

# **“around the kitchen table”**

Sally Fitzpatrick  
Patti Nicholson  
Elaine Telford

WOMEN'S   
reconciliation  
network

Published by the Women's Reconciliation Network  
with assistance from the NSW Reconciliation Council

reconciliation

Open  
our hearts  
to the  
experiences  
of others,  
accept our  
traditional  
wisdoms,  
acknowl-  
edge the  
past, heal  
ourselves  
and teach  
others.

## **Women's Reconciliation Network Vision Statement**

The Women's Reconciliation Network (WRN) meets in Sydney every second month, generally the last Thursday of February, April, June, August and October.

We also celebrate an annual Spirit Event, usually towards the end of each year. Details of meetings and events and up to date contact information for the WRN is available via our page on the NSW Reconciliation Council website, <http://www.nswreconciliation.org.au/sydney-and-surrounds> or by phoning 02 9562 6355.

The WRN also provides regular information via an email list. Check the website for details.

*Other publications the WRN has available are:*

**Healing Our Nation Through Women's Wisdom**, 80 pp booklet, documenting the WRN's inaugural Spirit Event held in Sydney in 1996.

**Around the Kitchen Table**, a 26 minute documentary made in 1998 exploring issues at the heart of Australia's journey toward reconciliation. Available on video or DVD.

**Women's Reconciliation Network Newsletter**, published following each regular meeting available by either email or snail mail on application.



### **Cover artwork by Kathy Jones**

Representing rebirth and renewal, this silk painting was created especially for use as the tablecloth, the linking centrepiece in the documentary, *Around the Kitchen Table*, produced in 1998.



### **Logo and illustrations by Elaine Russell**

Elaine is a Gamilaroi woman now living in Sydney. "Women are natural healers and carers. At this time in our history, we see that we must play a vital role in protecting spiritual and human values. The Snake represents strong power for healing. The Rainbow Serpent has always been part of the Aboriginal culture. The circular motif symbolises reaching out, which is the key aim of the Women's Reconciliation Network."



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# Dedication

*In honour of our dear friends and Elders, Mirriba, Stella Cornelius, Ruth Layard, Kathy Jones and Lynn Frances Pollack, this work is dedicated to the many generations of women who have campaigned for justice and reconciliation in this Land now called Australia.*

*We acknowledge the Traditional Owners who belong to this Land, and our Elders past, present and future.*

# Acknowledgments

This resource has been developed by the Women's Reconciliation Network (WRN) Writing Team:

Sally Fitzpatrick, Writer, Researcher and Project Co-ordinator

Patti Nicholson, Education Consultant and Teacher, and

Elaine Telford, former Co-ordinator NSW Australians for Reconciliation, Community Development Enabler and Teacher.

We would like to thank Aunty Ali Golding, Aunty Betty Little, Rasmie Prior, Oomera Edwards, Carol Vale, Helen Moran, Professor Lisa Jackson Pulver and The Hon Linda Burney MP for advising and mentoring us during the writing and implementation of this resource.

We are also sincerely grateful to Sue Matthews, Cindy Berwick and the team at the NSW Aboriginal Education Consultative Group (AECG) for their advice, support and endorsement.

We also thank the NSW Reconciliation Council for funding this resource's design, layout and printing and Melinda Vassallo at Finline Type & Design for making it look so beautiful. We are very grateful to Oomera Edwards, Robyn Ridgeway, Dr Nina Burrige, John Shoebridge, Barbara Bea, Deborah Wall OAM, Robyn Hutchinson and Tauondi College for their considerable educational advice. We thank the 2000-2001 Non-Indigenous Diploma Class from Tranby Aboriginal College, Alexandria Park Community School, the Aboriginal Support Group Manly Warringah Pittwater and the Institute of Cultural Affairs network for road-testing various drafts. Thank you also to Professor Garth Nettheim for advice on native title issues; Joan Tranter, Lorelle Savage, Lynette Riley and the mob at DET for organisational support; Sally Gray, Pamela Horsnell and Breakout for additional design advice; Kiran Hutchinson for IT support; Katrin Ogilvy and Robyn Ianssen for proofing and word processing; Frennie Beytagh, Bob Makinson and John Telford for help with the final drafting; Aileen Crowe and Directories Australia for allowing us to incorporate their contacts lists; the Action for World Development Aboriginal Justice Support Group for their help with the glossary and the National Native Title Tribunal for additional information.

For their inspiration and participation in making the documentary *Around the Kitchen Table*, we sincerely thank Rasmie Berolah-Prior, Susan Bradley, Dorothy Buckland-Fuller MBE, Trish Burns, Aunty Jean Carter, Angela Chan, Stella Cornelius AO OBE, Claire Dunne OAM, Aunty Dulcie Flower, Vivi Germanos-Koutsounadis OAM, Margaret Gutman OAM, Aunty Ali Golding, Aunty Betty Little, Mirriba, Frayda Myers-Cooper, Wendy McCarthy AO, Helen Sham Ho MLC, Judith Steanes, Deborah Wall OAM and Wafa Zaim. Thanks also to all those people who contributed to the production especially Tim Burns from Burning Illusions, Brian Rollason and Desley Stevenson from Microstream, Wayne Prior at Casula Catering as well as every one of you WRN helpers.

We are grateful to Jodie Patterson, Deborah Wall OAM, Elaine Telford, Sally Fitzpatrick, Susi Hamilton, the Older Women's Network NSW Aboriginal Support Circle and Australians for Native Title and Reconciliation (ANTaR) for permission to reproduce their photographic images. We also acknowledge those who have contributed to the WRN's own photograph collection; some of your images have been used in the following montages.

More recently, we have received considerable support in raising awareness about this resource, particularly Tracy De Geer for promoting it amongst women's NGO's in 2010, Helen Moran for the ACT launch and through her continuing work with women's groups, from Robyn Ridgeway and Gail Tilman for recognising its potential within TAFE curricula, from Sr Daphne McKeough for her tireless work with the Sisters of Mercy and Ann Watchirs for her great enthusiasm. We also thank Keke Quei and Jo Nelson for seeing a role for this resource within communities overseas.

We also particularly thank the NSW Department for Women and The Body Shop for providing the initial funding for *Around the Kitchen Table*, John Telford, Professor Lisa Jackson Pulver, Bob Makinson and Sylvie Ellsmore for logistical support and advice and Barbara Kernick, Chalali Holness, Athena Mumbulla, Nyarn Mumbulla, Naomi Crago, Ivy Crago and Craig MacGregor for their friendship and care. Last, but not least, we acknowledge our youngest supporters: Jessie Waratah Simon-Fitzpatrick, Jessica Vaughan and Hamish Vaughan for being our inspiration and our future.

# Preface

Over two years have passed since the historic Apology that drew a line in the sand of our national story marking where the footprints of Australia's First Peoples can be found.

I think of the great number of eminent people who campaigned for the Apology to the Stolen Generations, many of whom have now left our presence. I also think of those who campaigned for the 'Yes' vote in the 1967 Referendum that held a mirror up to the nation. Both campaigns took ten, long years. What determination, what intelligence, what inspiration! True reconciliationists in the full sense of the word. Their motivation was that the rights of Aboriginal people is a cause which is just and right.

In the decades since 1967 there have been some great advances and also some appalling failures. Some land rights have come while some have gone; anti-discrimination laws have been enacted and set aside; rates of imprisonment are still shockingly high; much cultural heritage has been preserved; yet the health and wellbeing of many remains a challenge.

It is now ten years since we crossed bridges for reconciliation on clear autumn days in May 2000. One could be very despondent about progress in the imperatives of reconciliation since then – recognition of a shared history, realisation of the rights of this country's First Peoples and, most painfully, of meagre social justice outcomes for our community.

Our challenge is not to despair, but remain defiant; not to give up hope, but hold to our determination. It is from around the kitchen table that we need to draw these strengths. This setting is what has been, and continues to be, the source that keeps the flame of reconciliation alight.

## **The Hon Linda Burney MP**

Minister for the State Plan  
Minister for Community Services  
NSW Ambassador for Reconciliation

21 December 2010

# Foreword

It is a great honour to be invited to write the foreword for this exciting resource, complementing the documentary *Around the Kitchen Table* produced by the Women's Reconciliation Network over a decade ago. This resource has grown out of the blood, sweat and tears of reconciliation in action. The production of the documentary *Around the Kitchen Table* was in itself a major achievement. The producers of this resource have indeed, over many years, lived the vision of the Council for Aboriginal Reconciliation: 'A united Australia which respects this land of ours; values the Aboriginal and Torres Strait Islander heritage; and provides justice and equity for all'.

It has been a privilege to be a small part of this journey, as a friend and colleague, particularly while Principal of Lewisham Public School (1995-2002). This was the time of Bridge Walks around the country, the Sea of Hands travelling the breadth of the land, and the groundswell of local action across the nation. This period in recent years has seen so much soul searching and questioning as to how the truth is passed on to our younger generation. The producers of this resource have been there all the way.

Telling the stories and developing real understanding in our younger generation was, and continues to be, the challenge for us all.

Sally, Elaine and Patti have joined forces with many others who are helping to create a real, as well as practical response, to what was going on in our society and what was needed within our educational institutions. In the production of this resource, they have consulted broadly. The list of grassroots people, Indigenous and non-Indigenous alike, who have been part of the resource's development is impressive and gives it the credibility it deserves.

The basic 4-step framework of each module allows for an individual or group to move through a carefully sequenced process – which could be called a life process. This process involves encountering and raising awareness of the objective reality, through to reflection and dialogue with this reality, giving rise to making meaning and interpreting for oneself or one's organisation, leading to the decisional or action level. This gives the resource depth and allows participants to use it as a springboard for their own exploration and uncovering of layers of meaning and response to the most important social task facing this country, namely achieving justice in the process of reconciliation. The teaching notes are explicit and simply written.

As an educator, I believe that this is the kind of resource we are looking for, one which can be picked up and easily followed and used in a range of situations. One of the most exciting aspects of this resource is that it can provide a means for looking deeply into one's own traditions to find a new and greater understanding of who we are, and how we connect with one another across arbitrary boundaries of race, language, culture and religion.

The *Around the Kitchen Table Reconciliation Resource* will be invaluable in the present educational era of 'putting values back into education', of understanding the importance of relationships to any real learning, of developing the skills of resilience and of being restorative in approach, all in the context of building respectful and caring 'learning communities'. It is all about shifting attitudes, both formally and informally.

It will be important for groups using this resource to be in dialogue with their local Aboriginal and Torres Strait Islander communities, in order to gain real understanding. In schools, this could involve the full range of Aboriginal Education awareness-raising programs, of which this resource could become an integral part. In other settings, the interaction is made more meaningful with shared dialogue and action.

I commend the *Around the Kitchen Table Reconciliation Resource* to all Local Reconciliation Groups, adult educators in the private and public sectors, all who work with senior students in our High Schools and TAFEs, and all educators or facilitators who desire truth and understanding in creating positive relationships with all Australians, moving towards true reconciliation. I look forward to being able to use this resource with the staff of my current Primary School.

**Robyn Hutchinson**

Principal, Ashfield Public School, NSW

# Timecodes

These timecodes relate to 'Voices from the video' (section 2a. of each module) and are to facilitate replaying parts of the *Around the Kitchen Table* DVD. You can also use the chapter function of your DVD player:

0:56	<i>The Laws were made by the Dreamtime Spirits.</i> Mirriba Module Three: Law page 46	10:44	<i>They immediately think of skin colour ...</i> Claire Dunne Module One: Identity page 24
1:23	<i>Reconciliation is a big word.</i> Margaret Gutman Module Six: Healing page 79	11:38	<i>And my father always said 'Keep yourself nice ...</i> Ali Golding Module Five: Stereotypes page 68
1:40	<i>It's acceptance ...</i> Rasme Berolah Prior Module Seven: Healing page 79	12:24	<i>I looked at the old Matron's reports ...</i> Jean Carter Module Five: Stereotypes page 68
1:43	<i>I prefer to think of reconciliation as a bridge building ...</i> Betty Little Module Seven: Healing page 79	15:00	<i>The reconciliation process has given a platform ...</i> Rasme Berolah Prior Module Six: Healing page 79
1:56	<i>And he said, 'You know! What a shame!'</i> Susan Bradley Module Four: Protocol page 58	16:09	<i>We have to be practical ...</i> Vivi Germanos-Koutsounadis Module Seven: Action page 92
3:16	<i>This is Dharawal land ...</i> Rasme Berolah Prior Module Four: Protocol page 58	16:20	<i>We took our youth, children, to the Aboriginal land ...</i> Wafa Zaim Module Seven: Action page 92
3:47	<i>We were sitting around the campfire ...</i> Susan Bradley Module Four: Protocol page 58	16:41	<i>So each of us does one thing.</i> Dorothy Buckland-Fuller Module Seven: Action page 92
5:43	<i>And it's beautiful how the culture has evolved ...</i> Jean Carter Module Two: Belonging page 34	16:42	<i>But I think that we have to encourage people ...</i> Angela Chan Module Seven: Action page 92
6:02	<i>We came to Australia in order to escape ...</i> Margaret Gutman Module Two: Belonging page 34	17:27	<i>Last year at my graduation ceremonies ...</i> Wendy McCarthy Module Four: Protocol page 58
6:35	<i>Because you can never forget your roots ...</i> Vivi Germanos-Koutsounadis Module Two: Belonging page 34	18:09	<i>People can volunteer their services to participate ...</i> Stella Cornelius Module Seven: Action page 92
6:55	<i>I was a stolen ...</i> Jean Carter Module Three: Law page 46	19:58	<i>Saying sorry, that's not enough ...</i> Deborah Wall Module Six: Healing page 79
9:23	<i>I had the opportunity to meet ...</i> Judith Steanes Module One: Identity page 24	22:12	<i>As far as healing the nation's concerned ...</i> Betty Little Module Six: Healing page 79
9:40	<i>When I'm in the south ...</i> Dulcie Flower Module Five: Stereotypes page 68		
10:03	<i>I heard the Elders saying then ...</i> Betty Little Module One: Identity page 24		



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## Letter of Support

The New South Wales Aboriginal Education Consultative Group Incorporated (NSW AECG Inc) fully supports the *Around the Kitchen Table Reconciliation Resource*.

The NSW AECG Inc acknowledges that there are few resources available to schools and communities that bring to light the issues raised within this handbook and accompanying video/DVD. This resource actively contributes to and encourages the ongoing discussion that must be had within our nation around reconciliation.

It is with great pleasure that the NSW AECG Inc fully supports the revised edition of this valuable resource, which aims to develop continuing dialogue between all those wanting the reconciliation process within this country to continue for many years to come ...

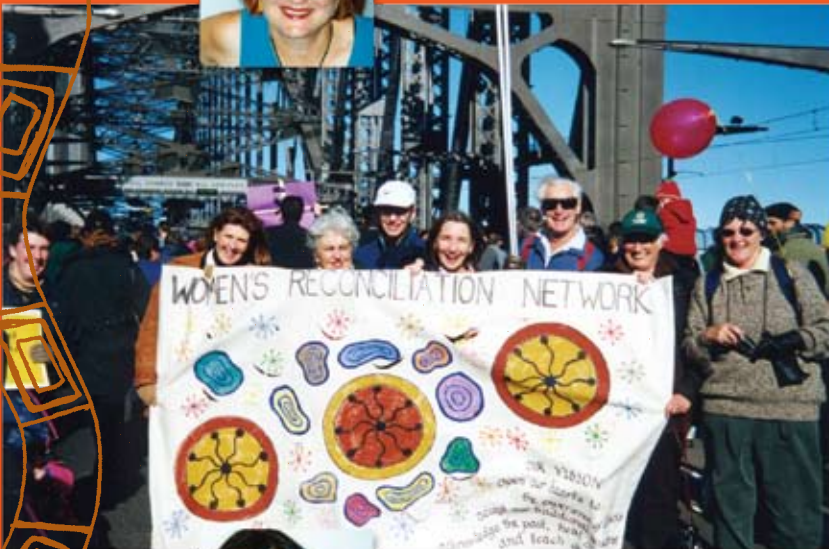
We have much to learn from discussions “around *all of our* kitchen tables”.

Yours sincerely,



**Susan Matthews**  
Executive Officer  
NSW AECG Inc  
23 March 2007

# introduction



Open our hearts to the experiences of others, accept our traditional wisdoms, acknowledge the past, heal ourselves and teach others.

