



Every hill got a story

WE GREW UP IN COUNTRY

MEN AND WOMEN OF CENTRAL AUSTRALIA AND THE CENTRAL LAND COUNCIL

COMPILED AND EDITED BY MARG BOWMAN

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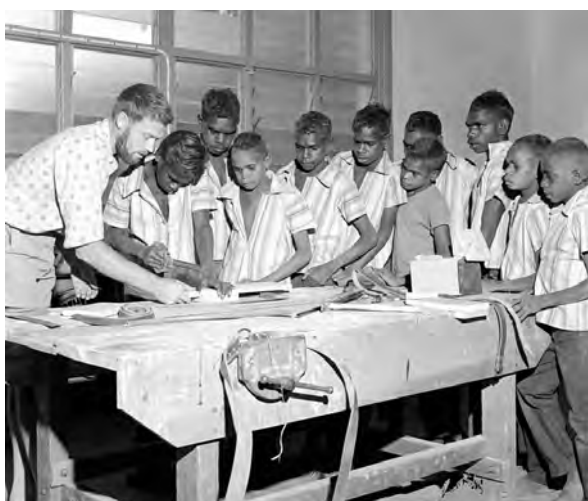
Overview

This montage of shared stories and snapshots of the lives of 127 eminent men and women of Central Australia is engaging, stimulating, humorous, exciting and at times, tragically sad. Students of all ages will make connections and broaden their own understandings by appreciating alternative ways of knowing.

As Rachel Perkins writes in her preface to the book, *'Country'* is *'the profound and uniting force that underpins everything'* (p. vi). As the title of the book suggests, *'Every hill got a story'* that can never be transferred or removed from country. Likewise, students will come to understand that people cannot easily be transferred or removed from country. Once students grasp this concept, a multitude of current day issues will be viewed in a new light.

The most important learning goal for this study guide is that students come to understand the concept of *'country'*. Aboriginal people have a connection to land that is inherently different to the European concept of ownership, control and borders. They had no fences, but they had clearly defined communities, each with their own language, song and law.

From the moment of colonisation, Europeans failed to understand and disregarded the importance of *'country'*. They failed to recognise, and therefore to value, the complex cultures, complex legal systems and the sustainability of Indigenous land management. They did not understand that country is reflected through stories, song, dance, hunting, fishing and ceremony. They also did not understand that language carries culture in every place and that there were so many languages already in Australia, languages reflecting the cultures of the first people.



This is the understanding and respect that we, as educators, must pass on to our students. The Australian Curriculum recognises this and has made *Aboriginal and Torres Strait Islander histories and cultures* one of the *cross-curriculum priorities*. *Every hill got a story* is an essential resource for delivery of this dimension. It assists teachers and students to meet the aims of the Melbourne Declaration on Educational Goals for Young Australians by encouraging students to 'understand and acknowledge the value of Indigenous cultures and possess the knowledge, skills and understanding to contribute to, and benefit from, reconciliation between Indigenous and non-Indigenous Australians' and in doing so, become active and informed citizens.

Students are encouraged to understand and respect the significance of living on country, the rich variety of languages, strict laws, role of ceremonies, singing the land and valuing bilingual and bicultural education. They have an opportunity to appreciate the impact that the actions and cultures of the colonisers had, and continue to have, on Aboriginal and Torres Strait Islander Peoples, the culture clash, the violence, the indignities, the forced relocation and the cultural dislocation. Aboriginal people still struggle for basic human rights, for self-determination and for the return of their traditional lands.

While these issues are complex and can be overwhelming for teachers to incorporate into their school curriculum, *Every hill got a story* provides a positive and accessible framework. It stands in stark contrast to the deficit model that has been used to teach Indigenous histories and cultures in Australia.

Every hill got a story is a rich primary source and a rare opportunity to read and hear people telling their own stories in their own words. These Aboriginal voices from Central Australia are telling of cultural identity, change and resilience.

(above)

'Oh, over there, they made a hole'

Jupiter Well, WA, 1961. Photo: courtesy of XNATMAP Australia: Bob Goldsworthy, Bob Bobroff, Ed Burke and Jim Coombe

(below)

Woodwork class at Hermannsburg school, 1966. Photo: Australian News and Information Bureau, photographer J Mitchell. NAA: A1200/18, 11660097

Links to the Australian Curriculum

Cross-curriculum priorities:

Each learning area within the Australian Curriculum is embedded with cross-curriculum priorities. For the purpose of this study guide, the cross-curriculum priority of *Aboriginal and Torres Strait Islander histories and cultures* provides a framework through which all subject areas can be taught. For each cross-curriculum priority, a set of organising ideas reflects the essential knowledge, understandings and skills for the priority. According to the Australian Curriculum:

The Aboriginal and Torres Strait Islander priority provides opportunities for all learners to deepen their knowledge of Australia by engaging with the world's oldest continuous living cultures. A conceptual framework based on Aboriginal and Torres Strait Islander Peoples' unique sense of Identity (sic) has been developed as a structural tool for the embedding of Aboriginal and Torres Strait Islander histories and cultures within the Australian curriculum (Australian Curriculum, Assessment and Reporting Authority [ACARA] 2015).

Every hill got a story provides the perfect resource to accompany these lessons with first-hand accounts of the sense of identity and the interconnected aspects of country/place, people and culture (2015). As the Australian Curriculum outlines, 'Embracing these elements enhances all areas of the curriculum' (ACARA 2015).

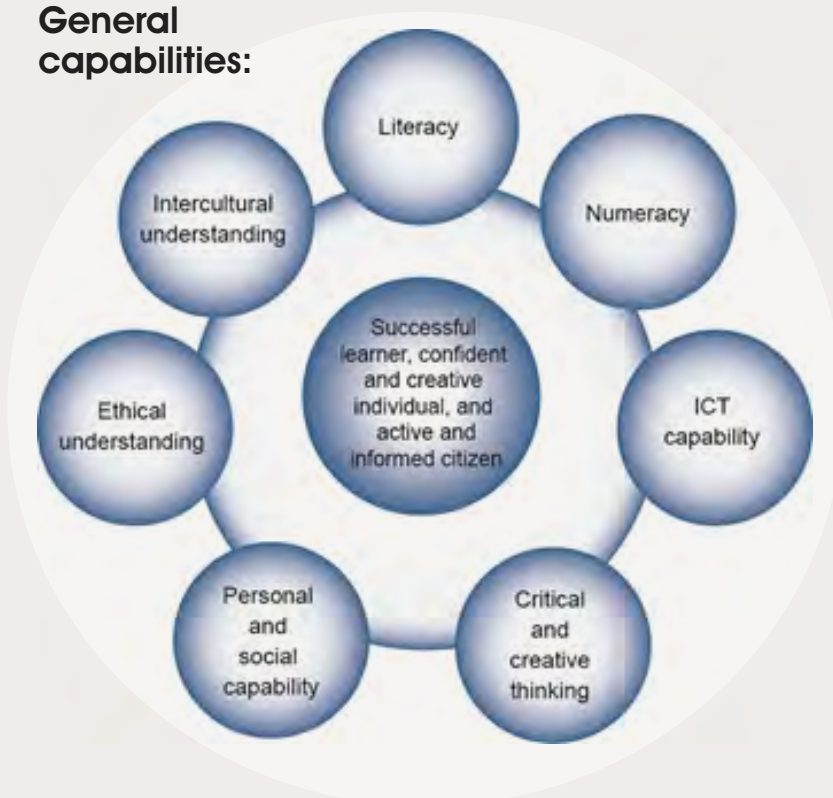
Right: (Source: <http://www.australiancurriculum.edu.au/generalcapabilities/overview/general-capabilities-in-the-australian-curriculum>)

Organising ideas:

ABORIGINAL AND TORRES STRAIT ISLANDER HISTORIES AND CULTURES
Country/Place
01.1: Australia has two distinct Indigenous groups, Aboriginal Peoples and Torres Strait Islander Peoples.
01.2: Aboriginal and Torres Strait Islander communities maintain a special connection to and responsibility for Country/Place throughout all of Australia.
01.3: Aboriginal and Torres Strait Islander Peoples have unique belief systems and are spiritually connected to the land, sea, sky and waterways.
Culture
01.4: Aboriginal and Torres Strait Islander societies have many Language Groups.
01.5: Aboriginal and Torres Strait Islander Peoples' ways of life are uniquely expressed through ways of being, knowing, thinking and doing.
01.6: Aboriginal and Torres Strait Islander Peoples have lived in Australia for tens of thousands of years and experiences can be viewed through historical, social and political lenses.
People
01.7: The broader Aboriginal and Torres Strait Islander societies encompass a diversity of nations across Australia.
01.8: Aboriginal and Torres Strait Islander Peoples have sophisticated family and kinship structures.
01.9: Australia acknowledges the significant contributions of Aboriginal and Torres Strait Islander People locally and globally.

(Source: <http://www.australiancurriculum.edu.au/crosscurriculumpriorities/Aboriginal-and-Torres-Strait-Islander-histories-and-cultures>)

General capabilities:



The Central Land Council

The following information is sourced from the Central Land Council (CLC) website, which is a fantastic resource that should be explored thoroughly by teachers and students:

<http://www.clc.org.au/>

The detailed maps of the CLC region in *Every hill got a story* (pp. xvi – xx) are referred to throughout the study guide and should be utilised during activities to provide students with useful visual cues and representations.

The Central Land Council represents Aboriginal land-owners. It is a statutory authority under the Aboriginal Land Rights (Northern Territory) Act 1976 and also has functions under the Native Title Act 1993 and the Pastoral Land Act 1992.

The Central Land Council is made up of 90 Aboriginal men and women elected from communities in the southern half of the Northern Territory. The CLC region covers 771,747 square kilometres of remote, rugged and often inaccessible areas.

Aboriginal people own 49 percent of the land in the Northern Territory (Central Land Council [CLC], 2015).

See Map on the right.

The Land Rights Act gave Aboriginal people inalienable freehold title to most of the Aboriginal reserve lands in the Northern Territory and allowed them to claim other land not already owned, leased or being used by someone else.



(left)
(Source:
<http://www.clc.org.au/articles/cat/where-we-are/>)

There are 15 different Aboriginal language groups in Central Australia and many people speak more than one Aboriginal language. The CLC region is divided into nine regions based very loosely around language and kinship groups. Today Aboriginal people make up 27 per cent of the Northern Territory's population with more than 24,000 Aboriginal people living in Central Australia.

Due to the dispersed population and large geographical area, CLC staff travel more than a million kilometres in their work every year.



(left)
'All this
land is still
yours'

MERVYN
RUBUNTJA



(left)
Geoff Shaw

The Storytellers

With the support of the Central Land Council, 127 eminent Aboriginal men and women share with us their memories of country where *'Every hill got a story'*. Each chapter contains many recollections of the lives of the storytellers who have courageously and generously told their stories. Most of the storytellers have contributed to different chapters throughout the book. Their biographies can be found in the last chapter, *The People* (pp.240-260) and also in the introduction (pp. x – xii).



(left) Warren H Williams performing at the launch of NITV, Uluru, 2012. Photo: Steve Hodder, CLC Collection

The Stories

Order of chapters with correlating Class Activities

- | | |
|---|--|
| 1. We know every rock in the country – belonging to country | 10. A camel – that's the winner – on the move |
| 2. I used to follow all my old grandmothers – life in the desert | 11. We used to live in the river - growing up in towns |
| 3. Follow my track and you live long life – living in the law | 12. 'Why are they putting us in the box?' - taking the children away |
| 4. 'I'm going to make a place for you' – on the missions | 13. I'm doing it for my grandsons – retaining language and culture |
| 5. All the eyes were on the stockman – working on pastoral stations | 14. Can't have these kids sitting in the bush under a tree all their lives - education |
| 6. They stood up high and they worked for nothing – life on the station | 15. Long time I've been working |
| 7. We were running, running, running – killing times | 16. One day I might do this kind of stuff – contemporary culture |
| 8. 'Oh! Where you mob been come from?' - leaving country | 17. Everyone stuck together like glue - politics |
| 9. They gave us a tent, and tucker and sheet | 18. We know we belong to that land – claiming country back |

Preliminary Context Tasks

- 1 Individually, students should choose one of the storytellers and report back to the class about what they have learnt about them from their biography (pp. x – xii , 240-260).
- 2 Ask students to familiarise themselves with the maps provided (pp. xvi – xx). Have a discussion about how they are different to the maps they may have seen before.
- 3 In pairs, students should explore the Central Land Council website (<http://www.clc.org.au>). Ask students to find about its history, its statutory role and functions and the many projects it supports today.
- 4 Students can familiarise themselves with elements of contemporary Aboriginal culture by exploring the Creative Spirits website (www.creativespirits.info).



