human rights cover virtually every area of human activity. They include civil and political rights, such as freedom of speech and freedom from torture. They also include economic and social rights, such as the rights to health and education. Some rights apply to individuals, such as the right to a fair trial: these are called individual rights. Others apply to groups of people, such as the right to a healthy environment or to native title: these are called collective rights.</p> |
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Human rights are more than mere demands: they have some special characteristics that have been agreed by the international community. One of these characteristics is that human rights are universal. This means they apply to everyone, regardless of status, race, gender, nationality or other distinction. Indeed, equality is one of the fundamental human rights ideas. Another characteristic is that they are indivisible – people are entitled to all rights, whether they be civil and political such as the right to a fair trial or economic, social and cultural such as the right to education.

Human Rights and Responsibilities

Human rights involve responsibility and duties toward other people and the community. Individuals often have a responsibility to ensure that they exercise their rights with due regard for the rights of others. For example, exercising freedom of speech should not infringe someone else's right to privacy. Human rights are part of a context of people living together in societies. As part of this, there must be a legal, social and international order for human rights to be realised effectively.

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Governments have a particular responsibility to ensure that people are able to enjoy their rights. The human rights claim by an individual or community implies an obligation on the part of the wider society, usually through government, to guarantee the right in question. Governments today, if they wish to have credibility, have to ensure a framework of law and have to provide services that together enable all their citizens to enjoy a life in which their rights are observed. Whether or not governments actually do this, it is generally accepted that this is the government's responsibility and citizens can call them to account if they fail to ensure rights.

Why are human rights important?

Human rights are a prominent part of how people interact with others at all levels in society – in the family, the community, in educational institutions, the workplace, in politics and in international relations.

There has been a tremendous expansion in the understanding and application of human rights ideas over recent decades. This has had many positive results and promises more. Knowledge about human rights can empower individuals and promote remedies for specific problems. Values of tolerance and equality promote the reduction of friction within society. Proper observance of human rights promotes the security and well-being of all people, including people living in countries overseas. Action on human rights develops our ideas about the

kind of society we want to live in. Such action can include community discussions, incorporation by administrators of human rights ideas into practical programs, activism on issues of concern and legislation by governments, among many other things.

Human rights are a prominent part of how people interact with others at all levels in society – in the family, the community, in educational institutions, the workplace, in politics and in international relations. It is vital therefore that people everywhere should strive to understand what human rights are. When people better understand human rights, it will be easier for them to promote justice and the well-being of society.

Non-Aboriginal responses to land and water rights and native title

Responses to High Court Mabo decision

The Native Title Act came into effect in 1994 to give legal protection to Native Title. This recognition gave Indigenous Australians, for the first time, a legal basis for land claims. For Aboriginal people, it was a significant decision. For the first time in over two hundred years Aboriginal people had a small amount of power given back to them.

Unfortunately, when the High Court handed down the Mabo decision, many things about it were unclear. This made it difficult for both Aboriginal and non-Aboriginal people to understand what their position was in regards to land rights. Many things were somewhat ambiguous, one of which was how native title would effect non-Aboriginal people, especially those with a vested interest in land that they thought they may be at risk of losing.

The following are some of the responses of various groups within the community:

The person in the street

“Aborigines taking over my backyard!”

“Aborigines claiming the suburban home that I have worked all my life to pay for!”

“Lazy Aborigines getting something for nothing, as usual!”

These were some of the negative responses of non-Aboriginal people. Do you remember your parents perhaps expressing fears about what the decision could mean to them? It was no wonder that many ordinary Australians felt fearful and insecure. Newspaper and television reports told how Aboriginal people would be able to claim large tracts of land, including whole townships, how the Mabo decision would take Australia back to “a stone-age culture”.

The media and certain politicians took advantage of the public’s lack of knowledge of the true facts, thus encouraging people to express unfounded fears about losing their homes, without once reassuring them that this could not possibly happen.

Farmers and pastoralists

At this point, let us step back in time to 1813.