Carol Vale, Aunty Ali Golding, Sally Fitzpatrick, Lisa Jackson Pulver, Aunty Betty Little, Lynn Pollack, Enid Eyles, Shelley Reys; Murawina kids, Redfern, 2005; Sally Gray; Sydney Harbour Bridge Walk, 2000; Deborah Wall  
photos: Women's Reconciliation Network

# Introduction

This resource is an initiative of the Women's Reconciliation Network, NSW. It is designed for use with the documentary *Around the Kitchen Table* produced by the Women's Reconciliation Network in 1998. *Around the Kitchen Table* is rich in personal stories and cultural information bound with the universal thread of honesty and candour. It has proven a valuable tool in the process of opening up hearts.

We believe that each one of us has a need to understand our identity, our place in this world and that when this understanding is shared we have the opportunity to appreciate what makes us different and what binds us together. It is also the opportunity to learn about and to appreciate our shared histories. It is these understandings that ultimately allow us to act in a way where we *can* make a positive contribution to the process of reconciliation, a true reconciliation between Aboriginal peoples, Torres Strait Islander peoples and the wider community, which is essential for this country.

The Women's Reconciliation Network believes that the process of reconciliation is ongoing; a conversation between Australia's First Peoples and those new to this country as we find our way together as Australians; each of us accepting responsibility for our part in the dialogue and its context. The principal focus of our work is 'bridge building'; the shifting of attitudes within the dominant culture so that self-determination by Aboriginal and Torres Strait Islander peoples within a rights-based approach to reconciliation can take place.

Reconciliation is beyond mechanics, policies and so-called strategies. Until we all connect with the spirit of this land, true reconciliation will not take deep roots and bring about lasting change.

*Elaine Telford, 1998*

In January, 1999, the writing team began developing individual modules set around seven of the themes in *Around the Kitchen Table*: Identity, Belonging, Law, Protocol, Stereotypes, Healing and Action. These modules have now been brought together in a single easy-to-use booklet with extensive referencing and lists of contacts. Our aim is to extend the various experiences and viewpoints explored in the documentary, allowing participants to more fully appreciate the uniqueness of arguably the longest living culture on our planet, and to develop a better understanding of respect and acceptance. In 2010 we undertook conservative revisions to prepare the resource for release online.

The *Around the Kitchen Table Reconciliation Resource* has been designed for use by local reconciliation groups, adult education groups, in-service and pre-service training by professional groups and private and public sector training environments. It is also suitable for use by senior high school students. Whilst it generally portrays the views of women, it has much to offer to a general audience of both men and women. It has been designed so that modules can be adapted flexibly to limited time constraints.

## Contribution to the process of reconciliation

This resource seeks to fulfil a number of the recommendations in *Reconciliation: Australia's Challenge*, the final report of the Council for Aboriginal Reconciliation handed down in 2000:

Recommendation 37 – The education system should also provide all Australians with the opportunity to learn about our shared history.

Recommendation 39 – Our experience is that understanding of history helps to bring mutual respect and recognition of the diversity of our society.

The writing team has gratefully accepted suggestions and feedback from numerous members of the Aboriginal and Torres Strait Islander community as well as academics and end users to ensure as much as possible the appropriateness of this work. To the many people and groups who contributed, we thank you wholeheartedly.

It is strongly recommended that anyone who undertakes discussion and research in this area consult with their local Aboriginal and Torres Strait Islander communities.

# The Women's Reconciliation Network

Women have long been major players in the formal reconciliation process. In 1995, the NSW Australians for Reconciliation team hosted a think tank, inviting representatives from several women's peak bodies to become involved in reconciliation through the active engagement of their networks and organisations. In 1996, as part of the launch of the inaugural National Reconciliation Week (27 May to 3 June), the think tank decided to host an event for women in Sydney. This event, the inaugural Women's Spirit Event held at the State Library of NSW, is now regarded as a watershed moment for women's involvement in reconciliation in NSW. Several hundred women from vastly different backgrounds and cultures gathered and, through sharing stories, experienced a new understanding of unity, solidarity and acceptance of each other. The Women's Reconciliation Network, NSW, was born.

After the gathering, the group published a record of the event called *Healing Our Nation through Women's Wisdom* and arrived at the Women's Reconciliation Network's vision:

*Open our hearts to the experiences of others, accept our traditional wisdoms, acknowledge the past, heal ourselves and teach others.*

Later it became apparent that materials written in English were not useful to everybody participating in reconciliation and that audio-visual tools were needed. Commencing in 1997 with a small grant from the NSW Department for Women, the documentary *Around the Kitchen Table* was produced to encourage more people to become involved in the reconciliation movement, particularly people who may have limited English reading and language skills, or who experience marginalisation and isolation. To quote one of our members:

Australia is big and diverse and each grouping of people has had different experiences, has specific points of view and different ways, for example protocols; so we want to show reconciliation in action and share ways of doing it ...

## Around the Kitchen Table

In making this resource, our primary aim has been to be as inclusive as possible. With the documentary, themes and ideas were brainstormed and clustered into areas of similar focus through a participatory process involving many Women's Reconciliation Network members. These provided a useful discussion framework for each of the three groups of women eventually filmed, seated around the kitchen tables of three different homes. The three groups filmed were:

- Aboriginal and Torres Strait Islander women with significant roles in their communities,
- Women who are working in leadership roles and who are often responsible for designing workable and realistic policies, and
- Women whose first language is not English.

The groups were filmed separately, not only to limit the groups to an intimate and manageable size, but also so that the Aboriginal and Torres Strait Islander women felt safe to confide the truth and reality of their life experiences. To portray all three groups of women around a shared table would convey an unrealistic image of where Australian society was generally in regard to reconciliation and tolerance of diversity.

The documentary's crew was made up of skilled Aboriginal and non-Aboriginal women who volunteered their time and expertise to the production and to mentoring their co-workers. We are indebted to this team for working tirelessly within a very tight budget and timeframe.

*Around the Kitchen Table* was launched during National Reconciliation Week 1998 by The Hon Faye LoPo', Minister for Women and Community Services. Over 750 copies of the documentary have so far been distributed.



# About this resource

This resource's overall aim is to shift attitudes. It is about becoming aware of our own prejudices and complacencies. It will prompt participants toward an understanding of how personal experiences create the lens through which we view our country's shared history. It will also prompt them to undertake personal action in the process of reconciliation.

The content is designed for four different learning environments.

- Formal Academic Study
- Formal Community Study
- Informal Community Study
- Professional Development

Flexibility is the key!

**Table 1:** Where this resource can be used

<b>Formal Academic Study</b>		
<p><b>Secondary school</b> Stage 4 &amp; 5 (NSW) English, Australian History, Civics &amp; Citizenship, Geography, Studies of Society &amp; Environment (SOSE), Health &amp; Physical Education (HPE), Languages other than English (LOTE) Stage 6 (NSW) Aboriginal Studies, English, Legal Studies, Society &amp; Culture, Studies of Religion</p>	<p><b>TAFE</b> Aboriginal Studies Community Services General Education English Language Studies Community Development</p>	<p><b>University</b> Aboriginal Studies History Social Sciences Cultural Studies Community Development Peace &amp; Conflict Resolution Education Studies Medicine &amp; Public Health See Professional Development</p>
<b>Formal Community Study</b>	<b>Informal Community Groups</b>	<b>Professional Development</b>
<p><b>Community Evening Colleges</b> <b>University of the Third Age</b></p> <p>A valuable resource for trainers working with adult learners in a wider multicultural context, possibly a workplace where customer service is important, or where cross-cultural issues arise.</p>	<p><b>Local Reconciliation Groups</b> <b>Faith Groups</b> <b>Service Clubs</b> <b>Youth Groups, YWCA, YMCA</b> <b>Community Groups</b> <b>Women's Groups</b> <b>Ethnic Community Groups</b></p> <p>The resource is designed for anyone who is willing to take part in the on-going process of reconciliation as well as those who want to learn inclusive history.</p>	<p><b>Customer Service training</b> <b>Cross Cultural studies</b> <b>Industry training</b> <b>Staff development, including conflict resolution</b> <b>Leadership training</b> <b>Education professionals</b> <b>Health professionals</b> <b>Family support teams</b> <b>Community workers</b> <b>Custodial officers</b> <b>Local Government</b> <b>Faith leaders and staff</b> <b>NGOs, community groups</b></p> <p>There is an urgent need for ongoing training in cultural understanding within various departments in the public sector and other organisations especially Health, Education, Justice and other community related services.</p>

# Outcomes

Through engaging with this resource, participants will have:

- become more aware of Australia's process of reconciliation and healing
- understood the most important issues concerning reconciliation
- explored ideas, thoughts, feelings arising from *Around the Kitchen Table*
- shared their experiences in a 'safe' environment
- challenged stereotypes
- questioned strongly held notions, such as Western land ownership
- researched historical documents, and
- deepened their understanding of their physical and social environment.

## How this resource is arranged

The resource consists of:

- One video or DVD of *Around the Kitchen Table* (26 minutes)
- One book containing
  - Teaching notes
  - Seven (7) modules with accompanying references and glossary
  - A list of recommended reading (set out module by module)
  - A list of contact information and web resources (current as of 2005, with key organisational details updated 2010)
  - Appendices including extracts of original Council for Aboriginal Reconciliation documents.

Whilst being able to watch the video or DVD is desirable, it is possible to embark on many of the discussions outlined in the following pages without having seen it. All that is essentially needed is a group willing to explore the issues raised.

## How to use this resource

Before working on any of the seven modules, it is important to watch *Around the Kitchen Table* in its entirety at least once (allow half an hour). Each module focuses on one main topic raised in the documentary and contains short transcriptions of relevant statements from the participants. You may need to go back to the documentary more than once if you are conducting a series of workshops over time. A DVD timecode reference for each quote can be found on page 6. A synopsis of each module can be found below (see *Table 3: Module Overview*).

The modules have been presented in a specific order beginning at a 'known' subjective level, who we are and where we belong, i.e., *Identity* and *Belonging*. Learners then move through scenarios where they may be challenged, i.e., *Law*, *Protocol* and *Stereotypes*, to the experiential level; i.e., *Healing* and *Action*. The seven modules invoke a participatory style of learning where groups can explore new ideas, new perspectives and listen to and discuss other people's views.

It is for this reason that we recommend that groups seek the input from Aboriginal and Torres Strait Islander peoples wherever possible.

We have recommended times to spend on each section within the modules, but this is flexible to the needs of your group. Discussion is important and the facilitator needs to allow enough time for the group to open up to ideas that may challenge strongly held views. The facilitator needs to allow different perspectives within the group to be expressed. Not every group need tackle every section of each module. Nor should groups feel pressured to answer every question; the flow of the conversation is just as important. Questions can be adapted to suit groups as you think fit.

Some groups may only have time to go through Sessions One and Two (see *Table 2: Module Framework*).

# Synopsis of modules

The seven modules are presented in the following recommended order:

Module One: Identity
Module Two: Belonging
Module Three: Law
Module Four: Protocol
Module Five: Stereotypes
Module Six: Healing
Module Seven: Action

Each module is structured as follows:

**Table 2:** Module framework

Session One: Awareness raising	1	Finding an understanding
Session Two: Experiential understanding	2a	Voices from the video
	2b	Talking it over
	2c	Some personal views
Session Three: What you can do	3	Using the knowledge
Session Four: Consolidation through research	4	Research
References		
Glossary		

# Suggested workshop or lesson plan

Read the workshop outline on the first page of your selected module. Photocopy enough copies of your selected module/s for the workshop. Watch *Around the Kitchen Table* (allow 26 minutes). Organise yourselves into small groups (refer Workshop outline). At the end of each session, allow time to report to the main group. Times noted below are minimum guides and do not include time watching the documentary.

Further to the references contained in each module, there is an expanded list of references toward the end of this book. The list is constructed in the order the modules are presented and, when useful, resources are repeated across a number of modules for easy access. These lists, which not only contain literature, but also music and film are to promote follow-on activities by individuals and groups. A short glossary has also been provided with each module to facilitate understanding.

## **Session One: Awareness raising**

(15 minutes – Small group work)

### 1. Finding an understanding

This section presents four specific questions for discussion to assist in arriving at a global understanding of the topic. The questions are sequenced, starting at an objective level (gathering data), then reflective (emotional response), followed by interpretive (making meaning) through to decisional (taking action).

## **Session Two: Experiential understanding**

(40 mins – Small Groups/Pairs)

### 2a. Voices from the video

This section is designed to assist students to focus on the module's particular theme by highlighting a selection of quotes from the documentary's participants. It gives your group a chance to begin to consider the context of these statements. The DVD version has been indexed so you can skip easily from quote to quote (see index of quotes on page 6).

### 2b. Talking it over

This section looks in more depth at what participants in the documentary have said through specific questions.

### 2c. Some personal views

This section challenges our personally held positions and our knowledge through self-questioning and looking at different people's perspectives. The approach is that not every person will view the world in the same way.

## **Session Three: Using the knowledge**

(40 mins – Individual/Group)

### 3. What you can do

This session requires active involvement and gives suggestions for learners to use their knowledge in a whole group activity, where individual resolutions are made and taken into the 'real' world. It includes writing activities.

## **Session Four: Consolidation through research**

(Optional – Individual/Group)

### 4. Research

Here the participants have an opportunity to undertake research either individually or in small groups. The purpose of this is to move knowledge from the passive to the active; i.e., to become involved. The research may be done at home or in a library and brought back to the group for further discussion.

**Table 3:** Module Overview

<b>Module</b>	<b>Session One: Awareness raising</b>	<b>Session Two: Experiential understanding</b>	<b>Session Three: Using the knowledge</b>	<b>Session Four: Consolidation through research</b>
	<ul style="list-style-type: none"> <li>Finding an understanding</li> </ul>	<ul style="list-style-type: none"> <li>Voices from the video</li> <li>Talking it over</li> <li>Personal views</li> </ul>	<ul style="list-style-type: none"> <li>What you can do</li> </ul>	<ul style="list-style-type: none"> <li>Research activity</li> </ul>
<b>Identity</b>	<p><b>Personal and social perceptions of identity</b></p> <p>Broad questions about identity, stimulated by selected quotes from the video.</p> <p>Sharing understandings and various experiences of identity, skin colour, accents, Aboriginality.</p>	<p><b>Intensifying our understanding of 'self' and 'identity'</b></p> <p>More probing questions about identity from a personal perspective.</p> <p>My identity, family, kin and ancestors. How do we identify ourselves? Who has power to govern? What is our sovereign identity? How is identity recorded? Sustaining one's identity.</p>	<p><b>Connection between land and identity</b></p> <p>Positive actions that can be taken to understand issues around identity.</p> <p>Place names. Aboriginal and Torres Strait Islander flags. Mentoring programs to shift images.</p>	<p><b>Research family and local history of the area</b></p> <p>Research your family history and area of residence.</p> <p>Explore Aboriginal Australia map (AIATSIS).</p>
<b>Belonging</b>	<p><b>Shifts in life stance</b></p> <p>Broad questions about belonging, stimulated by the selected quotes from the documentary.</p> <p>Sharing experiences, the importance of roots. Forced relocation. Australian policies. Importance of belonging to land. Understanding 'land' and 'country'.</p>	<p><b>Awareness of own cultural roots</b></p> <p>More probing questions that interrogate personal and group belonging.</p> <p>Discussing own understanding of belonging. Using art, poetry, story, to draw on personal sense of belonging.</p>	<p><b>Exploring where "I" belong</b></p> <p>An imaginative exercise to consolidate understanding.</p> <p>Create something to reflect personal and group ideas of belonging.</p>	<p><b>Building community and individual relationships</b></p> <p>Making meaning; including kinship systems and taking stock of significant relationships.</p> <p>Relationships to land, earth, sky, environment. Importance of song and dance. Respect.</p>