Daisy
Walkabout
burning
country
near Katiti
Waterhole,
2012. Photo:
Jessica
Bolton, CLC
Collection

Getting Started

Advice for primary and secondary teachers:

- Teachers should carefully review all resources and check the material which they use with their students for cultural sensitivity. We have tried to do this in this study guide, but there are some resources which, if used, should be introduced as contested, and discussed as such. This will develop the students' capability for critical thinking and help them to develop their ethical and intercultural understanding.
- Many of the resources are more suitable for secondary students and all resources should be previewed by the teacher. Primary teachers may choose to use the resources to increase their own understanding, but either not use that resource in class, or select segments which are age and level appropriate.
- Teachers may choose to use the suggested activities and tasks for either or both primary and secondary levels, if considered appropriate for their students. The aim of the activities is to move the students towards thinking critically about the world around them.
- Teachers may choose to select links other than those suggested. The Cross-curriculum priorities and General capabilities have been selected and for each chapter to re-emphasise their underlying importance for every lesson to ensure students are always on track.
- We have not included content descriptions. The Australian Curriculum provides these for levels P-10. Years 11-12 may use *Every hill got a story* as a resource for many different subjects such as history, geography, legal studies, English, science, health and physical education. Teachers can tailor their school programs according to the content descriptions for each level.
- The stories vary in length and the study guide reflects this – some chapters are considerably longer.
- Many page references for student activities have been included, but not all. This is so that students can develop their skill of locating material.
- Primary teachers might like to write the key questions on the whiteboard and then read the stories together as a class.
- For the students' glossaries, teachers can help students find the language group of the words they enter, by referring to the biographies of the storytellers in the last chapter.
- For map work, students should use B.O.L.T.S.S. for all tasks. (Border, Orientation, Legend, Title, Scale, Source)
- Some articles and templates have been provided as stimulus material. Elsewhere the web addresses lead to the articles.
- Most importantly, there is a plethora of resources for teaching and learning Australian Indigenous histories and cultures. The most effective way to select resources is to test them using the filter of the Australian Curriculum, Cross-curriculum priorities and the General capabilities.

(top) Pastor Albrecht (in white) preaching at Areyonga storerooms. Photo: Lutheran Archives Collection P02826 05471



(bottom) School children with firewood. Photo: courtesy of Strehlow Research Centre, SRC Gross 0074



Suggested initiating activities

- Using templates of the Aboriginal flag and the Torres Strait Islander flag, students add colours and re-search the symbolic meanings of each flag.
- Using outline maps of Australia and the Northern Territory, students locate and shade:
 - The Torres Strait Islands
 - Central Australia (the area defined by the Central Land Council)
 - The main towns and cities in Central Australia
- Students use the *Every hill got a story* legend/key for *Map 1 Overview* (p. xvi) to locate and label each feature below. Then add features to the key on their map of the Northern Territory:
 - Shade and label the areas of the Central Land Council and the Northern Land Council
 - Locate and label NT towns
 - Locate the areas of the storyteller journeys. Label and mark with black dotted line.
 - Locate the pastoral stations. Label and mark with red dotted line.
- Teacher should explain that *Every hill got a story* is told by, and about, Central Australian Aboriginal people, not Torres Strait Islanders. Study the photographs of the 127 Aboriginal men and women who have told their stories (pp. 240-260).
- Teacher should also explain that the stories are from the Central Land Council region. CLC constituents also live outside the Northern Territory. Their kinship ties extend far beyond state borders into Queensland, South Australia and Western Australia. Discuss the location of 'Central Australia' and the

geographical implications for people living in this area, for example, how far is it to the coast? (North, South, East, West). Emphasise that all of the CLC area is inland.

- Study the names of the languages spoken in the communities in the CLC region (p. 262). Ensure students understand the complexity of the many languages spoken in and around this area.
- Using the *Every hill got a story* key for Map 1, study Maps 3-6 and complete the following tasks:
 - describe the distribution pattern of the location of communities, outstations, homelands and towns
 - correlate the distribution patterns with physical features shown on a physical map of Australia and the Northern Territory (pp. 2-6). How would you explain distribution patterns?
- Cultural Safety:
 - Students and teachers must understand the diversity and complexity of Indigenous countries, languages, groups and peoples. In doing so you will step beyond the very western, exclusionary binaries of – for instance – American or non-American, and rather understand that all people exist dynamically between and within an array of identities throughout their lives. To start with, always use capital letters for 'Aboriginal' and 'Indigenous' and when referring to a particular group, such as Warlpiri language speakers.
 - Specify the Central Australian group you are referring to and be wary of using generalisations about *all* Aboriginal people.
 - Refer to the different groups as language or kinship groups, never archaic terms such as 'tribes'.
 - Never use the terms 'half caste' or 'full blood'. While still sometimes used by Aboriginal people themselves many people today find it offensive to use these racial descriptors. Teachers must explain to their students that they should always be wary of, or avoid using generalist labels.
- Throughout the activities, write down unfamiliar words or terms and their meanings so that you will be able to create your own dictionary and glossary. Use the table below as an example of the format:
- Teachers may be able to arrange a visit to a native garden with a local community member and discuss the Indigenous names of local flora and fauna.

GLOSSARY		
Aboriginal word	Language group if known	English meaning
yapa	Warlpiri	Aboriginal person
kardiya		
killer		
wangari		



'We put a claim in to get our country back'

Loves Creek Station,
2011. Photo:
Jenny Taylor

1. We know every rock in the country – Belonging to country

Curriculum Links

Cross-curriculum priorities:

Aboriginal and Torres Strait Islander histories and cultures

Organising ideas:

OI.2 Aboriginal and Torres Strait Islander communities maintain a special connection to responsibility for Country/Place throughout all of Australia

OI.5 Aboriginal and Torres Strait Islander Peoples' ways of life are uniquely expressed through ways of being, knowing, thinking and doing.

OI.8 Aboriginal and Torres Strait Islander Peoples have sophisticated family and kinship structures

General capabilities:

- Intercultural understanding
- Literacy
- Critical and creative thinking

Source: <http://www.australiancurriculum.edu.au/cross-curriculumpriorities/Aboriginal-and-Torres-Strait-Islander-histories-and-cultures>

Class Activities

Primary and secondary

- 1 Structured class discussion with questions on a

handout to be filled in:

- a Why is the book called *Every hill got a story*?
- b What is 'country'?
- c Why do you think the storytellers can only talk about their own country and not anyone else's?
- d What makes country 'rich?' (p. 200)
- e How is the notion of 'identity' and 'belonging' discussed in *'We know every rock in the country'*?

Key Questions & Tasks

Primary and secondary

- 1 Research task using photographs of eminent Indigenous Australians.
 - a In pairs, select a person from the photo board that your teacher has assembled.
 - b Teacher provides students with the name of the eminent person.
 - c In pairs, research who they are, what *country* they are from, the language they speak and one or more of their important achievements to report back to class.
- 2 Make a list of the native and non-native animals, plants and foods talked about in the stories and fill out **1. Table A**.
- 3 Create your own storyboard of... (teachers/students choose topic).
- 4 Fill in **1. Table B** recording examples of the complex roles, responsibilities and obligations within language groups, using the stories in the chapter 'We know every hill in the country'.

1. TABLE A				
Animal/Plant/Food	Native/Foreign	Usage	Positive or negative impact on the environment	Why?

1. TABLE B			
Role	Responsibility	Obligations	Notes



2. I used to follow all my old grandmothers – Life in the desert

Curriculum Links

Cross-curriculum priorities:

Aboriginal and Torres Strait Islander histories and cultures

Organising ideas:

OI.2 Aboriginal and Torres Strait Islander communities maintain a special connection to responsibility for Country/Place throughout all of Australia

OI.5 Aboriginal and Torres Strait Islander Peoples' ways of life are uniquely expressed through ways of being, knowing, thinking and doing.

OI.8 Aboriginal and Torres Strait Islander Peoples have sophisticated family and kinship structures

Sustainability

Organising ideas:

OI.2 All life forms, including human life, are connected through ecosystems on which they depend for their wellbeing and survival.

OI.3 Sustainable patterns of living rely on the interdependence of healthy social, economic and ecological systems.

OI.8 Designing action for sustainability requires an evaluation of past practices, the assessment of scientific and technological developments, and balanced judgments based on projected future economic, social and environmental impacts.

OI.9 Sustainable futures result from actions designed to preserve and/or restore the quality and uniqueness of environments.

General capabilities:

- Intercultural understanding
- Personal and social capability
- Ethical understanding
- Literacy
- Critical and creative thinking
- Numeracy
- Information and communication technology

Sources:

<http://www.australiancurriculum.edu.au/crosscurriculumpriorities/Aboriginal-and-Torres-Strait-Islander-histories-and-cultures>

<http://www.australiancurriculum.edu.au/crosscurriculumpriorities/Sustainability>

Class Activities

Primary and secondary

- 1 Draw a flowchart or storyboard to show the process of hunting and cooking crocodile as discussed by Peanut Pontiarri in his story, 'Jump in and grab him'. Draw pictures for each step.
- 2 Discuss the different energy sources used for each step of the hunting and cooking process? Are these sustainable sources of energy? Why/why not?
- 3 As a class, develop a concept map showing the ecosystem of the Central Australian Desert.

'We travelled around for the land claim'

(l-r) Aileen Drover, Agnes Abbott and Magdalene Johnson during Loves Creek land claim, 1994. Photo: CLC Collection



*'We put a claim
in to get our
country back'*

Loves Creek Station,
2011. Photos: Jenny
Taylor

Key Questions & Tasks

Primary and secondary

- 1 Who are 'kin'?
- 2 What are 'familial responsibilities'?
- 3 List some examples of bush medicines used in the Central Desert. When were they used?
- 4 How did the birds help Aboriginal people to find water?
- 5 How do dogs help Aboriginal people from the Central Desert?
- 6 What is 'bushtucker'? Make a list of the different types of bushtucker discussed in the stories?
- 7 Complete the table on Bushtucker of Central Australia: **See 2. Table A.**
- 8 Research a picture of each bushtucker and draw it next to your table entry
(<http://www.anbg.gov.au/gardens/visiting/exploring/aboriginal-trail/>)
- 9 Write a paragraph on why you think/don't think living on a bushtucker diet is a sustainable way of living. What are the positive/negative implications for the environment?
- 10 Discuss the separate roles of men and women discussed throughout the stories.
- 11 What is/was the 'business of the olden days'?
- 12 What is a 'smoking ceremony'? (p.157)
- 13 Describe the different ceremonies discussed in the chapter. What are the different roles of men and women during ceremony?
- 14 What is *sorry business*?
- 15 What is the law for hunting kangaroo according to Cobra Japangardi Poulson in 'You can't just cut up like a butcher shop'? How did the *kardiya* (non-Aboriginal people) disrespect Aboriginal law?
- 16 Research and write a report of the climate of the Central Australian desert.
- 17 As you work through *Every hill got a story*, compile a list of the changes and effects of European colonisation on the environment. Use **2. Table B** for the format.
- 18 Read the article below and highlight the main points.

Indigenous Ecological Knowledge

(source: CLC website)

Indigenous Ecological Knowledge (IEK) is a term you might have heard of but not know what it means.

For thousands of years Aboriginal people survived in the Australian landscape relying on their intricate knowledge of the land and its plants and animals. Tracking and hunting, digging soakages and maintaining surface waters were just some of the ways that people survived the harsh desert environment and in turn developed important knowledge about ecological processes.

Traditional fire management practices stimulate new growth for preferred animal species and increase the abundance of favoured bush medicine and bush tucker plants. These practices are bound up with Aboriginal culture and spirituality and offer critical insights increasingly appreciated to be invaluable to the way we manage the environment now. But this priceless knowledge is under threat for a whole host of reasons and once gone can never be retrieved.

In an effort to preserve some of this environmental knowledge the CLC has given priority to facilitating and documenting these practices and insights so that they can continue to be available to future generations.