That was the year that the first European men crossed the Blue Mountains and the whole of New South Wales, and indeed Australia, was *laid out* in front of pioneers who dreamed of making their fortune through farming and running livestock. Many travelled until they found land that they considered suitable for their needs and simply *squatted*. That is, they erected a dwelling and claimed the land as their own.

The government realised that squatting was becoming a major problem because the land being taken (under British law) belonged to the government and it was quickly losing a great deal of valuable land. It is interesting to note that it was during this period that Australia was officially deemed *terra nullius*. To legally claim that the land belonged to the British government, they had to disclaim, in law, Aboriginal rights to it.

Thus, the doctrine of *terra nullius* was applied, using the accounts of explorers such as Captain Cook as evidence to support the claim. Thus, Britain *legally* took possession of Australia and the concept of the *pastoral lease* came into being. Under this system, a person wishing to carry out agricultural practices could lease the land from the government but could no longer simply claim ownership of the land by squatting on it. This system ensured that the government retained *ownership* of the land and pioneers were still able to carry out agricultural pursuits.

Aboriginal Studies – Curriculum Support, Stage 5

Bundjalung and Anangu – identity and autonomy

The historian Henry Reynolds has noted that in 1850, a clause was included in pastoral lease agreements which stated that part of the agreement for use of government land was that Aboriginal people were to be able to remain on their traditional lands at the same time as pastoralists could run sheep and cattle. That is, pastoralists and Aboriginal people had joint usage of the land. In reality, of course, many pastoralists ignored the clause and drove Aboriginal people away. Therefore, for the past 160 years or more in some cases, pastoralists have had uninterrupted use of government land (40% of the continent!) and in some cases have come to regard it as their own property.

The Mabo decision, from which Aboriginal people were granted Native Title, made many pastoralists feel insecure. They were reassured by many, including the then Prime Minister Paul Keating, that native title was extinguished on pastoral leases. However, the Wik people of Northern Queensland did not accept this. They have had a continual relationship with their traditional lands even though several pastoral leases exist on their traditional land. The Wik people went to the High Court to prove that pastoral leases are indeed Crown (government) land and therefore Native Title should exist on these leases. They wanted the 1850 *co-existence* clause to be enforced.

The Wik decision was handed down on December 23rd 1996, ruling that pastoral leases issued by the Queensland Government did not necessarily extinguish native title. Prime Minister John Howard, during 1997, tried to modify the High Court's ruling through his *Ten Point Plan* to help alleviate the concerns of non-Aboriginal people, especially farmers. There is a difference of opinion over the impact of the Wik decision amongst farmers.

Many farmers agree with Donald McGaughie, the president of the National Farmers Federation who believes that history has been misinterpreted and that the government never intended co-existence between Aboriginal and pastoralists. He wants the Wik decision overturned through legislation because he believes that co-existence with Aboriginal people will not work. He believes the present ruling is unclear and that problems will arise when consultation has to be sought with Native Title holders on such issues such as the building of dams, fencing and farm tourism on pastoral leases.

John Bock from the Queensland Cattlemen's Union agrees with Mr McGaughie on the issue of making changes. He is not concerned about Aboriginal people *coming and doing a bit of fishing or visiting sites of significance* but sees that there may be problems beyond such pursuits. He believes that pastoralists need to diversify to make farms viable and having to negotiate with Native Title holders may prove a problem.

Another problem is that not all pastoral leases were issued under the same conditions. For example, New South Wales Western Land Leases were issued *in perpetuity* (forever) unlike the Queensland leases and up until 1985, the leaseholders were allowed to buy the land outright. The NSW farmers are very concerned that the Wik decision may change their position, even though the lease conditions were different.

Rick Farley, a past president of the National Farmers' Federation believes that farmers are over reacting to the whole situation and that their fears are *not valid*. He believes that people such as Mr McGaughie are looking at *the worst case scenario*. He believes that farmers must learn to negotiate with traditional owners. Recently in the Cape York region, members of the Cattlemen's Union, conservationists and Native Title holders met to try to come to agreement on a way of all working together. The result was that pastoralists recognized Aboriginal people as the traditional owners and allowed them access to the land for traditional purposes, whilst the Aboriginal people agreed on an upgrade of lease agreements to allow them to diversify. Rick Farley believes that this type of negotiation is the answer.