<b>Module</b>	<b>Session One: Awareness raising</b>	<b>Session Two: Experiential understanding</b>	<b>Session Three: Using the knowledge</b>	<b>Session Four: Consolidation through research</b>
	<ul style="list-style-type: none"> <li>Finding an understanding</li> </ul>	<ul style="list-style-type: none"> <li>Voices from the video</li> <li>Talking it over</li> <li>Personal views</li> </ul>	<ul style="list-style-type: none"> <li>What you can do</li> </ul>	<ul style="list-style-type: none"> <li>Research activity</li> </ul>
<b>Law</b>	<p><b>Aboriginal law is connected to land.</b></p> <p>Broad questions that link law and land stimulated by selected quotes from the documentary.</p> <p>Spirit never changes – white law always changing.</p> <p>Sharing experience of being removed.</p> <p>Raising issue of 'sovereign ownership'.</p>	<p><b>Reminder of dispossession both land and culture</b></p> <p>More detailed understanding about the connection of land, law and some differences between Aboriginal and non-Aboriginal law.</p> <p>Insight into meaning of 'sacred site'.</p> <p>Ordering dynamics that sustain the cultures.</p> <p>Does law change and how is it passed on</p> <p>How is land acquired?</p> <p>Birthrights.</p>	<p><b>Find out about native title and customary law</b></p> <p>Acting on what you know and other group ideas using local people.</p> <p>Family law and heritage site protection.</p>	<p><b>Understanding some aspects of Aboriginal and Torres Strait Islander culture</b></p> <p>Research into the differences between Aboriginal and non-Aboriginal law in relation to land.</p> <p>How <i>Mabo</i> then the <i>Wik</i> amendments to the Native Title Act changed 'the rules'. Implications?</p> <p>Responsibility for country.</p> <p>Aboriginal and Torres Strait Islander land tenure.</p>
<b>Protocol</b>	<p><b>Welcome to Country, how and by whom</b></p> <p>Broad questions about the land on which we live.</p> <p>Introduces idea of the many different languages and practices.</p> <p>Sharing protocols within our family.</p> <p>Elders.</p>	<p><b>Sharing our family practices</b></p> <p>More detailed questions about the protocols many people observe and some of the differences between Aboriginal and non-Aboriginal protocols.</p> <p>Business protocols.</p> <p>Attending various events.</p>	<p><b>Practical suggestions</b></p> <p>Suggests various situations to incorporate inclusive protocols.</p> <p>Welcome to or Acknowledgment of Country at various events.</p> <p>Tourism.</p>	<p><b>Importance of protocol to Aboriginal and Islander peoples</b></p> <p>Understanding the differences between 'Welcome to Country' and 'Acknowledgment of Country'.</p> <p>Permission to enter.</p> <p>Acknowledgment wording.</p> <p>Consulting Local Aboriginal Land Councils.</p>

<p><b>Stereotypes</b></p>	<p><b>Assumptions, prejudices and past experiences</b></p> <p>Considers examples of stereotypes in the documentary.</p> <p>Experiences of individuals in institutions.</p> <p>Questions of Black = bad White = good.</p>	<p><b>Messages conveyed by simple words</b></p> <p>More probing questions that can challenge the notion of stereotypes especially in relation to being indigenous to Australia and the Australian identity.</p> <p>Your experiences. Stereotypes exercises. Personal views about values, beliefs, attitudes, etc.</p>	<p><b>Looking at our own stereotypical patterns</b></p> <p>An exercise that focuses on the emotional side of stereotyping.</p> <p>Exercises using examples of 'highly-charged' stereotypes, characteristics of stereotypes, identifying stereotyping stereotypes.</p>	<p><b>Research using print and electronic media – looking at the imbalances</b></p> <p>Deeper issues around stereotyping in our society; i.e., media, workplaces, etc.</p> <p>Australian terms and phrases. Use newspapers for research. Stereotypes on TV and in workplaces.</p>
<p><b>Healing</b></p>	<p><b>Inclusive and flexible process</b></p> <p>Broad questions delving into healing experiences.</p> <p>Shared interpretations of reconciliation, the meaning of the word. Description of Aboriginal and Torres Strait Islander needs in respect to healing and ways this has opened up opportunities. Opening up discussion of ways to allow healing.</p>	<p><b>Life-changing and lifelong process</b></p> <p>More detailed understanding about various aspects of healing.</p> <p>Lifelong processes. Sorry Day and The Journey of Healing. Reconciliation processes.</p>	<p><b>Shift image of whose knowledge for whose healing</b></p> <p>Partnerships and collaboration can bring about healing. Reciprocity.</p> <p>Creative and healing collaborations involving music and ceremony.</p>	<p><b>Courses &amp; materials now available</b></p> <p>Finding out what is 'unfinished business'.</p> <p>Building bridges. Self-determination. Sovereignty. Apology. Stolen Wages. Health and well being.</p>
<p><b>Action</b></p>	<p><b>Responsible cultural care</b></p> <p>Broad questions related to concrete actions that can be initiated.</p> <p>Practical ways that show we care for each other. Visits to learn about culture. 'Piggy-back' on other functions.</p>	<p><b>Demonstrate truths</b></p> <p>Some explicit examples of activities to demonstrate and involve participation of others related to the Declaration.</p> <p>The Australian Declaration Towards Reconciliation; i.e., the people's document. Roadmap Strategies. How to 'build bridges'.</p>	<p><b>Inclusive events/ curricula</b></p> <p>Acting upon what you know.</p> <p>Partnerships. Use media and cultural events. Involve local community members.</p>	<p><b>Build alliances across boundaries</b></p> <p>With the knowledge of stakeholders, create an organisational map to show relationships.</p> <p>Compile directory of local and other supportive organisations. Examples of community engagement.</p>

# Delivering reconciliation in education

## Background

Since colonisation, education has been presented primarily by and for the dominant white culture, and any other participants in the education process have been subjected to this perspective. Nowadays, there is an obligation on all education providers to facilitate the presentation of a broader, more inclusive, perspective. This resource offers new opportunities for teachers and others who seek to step around the dominant paradigm and presents a diverse range of historical and sociological perspectives.

## Reconciliation in the curriculum

Curriculum reform has to be fundamental to all levels of reconciliation education including teacher training. One of the major aims of the 1989 *National Aboriginal and Torres Strait Islander Education Policy* is to:

Provide all Australian students with an understanding of and respect for Aboriginal and Torres Strait Islander traditional and contemporary cultures.

Similar references expressing this need for understanding occur elsewhere, including:

- *Royal Commission into Aboriginal Deaths in Custody*, 1991
- The passing of the *Council for Aboriginal Reconciliation Act 1991* with unanimous support from all the parties of the Federal Parliament
- *Walking Together: The First Steps, Report of the Council for Aboriginal Reconciliation to Federal Parliament*, 1991-94
- *Bringing them home*, Human Rights and Equal Opportunity Commission, 1997
- *Australian Declaration Towards Reconciliation*, 27 May 2000
- *Sustaining the Reconciliation Process: Ways to Implement the National Strategy to Sustain the Reconciliation Process*, one of four National Strategies in the *Roadmap for Reconciliation*, Council for Aboriginal Reconciliation, 2000
- *Reconciliation: Australia's Challenge. The final report of the Council for Aboriginal Reconciliation*, 2000

Included in the *Roadmap for Reconciliation* are recommendations for actions in schools and tertiary institutions to which the *Around the Kitchen Table Reconciliation Resource* makes a positive contribution, including:

- Incorporate within their core curricula, Aboriginal and Torres Strait Islander studies, racism awareness and the 'true' history of Australia including the Aboriginal and Torres Strait Islander view of the history of Australia;
- Develop appropriate learning resources and curricula in consultation with Aboriginal and Torres Strait Islander people;
- Fund informed pre-service and in-service training of teachers to ensure competence in teaching Australia's 'true' history.

*Ways to Implement the National Strategy to Sustain the Reconciliation Process*  
Council for Aboriginal Reconciliation, 2000, pp 9-10

# Teacher training and leadership

In its introduction, the 2004 *Report of the Review of Aboriginal Education* by the Aboriginal Education Consultative Group and the NSW Department of Education and Training notes that:

[A]ll levels of the education system require inspired leadership and support if they are to move forward. Leadership and support with determination to tackle the barriers to success that are faced by too many Aboriginal students. Leadership and support with wisdom to make worthwhile contributions to Reconciliation between Aboriginal and non-Aboriginal peoples in Australia.

*The Report of the Review of Aboriginal Education.  
Yanigurra Muya: Ganggurrinyrna yaarri Guurulaw Yirringin.gurray,  
Freeing the Spirit: Dreaming an Equal Future*

Surveys show that many teachers feel inadequate in their knowledge and understanding of Aboriginal and Torres Strait Islander peoples and cultures. Many teachers are not confident in how to integrate Aboriginal and Torres Strait Islander studies across the curriculum and feel that the constraints of current assessment needs do not allow 'additions' to the existing curriculum. In addition, teachers who have recently arrived in Australia may not have the political and social background to enable them to fully appreciate the deep need for Australian society to confront the changes required with events such as the *Mabo* decision. Despite all this, we as educators need to remember:

Our role is to facilitate learning in this area as opposed to being experts in all facets of the subject matter. *Dr Rhonda Craven, 1999*

To this end, the *Around the Kitchen Table Reconciliation Resource* can be used, not only as part of the curriculum of schools and other educational providers, but to assist teacher training as well.

Indigenous Australian Studies is not just an isolated social studies unit of work, as it also involves Indigenous perspectives across all curriculum areas. It is about teaching with Indigenous people in contrast to teaching about Indigenous people. *Dr Rhonda Craven, 1999*

To all those who choose to use this resource, we wish you a challenging, enlightening and enjoyable learning experience.

Sally Fitzpatrick, Elaine Telford & Patti Nicholson

# identity



5th Anniversary ANTaR's Sea of Hands  
Redfern Park, Sydney, 2002  
Left: Chalali Holness  
Right: Jessie Simon-Fitzpatrick

photo: Jodie Patterson, courtesy Koori Mail,  
Sydney.



Open our hearts to the experiences of others, accept our traditional wisdoms, acknowledge the past, heal ourselves and teach others.



# Identity

## Aims

- To build awareness of factors important to an individual's identity.
- To stimulate thinking about cultural identity.
- To consider the nature of national identity.
- To recognise how understanding one's own identity is integral to understanding people from other cultures.

## Outcomes

Upon completion of Module One, learners will:

- Understand that there are hundreds of different language groups which identify as regionally autonomous Aboriginal or Torres Strait Islander nations
- Understand the distinction between Aboriginal peoples and Torres Strait Islander peoples
- Have considered the relationship between identity and country
- Have reflected upon their own identity within personal, social, cultural and national contexts
- Have investigated their personal history as well as that of their immediate neighbourhood
- Have considered ways Aboriginal or Torres Strait Islander identity can be affirmed within their local community.

## Module framework

Session One:	Awareness raising	1	Finding an understanding
Session Two:	Experiential understanding	2a	Voices from the video
		2b	Talking it over
		2c	Some personal views
Session Three:	What you can do	3	Using the knowledge
Session Four:	Consolidation through research	4	Research
References			
Glossary			

# Workshop outline

Short workshop/lesson	Series of workshops/lessons	Day workshop
Watch documentary.	Watch documentary and keep on hand in case it is needed again later.	Watch documentary.
Divide participants into seven groups.	Select module. It is recommended that the modules be completed in the suggested sequence.	Divide participants into seven groups and work on each module in parallel. When working with fewer people, each group completes two modules.
Each group works on a separate module. Complete Session 1 and, if there is time, questions from 2a & 2b.	In small groups, complete Session 1, and selected questions from 2a, 2b, 2c & 3.	Complete Sessions 1 & 2a, 2b, 2c and 3 (a break is recommended before commencing Session 3).
Present group reports at end of workshop/lesson.	Present group reports at end of each workshop/lesson.	Present group reports at the end of Sessions 2 and 3.
Select follow-up task from Sessions 3 and/or 4.	Select follow-up task from Session 3 and/or 4.	Select follow-up task/s from Sessions 3 and/or 4.
Time including doco: 40-60 minutes.	Time including doco: 40-60 minutes per module.	Time including doco: 3.5 hours minimum.

## Resources needed

DVD or VHS player and TV

Photocopies of modules and associated information sheets

Maps of Aboriginal Australia (e.g., the Horton map), Australia and the World.

# Session One: Awareness raising

(Documentary plus 15 minutes — Small group work)

## 1. Finding an understanding

Watch the documentary, *Around the Kitchen Table* (26 minutes).

Work in groups to answer the questions below.

Start with Question 1 and follow through to Question 4.

The sequence is important.

Feel free to add similar questions under any of the headings.

Selected quotes from the documentary can be found in **2a: Voices from the video**.

### Question 1: Objective

Name some different places or nationalities you remember hearing about in the documentary?

### Question 2: Reflective

Judith Steanes talks about somebody who is confident in her sense of herself. What does this mean?

### Question 3: Interpretive

Aunty Betty Little talks about Aboriginality. Who are you? How important to you is the correct identification of your own ethnicity?

### Question 4: Decisional

How would you describe the Australian identity to an outsider?

# Session Two: Experiential understanding

(Minimum 40 minutes – Small Groups/Pairs)

## 2a. Voices from the video

Read the following quotations from the documentaries.

Ask different people to read them aloud to the group.

Use these quotations and the questions in **2b. Talking it over** to reflect on your own experiences.

Work in small groups.

I had the opportunity to meet a woman who started off as a TAFE student and she always talked about her people and herself as a Koori. This helped me to understand that it wasn't how dark her skin was ... It was her concept of herself that really mattered.

*Judith Steanes, Women's Electoral Lobby, Women's Reconciliation Network*

I heard the elders saying then to the people like, you know you're either Aboriginal or you're not now. None of this business of ... So, when anyone says to me, 'You gotta bit of Aboriginal in you?' You know ... I say, 'Well! Look! I'm all Aboriginal!'

*Betty Little, Yorta Yorta, Singer Songwriter*

They immediately think of skin colour ... as defining them being Aboriginal ... But it doesn't. I mean what defines me being Irish ... [Your accent ... It's pretty easy.] ... as against Australian? Ah! Go on! [You can hear it ... Your skin colour!]. You know but exactly the same thing happens ... and I've had it said to me here, 'Ah! You're not really Irish because you come from the city and you don't come from the west.' That's exactly the same thing. That makes me an urban Irish as against a tribal Irish.

*Claire Dunne, Writer*

## 2b. Talking it over

What gives us our identity as individuals?

Is it from our family and our ancestors?

How much of it is from the place where we are born?

What influences do the culture or cultures we're raised in have on who we are?

Does our identity change throughout our lives?

How do our family relationships affect our sense of ourselves?

What does it mean to practise your identity? What rights are involved?

Koori is the collective term by which Aboriginal peoples from nations in southeast NSW and Victoria identify themselves. There are other names in other regions.<sup>1</sup> What is the term Aboriginal people use where you live?

The wider Australian population is often referred to as non-Aboriginal or non-Indigenous Australians. Do these terms offer an identity?

What is it to be an Australian? Is being Australian an ethnicity or a nationality? Is it neither? Is it both? What is it to be a person of this land?

**2c. Some personal views**

Discuss the scenarios put forward below.

Identify yourself to the others in your group.  
 Think of other contexts where you have had to identify yourself. How does the way you identify yourself change from situation to situation?  
 When have you had to prove your identity? How did you prove it?  
 Consider the relationship between your personal, social, national, and cultural identity.  
 Have you ever had your identity challenged? How did that affect you?  
 What conditions must exist for you to sustain your identity?  
 Again, think of the way you identified yourself to your group. Would you change it in any way now?

## Session Three: Using the knowledge

(Minimum 40 minutes – Individual/Group)

**3. What you can do**

This session is about acting upon ‘what you know’.

Read the ideas below.

Some ideas may suggest action you can take in your own situation.

You may have other ideas you can act upon.

For both Aboriginal peoples and Torres Strait Islanders, connection to country is at the foundation of their identity<sup>2</sup>. Aboriginal culture is ‘inseparable from the land’<sup>3</sup> to which it is attached.

In what ways is Aboriginal attachment to land celebrated in your local community? Think of things such as Aboriginal cultural events, place names, protection of heritage sites, memorials to prior occupation and acts of resistance, etc. Compare your list with that of others in your group. In what other ways could it be celebrated?

A simple beginning is to approach your employer, local school, service club, chamber of commerce or local government representative and ask them to fly the Aboriginal and/or Torres Strait Islander flags. This is especially significant during annual celebrations of NAIDOC week (in July), Sorry Day (26 May) and National Reconciliation Week (27 May to 3 June). You may need to encourage your local school or council to install extra flagpoles.