As part of a three-year CLC project funded through the Caring for our Country program, Aboriginal people have received training in recording older relatives on visits to traditional country, and the CLC has supported intergenerational country visits which take young and old people back to important cultural sites or traditional harvest areas so that elders can tell stories for places and pass on important IEK. In some of the IEK projects traditional knowledge has been combined with Western scientific methods to develop new approaches to manage some of the more contemporary threats to biodiversity that desert landscapes face today.

2. TABLE A		
Name of plant or animal	Method of hunting or gathering	Method of cooking and eating

2. TABLE B		
Changes to the Natural environment/ ecosystem	Short term effects of the changes	Long term impact on the environment/ ecosystem



3. Follow my track and you live long life – Living in the law

Curriculum Links

Cross-curriculum priorities:

Aboriginal and Torres Strait Islander histories and cultures

Organising ideas:

- OI.4** Aboriginal and Torres Strait Islander societies have many Language Groups
- OI.2** Aboriginal and Torres Strait Islander communities maintain a special connection to responsibility for Country/Place throughout all of Australia
- OI.5** Aboriginal and Torres Strait Islander Peoples' ways of life are uniquely expressed through ways of being, knowing, thinking and doing.
- OI.8** Aboriginal and Torres Strait Islander Peoples have sophisticated family and kinship structures

Sustainability

Organising ideas:

- OI.3** Sustainable patterns of living rely on the interdependence of healthy social, economic and ecological systems.

General capabilities:

- Intercultural understanding
- Personal and social capability
- Ethical understanding
- Literacy
- Critical and creative thinking
- Information and communication technology

Sources: <http://www.australiancurriculum.edu.au/cross-curriculumpriorities/Aboriginal-and-Torres-Strait-Islander-histories-and-cultures>
<http://www.australiancurriculum.edu.au/crosscurriculumpriorities/Sustainability>

Class Activities

Primary and secondary

- 1 Draw your family tree, make a display in the classroom and compare the family trees with Indigenous kinship. Are there differences? Discuss as a class and try to work out why this should be so.
- 2 As a class, discuss different ways people heal (emotionally and physically) after a trauma.
- 3 Discussion:
'I came to understand how important and strong a song is. It helped a lot of people with their healing.'
 Adam (Rapper) Briggs
 (Source: Chris Johnston's article in 'Insight' The Age 04/07/15)

Key Questions & Tasks

Primary and secondary

- 1 What is the significance of song to the storytellers. As a class, view and analyse the following video about how songlines map Australia: http://fadlmedia.s3.amazonaws.com/firstaust/clips/songlines_pr.mp4
- 2 How would you pass on stories if you could not write them down?
- 3 Why doesn't the storyteller think that, 'Whitefella law not going to heal Aboriginal people'?
- 4 What are the 'two ways' and 'two systems' the storytellers talk about? How are they different?
- 5 What is kurdiji?
- 6 Do you think it would be hard having to live by two ways? Why/why not?
- 7 Aboriginal songlines are crucial for keeping culture strong. What sort of songs were sung in Margaret Kemarre Turner's story? List them in **3. Table A**, overleaf, and describe their importance

'That's where he got speared'

Papunya men, 1964.
 Photo: courtesy of AIATSIS, Ian Dunlop Collection, item DUNLOP. I01. CS-0 00001268

3. TABLE A

Songs sung by mother	Songs sung by father	Other songs sung

- 8 What rules does your family have? Are they as strict as those of the storytellers?
- 9 Read Margaret Kemarre Turner's story and describe the process of sacred punishment and why she thinks it is 'a way to move forward' (p. 25).
- 10 Read Peggy Brown's story of connecting to country and to culture. In your own words, describe whether you think culture has the ability to make people strong and healthy.
- 11 Prison should be the last resort to punish people. Research the Royal Commission into Aboriginal Deaths in Custody and read Peggy Brown Nampijinpa's story on pp. 28-29 to explain why this is so important to Aboriginal peoples
- 12 Describe how law is discussed on p. 29 and why the storyteller thinks it is important to 'keep the law in their brains'.
- 13 Do you think it is important for Indigenous people and non-Indigenous people to restore pride of Indigenous cultures?
- 14 Read p. 30. Discuss the statement: 'New law is taking away young fellas and leaving us behind. They're lost if they're taken away from country'.
- 15 Extension task: Construct a timeline showing the 'History of the Indigenous vote' (see: <http://www.aec.gov.au/indigenous/history.htm>)
- 16 Read the article below on kinship and skin names taken from the CLC website and write 200 words using the article and the prompts below taken from *Every hill got a story* to guide you:
 - Skin names and rules, 'can't get married wrong skin' (p. xv)
 - Kinship system strict rules that should not be broken, though due to colonisation and the reality of cultural change the rules have become more fluid today.
 - Introduce terminology such as mother's mother, brother's mother.
 - Can't talk to your son in law – relationship of avoidance
 - Don't follow the road of men to keep the law strong. Read Margaret Kemarre Turner's story on pp. 26-27 to explore women's' roles, responsibilities and restrictions.
 - Strong laws and rules of kinship and living in the country as Tess Napaljarri Ross discusses pp. 25-26.

Kinship and skin names

(source: <http://www.clc.org.au/articles/cat/aboriginal-kinship/>)

The kinship system is a feature of Aboriginal social organisation and family relationships across Central Australia. It is a complex system that determines how people relate to each other and their roles, responsibilities and obligations in relation to one another, ceremonial business and land. The kinship system determines who marries who, ceremonial relationships, funeral roles and behaviour patterns with other kin.

Today there are increasing numbers of 'wrong skin' marriages, in which people who would traditionally be prevented from marrying become partners. A result is that families are attempting to accommodate the contradictions that this presents for the kinship system. However, there are some rules which are adhered to, in particular certain 'avoidance relationships', especially that between a mother-in-law and a son-in-law. This relationship requires a social distance, such that they may not be able to be in the same room or car. Be sensitive to the signals that alert one to this situation, for example being told that there is 'no room' in a car or a building when there appears to be sufficient 'space'.

Aspects of this system of social organisation differ between regions. This is seen in the so-called 'skin system', a method of subdividing the society into named categories which are related to one another through the kinship system.

A moiety system (i.e. division into two groups: 'sun side' and 'shade side') exists across the region. Most language groups also use a section or subsection system with four to eight 'skin names'. An individual gains a 'skin name' upon birth based on the skin names of his or her parents, to indicate the section/subsection that he/she belongs to.

Alternatively, the Pitjantjatjara, for example, are classified into moiety groups – ngana nt arka (lit. we-bone) 'our side', and tjanamilytjan (lit. they flesh) 'their side' (Goddard 1996) – but don't use skin names.



4. I'm going to make a place for you – On the missions

Curriculum Links

Cross-curriculum priorities:

Aboriginal and Torres Strait Islander histories and cultures

Organising ideas:

OL.2 Aboriginal and Torres Strait Islander communities maintain a special connection to responsibility for Country/Place throughout all of Australia

OL.5 Aboriginal and Torres Strait Islander Peoples' ways of life are uniquely expressed through ways of being, knowing, thinking and doing.

OL.8 Aboriginal and Torres Strait Islander Peoples have sophisticated family and kinship structures

Sustainability

Organising ideas:

OL.3 Sustainable patterns of living rely on the interdependence of healthy social, economic and ecological systems.

General capabilities:

- Intercultural understanding
- Personal and social capability
- Ethical understanding
- Literacy
- Critical and creative thinking
- Numeracy
- Information and communication technology

Sources:

<http://www.australiancurriculum.edu.au/crosscurriculumpriorities/Aboriginal-and-Torres-Strait-Islander-histories-and-cultures>

<http://www.australiancurriculum.edu.au/crosscurriculumpriorities/Sustainability>

Class Activities

Primary and Secondary

- 1 Teacher directed lesson:
Build up a list of the students' preconceived ideas about advantages and disadvantages of Aboriginal children being taken away to live on missions.
See 4. Table A
- 2 Read through the chapter and take note of the advantages and disadvantages of living on the missions which are talked about in the stories.



(top left)
Mary Kaiyu
Kaiyu and
her cousin
Tjinyunta
carrying
wood,
Areyonga,
1952. Photo:
Richard
Brock
Collection,
Ara Irititja
27604

(top right)
Girls sitting
at Areyonga
waterhole,
1958. Photo:
W Pedersen.
NAA:
A1200/18,
11657754

(left) The
camp at the
Little Flower
Mission,
Alice
Springs,
1937. Photo:
National
Archives of
Australia
NAA: A1/15,
4746273.

4. TABLE A. LIVING ON THE MISSIONS



(above) Tending the vegetable garden at Haasts Bluff, 1958. Photo: National Archives of Australia NAA: A1200/18, 11692422. (above right, top) The church at Haasts Bluff, c. 1946. Photo: National Library of Australia vn4804821. (above right, bottom) 'Pastor Albrecht used to talk lingo', Hermannsburg, 1931. Photo: Charles Eaton, Northern Territory Library, Charles Eaton Collection, PH0612-0021

- 3 Watch the program 'Dreams and the Dreaming' (SBS 03/07/2015)

As you watch the film, keep a record of material which is relevant to other chapters of *Every hill got a story* and use that information to support your work in the other chapters

- 4 Watch series or select part about life on the mission: 'Women of the Sun'
- 5 Critically discuss with students the listed advantages and disadvantages.

Key Questions & Tasks

Primary and secondary

- 1 Class talk using the following stories and cues:



Purlapa Wiri – Big Dance, Warrabri (Alefarenge), 1980.
Photos: Geoff & Elisabeth Gleave Collection

- a The children who were sent/taken to the missions were very young and could not have known what was happening
- b Therese Ryder 'I cried so much for Mum and Dad': 'I didn't know they were going to leave me at the dormitory... then the next minute Mum and Dad left me and I wanted to run away but the sisters grabbed me by the hand and held me back. I cried so much for Mum and Dad. They wanted me to learn school, education. But they didn't tell me they were going to leave me in the dormitory. It was very sad, that time of my life, seeing Mum and Dad go' (p. 52)
- c Rosalie Kumalie Riley: 'Mum said I had to go to school. I didn't even know what school was'
- d 'I prefer to be out bush, why don't we learn out bush?' (Barbara Tjikatu, p.33)
- e Patrick Oliver: *We were brought up the hard way* (p.53)
- f Why did Daryl Kantawarra's grandfather not like what the missionaries were doing (p. 45)?
- g Harold Furber's story p.58. Why was Paul Robson mentioned?
- h Harry Jakamarra Nelson (p. 55), 'we were told to keep our culture'. 'I was lucky... one thing they were really keen on was to see us not lose our culture. That was not so much in other communities that I know. The cultural thing was barred altogether there. For example, at Hermannsburg, that was all forgotten. But at our missionaries we were told to keep our culture'.
- i 'They took people to the missions who were not



(above) Residents and staff of Little Flower Mission with Father Patrick Maloney (left) and Brother Ed Bennett (right) outside the school, Alice Springs. Photo: National Archives of Australia NAA: A1/15, 4746272]



(left) Bishop Gsell at the Little Flower Mission, Charles Creek, Alice Springs, c. 1936–1940. Photo: courtesy OLSH Catholic Church Alice Springs

working, I was working so they let me be' (p. 57).

- 2 Listen to audio Margaret Kemarre Turner *'Might be a lot of dogs howling.'* What does this tell you about how strong the Aboriginal culture is?
- 3 Were the children allowed to have more than one faith on the missions? Discuss (p. 58).
- 4 *'We learnt in our own language first. That helped us.'* Why do you think that children should or should not learn in their own language first at school?
- 5 Imagine you were expected to learn all of your subjects and sit all of your exams in a language which is not your first language. Many Aboriginal students have experience with several languages including English prior to their schooling. These students are expected to perform within a monolingual system of education, most often taught by teachers who are not trained in teaching English as an additional language or dialect. Do you think that this is fair? Why/why not?
- 6 Write a personal diary entry. Imagine that you have been taken away from your home. How would you feel?
- 7 The missionaries said that they would make a home for the children. Do you think that this happened? If not, how was life on the mission different to a home?
- 8 Family and living on country is vital to many storytellers. Although, some storytellers also chose *not* to live on country. Describe how you think Aboriginal families can best be supported in Australia today whether they choose to live on country or not.
- 9 Read and discuss Agnes Abbott's story *'Everybody*

(below)
People
outside
Jay Creek
church.
Photo:
courtesy of
Strehlow
Research
Centre, SRC
Gross 1440

is mixed up like tea and sugar' (p.54). Describe how Aboriginal culture was affected when alcohol was introduced to people who had never known it.