Mining industry

Many mining companies have realized that they must negotiate with Aboriginal people so that both parties have a satisfactory outcome. Paul Wand, Vice President, Aboriginal Relations, for Rio Tinto

Aboriginal Studies – Curriculum Support, Stage 5

Bundjalung and Anangu – identity and autonomy

explains that some mining companies are using strategies to build an atmosphere of trust in Aboriginal communities. Such initiatives as the Aboriginal Training and Liaison Group in Karratha help forge links between mining companies and Aboriginal people.

Several large mining companies made major contributions to the *Bringing Them Home* conference as a sign of their desire to reconcile with Aboriginal people (although many were cynical about the motives of mining companies). Large companies, overall have come to the realisation that they need to consider Aboriginal people and are trying to come up with ways of satisfying both parties.

However, the Wik decision has made it difficult for some people with small mining leases. Rob Murdock, from Union Mining describes the situation as *the most sinister, the darkest period of the Queensland Mining industry*. A number of small mining operations have ceased production until the issue of native title is resolved and they naturally feel confused and uncertain about their position.

Commercial fishing industry

At present there are around 140 claims over the sea from native title holders. This is a surprise and of concern to commercial fishermen because the Wik and Mabo cases made no mention of the sea and did not provide a guide to the common law regarding Indigenous rights to the seas. Those people that drafted the *Native Title Act 1993* did not perceive the fishing industry to be affected by native title because the industry does not have freehold or leasehold status over the areas in which it operates. Most of the claims seek exclusive possession and exclusive control over marine resources with the aim of overriding the commercial rights and activities of fishermen.

The fishing industry is anxious for a Federal Court case over fishing rights around Crocker Island to conclude so that they can ascertain where they stand as regards native title. The fishing industry hopes that the future for the issue of native title does not involve litigation (lawsuits) and they want a shift in the thinking of native title holders who want exclusive possession. The industry believes that the approach to the use of the sea should be one of co-existence and mutual recognition of the rights to marine resources – never extinguishment of native title and never exclusive possession and that there is plenty of room for multiple use of sea resources: commercial, Indigenous and recreational.

Tour operators

The tourist industry recognises that the premier attraction of many visitors to Australia is the ancient and rich Aboriginal and Torres Strait Island cultures. They realise that a major concern of Indigenous Australians is that respect of their rights to the land is recognised and that Indigenous people want greater involvement in all levels of the tourism industry. The Australian tourism industry's position on native title is based on the desire for reconciliation and certainty.

The industry has concerns about securing grants, permits and authorities on which tourism operations are based and want a framework for future titles and permits so that there is no confusion for either party. The industry has noted several shortcomings in the present native title framework, where tours onto traditional lands involve negotiation between tour operators, native title holders and government bodies. There are no set rules for the negotiations and they can break down at any point, leaving tour operators unable to carry out their businesses.

The industry wants the issues for tourism and native title to be resolved promptly so that the industry does not suffer too much but it wants the resolution to be sought in a non-confrontational way.

Australia after the High Court Mabo decision

There is no doubt that recent High Court decisions have had a huge impact on the lives of many non-Aboriginal people. At present, because the Mabo and Wik cases are such recent events, the country is in a period where many issues still need to be sorted out. For over two hundred years, non-Indigenous Australians have benefited from the rich resources of this country. Naturally, any changes to that position causes uncertainty, insecurity and in some cases, hostility.

Non-Aboriginal groups can no longer ignore Aboriginal rights to their land and have three possible options in the way they can deal with those rights: litigation, legislation or negotiation. Over time, as problems are gradually solved, it is hoped that attitudes will change and reconciliation will take place so that Aboriginal and non-Aboriginal Australians will benefit.