At a more personal level, one can support Aboriginal business and employment initiatives. In your own business, think about offering staff training and employment positions to people from the local Aboriginal community; take the decision to contact Aboriginal organisations in your area to discuss your needs and theirs. Find ways to engage local Aboriginal and Torres Strait Islander community members in projects where their knowledge and skills can be utilised. Get to know the work of local Aboriginal artists and musicians. Invite guest speakers such as Elders from your area to conduct cultural awareness workshops. It may be possible to offer mentoring programs to Aboriginal children and students in local schools.

# Session Four: Consolidation through research

(Optional – Individual/Group)

## 4. Research

Research the following questions to further develop your understanding.

Refer to the **References, Glossary** and **Resource Materials** provided with this module.

See also **Contacts & Information**.

Investigate your family's history and design a way of illustrating how you all fit together. You may like to try constructing a family tree or maybe a collage of photographs or something drawn or painted. Try to find out about the places your ancestors came from. Is there anything new you have discovered about your own identity? Compare your own family story with another's in the group.

Find out what you can about the area where you now live. For example, who the traditional Aboriginal or Torres Strait Islander owners are, as well as the later migrations of people, etc. Involve local groups, e.g., the Local Aboriginal Land Council, the local historical society and long-time residents of the area. Research available literature such as early newspapers and information available in local museums.

Does this new knowledge have an effect on your sense of yourself?

# References

The *Around the Kitchen Table Reconciliation Resource* contains the following appendices relating to this module:

Information Sheet: Valuing Cultures

Information Sheet: Understanding Country

## Literature

- Being Aboriginal: Comments, observations & stories from Aboriginal Australia. From the ABC radio programmes by Ros Bowden & Bill Bunbury. Sydney: ABC Books, 2001.
- Deadly Vibe Magazine. Music, health issues, famous Aboriginal people, sport and a chat room. Contains teacher's tools and resources, including the Deadly Wes cartoon strip that explores topical issues, such as racism, bullying and family relationships from the perspective of teenagers. Vibe Australia. Also available online [www.vibe.com.au](http://www.vibe.com.au).
- Keeffe, K. Paddy's Road: Life Stories of Patrick Dodson. Canberra: Aboriginal Studies Press, 2003.
- Martin, A. Beyond Duck River. Sydney: Hodder Headline Australia Pty Limited, 2001.
- Morgan, S. My Place. Fremantle: Fremantle Arts Centre Press, 1987.
- Neill, R. White Out: How politics is killing black Australia. Crows Nest: Allen & Unwin, 2002.
- Older Women's Network NSW (OWN) Aboriginal Support Circle (Eds). Steppin' Out and Speakin' Up. Millers Point: Older Women's Network, NSW, 2003. The life experiences of 15 Aboriginal women.
- Pryor, B (Monty) (with Meme McDonald). Maybe Tomorrow. Ringwood: Penguin Books Australia Ltd, 1998. See pages 106-111.
- Read, P. A rape of the soul so profound: The return of the Stolen Generations. Sydney: Allen & Unwin, 1999.
- Rose, D. B. Dingo Makes Us Human. Cambridge: Cambridge University Press, 1992.
- Rose, D. B. Nourishing Terrains: Australian Aboriginal views of landscape and wilderness. Canberra: Australian Heritage Commission, 1996.
- Stanger, L. Sing you brave people! Burria nyindi koori muttong! Distributed by Turning Page Bookshop, ph 02 4751 5171; Megalong Books, ph 02 4784 1302 or from [lyn.bevington@mocs.org.au](mailto:lyn.bevington@mocs.org.au)
- Thomas, D. Creating Australia: 200 Years of Art, 1788-1988. Sydney: International Cultural Corporation of Australia, 1988.
- Walker, K [Oodgeroo of the Tribe Noonuccal]. We Are Going. Brisbane: Jacaranda Press, 1964.
- Wright J. Born of the conquerors. Canberra: Aboriginal Studies Press, 1991.
- Yunupingu, M. 'Yothu Yindi, Finding Balance' IN: Voices from the Land. 1993 Boyer Lectures. Sydney: ABC Enterprises, 1994.

## Films

- Beneath Clouds (2002: 94 mins). Director: Ivan Sen. "A moving story of clashing cultures." Garry Maddox, SMH. Distributor: Ronin Films.
- Black Sheep. Director: Louise Glover. A personal story about growing up in a racist, homophobic, environment before moving, coming out and learning about her own Aboriginality. Producer: Penny McDonald in conjunction with SBS Independent.
- Cry from the Heart (1999: 52 & 72 minutes). Director: Jeni Kendall. A story of personal and family trauma, generations of forcible separation and one man's courageous journey through the healing process. Distributor: Gaia Films, [gaiafilms@mullum.com.au](mailto:gaiafilms@mullum.com.au).
- Survivors (30 mins). Part of the 'Rainbow Serpent' series produced by SBS. Looks at Aboriginal people of mixed racial descent, examines the question of Aboriginal identity and discusses the stage at which Aboriginal people of mixed racial descent cease to call themselves Aboriginal.
- Terra Nullius (1992: 21 mins). Director: Anne Pratten. The personal experience of a young girl whose Aboriginality has been denied by her white adoptive family. Distributor: Ronin Films.
- Urban Aboriginal Lives (1995: 30 mins). Aboriginal people speak frankly about what being Aboriginal means to them, about identity, racism culture and families. Distributor: VEA.
- Yolngu Boy (2000: 85 mins). Popular with teenagers, an authentic story of growing up between two cultures (see [www.yolnguboy.com](http://www.yolnguboy.com)). Director: Stephen Johnson. Producers: Australian Children's Television Foundation and Burrundi Pictures. Distributor: Palace Films.

## Music

- Archie Roach, Charcoal Lane, Mushroom Records Pty Ltd, 1990.
- Aunty Wendy's Mob, Growin' Up Strong, ABC Music, 1996.
- Huckle, Johnny & Moran, Helen, 'Black Kid of Australia', Wombat Wobble, 2000. Also Wombat Wobble's Corroboree for Kids, 2004. Contact 0413 246 470 or [shadesofbrindle@hotmail.com](mailto:shadesofbrindle@hotmail.com).
- Moran, Helen, 'Shades of Brindle'. Listen to the Spirit, Shades of Brindle, 2000.
- No Fixed Address, We have survived, CAAMA Music.
- Tiddas, 'Spirit of the winter tree' (written by K. Walker), Show us ya Tiddas, 1999.
- Various artists, Our Home, Our Land ... something to sing about, CAAMA Music, 1995.
- Various artists, Unofficial Aussie Anthems Volume 1, Festival, 2003. Includes Solid Rock by Goanna, Sounds of then (This is Australia) by GANGajang and Treaty by Yothu Yindi.



## Glossary

### Aboriginal person

An Aboriginal person is a person of Aboriginal descent, who identifies herself or himself as an Aboriginal person and who is accepted by other Aboriginal people as an Aboriginal. This definition has also received the High Court's endorsement for constitutional as well as administrative purposes.<sup>4</sup>

### Identity

According to the *Frontier* website:

This word has been very significant in Aboriginal thinking because of the assimilationist pressures placed on Aboriginal people, particularly in the last sixty years. Aboriginal people, particularly those not of full descent, and even more particularly those of European appearance, had many pressures put upon them not to 'identify'; others chose not to identify because of the restricted options that were open to those known to be 'Aboriginal'. Tasmanian Aboriginal people have had particular problems because their identity as Aboriginal people has been denied.<sup>5</sup>

### Indigenous

Some contention surrounds the use of this term and what it means. One definition is:

peoples, communities, or nations which, having a historical continuity with pre-invasion and pre-colonial societies that developed on their territories, consider themselves distinct from other sectors of the societies now prevailing in those territories, or parts of them. They form at present non-dominant sectors of society and are determined to preserve, develop and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions and legal systems.<sup>6</sup>

### Koori

According to the *Frontier* website:

The Aboriginal people of New South Wales or Victoria. Also Koorie. From 'gurri', the word for 'Aboriginal person' in the Awakabal language of eastern NSW, and neighbouring languages. This is one of a group of words that have gained wider currency in recent years to refer to groups of Aboriginal people from a particular region; i.e., Anangu, Murri, Nunga, Nyungar, Palawa and Yolngu. The use of such terms acknowledges the regional cultural variations within Aboriginal culture, while recognising the changes to the original structure of language groups. In contemporary Aboriginal Australia, some people have lost their original group origin, and the larger but still local identity of being a Koori fits their cultural situation. In other areas, especially the more traditional ones of northern Australia, such groupings of people have not replaced the local traditional language names, such as Jawoyn or Kaytetye, with which people identify.<sup>7</sup>

### Migrant

One who immigrates; i.e., to come into a country of which one is not native for the purpose of permanent residence. Within Aboriginal communities, that includes people outside their traditional country; the new arrivals are sometimes called 'historical people'.

### Nation

An aggregation of persons of the same ethnic family, speaking the same language or cognate languages; from 'natio', meaning birth. Henry Reynolds writes:

The American scholar Walker Connor declared that a nation was 'a self-conscious ethnic group', while Alfred Cobban thought that any 'territorial community' the members of which were 'conscious of themselves as members of a community and wished to maintain that identity' was a nation [...].

Professor James Kellas defined a nation as, 'A group of people who feel themselves to be a community bound together by ties of history, culture and common ancestry'. A nation exists, Professor Seton-Watson argued, if a significant number of people in a community consider themselves 'to form a nation, or behave as if they formed one'.<sup>8</sup>

### Skin name

Named category of relatives, who are grouped together according to the rules of kinship.<sup>9</sup> The shorter word 'skin' is sometimes used. The words used for each skin depend on whether you are female or male and are different from one language group to another. Relationships sustain across different languages in geographical proximity and can extend beyond regions. Your skin is determined by (but is different from) that of your mother.

Also known as subsection. The system regulates the subsection or skin from which a spouse may be taken according to the marriage rules, and in turn determines the subsection of one's children.<sup>10</sup>

In *Around the Kitchen Table*, whilst Susan Bradley is trying to be respectful, her reference to skin name and the taboo on using the name of a deceased person becomes confused.

**(Footnotes)**

- <sup>1</sup> Australian Aboriginal Words in English: Their Origin and Meaning. Dixon, R.M.W. Ramson, W.S. Thomas, M (Eds). Melbourne: Oxford University Press Australia, 1992, pg 164 etc.
- <sup>2</sup> Pryor, B. (Monty) (with Meme McDonald). Maybe tomorrow. Ringwood: Penguin Books Australia Ltd, 1998, pg 98.
- <sup>3</sup> Sharp, N. No ordinary judgment. Canberra: AIATSIS, 1996, pp 207-232.
- <sup>4</sup> Commonwealth v Tasmania (1983) 158 CLR 1 at 274, considering the definition of Aboriginality for the purposes of s 51(xxvi) of the Australian Constitution. Quoted in Yeo, S. 'The Recognition of Aboriginality by Australian Criminal Law.' IN: Majah: Indigenous Peoples and the Law. G. Bird, G. Martin & J Nielsen (Eds). Annandale: The Federation Press, 1996, pp 229-265.
- <sup>5</sup> From glossary at [www.abc.net.au/frontier](http://www.abc.net.au/frontier)
- <sup>6</sup> Study of the Problem of Discrimination Against Indigenous Populations: Final Report (last part) submitted by the Special Rapporteur, UNESCOR Commission on Human Rights, 36th Session, Agenda Item 11 at 50, UN Doc E/CN.4/Sub.2/1983/21/Add.8 (1983). Quoted in Wright, S. 'Intellectual Property and the 'Imaginary Aboriginal'.' IN: Majah, op. cit., pp 129-151.
- <sup>7</sup> From glossary at [www.abc.net.au/frontier](http://www.abc.net.au/frontier)
- <sup>8</sup> Reynolds, H. Aboriginal Sovereignty: Three Nations, One Australia? St Leonards: Allen & Unwin Pty Ltd, 1996, pg 177.
- <sup>9</sup> Vaarzon-Morel, P. Warlpiri Women's Voices: Our Lives Our History. Alice Springs: IAD Press, 1998, Glossary.
- <sup>10</sup> Jonas, B. & Langton, M. et al. The Little Red, Yellow & Black (and green and blue and white) Book: A short guide to indigenous Australia. Canberra: AIATSIS/CAR, 1994, pg 8.

# belonging



Kamilaroi Highway, north west New South Wales, 2001

photo: Sally Fitzpatrick

Open our hearts to the experiences of others, accept our traditional wisdoms, acknowledge the past, heal ourselves and teach others.

# Belonging

## Aims

- To bring about an understanding that belonging somewhere is a fundamental human need.
- To introduce the concept held by many Aboriginal peoples of 'belonging to the land'.
- To compare the experiences of those Aboriginal people and other migrant Australians who have been 'torn from their roots'.

## Outcomes

Upon completion of Module Two, learners will:

- Understand the importance of 'having roots'
- Have a grasp of the Aboriginal concept of 'belonging to country'
- Have reflected upon their own place in the world using art, poetry, story or song
- Understand the interconnections between belonging and identity
- Have learned about the primacy of relationships in Aboriginal society and of how relationships to land are upheld in Aboriginal song and dance
- Have advanced their understanding of Aboriginal kinship systems and drafted a system of their own
- Have undertaken projects to establish signs which indicate ongoing Aboriginal presence.

## Module framework

Session One: Awareness raising	1	Finding an understanding
Session Two: Experiential understanding	2a	Voices from the video
	2b	Talking it over
	2c	Some personal views
Session Three: What you can do	3	Using the knowledge
Session Four: Consolidation through research	4	Research
References		
Glossary		

# Workshop outline

<b>Short workshop/lesson</b>	<b>Series of workshops/lessons</b>	<b>Day workshop</b>
Watch documentary.	Watch documentary and keep on hand in case it is needed again later.	Watch documentary.
Divide participants into seven groups.	Select module. It is recommended that the modules be completed in the suggested sequence.	Divide participants into seven groups and work on each module in parallel. When working with fewer people, each group completes two modules.
Each group works on a separate module. Complete Session 1 and, if there is time, questions from 2a & 2b.	In small groups, complete Session 1, and selected questions from 2a, 2b, 2c & 3.	Complete Sessions 1 & 2a, 2b, 2c and 3 (a break is recommended before commencing Session 3).
Present group reports at end of workshop/lesson.	Present group reports at end of each workshop/lesson.	Present group reports at the end of Sessions 2 and 3.
Select follow-up task from Sessions 3 and/or 4.	Select follow-up task from Session 3 and/or 4.	Select follow-up task/s from Sessions 3 and/or 4.
Time including doco: 40-60 minutes.	Time including doco: 40-60 minutes per module.	Time including doco: 3.5 hours minimum.

## Resources needed

DVD or VHS player and TV

Photocopies of modules and associated information sheets

Maps of Aboriginal Australia (e.g., the Horton map), Australia and the World.

# Session One: Awareness raising

(Documentary plus 15 minutes — Small group work)

## 1. Finding an understanding

Watch the documentary, *Around the Kitchen Table* (26 minutes).

Work in groups to answer the questions below.

Start with Question 1 and follow through to Question 4.

The sequence is important.

Feel free to add similar questions under any of the headings.

Selected quotes from the documentary can be found in **2a: Voices from the video**.

### Question 1: Objective

Aunty Jean describes Aboriginal people as 'belonging to' the land. What do we learn about the origins of the women in the documentary quoted below?

### Question 2: Reflective

Is 'belonging to' the way you would describe your own relationship with land?

### Question 3: Interpretive

In what ways are the sense of 'belonging' and 'having roots' similar? In what ways are they different?

### Question 4: Decisional

What do the words 'land' and 'country' mean to you? How has your understanding of 'belonging to country' shifted since watching the documentary?

# Session Two: Experiential understanding

(Minimum 40 minutes – Small Groups/Pairs)

## 2a. Voices from the video

Read the following quotations from the video.

Ask different people to read them aloud to the group.

Use these quotations and the questions in **2b. Talking it over** to reflect on your own experiences.

Work in small groups.

And it's beautiful how the culture has evolved this way of belonging to land ... which ownership and possession doesn't take into account. These thousands of years which enable Aboriginal people to feel that belonging.

*Jean Carter, Aboriginal Elder, World Vision Indigenous Program*

Because you can never forget your roots. I could never forget my little village. I could never forget my Greek. I could never forget my Greek religion. I have an eleven-year-old son. I took him to Greece three times because I want him to know where he has come from; where his parents, and grandparents and other parents ... and where he belongs.