- 10 Why did the government say that the effects of the dropping of the atomic bomb was simply a sickness? Whose fault is it that people died (p. 36)?
- 11 Research task: what was the role of the Central Land Council in fighting for the return of Aboriginal lands? Use the CLC website to find out more about the progress of land claims.
- 12 Critically evaluate how life on the missions could be considered both advantageous or a detrimental? Write a summative argument of your own views.





'We used to act just like a cowboy'

Wave Hill.
Photo:
National
Archives of
Australia
NAA:
A1200/18,
7913408

5. All the eyes were on the stockman – Working on pastoral stations

Curriculum Links

Cross-curriculum priorities:

Aboriginal and Torres Strait Islander histories and cultures

Organising ideas:

- OI.2** Aboriginal and Torres Strait Islander communities maintain a special connection to responsibility for Country/Place throughout all of Australia
- OI.5** Aboriginal and Torres Strait Islander Peoples' ways of life are uniquely expressed through ways of being, knowing, thinking and doing.
- OI.8** Aboriginal and Torres Strait Islander Peoples have sophisticated family and kinship structures

Sustainability

Organising ideas:

- OI.2** All life forms, including human life, are connected through ecosystems on which they depend for their wellbeing and survival.
- OI.3** Sustainable patterns of living rely on the interdependence of healthy social, economic and ecological systems.

General capabilities:

- Intercultural understanding
- Ethical understanding
- Literacy
- Critical and creative thinking
- Information and communication technology

Sources:

<http://www.australiancurriculum.edu.au/>

[crosscurriculumpriorities/Aboriginal-and-Torres-Strait-Islander-histories-and-cultures](http://www.australiancurriculum.edu.au/crosscurriculumpriorities/Aboriginal-and-Torres-Strait-Islander-histories-and-cultures)

<http://www.australiancurriculum.edu.au/crosscurriculumpriorities/Sustainability>

Class Activities

Primary and secondary

- 1 What is a stockman?
- 2 What were the roles of men and women on the stations?
- 3 Read Dick Foster Jangali's story about pride in role as stockman. He said that, *'sometimes you just really like your job'*, even though he was exploited by his boss. *'We didn't get paid for that work. We were really myall [ignorant]....we had to camp 4 miles away from the government bores, a year's work, we didn't get paid'* (p. 70).
What were the working conditions on the stations like?
- 4 Where did the Aboriginal people choose to live in Jangali's story?



'When you're on the horse you're happy'

muster at Jay
Creek, 1958.
Photo: John
Tanner. NAA:
11261379



(left) Curtin Springs Station, c. 1945–1946. Photo: NTAS, Severin, Peter, NTRS 1661, Item 10



(above) Ernabella, South Australia, c. 1946. Photo: National Library of Australia vn4836350



(left) Humpy near Mount Allan, 1950. Photo: National Library of Australia vn4931845

- 5 Why do you think there was the demand for dingo fur?
 - 6 Why can't you use two horses at a time?
 - 7 How did the diet of the Aboriginal workers change? What were the effects of this change?
 - 8 How were the workers paid? Include dates in your answer.
 - 9 What was good about growing up on stations? Read Richard Doolan's story. *'That's what I learnt from that [stockman], he grew me up'. 'Still singing ceremony every night and learning stories'* (p. 65).
 - 10 As a class, listen to Paul Kelly's song 'From little things big things grow.' Download the lyrics so students can sing. Discuss the story in the song and why it was written. Why has this song become famous and what does it represent?
Note: there are films/YouTube videos on the Wave hill Walkout which could be used here or in other chapters.
- 2 Listen to audio about being removed from country: Joe James Japanangka – *'government bin decide for us'*. 'If kardiya [whitefella] tell you what to do, you gotta do it really quick... no pay day' (p. 66).
 - 3 How were the Aboriginal workers treated on the stations?
Jimmy Wave Hill *'they bin use us just like a slave': 'we used to do more work than all the kartiya used to do. That's why we used to make Vestey rich. And us Aboriginal people never get paid'* (p.68). Discuss.
 - 4 Why did people get shot (p. 71)?
 - 5 Why was the storyteller kidnapped (p. 74)?
 - 6 Police brought them back on a chain like a dog (p. 70). Why?
 - 7 Discuss experiences of exploitation in Martin Johnson Japanangka story (p. 69). \$12 for 6 weeks for eldest, \$6 for 6 weeks for most, violence and threatening to shoot workers. Why did this occur? Do you think it still does occur? Why/why not?
 - 8 Who benefited economically from using Aboriginal expertise (p. 70)?

Secondary

- 1 Michael Jones Jampin said, 'I first got paid wangarri



Secondary

- 1 Describe the way in which Aboriginal workers were treated on the pastoral stations. Refer to the stories. What is your opinion about this?
- 2 Michael Jones Jampin – *I first got paid wangarri in the 70s* (p. 71). How do you react to this?
- 3 Summarise the conditions of the workers in the story, 'a year's work, we didn't get paid' (p. 70).
- 4 'In 1966 the Commonwealth Conciliation and Arbitration granted equal wages to Aboriginal pastoral workers although the industry was not required to comply until December 1968' (p. 64). Discuss.
- 5 Consider the *United Nations Declaration of Human Rights* and the *United Nations Declaration of the Rights of Indigenous Peoples*. Were some of those rights breached in Australia, especially Central Australia? Are they being breached today? Explain with examples.

(left) Angas Downs Station, 1962. Northern Territory Library, Photo: Evan Luly Collection, PH0784-0159

(below) Women and children collect rations at Rockhampton Downs Station on the Barkly Tableland, Northern Territory, 1958. Photo: National Archives of Australia NAA: A1200/18, 11245644

Key Questions & Tasks

Primary and Secondary

- 1 How would you describe the way in which Aboriginal workers were treated on the pastoral stations? What is your opinion about this?
- 2 Read Ned Kelly's story *No doctor in the old days* (p.72).
- 3 Where is Wave Hill Station? Why did it become so famous?
- 4 How did conditions for workers change after the Wave Hill Walkout?
- 5 'I'm lucky to have been educated in two-way.' What did Bruce Breaden mean (p. 63)?





6. They stood up high and they worked for nothing – Life on the station

Curriculum Links

Cross-curriculum priorities:

Aboriginal and Torres Strait Islander histories and cultures

Organising ideas:

- OI.2** Aboriginal and Torres Strait Islander communities maintain a special connection to responsibility for Country/Place throughout all of Australia
- OI.5** Aboriginal and Torres Strait Islander Peoples' ways of life are uniquely expressed through ways of being, knowing, thinking and doing.
- OI.8** Aboriginal and Torres Strait Islander Peoples have sophisticated family and kinship structures

Sustainability

Organising ideas:

- OI.2** All life forms, including human life, are connected

through ecosystems on which they depend for their wellbeing and survival.

- OI.3** Sustainable patterns of living rely on the interdependence of healthy social, economic and ecological systems.

General capabilities:

- Intercultural understanding
- Personal and social capability
- Ethical understanding
- Literacy
- Critical and creative thinking
- Information and communication technology

Sources:

<http://www.australiancurriculum.edu.au/crosscurriculumpriorities/Aboriginal-and-Torres-Strait-Islander-histories-and-cultures>

<http://www.australiancurriculum.edu.au/crosscurriculumpriorities/Sustainability>

Herding goats at Hooker Creek, 1958. Photo: National Library of Australia vn6159582

(right) 'Caustic soda, and water and Rinso and other powders too', soap-making at Banka Banka, c. 1963. Photo: Jeff Carter, National Library of Australia vn3109227

Class Activities

Primary and secondary

- 1 Listen to audio of Doug Abbott (p.77). Why do you think Doug thinks that, '*you're a good man if you don't talk back*'?
- 2 Read and discuss Rosalie Kumalie Riley's story '*They didn't have Centrelink*' as a class (pp.83-84).
- 3 Read Therese Ryder's story (p.86). Who was '*a good old fella*'? Why?

Key Questions & Tasks

Primary and Secondary

- 1 Critically evaluate the treatment of Aboriginal people on the stations.
- 2 Who were the 'protectors' of Aboriginal people? What was their role?
- 3 Describe the roles, work and jobs on stations (good and bad).
- 4 Describe the relationships with *whitefella* bosses (good and bad).
- 5 Why was the food poisoned?
- 6 How did Mrs Ward go against the government (p. 79)?

Secondary

- 1 Write a description (200 words) about the treatment of Aboriginal people on the stations using



the *United Nations Declaration of Human Rights* and the *United Nations Declaration of the Rights of Indigenous Peoples* to support your description.

- 2 Conduct a class debate: *Government policies for Indigenous people have never really worked?*
- 3 Essay: Consider the *United Nations Declaration of Human Rights* and the *United Nations Declaration of the Rights of Indigenous Peoples*. Were some of those rights breached in these stories? Explain with examples. Are these rights being breached today?

(left)

'They never invited us into their house.'

Photo: courtesy of Strehlow Research Centre, SRC Gross 0055



7. We were running, running, running – Killing times

Curriculum Links

Cross-curriculum priorities:

Aboriginal and Torres Strait Islander histories and cultures

Organising ideas:

OI.2 Aboriginal and Torres Strait Islander communities maintain a special connection to responsibility for Country/Place throughout all of Australia

OI.5 Aboriginal and Torres Strait Islander Peoples' ways of life are uniquely expressed through ways of being, knowing, thinking and doing.

OI.8 Aboriginal and Torres Strait Islander Peoples have sophisticated family and kinship structures

General capabilities:

- Intercultural understanding
- Personal and social capability
- Ethical understanding
- Literacy
- Critical and creative thinking
- Information and communication technology

Source: <http://www.australiancurriculum.edu.au/cross-curriculumpriorities/Aboriginal-and-Torres-Strait-Islander-histories-and-cultures>

Class Activities

Primary and Secondary

- 1 Teachers talk to the students about the 'personal and social capability' of the Australian Curriculum that focuses on 'developing empathy for others and understanding relationships' so that students are aware

of the sensitivity needed for this chapter (2015).

- 2 Read Liddy Walker Napanangka's story: 'They shot my father' and Christobel Swan's story: 'They shot them like dogs'. Discuss and debrief as a class.
- 3 What was the Coniston Massacre?
- 4 Listen to audio of Sonny Curtis Japmanangka's story: 'They dressed her up like a man'. Why did they do this?
- 5 Read Molly Napurrurla Presley's story: 'He had sung himself'. What does this mean?
- 6 Watch Francis Kelly and David Batty's documentary Coniston and write about your personal reaction. What do you think about the use of humour?

Key Questions & Tasks

Primary

- 1 Why did Kathy Nangala's family hide in the cave (p.92)?
- 2 Why were the old people worried about their women (p.94)?
- 3 Read Molly Napurrurla Presley's story 'He had sung himself'. What does this mean?
- 4 What is the story of the rainbow snake? Why were the old people worried about their women?

Secondary

Research task:

- 1 Construct a timeline to show the massacres of Aboriginal Australians from 1788.
- 2 Produce a map of Australia to show where the massacres occurred and the numbers of Aboriginal Australians who were killed.

'The old people were worried about their women'

– women performing at the Coniston Massacre 80th Anniversary Commemoration at Baxters Well, 2008. Photo: Murray Silby, CLC Collection



(above) 'Oh! Where you mob been come from?'

Truck drops women and children near Papunya humpies, 19 April 1964. Photo: courtesy of AIATSIS, Ian Dunlop Collection, item DUNLOP.I01.CS-00 0000992

(below) 'Can you see any families around here?'

Papunya residents gather to meet the new arrivals, 19 April 1964. Photo: courtesy of AIATSIS, Ian Dunlop Collection, item DUNLOP.I01.CS-0000 00987

8. 'Oh where you mob been come from?' - leaving country

Curriculum Links

Cross-curriculum priorities:

Aboriginal and Torres Strait Islander histories and cultures

Organising ideas:

- OI.2** Aboriginal and Torres Strait Islander communities maintain a special connection to responsibility for Country/Place throughout all of Australia
- OI.5** Aboriginal and Torres Strait Islander Peoples' ways of life are uniquely expressed through ways of being, knowing, thinking and doing.
- OI.8** Aboriginal and Torres Strait Islander Peoples have sophisticated family and kinship structures

General capabilities:

- Intercultural understanding
- Ethical understanding
- Literacy
- Critical and creative thinking

- Information and communication technology

Source: <http://www.australiancurriculum.edu.au/cross-curriculumpriorities/Aboriginal-and-Torres-Strait-Islander-histories-and-cultures>





'They drank and drank the water'

Jupiter Well, WA 1961. Photo: courtesy of XNATMAP Australia: Bob Goldsworthy, Bob Bobroff, Ed Burke and Jim Coombe

Class Activities

Primary and Secondary

- 1 Students individually read two stories (pp. 104-106): *I been walkin', walkin', walkin' to Kata Tjuta* (Joe Young Tjupurrula) and *We followed the camels* (Barabara Tjikatu).
- 2 Have a class discussion about the stories.
- 3 Gauge students' perceptions about the role of a patrol officer.
- 4 Students spend 15 minutes researching on the internet the role of a patrol officer in Australia in the 1900s.
- 5 Have a concluding class discussion about the students' findings, something interesting that they learnt and something else they would like to find out.



Key Questions & Tasks

Primary and Secondary

- 1 Divide class into four groups, allocating either Papunya, Haasts Bluff, Hermannsburg or Kintore settlements to each.
- 2 Groups to work on a research project about the settlements by including the following in a PowerPoint presentation to present to the class:
 - a Full name of the settlement
 - b When it was founded
 - c Who founded the settlement?
 - d What were the religious affiliations? (if any)
 - e What was/is the location of the settlement? Include map and country.
 - f Who were different groups of people sent involuntarily or voluntarily to live at the settlements?
 - g Why were these groups of people sent to the settlements?
 - h Which different languages were spoken at the settlement?
 - i Describe the facilities of the settlement.
 - j Describe the daily activities for people who lived at the settlement.
 - k How does the settlement function today?
 - l *Bonus:* research the story of someone who lived at the settlement. What was their experience?

'They called them over and they gave them food'

Jupiter Well, WA, 1961. Photo: courtesy of XNATMAP Australia: Bob Goldsworthy, Bob Bobroff, Ed Burke and Jim Coombe



*'All us boys
would
always go
swimming
from
Haasts
Bluff on
donkeys.'*

PHOTO:
COURTESY
OF
STREHLOW
RESEARCH
CENTRE, SRC
GROSS 0091
B67

9. They gave us a tent, and tucker and sheet of iron – 'welfare' and government settlements

Curriculum Links

Cross-curriculum priorities:

Aboriginal and Torres Strait Islander histories and cultures

Organising ideas:

OI.2 Aboriginal and Torres Strait Islander communities maintain a special connection to responsibility for Country/Place throughout all of Australia

OI.5 Aboriginal and Torres Strait Islander Peoples' ways of life are uniquely expressed through ways of being, knowing, thinking and doing.

OI.8 Aboriginal and Torres Strait Islander Peoples have sophisticated family and kinship structures

Sustainability

Organising ideas:

OI.8 Actions for a more sustainable future reflect values of care, respect and responsibility, and require us to explore and understand environments.

General capabilities:

- Intercultural understanding
- Personal and social capability

- Ethical understanding
- Literacy
- Critical and creative thinking
- Information and communication technology

Sources:

<http://www.australiancurriculum.edu.au/crosscurriculumpriorities/Aboriginal-and-Torres-Strait-Islander-histories-and-cultures>

<http://www.australiancurriculum.edu.au/crosscurriculumpriorities/Sustainability>

Class Activities

Primary

- 1 Students form into groups and rotate through seven work stations to discuss what each of the following quotes mean. Teacher could provide photographs from the chapter to provide context.
 - *Every Friday was ration day* (p.110)
 - *All around were humpy houses* (p.111)
 - *They were all our family* (p.112)
 - *We would sleep sideways when it rained* (p.116)
 - *Too sad for country* (p.121)
 - *They took me out of school and we went away* (p.121)
 - *Old people are really fond of humpies* (p.123)

- 2 Teacher read Billy Bunter's story, 'We was all bottled up together like animals' (pp. 125-130) to the class and lead discussion.

Secondary

- 1 Students take turns reading Billy Bunter's story, 'We was all bottled up together like animals' (pp. 125-130) to the class.
- 2 Class discussion: Explain the meaning of the quote, 'Government in' - 'missionaries out' - 'Alcohol in' (p.109).
- 3 What were the different reasons for Aboriginal people living in Central Australia leaving country? Use evidence from the stories to support your argument.



'In winter it used to be warm, those humpies'

Alekarenge, 1972. Photo: Northern Territory Library, Northern Territory Government Photographer Collection, PH0095-0009

Key Questions & Tasks

Primary

- 1 Write a story about an Aboriginal girl or boy and how they would feel about living on a government settlement and not on country.
- 2 Use ICT to publish story and add illustrations.

Secondary

- 1 Explain what each of these quotes, phrases and terms mean:
 - *Every Friday was ration day* (p. 110)
 - *All around were humpy houses* (p. 111)
 - *They were all our family* (p. 112)
 - *We would sleep sideways when it rained* (p. 116)
 - 70% pension (p. 118)
- 2 Use Article 25 *Universal Declaration of Human Rights* (UDHR) to write an argumentative essay about the condition on welfare and government settlements. Refer to the quote: *'Everyone has the right to a standard of living adequate for the health and well-being of himself and his family, including food, clothing and medical care'*.

Alekarenge kids, 1965. Photo: Joyce Gilbert, Northern Territory Library, Joyce Gilbert Collection, PH0048-0416





(above) Barbara Tjikatu (right) and the Nipper family 'walking from Titjikala, when Pastor Leslie took this photograph of us. Here we are at Utju creek. We'd gone to the train line to buy some camels, so that we could walk to Uluru with them'. Areyonga Community, c. 1950–1959. Photo: Pastor Leslie, Utju Community Collection, Ara Irititja 37787

10. A camel – that's the winner – On the move

Curriculum Links

Cross-curriculum priorities:

Aboriginal and Torres Strait Islander histories and cultures

Organising ideas:

OI.2 Aboriginal and Torres Strait Islander communities maintain a special connection to responsibility for Country/Place throughout all of Australia

Sustainability

Organising ideas:

OI.7 Actions for a more sustainable future reflect values of care, respect and responsibility, and require us to explore and understand environments

OI.8 Designing action for sustainability requires an evaluation of past practices, the assessment of scientific and technological developments, and balanced judgments based on future economic, social and environmental impacts

General capabilities:

- Intercultural understanding

- Ethical understanding
- Literacy
- Critical and creative thinking
- Information and communication technology

Sources:

<http://www.australiancurriculum.edu.au/crosscurriculumpriorities/Aboriginal-and-Torres-Strait-Islander-histories-and-cultures>

<http://www.australiancurriculum.edu.au/crosscurriculumpriorities/Sustainability>





(above) *'I used to ride my own camel'*

women and children with camels, c. 1940s. Photo: NTAS, Ron Agnew (Const.), NTRS 1641, Item 26

(below) *'Walk 'em all the way from Alice Springs'*

camel team near St Mary's Hostel, Alice Springs. Photo: NTAS, Heath, Eileen (Sister) (Deaconess), NTRS 2557, Item 129

Class Activities

Primary

- 1 Make a collage of photographs of the camels in the CLC region.
- 2 Study the photographs in the chapter and describe how camels were used in the CLC region.
- 3 Find out how many camels there are in Central Australia today

Secondary

- 1 As a class, make a list of as many introduced species to Australia as you can.
- 2 Why were camels and other feral species originally introduced into Australia?

Key Questions & Tasks

Primary

- 1 How did people use camels in the past and today?
- 2 Where did the camels in the CLC region come from?
- 3 What impact have camels had on the environment in the CLC region?

Secondary

Research Task:

- 1 Read the article 'Feral animals in the Australian landscape' (<http://www.clc.org.au/articles/cat/feral-animals/>) from the CLC website and describe the impact which camels have had on the environment in the CLC region.
- 2 Write a report on how the lessons learnt in the past are reflected in strict environmental laws in the present.





View of Mount Gillen from Anzac Hill, 2008. Photo: Sheri Barnes

II. We used to live in the river – Growing up in towns

Curriculum Links

Cross-curriculum priorities:

Aboriginal and Torres Strait Islander histories and cultures

Organising ideas:

- OI.2** Aboriginal and Torres Strait Islander communities maintain a special connection to responsibility for Country/Place throughout all of Australia
- OI.5** Aboriginal and Torres Strait Islander Peoples' ways of life are uniquely expressed through ways of being, knowing, thinking and doing.
- OI.8** Aboriginal and Torres Strait Islander Peoples have sophisticated family and kinship structures

Sustainability

Organising ideas:

- OI.3** Sustainable patterns of living rely on the interdependence of healthy social, economic and ecological systems.

General capabilities:

- Intercultural understanding
- Personal and social capability

- Ethical understanding
- Literacy
- Critical and creative thinking
- Numeracy
- Information and communication technology

Sources:

<http://www.australiancurriculum.edu.au/crosscurriculumpriorities/Aboriginal-and-Torres-Strait-Islander-histories-and-cultures>
<http://www.australiancurriculum.edu.au/crosscurriculumpriorities/Sustainability>

Class Activities

Primary and secondary

- 1 Study the map of the Alice Springs town camps (Map 7, p.xix):
 - a How many camps are there?
 - b What are the names of the three largest town camps?
 - c How many town camps are located along the Todd River?
 - d List the economic activities which are conducted outside the Alice Springs municipal boundary? (N.S.E.W.)



Top Row: (left) Off we went to Jay Creek settlement.', men at Jay Creek, c. 1946. Photo: National Library of Australia vn4801823. (right) Wurlies at Finke, c. 1958–1960. Photo: NTAS, Lemaire, James, NTRS 2020, Item 36

- 2 What were the limits placed on Aboriginal people in the Alice Springs town camps?
- 3 What were the benefits and disadvantages of living in the Alice Springs town camps?

Key Questions & Tasks

Primary and secondary

- 1 Mapping Exercise: Using the key for Map 1, study Maps 7 and 8 and complete the following tasks:
 - a Using Map 7 describe the location and the distribution of the Alice Springs town camps
 - b Using Map 8:
 - i draw a line representing the Stuart Highway and label the towns between Alice Springs and Elliot
 - ii calculate the distance between Alice Springs and Elliot
 - iii add the names of the deserts in the CLC region to your sketch map
- 2 What does Maxie Turner mean by '*I went through the law right there*' (p.136)?
- 3 What does singing and dancing have to do with going through the law?
- 4 What are the negative influences of alcohol consumption which were not there before alcohol was introduced into the community?*
- 5 Describe what happens if unauthorised people go to Maxie's grandparents' sacred site?
- 6 Who is a *teyeperteye*? Add this to your glossary.
- 7 Who kept up the rhythm for Maxie's dance (p.137)?
- 8 What is a *ntyangkweknge* (p.137)? Who uses it?
- 9 Describe the reasons why different storytellers in this chapter were forced to move off country.
- 10 What is a '*arlwekere*'? Why did Geoff Shaw have to move to a '*arnkentye*' (p.138)?
- 11 Read Geoff Shaw's story and describe the living conditions (p.139). Is this in line with the human rights defined in Article 25 of the UDHR?
- 12 What is a curfew? What time was the curfew? Did this apply to everyone? Why/why not?
- 13 What is '*kwertatye*' (p.141)?
- 14 Read Bruce Breadon's story. Why do you think that welfare forced them to keep moving? What was the consequence if they didn't move?
- 15 What is '*papulanyi*' (p.143)?

(left) The mural on the wall of the Central Land Council's Tennant Creek office, completed as a community arts project in 1990, was restored by four local artists in 2009. Photo: Jane Hodson, CLC Collection. (right) Children in the Todd River, Alice Springs, 1958. Photo: courtesy of Strehlow Research Centre, SRC H.Taylor 1 No 3





*'You can't
take this
child'*

children at
Arltunga, c.
1946. It is
not known
whether they
were taken
away. Photo:
National
Library of
Australia
vn4806113

12. 'Why are they putting us in the box' – taking the children

Curriculum Links

Cross-curriculum priorities:

Aboriginal and Torres Strait Islander histories and cultures

Organising ideas:

- OI.2** Aboriginal and Torres Strait Islander communities maintain a special connection to responsibility for Country/Place throughout all of Australia.
- OI.5** Aboriginal and Torres Strait Islander Peoples' ways of life are uniquely expressed through ways of being, knowing, thinking and doing.
- OI.8** Aboriginal and Torres Strait Islander Peoples have sophisticated family and kinship structures.