*Vivi Germanos-Koutsounadis, Ethnic Child Care Family & Community Services Co-op*

We came to Australia in order to escape Hitler's policy of genocide against the Jews and so I understand the feelings of being uprooted, of being a child removed from family, friends, school, put into a very strange environment. We arrived in Australia into a policy of assimilation and, therefore, we dropped ... we dropped our cultural bundles and we dropped our ethnic languages and ... um ... this is the pity of it.

*Margaret Gutman, Jewish Board of Deputies*

## 2b. Talking it over

Discuss your own experiences of belonging. How much has it to do with 'place'?

How are different people involved?

Share your own experience about 'belonging' with the rest of your group.

Think of the place you love the most. Why? Is it a purely personal thing or is that place also important to your kin? Has that place been altered over time? Are you still able to access that place?

What stories or legends do you remember from your childhood? What do they mean to you? What did they teach you then and now? Did they relate to the place where you lived? Did they relate to your cultural background? How important is it that we carry such stories with us?



## 2c. Some personal views

Fill in this space with any ideas or images you have about belonging.

It could be your own journey described through art, poetry, story or song, or it could be a description about what you feel now about belonging.



# Session Three: Using the knowledge

(Minimum 40 minutes – Individual/Group)

## 3. What you can do

This session is about acting upon 'what you know'.

Read the ideas below.

Some ideas may suggest action you can take in your own situation.

You may have other ideas you can act upon.

Create something personal that reflects your understanding of belonging to give to others.

Create signs or place markers for your home, local park or school. You may be able to arrange an artist-in-residence from your local Aboriginal or Torres Strait Islander community to guide you in creating these. Along with obtaining permission to create the symbol, check on the appropriateness of what you would like to do and the appropriate language and words to use with the Traditional Owners of your area.

For example, you or your group may be able to organise a sign that indicates the name of the local language group, e.g., 'Dharawal Park' or 'This school is on Darug Land'. A good example is Lewisham School in Sydney whose logo is 'Meeting Place on Cadigal Land – Making A Difference'.

Another example is the renaming of the Kamilaroi Highway that travels between Inverell and Bourke in northwest NSW. Dual naming is an important act of reconciliation.

Find out more at [en.wikipedia.org/wiki/List\\_of\\_Australian\\_place\\_names\\_of\\_Aboriginal\\_origin](http://en.wikipedia.org/wiki/List_of_Australian_place_names_of_Aboriginal_origin)

*To initiate or find out more about projects in your area, contact your Local Government Authority or, if living in NSW, you can write to The Secretary, Geographical Names Board, Land & Property Management Authority, PO Box 143, Bathurst, 2795; or email [gmb@lpma.nsw.gov.au](mailto:gmb@lpma.nsw.gov.au); or go their website at [www.gmb.nsw.gov.au/traditional\\_placenames](http://www.gmb.nsw.gov.au/traditional_placenames) and download the 'Dual naming supporting cultural recognition' resource.*

Create something to remind yourself that you live in Aboriginal land. Let other people know about it as well. One idea is adding the name of the Aboriginal country in which you live to the return address in any letters or email you send.

# Session Four: Consolidation through research

(Optional – Individual/Group)

## 4. Research

Research the following questions to further develop your understanding.

Refer to the **References**, **Glossary** and **Resource Materials** provided with this module.

See also **Contacts & Information**.

In common with other indigenous groups, Aboriginal peoples believe that they belong to the land where their ancestors are buried. Each person is bound in a living relationship with the earth, sky, clouds, rivers, trees, rocks and the spirits found there, all of which are manifestations of the Dreaming. A leader from the Jaga Jaga nation once wrote,

Earth is an extension of our very souls; it is our everything. I repeat it is our everything.<sup>1</sup>

These interrelationships are celebrated in the songs and dances handed down from the ancestors. They are recognised in a complex system of kin names that enables social order to be understood and maintained through generations.<sup>2</sup> Before his death, Mowaljarlai, one of the Elders mentioned in the documentary, worried for the wider Australian community:

We want to teach all Australians about their belonging in this country so they stop destroying their meaning before it's too late. They're ignorant of what they're doing because they don't know. They can't understand how to relate to land, and how land looks after them, if they don't learn these things. We want to teach them that respect.<sup>3</sup>

Mowaljarlai and others have developed philosophical frameworks to overcome this gulf in understanding. One is the Ngarinyin 'Law of Relationship', where the primary unit of life *is relationship*. Just as we have a left hand and a right hand, 'There are always two'.<sup>4</sup>

It is within such a framework that there exists the possibility of safe relations developing between the new and the old in this land, described by some as a 'co-cultural future'.<sup>5</sup>

1. As a group activity, design a kinship system to suit your immediate environment. Each group could have particular rights and responsibilities; for example, protecting the waterways, or maintaining local parks, etc. A good book to look out for is *The Little Red, Yellow & Black (and green and blue and white) Book: A short guide to Indigenous Australia*.<sup>6</sup> It offers a concise description of some of the differences that exist between various kinship systems. Another is the children's book, *Tjarany Roughtail*, which describes with diagrams kinship amongst the Kukatja people of Central Australia.<sup>7</sup>
2. Take stock of the significant relationships in your life, not only with people but also with land, pets and even objects. In what ways are you obligated to the other party? What is required from you to maintain the relationship? Is this always reciprocated? Do relationships grow? What happens if relations are unexpectedly severed?
3. Find out what you can about *garma*, a philosophical framework of the Yolngu of northeast Arnhem Land that describes balance.<sup>8</sup>

# References

The *Around the Kitchen Table Reconciliation Resource* contains the following appendices relating to this module:

Information Sheet: Understanding Country

## Literature

- Behrendt, L. *Home*. St Lucia: University of Queensland Press, 2004.
- Decker, D. *Long Time Coming Home: As recalled by Marjorie Woodrow*. Self-published, ph 02 4976 3597.
- Folds, R. *Crossed Purposes: The Pintupi and Australia's Indigenous Policy*. Sydney: UNSW Press, 2001.
- Foley, D. *Repossession of our Spirit*. Canberra: Aboriginal History Inc, 2001.
- McKenzie, M. *Looking for Blackfella's Point: An Australian History of Place*. Kensington: UNSW Press, 2002.
- McMillan, A. *An Intruder's Guide to East Arnhem Land*. Sydney: Duffy & Snellgrove, 2001.
- Marika, W. *Wandjuk Marika – Life Story. As told to Jennifer Isaacs*. St Lucia: University of Queensland Press, 1995.
- Morgan, S. *My Place*. Fremantle: Fremantle Arts Centre Press, 1987.
- Moriarty, R. *Listening to Country: A Journey to the heart of what it means to belong*. Crows Nest: Allen & Unwin, 2010.
- Mundine, D. *The Native Born: Objects and Representations from Ramingining, Arnhem Land*. Sydney: Museum of Contemporary Art, 2000.
- Mudrooroo. *Us Mob: History, Culture, Struggle: An Introduction to Indigenous Australia*. Sydney: Angus & Robertson, 1995. See pp 196-212.
- Neidjie, B. *Story About Feeling*. Broome: Magabala Books, 1989.
- Prior, B. (Monty) (with Meme McDonald). *Maybe Tomorrow*. Ringwood: Penguin Books Australia Ltd, 1998.
- Read, P. *A Rape of the Soul So Profound: The return of the Stolen Generations*. Sydney: Allen & Unwin, 1999.
- Read, P. *Belonging: Australians, Place and Aboriginal Ownership*. Cambridge: Cambridge University Press, 2000.
- Rose, D. B. *Nourishing Terrains: Australian Aboriginal Views of Landscape & Wilderness*. Canberra: Australian Heritage Commission, 1996.
- Russell, E. *The Shack That Dad Built*. Sydney: Little Hare Books, 2004, ph 02 9280 2220.
- Stanner, W. E. H. 'The Dreaming'. IN: *Australian Signpost*. T. A. G. Hungerford (Ed). Melbourne: F. W. Cheshire Publishing Pty Ltd, 1956, pp 51-65.
- Stanner, W. E. H. 'Confrontation' IN: *After the Dreaming. The 1968 Boyer Lectures*. Sydney, Australian Broadcasting Commission, 2001, pp 42-52. Discusses concepts of 'home'.
- 'Boora Birra – The Story of the Sow and Pigs Reef' IN: *Sydney Dreaming Stories: Honouring the past, celebrating the present, and securing the future 'spirit of place'*. Pamphlet series sponsored by the Department of Aboriginal Affairs, NSW National Parks & Wildlife Service and the Office of Sydney Harbour Management. Also online at <http://www.creativespirits.info/oznsw/sydney/sitescbd/harbour.html>
- Wright, J. 'Two Dreamtimes', IN: *Judith Wright, Collected Poems 1942-1985*. Manchester: Carcanet, 1994, pp 316-318.

## CD ROM

*Indigenous Australians: An Aboriginal Community Focus*. Distributor: VEA. The history, spirituality, culture and social organisation of the Aboriginal community in Taree, NSW, documented in 22 interviews emphasising individual experiences.

## Films

- Beneath Clouds* (2002: 94 mins). Director: Ivan Sen. "A moving story of clashing cultures." Garry Maddox, SMH. Distributor: Ronin Films.
- Björk* (1987). Director: Melvyn Bragg. Distributor: London Weekend Television. An intimate look at Icelandic singer composer Björk's career. Excellent discussion of issues of belonging and identity.
- Changing Culture* (29 mins). Part of the 'Rainbow Serpent' series produced by SBS. Distributor: Marcom Projects. Looks at the lives of two Aboriginal people who leave their homes to experience success in new environments. They regularly return home, although their sense of belonging has been altered.
- Exile and the Kingdom* (1993: 110 mins). Director: Frank Rijavec. A complete account of the experiences of the Injibarndi/Ngarluma people of Western Australia from pre-colonial times to the present. Aboriginal connection to land and its significance are emphasised. Teacher's notes available.
- Walya Ngamardiki – The Land My Mother* (1976: 56 mins). Director: David Roberts. Distributor: Film Australia. Explores the relationship between tribal Aboriginal people and their land.

## Music

Board of Studies, NSW & Pilawuk. 'Rak Niwili', Department of Education & Training, 2001. Language and kinship resource for young people available from Aboriginal Education & Training, ph 02 9244 5383.

Cassar-Daley, Troy, 'Dream Out Loud', The Winners 3. Warner Chappel Music Australia, 1997.

Goanna, Spirit of Place, Platinum Productions/Warner Bros, 1982.

Goanna, Spirit Returns, EMI, 1998.

Various artists, Burraay: Dreaming them home, Yana Kiri (no date). Dedicated to all the Stolen Generations and their families, communities, descendants and ancestors. Contact: shadesofbrindle@hotmail.com

Various artists, Our Home Our Land ... something to sing about, CAAMA Music, 1995.

Warumpi Band, 'My Island Home', Go Bush!, Festival, 1987. Look out for solo versions by Christine Anu and George Rurrumbu has a remix 'Dron Wanga' on Nerbu Message, Transmitter, 2000.

Warumpi Band, 'Wayathul', Too Much Humbug, CAAMA Music, 1996.

Yothu Yindi, 'Garma', Garma, Mushroom, 2000 & various tracks, Homeland Movement, Mushroom, 1989.

A large selection of Aboriginal and Torres Strait Islander music is available through online distributors and can also be viewed on You Tube.

## Glossary

### Assimilation

Policies and practices designed to force minority groups/members into the dominant culture's ways of behaviour and values. It is the term given to government policies and practices from the late 1930's of moving Aboriginal peoples off the reserves to live amongst white people. In 1951, when Assimilation was established as official policy in Australia, Federal Minister for Northern Development Paul Hasluck stated:

Assimilation means, in practical terms, that, in the course of time it is expected that all persons of Aboriginal birth or mixed blood in Australia will live like white Australians do.<sup>9</sup>

Assimilation was an ethnocentric policy based on the supposed superiority of European cultural values and assumed that Aboriginal peoples would surrender their identity and would no longer want to be distinguished as being of Aboriginal descent.

### Country

Land where a person was born or has a relationship through ancestors and kin and, very often, sacred and secular responsibilities with associated Dreamings.

### Cultural genocide

Under the United Nations Convention on the prevention and punishment of the Crime of Genocide, genocide means; 'acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group'.<sup>10</sup> Cultural genocide is this attempt to destroy in whole or in part the culture of a people that is the basis of their identity as a group. This includes their languages and customs, their child rearing and social practices, and their own understandings of their spiritual attachments to the land and its resources.<sup>11</sup>

## **The Dreaming**

In the words of one old man:

My father ... said this: 'My boy, look! Your Dreaming is there; it is a big thing; you never let it go [pass it by]; all Dreamings [totem entities] come from there.'

Does the white man now understand? [...] Old man, you listen! Something is there; we do not know what; something [...]

Like engine, like power, plenty of power; it does hard work; it pushes.<sup>12</sup>

Anthropologist W.E.H. Stanner interprets:

A central meaning of The Dreaming is that of a sacred heroic time long long ago when man and nature came to be as they are: but neither "time" nor "history" as we understand them is involved in this meaning [...] We shall not understand The Dreaming fully except as a complex of meanings. A blackfellow may call his totem, or the place from which his spirit came, his Dreaming. He may also explain the existence of a custom, or a law of life, as causally due to The Dreaming. [It is] also, in a sense, still part of the present. One cannot "fix" The Dreaming in time: it was, and is, everywhen [...] a "key" to reality [...] truth [...] and a guide to the norms of conduct and a prediction of how men will err.<sup>13</sup>

A more recent summary says that the Dreaming is the term

used in Aboriginal Australia to refer to Aboriginal cosmology, encompassing the creator and ancestral beings, the laws of religious and social behaviour, the land, the spiritual forces which sustain life and the narratives which concern these.<sup>14</sup>

## **Kinship system**

The system of relationships traditionally accepted by a particular culture and the rights, responsibilities and obligations involved.

Jonas & Langton write:

In our family, or kinship, systems, we recognise our relations 'by blood' and by marriage as in other societies. We also regard ourselves as being related (although not related biologically or by marriage) to all the people within our cultural or linguistic region. Our kinship systems group various categories of relations together as a sort of 'mental map' so we know who we are related to, and how we should behave towards each other. The whole cultural group may be divided into two, four, six or eight parts.<sup>15</sup>

Anthropologist, T.G.H. Strehlow records:

The whole countryside is his living, age-old family tree ...<sup>16</sup>

Terms of kinship used for plants, animals, and the particular areas of the land itself,

are used for every other person an aborigine (sic) meets in the course of his life: strangers, friends, enemies and known kin may all be called by the same terms as one uses for brother, father, mother's sister, father's mother's brother, and so on. This is what an anthropologist means when he says "aboriginal (sic) society is a society of kinship".<sup>17</sup>

## **Ownership**

Whereas Aboriginal people have an 'indissoluble spiritual connection with place',<sup>18</sup> in the English system of common law:

He who owns the surface owns everything up to the heavens and down to the depths of the earth. Over time exceptions to this have evolved; i.e., mineral rights, buried treasure, the rights to airspace.<sup>19</sup>

On the other hand, in *Mabo* the Meriam explained to the court,

to own land is a right which is accompanied by an equivalent responsibility to share it with those on whose behalf one acts as landholder.<sup>20</sup>

## **Possession**

Central to the English way of thinking is the notion that, 'Possession is nine tenths of the law!' The international law of possession was developed in the seventeenth century to augment 'discovery' as a basis for European claims to land in the non-European world. It is derived by determining who is physically present on or in control of land without concluding to whom the law would accord possession; i.e., who is in 'occupation'.<sup>21</sup>