General capabilities:

- Intercultural understanding
- Personal and social capability
- Ethical understanding
- Literacy
- Critical and creative thinking
- Numeracy
- Information and communication technology

Source: <http://www.australiancurriculum.edu.au/cross-curriculumpriorities/Aboriginal-and-Torres-Strait-Islander-histories-and-cultures>

Class Activities

Primary and secondary

- 1 Share with the students the Amnesty International children's book *'We are all born free: The Universal Declaration of Human Rights in Pictures'* (2008).
- 2 If possible, make a PowerPoint presentation to show the students. The powerful illustrations will convey the UNDHR principles effectively.
- 3 Read in small groups the stories of the children who were taken away, with students reading aloud in turn. They should consider these quotes and concepts from the stories:
 - a *'Taken away – believed to be dead'* (p. 147)
 - b Parents wanted the children to go to school – didn't know they weren't coming back again.
 - c *'Divisions don't go away'* (p.149)
 - d *'Peggy is the one who stood up for me'* (p.150)
 - e *'The Protection Board they used to call it'* (p. 152)
 - f *'Mum wasn't going to lose me'* (p. 152)

g 'These mob are going on a picnic' (p. 152)
 h 'No, all these children live here' (p.152)

- 4 Watch film: *Rabbit-proof Fence* (with parental consent). Write a personal response to the film.
- 5 Watch the recording of *The Apology to the Stolen Generation*. Students discuss their reactions.

Secondary

- 1 Have a class discussion about the implementation of the laws allowing the forcible removal of children:
 - 1869 VIC
 - 1883 NSW
 - 1897 QLD
 - 1905 WA
 - 1911 SA
- 4 What was the Northern Territory Emergency Response NTER?
- 5 How were child protection issues used to justify the NTER?
- 6 How did the communities which were affected respond to the NTER?
- 7 Were there any positive outcomes from the NTER? Explain your answer/s.
 What have been the new and ongoing problems within these communities in the communities since the NTER?
- 8 Watch the film *Rabbit-Proof Fence* and write about your personal reaction(s) to film
- 9 Watch and discuss the video of *The Apology to the Stolen Generation* (9 minutes): <http://www.youtube.com/watch?NR=1&feature=SUVnAp41Xfl>
- 10 Lead a discussion about the *Universal Declaration of Human Rights* which was adopted by the international community in 1948 following the atrocities and enormous loss of life which occurred in World War II. The declaration was to be used as the basis of maintaining world peace and a world which would value freedom and justice.
 All of the 30 principles laid down in the document use the term 'everyone' which includes children, but because of their special needs, a further document was written. In 1989 the international community approved the *United Nations Convention on the Rights of the Child*. This was recognition that children needed special protection, that people do not really understand the human rights of children and that children will be the protectors of human rights in the future.

'They'll
be lost
children'

Methodist
Overseas
Mission
children,
Croker
Island, 1954.
Photo: Jim
Gayton,
Northern
Territory
Library,
Jim Gayton
Collection,
PH0515-
0299



families and communities?

- 2 Produce an A3 size, coloured, laminated poster summarising your research into current statistics of health, life expectancy, education and other standard of living indicators. Use annotated graphics.
- 3 Think critically and discuss whether there is a link between these statistics and the suffering and dislocation of Aboriginal people from kin and country?
- 4 Develop an action plan which demonstrates your knowledge of the abuse of the human rights of Aboriginal children who were taken away from their families.

Extension group activity for high achievers in senior primary or secondary level:

Watch the YouTube video of *The Redfern Statement* a speech by former Prime Minister Paul Keating: <http://www.youtube.com/watch?v=hhqAFLud228> or watch *The Redfern Story*.

Ask for a volunteer to prepare PM Paul Keating's 'Redfern Speech' to present to the class. Encourage students who are keen on acting/theatre to enhance the presentation of this heart-rending, passionate speech.

All students have a copy of the speech and highlight the sections of the speech which mean the most to them.

Afterwards, have a class discussion about the main elements of the speech and its implications for our society.

- a What is the purpose of the speech?
- b Does it matter how many years ago this speech was made?
- c Are we moving towards these principles? If so, how? If not, why not?
- d What can be done to move Australia closer to achieving these goals?
- e Consider the *United Nations Declaration of Human Rights* and the *United Nations Declaration of the Rights of Indigenous Peoples*. Which rights protected by this document are breached in Australia today?

Key Questions & Tasks

Primary

- 1 Make a collage of child suffering experienced around the world and in Australia.
- 2 Download a copy of the *UN Convention on the Rights of the Child*. Make an illustrated poster of the convention which you think is the most important. Make a classroom display of your posters.

Secondary

- 1 Research task: What was the government's intention with its policy of taking children away from their



'Now there are lots of people at Kintore and Kiwirrkurra'

Kiwirrkurra, 2013. Photo: David Batty

13. I'm doing it for my grandsons – Retaining language and culture

Curriculum Links

Aboriginal-and-Torres-Strait-Islander-histories-and-cultures

Cross-curriculum priorities:

Aboriginal and Torres Strait Islander histories and cultures

Organising ideas:

OI.2 Aboriginal and Torres Strait Islander communities maintain a special connection to responsibility for Country/Place throughout all of Australia

OI.5 Aboriginal and Torres Strait Islander Peoples' ways of life are uniquely expressed through ways of being, knowing, thinking and doing.

OI.8 Aboriginal and Torres Strait Islander Peoples have sophisticated family and kinship structures

General capabilities:

- Intercultural understanding
- Personal and social capability
- Ethical understanding
- Literacy
- Critical and creative thinking
- Numeracy
- Information and communication technology

Source: <http://www.australiancurriculum.edu.au/crosscurriculumpriorities/>

Class Activities

Primary and secondary

- 1 Listen to audio: *That's something I always treasure* from Doris Stuart Kngwarreye (p.154).
- 2 Listen to Brigg's video clip of 'Children Came Back' as mentioned in Chris Johnston's article in *The Age* (04/07/15). Discuss reactions to the music.
- 3 Watch performances by the Bangarra Dance Theatre and explore their website.
- 4 Use the quotes below as a stimulus to class discussion on retaining language and culture
 - Geoff Shaw: *'The last big corroboree'* (p.154)
 - Jean Mack on smoking ceremony: 'My girl, good luck' (p.157)
 - Harry Jakamarra Nelson: *'Keep our language alive'* (p. 158)
 - Teddy Long Jupurrula: *'They lived in a really strong, fine way'* (p. 158)
 - Matthew Tjapangati: *'They held those stories close'* (p. 159)
 - Sandra Morrison Nangala: 'Yes, we wanna dance' (p. 157)



Key Questions & Tasks

Primary and Secondary

- 1 Discuss the impact of National Indigenous Television (NITV) on awareness and promotion of contemporary Indigenous culture.
- 2 Write a film review of your favourite program on NITV.
- 3 Students design their own surveys on issues such as:
 - a How many of the people I know watch NITV?
 - b What are their favourite programs?
 - c Can they name any of the presenters/actors?
- 4 Read Chris Johnston's article in *Insight* in *The Age* (04/07/15). What happens to many of the Aboriginal people who are forced off, or taken from country? And what are the life options of those who choose to leave it, either permanently or temporarily?
- 5 Class debate or essay on one of the following topics:
 - a *Why was there a challenge to Section 18C of The Racial Discrimination Act (1975)?*
 - b *What was achieved in the 1967 Referendum?*
 - c *What more needs to be done to achieve constitutional recognition of Australia's First Peoples?*
 - d *Should Australia have a bill of rights?*
- 6 Develop an action plan which demonstrates your knowledge of the diversity of Aboriginal languages and cultures in Australia and suggest strategies to strengthen community awareness.
- 7 Read the following excerpt from The child's rights division, Human Rights Watch:
Children around the world suffer appalling abuses. Too often, street children are killed or tortured by police. Children as young as seven or eight are

recruited or kidnapped to serve as soldiers in military forces. Sometimes as young as six years old, children are forced to work under extremely dangerous conditions, often as bonded laborers or in forced prostitution. They are imprisoned in inhuman conditions. Refugee children, often separated from their families, are vulnerable to exploitation, sexual abuse or domestic violence. Orphaned and abandoned children are housed in appalling institutions where they suffer from cruelty and neglect; many die.

How do you react to this description? Do you immediately think that it is happening in countries other than Australia? In two columns labelled 'Occurs in Australia' and 'Occurs in other countries' record where you think the human rights abuses of children mentioned in the article above occur. Then transfer this information to a Venn Diagram where the overlap area contains human rights abuses of children which occur both in Australia and in other countries.

- 8 How can this be? How can we have these abuses of the human rights of children in our comfortable rich country? Australia does not have a bill of rights and our constitution says little about human rights. Do we need a bill of rights for Australia to provide extra protection for children? Would it make a difference? Write your opinion as a response (500 words).
- 9 Research statistics for:
 - a infant death rates of Indigenous children
 - b patterns for health of Indigenous children, birth-weight, high mortality, hospitalisation and disability
 - c patterns of health of refugee children in Australia's care
- 10 What were the recommendations of the 'Closing the Gap' report? Research using ICT.

Milly Nangala Kitson and Nancy Nungarrayi perform yawulyu at Willowra, 1979. Photos: Geoff and Elisabeth Gleave Collection



14. Can't have these kids sitting in the bush under a tree all their lives – education

Curriculum Links

Cross-curriculum priorities:

Aboriginal and Torres Strait Islander histories and cultures

Organising ideas:

OI.2 Aboriginal and Torres Strait Islander communities maintain a special connection to responsibility for Country/Place throughout all of Australia

OI.5 Aboriginal and Torres Strait Islander Peoples' ways of life are uniquely expressed through ways of being, knowing, thinking and doing.

OI.8 Aboriginal and Torres Strait Islander Peoples have sophisticated family and kinship structures

Sustainability

Organising ideas:

OI.2 All life forms, including human life, are connected through ecosystems on which they depend for their wellbeing and survival.

OI.3 Sustainable patterns of living rely on the interdependence of healthy social, economic and ecological systems.

General capabilities:

- Intercultural understanding
- Personal and social capability
- Ethical understanding
- Literacy
- Critical and creative thinking
- Numeracy
- Information and communication technology

Sources: <http://www.australiancurriculum.edu.au/cross-curriculumpriorities/Aboriginal-and-Torres-Strait-Islander-histories-and-cultures>

<http://www.australiancurriculum.edu.au/crosscurriculumpriorities/Sustainability>

'We was learning only our language – Aranda, Western Aranda – never learn English'

grade 1 pupils of Hermannsburg school with teacher Hilda Wurst, 1948. Albert Namatjira's youngest son Maurice is on the left. Photo: courtesy of Strehlow Research Centre, SRC Latz 001

Class Activities

Primary and secondary

- 1 Read *What about language? What about culture?* (Rosalie Kumale Riley p. 170).
What do you learn about Aboriginal and Torres Strait Islander cultures and languages at your school?
As a class, come up with some ideas about how you can learn more about Indigenous cultures and languages at your school.



(left) Tess Napaljarri Ross teaching a class at Yuendumu School, with Francis Jupurrula Kelly (wearing the beanie) in the front row, 1964. Photo: NAA: A8739/1, 11645325

- a What are some barriers preventing children going to school and doing their homework? Read Geoff Shaw's story.
- b Write how you think everyone, especially parents, can help getting every child to school.
- c Why do you think Geoff Shaw hated learning Latin and French?
- d How many languages was Geoff Shaw expected to learn as a student? How many languages are you learning?
- 9 Why did Rene Kulitja love school? List the other positives of going to school the storytellers talk about (pp. 175-176).
- 10 How do you think Aboriginal students may feel about moving away from family and country?

Secondary

- 1 Discuss as a class, what positive discrimination might mean. Is any type of discrimination ever okay? Why/why not?

Key Questions & Tasks

Primary and secondary

- 1 Did storyteller families choose to move for education?
- 2 Why did the students learn the alphabet in 'another way'? For instance, 'J for Jarpa – that's a spear'.
- 3 The UNESCO Declaration on Cultural Diversity's Action Plan (2001) directs signatory countries (including Australia) to commit to "encouraging linguistic diversity – while respecting the mother tongue – at all levels of education" (2001, p. 9). List the pros and cons for Aboriginal students having to learn in English and then be tested in English when it may not be their first language? For instance, what are the implications for Shepherdson College students from the Galiwin'ku community on Elcho Island who are taught English for the first time in Level 4, but must sit the NAPLAN tests in English when they are in Level 3?
- 4 What other types of education were/are Indigenous students participating in? Describe what you think Bernard Abbott means by having to learn 'both-ways' (p. 169).
- 5 Discuss how different ways of learning are appropriate for different people. Do you think two-way learning is necessary? Why/why not?
- 6 How do you think Aboriginal people felt about having to sing 'God Save the Queen' while looking at the 'Australian' flag?
- 7 Has school ever felt like a prison to you? Why/why not? Why would school have felt like a prison to some of the storytellers?
- 8 Geoff Shaw said, 'I didn't always go to school, [only] if I had decent clothes and a belly full of food' (pp.166-167). Does this sound reasonable? This is still the reality for some Indigenous and non-Indigenous children all over Australia.

(right) 'The school has always been strong', Yuendumu School, 1958. Photo: W Pederson, National Archives of Australia NAA



Secondary

- 1 Evaluate how being sent away to 'English-speaking schools' positively 'open doors' for Aboriginal students from remote Central Australian communities.
- 2 Why do Aboriginal people from Central Australia invest their royalty income in supporting their children to study at secondary boarding schools? (Research the Warlpiri Education and Training Trust (WETT) using the CLC web site and refer to the profile information about storytellers Barbara Martin and Markkirdi Rose).
- 3 'Many Aboriginal adults and children in Central Australia are speakers of one or more Aboriginal languages as their mother tongue. They may or may not speak Standard Australian English (SAE), that is, the form of English that is taught in schools and used in the media' (CLC 2015).
What are the implications for Aboriginal students who are evaluated for NAPLAN which assumes a level planning field?
- 4 Research and explain what ITAS tutoring is.



'I used to cope'

Gwen Brown at work in Alekarenge in 2007. Photo: Chris Crerar/NewsPix

15. Long time I've been working – Work

Curriculum Links

Cross-curriculum priorities:

Aboriginal and Torres Strait Islander histories and cultures

Organising ideas:

01.2 Aboriginal and Torres Strait Islander communities maintain a special connection to responsibility for Country/Place throughout all of Australia

01.5 Aboriginal and Torres Strait Islander Peoples' ways of life are uniquely expressed through ways of being, knowing, thinking and doing.

01.8 Aboriginal and Torres Strait Islander Peoples have sophisticated family and kinship structures

Sustainability

Organising ideas:

01.3 Sustainable patterns of living rely on the interdependence of healthy social, economic and ecological systems.

General capabilities:

- Intercultural understanding

- Personal and social capability
- Ethical understanding
- Literacy
- Critical and creative thinking
- Numeracy
- Information and communication technology

Sources: <http://www.australiancurriculum.edu.au/cross-curriculumpriorities/Aboriginal-and-Torres-Strait-Islander-histories-and-cultures>
<http://www.australiancurriculum.edu.au/crosscurriculumpriorities/Sustainability>



Gus Williams (inset) with people boarding a bus for a tour to Palm Valley. Photo: Lutheran Archives Collection P03653 07546



Abandoned mine, Atitjere (Harts Range) region, 2013. Photo: David Batty

Class Activities

Primary and Secondary

- In groups of four or less, read about the involvement of Aboriginal people in the following industries and report back to the class with direct quotes:
 - mining
 - tourism
 - community services
 - education
 - law enforcement
 - pastoral industry
 - What is the difference between the concepts of cross-cultural and intercultural awareness?
 - What are the benefits of intercultural awareness lessons?
 - In small groups, select an organisation/business/institution in your community and report why you think they would benefit from intercultural awareness lessons?
 - Individually research where intercultural awareness is practised or taken into account within your community.
 - What did the mining companies ask the Central Land Council about? Was this fair trading (pp. 193-194)? Describe how you think mining companies should ethically work with traditional owners of Aboriginal land they wish to mine. Create a flowchart of different possible outcomes.
 - Research how the CLC consults with traditional owners about mining proposals and how they invest their income from resulting land use agreements in community development.
 - If you didn't have any books, any writing, any internet, how would you express your story? What would you sound like if you were a song? How would you tell your story?
- discussed in the chapter. Write a brief description and illustrate at least ten (10) entries.
- Remember to add unknown Indigenous terms you come across to your glossary with definition and language group.
 - 'You know for nothing, no money. Just for tucker' Alec Peterson Apetyarr (p. 181). 'Just been working for clothes and tucker – no money' (Charlie Japangardi Poulson p. 183). It's 1969 and the Aboriginal workers were not being paid for extensive work, only in rations. Why? Do you think this was fair?
 - 'Might be all the Europeans didn't like work' (p. 180). What do you think Harry Japangardi Jones meant by this?
 - Briefly outline a day's work as described in one of the chapter's stories.
 - Define in your own words what 'work ethic' is.
 - Why would it be better for police to have the role of a 'mediator', rather than 'just locking them up?' (p. 182).
 - What is the work Irene Nangala did (p. 182)?
 - Describe the role of a police tracker (p. 183).
 - How did knowing the country help to track people?
 - Listen to the audio of Ted 'Nugget' Robertson Jampijinpa, 'in front of me like a song' (p.184). Explain in your own words what Ted means when he sings country.
 - What does Tjuki Tjukanku Pumpjack says about tourism in Mount Ebenezer (p. 186)?
 - What sort of prejudice did young Aboriginal workers experience at work (p. 186)? Why?
 - What do the following stand for? Describe what is important about each.

a. HALT	c. NPY	e. ABA
b. NAATI	d. IAD	
 - Why did Mosquito Morris argue that an Aboriginal police aide was needed (p. 190)? Write why you think his arguments are still relevant today or not.
 - How do you think tourism may affect work prospects for Aboriginal people in Central Australia?

Key Questions & Tasks

Primary and Secondary

- Create a table of the different types of jobs



16. One day I might do this kind of stuff – Contemporary culture

Curriculum Links

Cross-curriculum priorities:

Aboriginal and Torres Strait Islander histories and cultures

Organising ideas:

- OI.5** Aboriginal and Torres Strait Islander Peoples' ways of life are uniquely expressed through ways of being, knowing, thinking and doing.
- OI.7** The broader Aboriginal and Torres Strait Islander societies encompass a diversity of Nations across Australia.
- OI.9** Australia acknowledges the significant contributions of Aboriginal and Torres Strait Islander people locally and globally.

General capabilities:

- Intercultural understanding
- Personal and social capability
- Ethical understanding
- Literacy
- Critical and creative thinking
- Information and communication technology

Source: <http://www.australiancurriculum.edu.au/cross-curriculumpriorities/Aboriginal-and-Torres-Strait-Islander-histories-and-cultures>

Class Activities

Primary and secondary

- 1 *I'm not rich but I'm rich with my family, I'm rich with my country, I'm rich with what I'm doing. I've made a lot of friends, and made a lot of changes – so many people changing their lives* (p.200). Discuss what this quote means.
- 2 As a class, conduct a response to the film *'The Sapphires'* (2012).
- 3 Read Chris Johnston's article in *Insight* (The Age 04/07/15) and listen to/watch Brigg's video clip of 'Children Came Back' using ICT.

Key Questions & Tasks

Primary and secondary

- 1 What does NITV stand for?
- 2 Write a film review of your favourite program on NITV.
- 3 Student survey: *How many of the people I know watch NITV? What are their favourite programs? Why?*
- 4 This chapter celebrates contemporary contributors to the arts, media and sporting achievements. Make a PowerPoint presentation showing your favourite Indigenous bands, dancers, artists, or sports personalities.

- 5 Do an internet search for the Warumpi Band and watch some of their videos. What sort of music do they play?
- 6 Sammy Butcher Japanangka 'probably played a role [model] for a lot of kids.' What do you find inspiring about the Warumpi Band?
- 7 Research where/how/why Aboriginal 'dot paintings' originated.
Why has this become a well known style of Aboriginal art?
- 8 The many different styles of Indigenous art reflect the differences between the communities they come from. Do you agree?
- 9 What does being 'commissioned' mean? Why are artists commissioned to produce an artwork? How do you think this might influence what is created?
- 10 Where/what are the major artworks produced by Michael Nelson Jakamarra as he talked about in his story? Add these locations to your map.
- 11 "Blackfella side you've gotta share the money, share it around with the family. If you share it around, you live good" (p. 197). If you were a successful artist like Jakamarra, how would you manage your earnings?
- 12 What is NAIDOC week?



Warlurangu Artists in Yuendumu started in the 1980s after Paddy Japaljarri Stewart and other senior men painted the doors at the local school, now part of the South Australian Museum collection. Japaljarri at Warlurangu Artists, 2003. Photo: Jane Hodson, CLC Collection

Secondary

- 1 Assignment: Tourism In The Central Land Council Region
 - a Research and list the Top 10 tourist destinations in the southern half of the Northern Territory.
 - b Revisit *Every hill got a story*, the stories, maps and photographs. Where in the CLC region would you like to go for a holiday?
 - c Describe your main reasons for choosing these destinations. Clue: natural environments and land features, climate, cultural attractions, and special events. (See: <http://www.clc.org.au/articles/info/visiting-aboriginal-land>)
 - d On a map of Australia, show the route, method of travel and your itinerary for your holiday in Central Australia.
 - e Construct a pie graph of the countries of origin of tourists to Central Australia (see: <http://www.bushtel.nt.gov.au/>)
 - f Describe the factors you think have the greatest influence on the destinations of tourists to Central Australia. Give examples.
 - g Describe and evaluate the impact which tourism has had on the natural environments in Central Australia. Refer to *Every hill got a story* and CLC website.
 - h Describe and evaluate the positive and negative effects which tourism has had on the lives of Aboriginal people living in the Central Land Council region. Refer to *Every hill got a story*
 - i Read Warren H. Williams story (p. 202) and describe the work of CAAMA.
 - j Listen to soundbite of Francis Jupurrurla Kelly and read his story (pp. 203-4). What was BRACS? What film did the Yuendumu mob make and how did this lead to them winning an AFI award?
 - k Watch PAW Media's *Aboriginal Rules*, and Francis Kelly and David Batty's *Bush Mechanics* series, and discuss what the films say about contemporary Aboriginal culture.

Extension activity:

Go to the website: <http://www.bushtel.nt.gov.au/> and investigate the methods of communication which are traditional and those which use modern technology. Relate your findings to the storytelling in *Every hill got a story*.

'It started here', Areyonga (Utju) Tigers playing Mount Allan (Yuelamu) at the 2011 Tuendumu Sports Weekend. Photo: CLC Collection.





'Everyone was politically motivated'

lands rights march in Alice Springs, 1980s.
Photo: courtesy of Jenny Green

17. Everyone stuck together like glue – politics

Curriculum Links

Cross-curriculum priorities:

Aboriginal and Torres Strait Islander histories and cultures

Organising ideas:

- OI.2** Aboriginal and Torres Strait Islander communities maintain a special connection to responsibility for Country/Place throughout all of Australia
- OI.5** Aboriginal and Torres Strait Islander Peoples' ways of life are uniquely expressed through ways of being, knowing, thinking and doing.
- OI.8** Aboriginal and Torres Strait Islander Peoples have sophisticated family and kinship structures

General capabilities:

- Intercultural understanding
- Ethical understanding
- Personal and social capability
- Critical and creative thinking
- Literacy
- Information and communication technology

- Numeracy

Source: <http://www.australiancurriculum.edu.au/cross-curriculumpriorities/Aboriginal-and-Torres-Strait-Islander-histories-and-cultures>

Class Activities

Primary and Secondary

- 1 As a class, listen to Paul Kelly's song 'From little things big things grow.' Download the lyrics so students can sing. Discuss the story in the song and why it was written. What has this song come to represent? Teacher should recap lessons from Chapter 5, explaining the events leading up to the *Wave Hill Walkout* in 1970 and why the event was so important.
- 2 Listen to audio 'How Vestey bin treating all you mob?' Who was 'Vestey'?
- 3 Watch and discuss *Message Stick* episodes: 'Ripples from Wave Hill' (<http://www.abc.net.au/tv/messages-tick/stories/s2302700.htm>)
- 4 Class discussion: What was so special about native



title being found to exist in the township of Alice Springs (Doris Stuart Kngwarreye, p.225)

Extension response activity:

Introduction to the Aboriginal Land Rights (NT) Act 1976 (adapted from: <http://www.creativespirits.info/aboriginalculture/land/northern-territory-nt-land-rights-act#ixzz3ecSkZiiz>):

Land Rights Act was introduced on 16 October 1975 and became law in 1976. Under the act, more than 50% of the Northern Territory was returned to traditional Aboriginal owners in the following 30 years.