## (Footnotes)

- <sup>1</sup> Bonner, N. T. AO, Mabo Papers. Department of the Parliamentary Library, Parliamentary Research Service Subject Collection No 1, Commonwealth Information Service, AGPS, Canberra, 1994, Introduction, pp vii-viii.
- <sup>2</sup> 'Hiding from those with no human feelings.' IN: Warlpiri karnta karnta-kurlangu yimi. Warlpiri Women's Voices: Our Lives Our History. P. Vaarzon-Morel (Ed). IAD Press. Alice Springs: 1998.
- <sup>3</sup> Bell, H. R. Men's Business Women's Business: The Spiritual Role of Gender in the World's Oldest Culture. Rochester, Vermont: Inner Traditions, 1998, pg 163.
- <sup>4</sup> Ibid., pp 21-22.
- <sup>5</sup> Ibid., pg 32.
- <sup>6</sup> Jonas, B. & Langton, M. et al. The Little Red, Yellow & Black (and green and blue and white) Book: A short guide to Indigenous Australia. Canberra: AIATSIS & CAR, 1994.
- <sup>7</sup> Greene, G., Tramacchi, J. & Gill, L. Tjarany Roughtail. Broome: Magabala Books, 1992.
- <sup>8</sup> There is quite a lot about *gamma* available on the worldwide web. Try <http://www.yothuyindi.com>
- <sup>9</sup> Reid P. A Hundred Years War: The Wiradjuri People and The State. Rushcutters Bay, Sydney: Australian National University Press, 1988.
- <sup>10</sup> Australian Association of Adult and Community Education. 'Glossary of terms'. Australians for Reconciliation Study Circle Kit. Canberra: Council for Aboriginal Reconciliation.
- <sup>11</sup> Newbury, P. E. (Ed). Aboriginal Heroes of the Resistance: From Pemulwuy to Mabo. Surry Hills: Action for World Development, 1999, pg 85.
- <sup>12</sup> Sutton, P. (Ed). Dreamings: The Art of Aboriginal Australia. Ringwood, Vic: Viking, Penguin Books Australia Ltd, 1988, pg. 15.
- <sup>13</sup> Stanner, W. E. H. 'The Dreaming'. IN: Cultures of the Pacific. T. G. Harding & B. J. Wallace (Eds). The Free Press, 1970, pp 304-315. Originally from Australian Signpost. T. A. G. Hungerford (Ed). Melbourne: F. W. Cheshire Publishing Pty L, 1956, pp 51-65.
- <sup>14</sup> Caruana, W. Aboriginal Art. New York, Thames & Hudson, 1995.
- <sup>15</sup> Jonas, B. & Langton, M. op. cit.
- <sup>16</sup> Strehlow, T. G. H. Aranda Traditions, pp 30-31.
- <sup>17</sup> Stanner, W. E. H. op. cit, pp 51-65.
- <sup>18</sup> Sharp, N. No ordinary judgment. Canberra: Aboriginal Studies Press, 1996, pg 14. Sharp is drawing on a mimeograph she has in her possession, written by W. E. H. Stanner, The Yirrkala Case: Some General Principles of Aboriginal Landholding, pp 2-4.
- <sup>19</sup> Riddall, J G. Introduction to Land Law. 5th Edition. London: Butterworths, 1993, pp 50-51.
- <sup>20</sup> Sharp, op. cit., pg 14.
- <sup>21</sup> McNeil, K. Common Law Aboriginal Title. Oxford: Clarendon Press, 1989, pp 206-207.



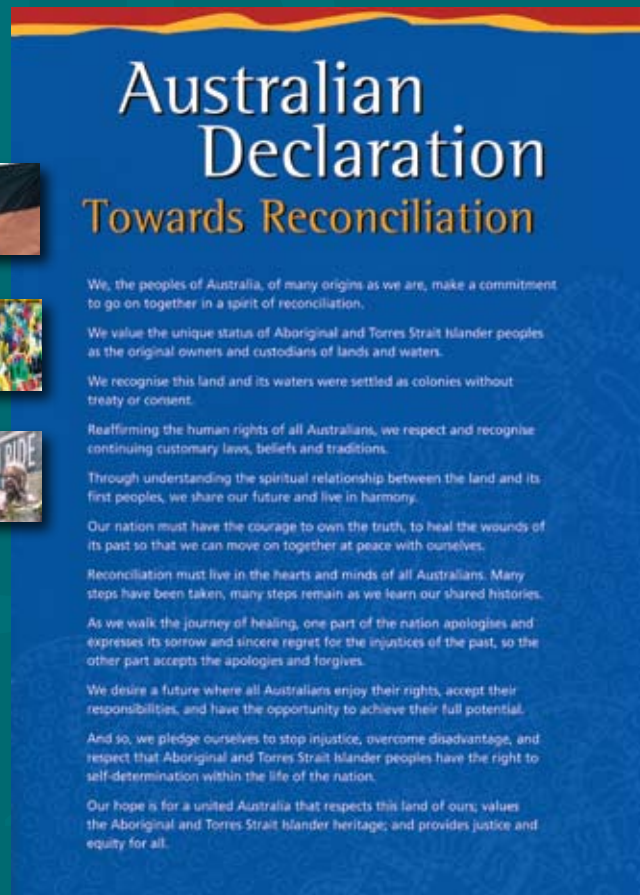
We the people of Australia, of many origins as we are, make a commitment to

go on together in a spirit of reconciliation. We value the unique status of Aboriginal and Torres Strait Islander peoples as the original owners and custodians of lands and waters.

We recognise this land and its waters were settled as colonies without treaty or consent.

Reaffirming the human rights of all Australians, we respect and recognise continuing customary laws, beliefs and traditions.

Our hope is for a united Australia that respects this land of ours; values the Aboriginal and Torres Strait Islander heritage; and provides justice and equity for all



**Australian Declaration Towards Reconciliation**

We, the peoples of Australia, of many origins as we are, make a commitment to go on together in a spirit of reconciliation.

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We recognise this land and its waters were settled as colonies without treaty or consent.

Reaffirming the human rights of all Australians, we respect and recognise continuing customary laws, beliefs and traditions.

Through understanding the spiritual relationship between the land and its first peoples, we share our future and live in harmony.

Our nation must have the courage to own the truth, to heal the wounds of its past so that we can move on together at peace with ourselves.

Reconciliation must live in the hearts and minds of all Australians. Many steps have been taken, many steps remain as we learn our shared histories.

As we walk the journey of healing, one part of the nation apologises and expresses its sorrow and sincere regret for the injustices of the past, so the other part accepts the apologies and forgives.

We desire a future where all Australians enjoy their rights, accept their responsibilities, and have the opportunity to achieve their full potential.

And so, we pledge ourselves to stop injustice, overcome disadvantage, and respect that Aboriginal and Torres Strait Islander peoples have the right to self-determination within the life of the nation.

Our hope is for a united Australia that respects this land of ours; values the Aboriginal and Torres Strait Islander heritage; and provides justice and equity for all.



Presented at Corroboree 2000 on 27 May 2000 by the Council for Aboriginal Reconciliation, following extensive consultation with the Australian people.

# Law

## Aims

- To instil an appreciation in the learner that a body of Aboriginal law has existed in Australia since time immemorial.
- To create an understanding that Aboriginal spirituality is at the foundation of Aboriginal law.
- To show that basic human rights are at the core of true reconciliation.
- To demonstrate that Aboriginal culture is dynamic and evolving.
- To introduce learners to the concept that Aboriginal and Australian laws can co-exist.

## Outcomes

Upon completion of Module Three, learners will:

- Understand that Aboriginal law has endured the colonising process
- Have grasped fundamental differences between Aboriginal and Australian systems of law
- Have considered Aunty Jean's statement, 'We are still the sovereign owners of this country.'
- Have thought about terms such as 'belonging to land', 'dispossession' and 'sacred site'
- Have an understanding of common law native title and the notion of *terra nullius*
- Have informed themselves of any native title applications or regional agreements in their area
- Have considered some of the different spiritual, moral, legal and physical systems which order social interaction between humans
- Have investigated any rights that each of us has to the place where we live.

## Module framework

Session One:	Awareness raising	1	Finding an understanding
Session Two:	Experiential understanding	2a	Voices from the video
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Glossary			

# Workshop outline

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Divide participants into seven groups.	Select module. It is recommended that the modules be completed in the suggested sequence.	Divide participants into seven groups and work on each module in parallel. When working with fewer people, each group completes two modules.
Each group works on a separate module. Complete Session 1 and, if there is time, questions from 2a & 2b.	In small groups, complete Session 1, and selected questions from 2a, 2b, 2c & 3.	Complete Sessions 1 & 2a, 2b, 2c and 3 (a break is recommended before commencing Session 3).
Present group reports at end of workshop/lesson.	Present group reports at end of each workshop/lesson.	Present group reports at the end of Sessions 2 and 3.
Select follow-up task from Sessions 3 and/or 4.	Select follow-up task from Session 3 and/or 4.	Select follow-up task/s from Sessions 3 and/or 4.
Time including doco: 40-60 minutes.	Time including doco: 40-60 minutes per module.	Time including doco: 3.5 hours minimum.

## Resources needed

DVD or VHS player and TV

Photocopies of modules and associated information sheets

Maps of Aboriginal Australia (e.g., the Horton map), Australia and the World.

# Session One: Awareness raising

(Documentary plus 15 minutes – Small group work)

## 1. Finding an understanding

Watch the documentary, *Around the Kitchen Table* (26 minutes).

Work in groups to answer the questions below.

Start with Question 1 and follow through to Question 4.

The sequence is important.

Feel free to add similar questions under any of the headings.

Selected quotes from the documentary can be found in **2a: Voices from the video**.

### Question 1: Objective

What are some of the images, paintings, scenes, maps you remember from the beginning of the documentary, some of which overlay the first quote from Mirriba, 'We are part of this Earth. We are this country?' What do the images describe to you?

### Question 2: Reflective

What do you understand by Auntie Jean's statement, 'We are still the sovereign owners of this country ...'?

### Question 3: Interpretive

Auntie Jean also discusses being removed from her family as a child. Try to imagine that one day somebody comes and takes you away to another place to live. You never see your mother again and you haven't said goodbye to her. You never discover the languages your family spoke. You miss out being nurtured by people that you trust. You miss out the rites of passage by which your cultural inheritance is passed on. Do you think this would affect you? How?

### Question 4: Decisional

After hearing the views of these Aboriginal women on spirit, law and belonging to the land, how would you describe the relationship between spirit and law to others?

# Session Two: Experiential understanding

(Minimum 40 minutes – Small Groups/Pairs)

## 2a. Voices from the video

Read the following quotations from the documentaries.

Ask different people to read them aloud to the group.

Use these quotations and the questions in **2b. Talking it over** to reflect on your own experiences.

Work in small groups.

The laws were made by the Dreamtime Spirits. For Aboriginal people they aren't changed. White laws can be changed so many times. But with our culture, it never changes. And both men and women are custodians of this country of the Dreaming.

And so wherever we go, wherever we are, there are sites there, very significant places, all over this country, because we are part of this Earth. And we are this country.

*Mirriba, Aboriginal Elder, Lecturer of Aboriginal Identity [passed on to spirit 10 May 2010]*

I was a stolen ... part of the ... one of the Stolen Generation. So, it was really important for me to know where I belonged. When I went to a sacred site, it was a birthing place. And I'd always had this ... um ... longing in me to say ... well I never really said goodbye to mum. And I actually went to a birthing place; I was taken there. Permission to go in, everything was done right. And I, actually at that birthing place, in spirit I went right back into my mother's womb. And it was amazing ... And ... and, you know, that didn't come from ... um ... any religious belief. That's what sacred sites, when Aboriginal people talk about sacred sites; this is what it's really all about. Where the spirit is there that took away that real deep longing. That sort of healing is what's gotta happen, to anybody that's been hurt. Whether they've been forcibly removed. Whether they've been taken from their land. Whatever way it's been.

We are still the sovereign owners of this country. We've never relinquished it. We've never signed a treaty. And we ... we've got to keep enforcing that into our children. Because we're really, we're not dispossessed people. We still walk this land. We still are the owners of this land. We belong to the land.

*Jean Carter, Aboriginal Elder, World Vision Indigenous Program*

## 2b. Talking it over

Aunty Jean describes part of her own journey of healing.

Name some of the key events you learned about Aunty Jean's life.

Aunty Jean describes her visit to a sacred site.

What do you understand about the term sacred site?

Why do you think Aunty Jean had to get permission to go to the sacred birthing place?

Who do you think gave her this permission?

What places or objects are sacred to you?

Aunty Jean challenges the notion that Aboriginal people have been dispossessed of their land and culture.

What does dispossession mean to you?

What are some places in the world where dispossession is taking place right now?

List some of the possible effects of dispossession. Consider in terms of health, family, cultural well-being, etc.<sup>1</sup>

## 2c. Some personal views

Discuss the scenarios put forward below.

Describe the way your world is ordered. Think in terms of spiritual, moral, legal and physical influences. How has your response to these influences changed throughout your life?

Where does your knowledge of this order come from? What happens if you break the rules? Who ensures that the rules are kept?

Which aspects do you have in common with others in your group? Which are different?

How do you relate to land? What responsibilities do you hold? How does your own cultural background bear on your relationship to land?

Consider this response from the Ngarinyin people in response to the *Wik* decision<sup>2</sup>:

We can embrace pastoralists and their cattle in our land. We have no problem with that.

We can negotiate our native title rights. That is no problem either.

We can negotiate access, and movement around their leases – gates, roads, rubbish – all of those things.

What we cannot do is allow our identity, and the birthright of our identity, to be rubbed out.

No human beings on Earth can allow that.

None.<sup>3</sup>

Discuss amongst yourselves what is meant by the notion of birthright. Do birthrights help define who you are? Might other people, with other histories, come up with a different set of birthrights?

# Session Three: Using the knowledge

(Minimum 40 minutes – Individual/Group)

## 3. What you can do

This section is about acting upon 'what you know'.

Read the ideas below.

Some ideas may suggest action you can take in your own situation.

You may have other ideas you can act upon.

Find out what lands, if any, have been returned to or acquired on behalf of Aboriginal people in your area. In what ways do Aboriginal people have access to their country at a local level?

Invite an Elder recognised by your local Aboriginal community such as a guest speaker from the local Traditional Owners organisation to speak to your group. Other local organisations e.g., Local Aboriginal Land Councils, Indigenous Advisory Committees or Elders' Associations or could help you here. There are other groups such as Native Title Representative Bodies or specialist native title lawyer, who could offer advice on native title and other land issues.

Investigate where Aboriginal and Torres Strait Islander law and custom has already influenced the wider community, e.g., in the areas of adoption, heritage site protection, catchment management, ranger programs, protection of the environment such as fire management and customary law itself.

Expand your understanding of the inherent rights and responsibilities deriving from native title. How have the Commonwealth's 1998 amendments to the Native Title Act ('NTA'), limited those rights? What other changes have occurred since then? The annual Native Title Reports produced by the Aboriginal & Torres Strait Islander Social Justice Commissioner are a good place to start; go to <http://www.humanrights.gov.au> to find them.

The Social Justice Commissioner writes:

An opportunity to put Indigenous people's inherent rights to land on a different footing to the discriminatory one contained in the NTA arose out of the reconciliation process. The Australian Declaration Towards Reconciliation ('Declaration') recognises the importance of these inherent rights to the reconciliation process. [...] The government has not endorsed the Declaration [...] The government's opposition to the Declaration is an opposition to the notion of inherent Indigenous rights.<sup>4</sup>

The Declaration came about after the most extensive consultation process ever undertaken with the Australian public. Have a read of the Declaration (see appendices). What future do you see for this Declaration? Where does it contain references to inherent rights? Find out more about the right to self-determination.



# Session Four: Consolidation through research

(Optional – Individual/Group)

## 4. Research

Research the following questions to further develop your understanding.  
 Refer to the **References, Glossary** and **Resource Materials** provided with this module.  
 See also **Contacts & Information**.