The Aboriginal Land Rights (NT) Act gives Aboriginal people a strong say over what should happen on their land, through the principle of informed consent. It allows traditional owners to keep their culture strong and to negotiate constructively with governments and developers over mining and infrastructure projects.

The act was a consequence of the Wave Hill Walkoff in which 200 Aboriginal people had walked off a cattle

station. Initially fighting for equal wages their protest soon turned to the core issue, land rights.

Key Questions & Tasks

Primary

- 1 What is the difference between land rights and land claims? (See: <http://www.creativespirits.info/aboriginalculture/land/aboriginal-land-rights#ixzz3ecQIOteb>)
- 2 Why was it difficult for Aboriginal people to prove that they own their land (p.224)?
- 3 What was the Mabo case and why was it so important?
- 4 Wordfind: *Reconciliation* (see Appendix)

Secondary

- 1 Construct a timeline showing the main events leading up to the Native Title Act, and the conflict of ideas and over amendments after the passing of this Act (see: <http://www.creativespirits.info/aboriginalculture/land/aboriginal-land-rights#ixzz3ecQIOteb>)
- 2 Construct a timeline of international and national external events. Explain how other countries affected Aboriginal people in Central Australia. Include the following:
 - Wars: Boer, WW1, WW2, Korea, Malaysia, Vietnam, Iraq
 - Government policies: missions, assimilation, settlements, including the effects of changes in government departments
 - Self-determination
 - Land councils
 - Reconciliation
 - Land rights movement
- 3 What impact has former Prime Minister Kevin Rudd's apology to members of the Stolen Generations had,

(above) CLC deputy chair Geoffrey Shaw (left) with CLC chair David Long at a Land Council meeting, Atitjere (Harts Range), 1988. Photo: CLC Collection

(left) Wenten Rubuntja at Hermannsburg, 2001. Photo: Greg Weight



short term and today?

- 4 Using the CLC website, write a script for a role play 'Politics over time' with scenarios including actual characters and events such as:

- Colonisation
- Forced removal settlements
- Life in the missions
- Self-determination policy
- Councils
- Reconciliation
- Kevin Rudd's apology to members of the Stolen Generations
- NT Emergency Response ("intervention")
- The Western Australian Premier's announcement about the possible closure of some remote communities

- 5 Research task: how and why have the NT and federal governments attempted to change the Aboriginal Land Rights Act and associated regulations since 1976?

- 6 A referendum is needed if the Commonwealth (Australian) Constitution is to be changed. What is a referendum? What is a double majority? Why is it so difficult to change the constitution?

- 7 Why is there a movement towards changing the constitution to recognise Aboriginal and Torres Strait Islander peoples?

- 8 What is the difference between symbolic and substantive recognition?

- 9 Events leading up to the Mabo Decision: The Aboriginal Land Rights (Northern Territory) Act 1976 was the first attempt by an Australian government to legally recognise the Aboriginal system of land ownership and put into law the concept of inalienable freehold title (CLC 2015). This was a fundamental social reform but it was only applicable to the Northern Territory, therefore national legislation was still needed.

The lead up to wider legislation came in the form of a common law case brought to the High Court of Australia in 1992. Eddie Mabo and Others of the Meriam people from the Murray Islands challenged the doctrine of *terra nullius* in a test case. *Terra* (land) *nullius* (no one), is a Latin term which was used by the British to describe 'land which belongs to no



(above)
Protest
march, Alice
Springs,
1980s.
Photo:
courtesy of
Jenny Green

(below)
Jimija
Fleming
and his wife
Rosie with
missionaries
Mr and Mrs
Fleming at
the 1978
Yuendumu
Sports
Weekend.
Photo: NTAS,
Fleming, Tom
(Rev.), NTRS
1706, Item
40

one', that is, it has not been under the sovereignty of a state. The High Court rejected the use of the doctrine of *terra nullius* as it denied the rights of the First Peoples.

Mabo and others succeeded because they were able to show 'continuous occupation' of the land. Mainland cases often failed because the Traditional Owners were unable to show continuous occupation. This was compounded by the history of forced relocation and dislocation from country.

The Mabo case opened the way for Aboriginal people to make claims for native title. It did not guarantee successful claims and was disputed by land owners, pastoralists and miners. The Native Title Act 1993 was introduced to provide national legislation allowing for more and more land is slowly being returned to the native title holders. Go to the CLC website and follow links: Our Land > Native Title where you can find a fantastic downloadable resource for students, 'The CLC's Easy Guide to Native Title'.

- 11 In your own words, explain why you think that the Mabo Case is so important?
- 12 Go to the CLC website and follow the links: Media > Land Rights News Central Australia. In groups, read each issue and report back to the class about the most important developments in land claims within the Central Land Council region.
13. The Aboriginal Land Rights (Northern Territory) Act 1976 is a Commonwealth law, not an NT law. What is the significance of this?
14. Many Aboriginal people in the NT refer to the act as "real land rights" and are opposed to NT governments gaining control of the legislation. Research the reasons for this, using the CLC and NLC websites as well as other sources.
15. Watch/read and discuss the 2015 Vincent Lingiari Lecture by veteran Australian journalist Jeff McMullen at <http://www.cdu.edu.au/indigenous-leadership/vincent-lingiari/2015>.
16. What is its central message about Aboriginal custodianship? What do you think about the solutions put forward by McMullen?





(above) Vincent Lingiari (right) and Mick Rangiari at the sign they asked Frank Hardy to make, Wattie Creek, 1966. Photo: NAA: F1/80, 60184850

(below) Judy Trigger performs inma at the Culture Centre in Uluru-Kata Tjuta National Park. Photo: Julia Burke, Ara Irititja 110918

18. We know we belong to that – Claiming country back

Curriculum Links

Cross-curriculum priorities:

Aboriginal and Torres Strait Islander histories and cultures

Organising ideas:

OI.2 Aboriginal and Torres Strait Islander communities maintain a special connection to responsibility for Country/Place throughout all of Australia.

OI.5 Aboriginal and Torres Strait Islander Peoples' ways of life are uniquely expressed through ways of being, knowing, thinking and doing.

OI.8 Aboriginal and Torres Strait Islander Peoples have sophisticated family and kinship structures.

Sustainability

Organising ideas:

OI.2 All life forms, including human life, are connected through ecosystems on which they depend for their wellbeing and survival.

OI.3 Sustainable patterns of living rely on the interdependence of healthy social, economic and ecological systems.

General capabilities:

- Intercultural understanding
- Personal and social capability
- Ethical understanding
- Literacy
- Critical and creative thinking
- Information and communication technology

Sources: <http://www.australiancurriculum.edu.au/cross-curriculumpriorities/Aboriginal-and-Torres-Strait-Islander-histories-and-cultures>

<http://www.australiancurriculum.edu.au/crosscurriculumpriorities/Sustainability>



(right)
Performing
inma at the
handback,
Uluru–
Kata Tjuta
National
Park, 1985.
Photo: Jane
Easton
Collection,
Ara Irititja
125039



Class Activities

Primary

- 1 Teacher leads students through the stories which describe how the Aboriginal people living around Alice Springs and Tennant Creek decided to become organised in a 'whitefella' way. Why did they do this?
- 2 Listen to audio for Veronica Dobson Perrurle's story 'Back to the old days of rations.' How does Veronica describe the NT Intervention (the Northern Territory Emergency Response) and what is Mavis Malbunka's view?
- 3 Teacher to explain why the NT Intervention was considered necessary and why it was such a divisive policy. Students discuss their views.
- 4 Teachers may choose the role play activity suggested for secondary or modify it. Alternatively in groups, students could construct a shoebox-sized diorama of the different time periods suggested.

Secondary

- 1 Class discussions/debates – Propositions:
 - a The Northern Territory Intervention is taking the land away again
 - b Living in remote communities and outstations is a lifestyle choice
- 2 In groups, research and plan a cameo of a particular political era for Aboriginal people in Central Australia. Conduct a class role play activity in chronological order.
- 3 Argumentative essay: 'The NT Intervention was an attempt by the Australian government to protect children from human rights abuse.' Discuss whether you agree/disagree using some of the stories in the text.
- 4 Choose one of the following Aboriginal leaders and

write a description of their role in the movement to improve the lives of Aboriginal people.

- Margaret Kemarre Turner
- Wenton Rubuntja
- Barbara Tjikaty
- Neville Perkins
- Neville Bonner
- Lowitja O'Donoghue
- Charlie Perkins
- Doug Abbott
- Doris Stuart Kngwarreye
- Dougie Walker
- Geoff Shaw

- 5 Use the CLC website, and the websites of other Central Australian organisations, for example Waltja, NPY Women's Council, Congress, CAALAS, Tangentyere, CAAMA, the Tennant Creek language Centre to describe the Aboriginal women who were powerful leaders in the CLC.

Note that just like in other government offices and agencies in Australia at this time, Aboriginal women were also underrepresented until the 1970s. According to Megan Davis, a 1995 ATSIC audit *Evaluating the Effectiveness of ATSIC Programs in Meeting the Needs of Aboriginal Women and Torres Strait Islander Women* found that 'Aboriginal women were excluded from bodies designed to achieve self-determination' (2012, p. 80).

- 6 Read Doug Abbott's story. What did he mean by 'we can help our people' p.212

Key Questions & Tasks

Primary and secondary

- 1 How did these programs help Aboriginal people in the CLC region?
 - a Night Patrols
 - b Barefoot Doctors
 - c Aboriginal Legal Aid (eg CAALAS)



(left) Vincent Lingiari (in the white shirt), Gurindji Camp, Wattie Creek, 1967. Photo: NAA: F1/80, 60184851

(right) We started building Wattie Creek's communal kitchen, 1967. Photo: NAA: F1/80, 60184841

- d CAAC
- e CAAAPU
- f Waltja Tjutangku Palyapai
- g The Purple House (Western Desert NWPT)
- h NPY Women's Council
- 2 'Take the words back to government.' What does Tess Napaljarri Ross say about the work of the CLC?
- 3 Who were the Aboriginal leaders who set up the CLC?
- 4 What other organisations and projects were set up to improve the health and welfare of Aboriginal people?
- 5 What were the main events affecting Aboriginal people of the CLC region between the 1960s and the present day?
- 6 What do the following abbreviations stand for?
 - a CLC
 - b DAA
 - c ABA
 - d IAD
 - e CAAMA
 - f CDEP
 - g CAAAPU
 - h ATSIC
- 7 Who are the traditional owners of the Alice Springs area? Who are the native title holders?
- 8 Which other communities joined the Alice Springs town camps? (see p.210 and map p.xix)

Secondary

- 1 What was the 'pound a week' (p.208). Why was it so important?
- 2 Why did Geoff Shaw say 'I [already] had the right to fight' (p.209)?
- 3 What was the 1967 Referendum for? What was the result?
- 4 Why does Rex Japanangka Granites say that 'those changes really wrecked our lives' (p.214)?

- 5 How did Rosemary Plummer Narrurlu use her linguistic skills to help Aboriginal women (p. 216)?
- 6 Why do some storytellers think the momentum for the CLC was mainly from the Alice Springs area?
- 7 Describe the roles played by the Whitlam and Fraser governments (p. 213).
- 8 How did Westpac, vouchers deducted from Centrelink, BasicCard 2007 become the vehicle for compulsory income management (p. 212)?
- 9 Why were Mahatma Gandhi and Nelson Mandela mentioned in the last two chapters of *Every hill got a story*?
- 10 What were the main events affecting Aboriginal people of the CLC region between 1960s and the present day?
- 11 Who were the Aboriginal leaders who emerged in the lead up to the formation of the CLC?
- 12 Which programs and organisations led to the CLC's formation and supported the work of the CLC?
- 13 Many storytellers are past or present delegates or executive members of the CLC. What are their respective roles?
- 14 What can you find out about the gender balance of the CLC delegates and executive members? How do you explain your findings?
- 15 What was the Northern Territory Emergency Response (NTER)? Why has it been opposed by many groups and individuals and why did others support some of its measures, for example income management?
- 16 Why did Veronica Dobson Perrurle describe the NTER as 'Back to the old days of rations'?
- 17 Go to the CLC website and follow the links to Our Land > Land won back. As a class, explore the timeline shown from the earliest date to the present and analyse the type of land claims which have been successful, including the people behind them.

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