<p>Responsibility for particular country is held by the local Aboriginal descent group. This is in addition to the category of otherwise unrelated people who own Dreamings, sometimes called songlines, which travel through country. Marriage arrangements and trade are often based upon managing this complexity of relationships.<sup>5</sup></p> <p>Mirriba described Aboriginal law as being handed down from the Dreamtime Spirits and the fact that it is unchanging. The laws of the Dreamtime provide a physical, social and moral order for many Aboriginal people,<sup>6</sup> just as the doctrines of other faiths do for ethnic groups around the world. Many Aboriginal people believe Mother Earth is an actual extension of their own spiritual and physical being. This is vastly different from those cultures and beliefs that hold that land is a commodity to be bought and sold.</p> <p>Occupation of Australia took place because, amongst other factors, the English were unable to perceive Aboriginal social organisation and hence recognise a system of Aboriginal government even though there were explicit instructions to James Cook that he should co-operate with the local people. Instead, the English took possession, settled the colonies and implemented their own laws, disregarding the laws and customs of the sovereign owners present and, since that time, disallowing any 'parallel lawmaking'.<sup>7</sup> Many Aboriginal and Torres Strait Islander people contend that to this day, their sovereignty has never been ceded.<sup>8</sup></p> <p>Since the <i>Mabo</i> decision,<sup>9</sup> which while not addressing the issue of sovereignty recognised native title rights in lands and waters, the challenge has been negotiating claims to unalienated Crown Lands and agreements over areas of land and waterways where co-existence of rights is possible, such as pastoral leases.<sup>10</sup></p>	<ol style="list-style-type: none"> <li>1. Find out about any rights you may have to the place where you live? For example, who owns the land? Who owns the house? Has this land been passed down to you?</li> <li>2. What are the pros and cons of existing models of land sharing, e.g., Regional Agreements or Indigenous Land Use Agreements? Note any differences from state to state and region to region. Are there models from overseas from which inspiration can be drawn? Refer to recent Native Title Reports by the Aboriginal &amp; Torres Strait Islander Social Justice Commissioner. Look at the short documentary, <i>Your Hand, My Hand – Moving Beyond Words</i>.<sup>11</sup></li> <li>3. Native title and land rights are different. How do they differ? How does the operation of native title – post the <i>Native Title Amendment Act (1998)</i> – differ from state land rights acts, e.g., the <i>Aboriginal Land Rights Act 1983 (NSW)</i>.</li> </ol>
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# Selected references

The *Around the Kitchen Table Reconciliation Resource* contains the following appendices relating to this module:

Information Sheet – Building New Relationships

Information Sheet – Tackling Disadvantage

Information Sheet – Stolen Generations

Information Sheet – Native Title

## Resource materials

'Recognising Aboriginal and Torres Strait Islander Rights: Ways to implement the National Strategy to Recognise Aboriginal & Torres Strait Islander Rights', one of the four National Strategies in the Roadmap for Reconciliation. Canberra: CAR, 2000. Available online from <http://www.austlii.edu.au/au/other/IndigLRes/car>

## Literature

Aboriginal & Torres Strait Islander Social Justice Commissioner, HREOC. *Native Title Report 2002*. Sydney: Human Rights & Equal Opportunity Commission, 2003. Go to <http://www.humanrights.gov.au> for more information.

Attwood, B. & Marcus, A. *The struggle for Aboriginal rights: A documentary history*. Crows Nest: Allen & Unwin, 1999.

Australians for Native Title and Reconciliation (ANTaR) & ATSIC. 'Treaty Community Seminar' kit, <http://www.antar.org.au>

Australian Law Reform Commission (ALRC). *The Recognition of Aboriginal Customary Laws*. Report No 31. Canberra: AGPS, 1986.

Bent, N. J., Chuguna, J. M., Lowe, P. & Richards, E. *Two sisters: Ngarta & Jukuna*. Fremantle: Fremantle Arts Centre Press, 2004.

Brennan, S., Behrendt, L., Strelein, L. & Williams, G. *Treaty*. Annandale, Sydney: The Federation Press, 2005.

Bringing them home: National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from their Families. Sydney: Human Rights and Equal Opportunity Commission (HREOC), 1997.

Clarke, J. 'Interview with the Hon. John Howard, Prime Minister of Australia.' IN: *A Dagg at my table: Selected writings*. Revised edition. Melbourne: The Text Publishing Company, 1998, pp 212-214.

Clendinnen, I. *Dancing with strangers*. Melbourne: Text, 2003.

Dirk-Moses, A. (Ed). *Genocide and Settler Society: Frontier violence and Stolen Indigenous Children in Australian History*. New York, Berghahn Books, 2004.

Eastern Suburbs Organisation for a Reconciled Australia (ESORA). *Treaty Talks: Talks given at the ESORA and NAIDOC Week forums: 'Treaty: Let's get it right'* by Aden Ridgeway ... [et al], Foreword by Linda Burney. Edgecliff, NSW: ESORA, 2006.

Fitzpatrick, S. 'Imagining a Truth Commission for Australia.' IN: *Peace Yearbook 2003: Australian writers and activists examine the war on Iraq and conflict at home*. Sydney: People for Nuclear Disarmament (NSW), 2003.

Gilbert, K. *Aboriginal Sovereignty, Justice, the Law and Land*. Canberra: Treaty 88, 1988.

Gilbert & Tobin Centre of Public Law. *The Treaty Project*. Issues Paper Series. Kensington: UNSW. Paper No 1. 'Why Treaty and why this project'; Paper No 2. 'Treaty – What's sovereignty got to do with it'; Paper No 3. 'Native Title and the Treaty Debate: What's the connection?'; Paper No 4. 'Could a Treaty make a Practical difference in People's Lives? The Question of Health and Well-being.' Go to <http://www.gtcentre.unsw.edu.au/publications/treatyissues.asp> to obtain copies.

*Indigenous Law Bulletin*. Indigenous Law Centre, Faculty of Law, UNSW, Sydney.

Isaacs, J. *Wandjuk Marika: Life story*. St Lucia: University of Queensland Press, 1995.

Jackson Pulver, L & Fitzpatrick, S. 'Sitting 'round the table of rights-based reconciliation: a health perspective.' *Health Promotion Journal of Australia*, December 2004, Vol. 15, No. 3, pp 193-199.

Kidd, R. *The Way We Civilise: Aboriginal affairs – the untold story*. St Lucia: University of Queensland Press, 1997.

Moores, I. (Ed). *Voices of Aboriginal Australia: Past Present Future*. Aboriginal Deaths in Custody Watch Committee, Sydney: Butterfly Books, 1995.

National Indigenous Working Group on Native Title. *Co-existence – Negotiation and Certainty: Indigenous position in response to the Wik decision and the Government's proposed amendments to the Native Title Act*, 1993. April, 1997.

Neidjie, B. *Story about feeling*. Broome: Magabala Books, 1989.

Newbury, P. W. *Aboriginal Heroes of the Resistance: From Pemulwuy to Mabo*. Sydney: Action for World Development (AWD), 1999.

Parbury, N. *Survival: A history of Aboriginal life in New South Wales*. Revised edition. Sydney: Department of Aboriginal Affairs, 2005.

Reynolds, H. *Aboriginal Sovereignty: Three Nations, One Australia?* St Leonards: Allen & Unwin, 1996.

Rintoul, S. *The Wailing: A National Black Oral History*. Port Melbourne: William Heinemann Australia, 1993.

Tickner, R. *Taking a Stand: Land Rights to Reconciliation*. Crows Nest: Allen & Unwin, 2001.

Yunupingu, G. (Ed). *Our land is our life*. St Lucia: University of Queensland Press, 1997.

## CD ROM

See reference to Bringing them home CD ROM below.

See reference to Frontier CD ROM below.

Mabo – The Native Title Revolution and associated website [www.MaboNativeTitle.com](http://www.MaboNativeTitle.com). A Film Australia National Interest Program in association with Buona Notte Productions and Tantamount Productions. CD ROM Director: Trevor Graham. Investigates the Mabo legal case and issues it raises for all Australians. © Film Australia Limited, Cinemedia 2000. ISBN 0 6425652 5 2. Distributor: Film Australia.

## Film

Bringing them home (32 mins). Human Rights and Equal Opportunity Commission (HREOC). Available through the Commonwealth Bookshop. A CD ROM teaching resource also available and can be ordered from HREOC <http://www.humanrights.gov.au/bth> that links Bringing them home to Rabbit-proof Fence.

Frontier (1996: 3 x 60 mins). 1. 'They must always consider us as enemies (1788-1830)', 2. 'Worse than slavery itself (1830-1860)', 3. 'The Government should shut its eyes (1860-1938)'. Available from ABC Shops. For well-researched information and an online discussion of Australia's forgotten 150 year land war, go to <http://www.abc.net.au/frontier> where you will also find details of a companion CD ROM.

Land Bilong Islanders (1989: 52 mins). Directors: Sharon Connolly & Trevor Graham. Distributor: Ronin Films. Tells the story of what has become known as the Mabo case. Contains interviews with Koiki Mabo plus many others involved.

Lousy Little Sixpence (1982: 54 mins). Directors: Alec Morgan & Gerry Bostock. Distributor: Ronin Films. Describes government policies leading to the forcible removal of children and the early struggle for land rights and self-determination.

Native title stories: Rights, recognition, relationships (2004: 37 mins). Producer: National Native Title Tribunal. To order, phone 1800 640 501 or go to <http://www.nntt.gov.au> and click 'Information & Publications', or email [publicaffairs@nntt.gov.au](mailto:publicaffairs@nntt.gov.au) for more information.

Ningla a-na (1972). Directors: A. Cavadini & C Strachan. Distributor: AFI Distribution. 'We are staying'. A grass-roots look at the first flowering of the modern day land rights movement, featuring the Tent Embassy in Canberra.

Whispering in our hearts: The Mowla Bluff Massacre (2002: 52 mins). Director: Mitch Torres. Producer: Graeme Isaac. Distributor: Ronin Films.

Your Hand, My Hand – Moving Beyond Words (1999: 17 mins). This is a positive resource inviting viewers who are connected to the issues of reconciliation and native title in Australia to act ... moving beyond words. A brief history of black/white relations since settlement in Australia provides the context for the understanding of these issues. Distributor: Aboriginal & Islander Commission, National Council of Churches, ph 02 9299 2215.

Our Generation (2010: 73 mins). Yolgnu people in north east Arnhem Land speak of their experiences of the Northern Territory Emergency Response. The film looks at the paternalistic aspects of the Federal and Northern Territory Governments' intervention, including the suspension of the Racial Discrimination Act and the withdrawal of services from homelands. Distributor: Our Generation. <http://www.ourgeneration.org.au>

## Music

Carmody, Kevin, 'Thou shalt not steal', Pillars of Society, Larrikin, 1990. Also at <http://www.youtube.com/watch?v=L6fem7-ucxg>

Goanna, 'Solid Rock' (Sacred Ground), Spirit of Place, Platinum Productions/Warner Bros, 1982. Also at <http://www.youtube.com/watch?v=CQ0ejxE2DE&feature=related>

Warumpi Band, 'My Island Home', 'Kintorelakutu (Towards Kintore)', Go Bush!, Festival, 1987. Also at <http://www.youtube.com/watch?v=VaqLw1CvPMk&feature=related>

Warumpi Band, 'We shall cry', Too Much Humbug, CAAMA Music, 1996.

A large selection of Aboriginal and Torres Strait Islander music is available through online distributors and can also be viewed on YouTube.

## Glossary

### Co-existence

To exist together or at the same time; i.e., native title can co-exist with the rights of a leaseholder, eg. a pastoralist.

Several conditions for the success of co-existence include: Genuine negotiations with all parties, full protection of native title rights and confirmation of all valid property rights; i.e., a guarantee of pastoralists' existing rights, respecting Indigenous cultural and spiritual attachment to traditional lands, establishing a system for negotiating binding agreements between stakeholders about land use – with agreements backed up by statute, addressing problems which have been identified with the amended *Native Title Act* including those aspects which are discriminatory, and fully supporting the reconciliation process, 'Reconciliation is the matrix for co-existence in Australia.' In the 1996 *Wik* decision, the High Court found that native title had not been extinguished on the pastoral leases in question; i.e., that the pastoral leaseholder had not been granted exclusive possession.<sup>12</sup>

### Common law

Laws that are made by courts, not as distinct from statute law, by legislation.

As the powerful centralised system of justice of the English kings developed in the twelfth and later centuries, the royal justices increasingly developed and administered general rules common to the whole of England, the common law of England, as distinct from local customs, peculiarities and variations.<sup>13</sup>

### Freehold

The form of property title which confers exclusive ownership.<sup>14</sup>

### Native title

Recognition in common law of First Peoples' rights to land and waters under their laws. Under Indigenous laws, particular peoples needed the consent of the owners to be on their lands.<sup>15</sup> Native title was not recognised in Australian common law until the High Court's *Mabo* decision, 3 June 1992.

In the *Mabo* decision, Justice Brennan stated that the term native title

'describes the interests and rights of indigenous inhabitants in land', that these may be 'communal, group or individual; and that its nature and incidents vary from community to community and must be ascertained as matters of fact. He concluded, 'Native title has its origins in and is given its content by the traditional laws acknowledged by and the traditional customs observed by the indigenous inhabitants'.<sup>16</sup>

### Leasehold

A form of property title whereby land owned by the Crown is leased out, usually for a specified period of time.<sup>17</sup>

### Occupation

Living in, settling in or taking possession of, e.g., by invasion of an area of land. In the case of Australia, 'a mode of acquiring sovereignty over territory not already under the dominion of a recognised state'.<sup>18</sup> The traditional occupants or First Peoples of Australia are the various Aboriginal and Torres Strait Islander peoples. In 1770, Captain Cook took possession of the east coast of Australia. He was followed by Governor Phillip who, in 1788, arrived in Warrane, Sydney Cove, on 26 January and formerly annexed the east coast on 7 February. Unlike other colonies, no treaty or agreement was established with the First Peoples to assure rights concomitant with their sovereignty.

'The law of occupancy ... is founded on the law of nature.' In English law, the first taker or occupier of unowned lands could acquire title by occupancy, that is, in the absence of such circumstances as Crown ownership, or occupation on someone else's behalf. English law attributes possession to an occupier of land.<sup>19</sup> Therefore, in New South Wales, even before the Crown acquired sovereignty and English law applied, the Indigenous people would have had a natural law right to lands occupied by them, and stemming from that occupation, they have inherent rights to self-government.<sup>20</sup>

**Regional and other Agreements**

According to the *Frontier* website:

...Native Title holders may come to an agreement with a government to surrender Native Title rights and interests, or to authorise any future act that will affect their Native Title, for any consideration (such as the grant of freehold or other interests), and subject to any conditions that may be agreed. Such agreements may be made on a local or regional basis.<sup>21</sup>

**Sovereignty**

Supreme and independent power or authority in government, as possessed or claimed by a state or community.<sup>22</sup>

Of its powers:

The concept of supremacy or superiority in a state by virtue of which some person or body or group in that political society is supreme and can, in the last resort, impose his, her or its will on all other bodies and persons therein.<sup>23</sup>

According to the *Frontier* website, sovereignty

Describes the exclusive rights exercised by a distinct group of people over a particular piece of territory. No one outside that group has the right to interfere or override decisions made by the group itself.<sup>24</sup>

**(Footnotes)**

- <sup>1</sup> Collins, L. Aboriginal Primary Health Care Project: What is Health? Discussion Paper. National Aboriginal Community Controlled Health Organisation (NACCHO), 1994.
- <sup>2</sup> Wik Peoples v State of Queensland & Ors; The Thayorre Peoples v Queensland & Ors (1997) 141 ALR.
- <sup>3</sup> Extract from the 'Ngarinyin response to the Wik decision' by the Kamali Council and its Chair, Paddy Neowarra; reproduced in Aboriginal and Torres Strait Islander Social Justice Commissioner, Native Title Report – July 1996 to June 1997. Sydney: Human Rights and Equal Opportunity Commission. [Electronic version www.humanrights.gov.au accessed 1 May 2005, pg 9.]
- <sup>4</sup> Aboriginal & Torres Strait Islander Social Justice Commissioner, HREOC. Native Title Report 2001. Sydney: Human Rights & Equal Opportunity Commission, 2002, Introduction.
- <sup>5</sup> Nathan P. & Japunangka, D. L. Settle Down Country. Alice Springs: Central Australian Aboriginal Congress & Kibble Books, 1983, pp 11-14.
- <sup>6</sup> Rose, A. 'Recognition of Indigenous Customary Law: The Way Ahead'. IN: Indigenous Customary Law Forum, Parliament House, Canberra, 18 October 1995. AGPS.
- <sup>7</sup> Aboriginal & Torres Strait Islander Social Justice Commissioner, HREOC. Native Title Report 2002. Sydney: Human Rights & Equal Opportunity Commission, 2003, pp 23-24.
- <sup>8</sup> Aboriginal lawyer Irene Watson cited in Newbury, P. W. Aboriginal Heroes of the Resistance: From Pemulwuy to Mabo. New edition. Sydney: Action for World Development, 1999, pg 52.
- <sup>9</sup> Mabo v the State of Queensland (1992), 66 (ALJR) 408 (High Court, Full Bench, 3 June 1992)
- <sup>10</sup> Pearson, N. Woollahra Town Hall, Sydney, 5 November 1997. See Treaty Talks: Talks given at the ESORA and NAIDOC week forums: Treaty: Let's get it right. Aden Ridgeway et al, foreword by Linda Burney MP. Edgecliff, NSW: ESORA, 2006. Available via www.nswrecon.com
- <sup>11</sup> Your Hand, My Hand. Refer to Selected references below for information on this and other relevant documentaries.
- <sup>12</sup> ANTaR, Native Title and Wik: The Reality. Rozelle: Australians for Native Title and Reconciliation, 1997/8.
- <sup>13</sup> Sharp, N. No Ordinary Judgment. Canberra: Aboriginal Studies Press, 1996, Glossaries, citing Walker, D. M. The Oxford Companion to Law. Oxford, Clarendon Press, 1980.
- <sup>14</sup> Aboriginal & Torres Strait Islander Commission (ATSIC). 'The Mabo judgement.' Current Issues. Canberra: ATSIC, October, 1994, pg 4.
- <sup>15</sup> From glossary at <http://www.abc.net.au/frontier>
- <sup>16</sup> Mabo, op. cit., 429; Sharp, op. cit., pg 179.
- <sup>17</sup> ATSIC, op. cit., pg 4.
- <sup>18</sup> Sharp, op. cit., Glossaries, citing Walker, op. cit.
- <sup>19</sup> McNeil, K. Common Law Aboriginal Title. Oxford: Clarendon Press, 1989, pp 205-206.
- <sup>20</sup> Reynolds, H. Aboriginal Sovereignty: Three Nations, One Australia? St Leonards: Allen & Unwin, 1996, xv.
- <sup>21</sup> From glossary at <http://www.abc.net.au/frontier>
- <sup>22</sup> ATSIC, op. cit., pg 4.
- <sup>23</sup> Sharp, op. cit., Glossaries, citing Walker, op. cit.
- <sup>24</sup> From glossary at <http://www.abc.net.au/frontier>

# protocol



National Reconciliation Week, Sydney, 27 May, 2004

photo: Deborah Wall OAM

Open our hearts to the experiences of others, accept our traditional wisdoms, acknowledge the past, heal ourselves and teach others.

# Protocol

## Aims

- To introduce learners to the fact that everyone observes protocols, both consciously and unconsciously, every day.
- To foster understanding that protocols differ from culture to culture.
- To explain a number of protocols that are important to Aboriginal people.

## Outcomes

Upon completion of Module Four, learners will:

- Know that in Aboriginal English, the term ‘country’ has a particular meaning
- Realise that protocols are part-and-parcel of everyday communication
- Appreciate that protocols vary between men and women, young and old, as well as between different cultural groups
- Know the difference between a ‘Welcome to Country’ and an ‘Acknowledgment of Country’ and be able to express this difference to others
- Have a clear understanding of when and where a ‘Welcome to Country’ or an ‘Acknowledgment of Country’ is required
- Know that it is necessary to obtain a permit to enter Aboriginal land, just as it is necessary to obtain permission to enter privately owned freehold land.

## Module framework

Session One:	Awareness raising	1	Finding an understanding
Session Two:	Experiential understanding	2a	Voices from the video
		2b	Talking it over
		2c	Some personal views
Session Three:	What you can do	3	Using the knowledge
Session Four:	Consolidation through research	4	Research
References			
Glossary			
General protocols regarding people and grammar			

# Workshop outline

Short workshop/lesson	Series of workshops/lessons	Day workshop
Watch documentary.	Watch documentary and keep on hand in case it is needed again later.	Watch documentary.
Divide participants into seven groups.	Select module. It is recommended that the modules be completed in the suggested sequence.	Divide participants into seven groups and work on each module in parallel. When working with fewer people, each group completes two modules.
Each group works on a separate module. Complete Session 1 and, if there is time, questions from 2a & 2b.	In small groups, complete Session 1, and selected questions from 2a, 2b, 2c & 3.	Complete Sessions 1 & 2a, 2b, 2c and 3 (a break is recommended before commencing Session 3).
Present group reports at end of workshop/lesson.	Present group reports at end of each workshop/lesson.	Present group reports at the end of Sessions 2 and 3.
Select follow-up task from Sessions 3 and/or 4.	Select follow-up task from Session 3 and/or 4.	Select follow-up task/s from Sessions 3 and/or 4.
Time including doco: 40-60 minutes.	Time including doco: 40-60 minutes per module.	Time including doco: 3.5 hours minimum.

## Resources needed

DVD or VHS player and TV

Photocopies of modules and associated information sheets

Maps of Aboriginal Australia (e.g., the Horton map), Australia and the World.



# Session One: Awareness raising

(Documentary plus 15 minutes — Small group work)

## 1. Finding an understanding

Watch the documentary, *Around the Kitchen Table* (26 minutes).

Work in groups to answer the questions below.

Start with Question 1 and follow through to Question 4.

The sequence is important.

Feel free to add similar questions under any of the headings.

## Note to workshop leader

It will be useful to have on hand a map showing the languages of Aboriginal Australia, as well as a map or atlas of Australia and the rest of the world.

Selected quotes from the documentary can be found in 2a: Voices from the video.

### Question 1: Objective

Consider the women who speak in the documentary. How many nationalities are identified, from both Australia and around the world? What Aboriginal language groups were referred to in the documentary? What Aboriginal 'countries'?

### Question 2: Reflective

Rasme Berolah-Prior talks about living in Dharawal country (other spellings include Tharawal<sup>1</sup>). What do you feel about her comment that they found out what the name of the country was when they bought the place? What are the feelings attached to knowing what country you are living in?

### Question 3: Interpretive

Look at a map of Africa or Europe and compare it with a map of Aboriginal Australia.<sup>2</sup> What do you notice? Now look at an ordinary map of Australia and compare it with the Aboriginal map. Compare the different boundaries. Take time to locate the Torres Strait Islands.

### Question 4: Decisional

How would you find out the Aboriginal name for the locality in which you live? Who would be the best person to ask? Find out the name of the local Aboriginal language as well. Compare the two.

# Session Two: Experiential understanding

(Minimum 40 minutes – Small Groups/Pairs)

## 2a. Voices from the video

Read the following quotations from the documentaries.

Ask different people to read them aloud to the group.

Use these quotations and the questions in **2b. Talking it over** to reflect on your own experiences.

Work in small groups.

This is Dharawal land ... and down there, there are over 300 sites that this house looks down on, on Holsworthy. So this is Dharawal land. We found out when we bought this land whose land it was on.

*Rasme Berolah-Prior, Women's Reconciliation Network*

Last year at my graduation ceremonies, what I did when I got up was 'welcome' people to Ngunawal country. Well nobody's ever done this at a university before and I could see some of the people sitting on the stage nearly going off their faces. And I thought, well it's too bad. But by the end of nine graduation ceremonies it has had the most enormous effect. Just somebody in school, who's got a kid at school, can say to the Principal of the school, 'Look! Could you make sure every day at assembly, that we just acknowledge country.'

*Wendy McCarthy, WIK-ED, Chancellor, University of Canberra*

We were sitting around a campfire, and Mowaljarlai, I can say his name because that isn't ... that isn't his skin name.<sup>3</sup> 'Long time ago,' he said, 'When strangers came into our country, we would go out to welcome them. And,' he said, 'We'd do the *djunbas*.' That's what they call corroborees in Ngarinyin country.<sup>4</sup> And he said, 'And we would tell the stories of our countries, and the stranger Aborigines would tell the stories of their country through their *djunbas*.' And he said, 'Sometimes these *djunbas* would go on maybe for one day, maybe for two days, maybe even longer ... and then at the end of it all,' he said, 'We didn't think of them as strangers. We thought of them as friends. Because we knew, they had the *Wunggud*, the Spirit of the Country,<sup>5</sup> in their hearts. And, therefore, they would never damage the land either.'

And he said, 'You know! What a shame! Whitefellas have never given blackfellas the chance to welcome them into their country. And this is so sad,' he said, 'Not only for whitefellas, but blackfellas too. Because, if whitefellas understood, and had the *Wunggud* in their hearts like we do, then they would have the same belonging to country that we have.' That was when I started to think: well what can I do to try and help [the] reconciliation process. If only we had heard these stories, then we would have a much stronger sense of belonging.

*Susan Bradley, Pastoralist, Women for Wik*

**2b. Talking it over**

What is meant by observing protocol? Is protocol the same as custom?

What customs or protocols do you observe when visiting another person's home?

What are some protocols followed when visiting grandparents? Consider other family members. Men? Women?

What protocols are used when writing a business letter, or corresponding with a Member of Parliament, religious leader, or some other important person?

What are some of the protocols followed when attending a performance? A religious ceremony?

**2c. Some personal views**

Discuss the scenarios put forward below.

Who do you most respect in your community and why?

Who do you see as your Elders? Are they from your family? Are other community members involved? How do you address them? What other protocols do you observe?

How do you like to be addressed personally? Is it different depending on who is addressing you?

What protocols are being practised amongst yourselves right now as you sit together in groups talking about the documentary?

# Session Three: Using the knowledge

(Minimum 40 minutes – Individual/Group)

## 3. What you can do

This session is about acting upon 'what you know'.

Read the ideas below.

Some ideas may suggest action you can take in your own situation.

You may have other ideas you can act upon.

What are the preferences of your local Aboriginal and Torres Strait Islander community in terms of forms of address; e.g., Koori, Murri, Aboriginal, etc? Is it alright to call *any* older member of the community Aunty or Uncle?

In Aboriginal and Torres Strait Islander society, observance of gender difference is important. Find out when it may be more appropriate for men and women to meet separately to discuss business.

What can you do personally to uphold and respect Aboriginal and Torres Strait Islander protocols?

Consider for example introducing Aboriginal and Torres Strait Islander representatives first at official functions; this is especially important if they are local Elders.

Observe whether, and if possible take action to ensure that, Welcome to Country and Acknowledgment of Country protocols are observed at:

- Openings of Parliament
- Local council meetings
- School assemblies, especially at significant times of year
- University gatherings
- Religious ceremonies
- Conventions
- Political party meetings
- Citizenship ceremonies
- Service Club meetings (e.g., Rotary, Zonta, etc)
- Public meetings and entertainment
- Sporting fixtures
- Openings and launches
- Prize Givings and Graduations
- National Parks and Landcare gatherings
- Local Reconciliation Group events
- Heritage Sites
- Other?

Consider the tourism industry. How can country be respected by visiting travellers? Who in the community should take responsibility for this? Think about Aboriginal and Torres Strait Islander community representatives, heritage experts, National Parks employees, tour guides, speech writers, mayors, public relations staff, hotel workers, etc.

The Australian Parliament witnessed its first 'Welcome to Country' in February 2008. In 2010, the Federal Government simultaneously moved motions in the House of Representatives and the Senate to amend Standing Orders so that a 'Welcome to Country' will take place at the first meeting of every new parliament after a Federal election.

# Session Four: Consolidation through research

(Optional – Individual/Group)

## 4. Research

Research the following questions to further develop your understanding.

Refer to the **References, Glossary** and **Resource Materials** provided with this module.

See also **Contacts & Information**. This module also includes general protocols regarding people and grammar.

The reconciliation process has drawn attention to the importance of the protocol 'Welcome to Country'. However, it is very important to understand the difference between 'Welcome to Country' and 'Acknowledgment of Country'.<sup>6</sup>

Welcoming to land has been and is a traditional protocol. When Aboriginal people travel outside their own area, for example to attend festivals, various ceremonies are performed by their hosts to make them welcome. Only if a person belongs to that country can they 'welcome' you to that land. The visitors, too, are bound by certain behaviours.

'Acknowledgment of Country' occurs when an Aboriginal person crosses into another country or nation, and when non-Aboriginal people wish to pay their respects. For example, 'I acknowledge the Traditional Owners of this land' or, at school [adding the correct name of the Traditional Owners], 'Here at Assembly, we acknowledge the "... " people, the Traditional Owners of this country upon which we are gathered.'<sup>7</sup>

It is customary to recognise the contribution made by the person who delivers the welcome or acknowledgment. Aboriginal and Torres Strait Islanders have the right to be paid for the use of their culture and intellectual property.<sup>8</sup> Find out what people should be paid, what expenses should be covered, etc, by contacting the peak reconciliation body or Aboriginal Affairs department in your state.

'Permission to enter' is another protocol. When travelling, people who wish to be respectful of protocol can visit a key organisation or individuals to inform them of their intention to visit or pass through country.

Formal written permission must be obtained from the relevant Land Council before visitors can visit or pass through gazetted Aboriginal lands. This is similar to obtaining permission to visit freehold and leasehold property generally.

When arriving in new country, a new home, etc, it is the custom of some Aboriginal people to make one's presence known to the spirits residing there, to let them know who you are and the nature of your business. This process allows one to acknowledge the Traditional Owners, and avoids the possibility of surprising ancestral spirits. Remember! You may not be welcome everywhere you go!

1. Listen to the documentary for 'Acknowledgment of Country'. (See 2a. Voices from the Video.) Although Rasmie Berolah-Prior combines the welcome and acknowledgment protocols in this instance, her intent is good. Observe that the other groups do not appear to commence their discussions with an acknowledgment, although they may have on the day. Wendy McCarthy also swaps the terms around, although her statement is clear by the end.

2. Consider the words Aborigine and Aboriginal. What is the difference? Find examples in the documentary where the meaning is ambiguous to you.

3. Familiarise yourself with your Local Aboriginal Land Council. Find out where they are and their hours of operation. Find out their roles and responsibilities. Obtain any materials and publications that would be useful for you and your group.

# References

The *Around the Kitchen Table Reconciliation Resource* contains the following appendix relating to this module:

Information Sheet – Building New Relationships

## Resource materials

Aboriginal Australia map by David Horton can be obtained from Aboriginal Studies Press, GPO Box 553, Canberra, ACT, 2601, ph 02 6246 1191; fax 02 6249 7310.

## Literature

- Aboriginal and Torres Strait Islander Library and Information Resources Network (ATSILIRN) Protocols. Numerous protocol resources. Go to [http://www1.aiatsis.gov.au/atsilirn/protocols.atsilirn.asn.au/indexbebd.html?option=com\\_content&task=blogcategory&id=23&Itemid=27](http://www1.aiatsis.gov.au/atsilirn/protocols.atsilirn.asn.au/indexbebd.html?option=com_content&task=blogcategory&id=23&Itemid=27)
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- Hurley, A. *Respect, Acknowledge, Listen - practical protocols for working with the Indigenous Community of Western Sydney*. Community Cultural Development New South Wales, 2003.
- Lonely Planet. *Aboriginal Australia & the Torres Strait Islands: Guide to Indigenous Australia*. Hawthorn: Lonely Planet Publications Pty Ltd, 2001.
- Mina Mir Lo Ailan Mun: *Proper Communication with Torres Strait Islander People*. Issued by Queensland Government, Torres Strait Office, Department of Aboriginal & Torres Strait Islander Policy and Development Information, 1998.
- National Health and Medical Research Council 2003. *Values and Ethics: Guidelines for ethical conduct in Aboriginal and Torres Strait Islander research*. Retrieved 1 November 2010 from <http://www.nhmrc.gov.au/publications/synopses/e52syn.htm>
- NSW Teachers' Federation. *Welcome to Country. Acknowledgement of Country*. Retrieved 1 November 2010 from <http://www.nswtf.org.au/general/files/WelcomeToCountry.pdf>
- Pryor, B. (Monty) (with Meme McDonald). *Maybe tomorrow*. Ringwood: Penguin Books Australia Ltd, 1998.
- Visions of Mowanjum, Aboriginal Writings from the Kimberley*. Rigby Publishers Limited, Adelaide, 1980.

## Websites

The following documents are available from the Australia Council's research hub under Aboriginal and Torres Strait Islander Arts: *Media arts: protocols for producing Indigenous Australian media arts; Music: protocols for producing Indigenous Australian music; Performing arts: protocols for producing Indigenous Australian performing arts; Visual arts: protocols for producing Indigenous Australian visual arts; Writing: protocols for producing Indigenous Australian writing*. Go to [http://www.australiacouncil.gov.au/research/aboriginal\\_and\\_torres\\_strait\\_islander\\_arts](http://www.australiacouncil.gov.au/research/aboriginal_and_torres_strait_islander_arts)

## Glossary

### Country

Land where a person was born or has a relationship through ancestors and kin; land a person is responsible for.

An Elder from Yanyuwa country once said:

As the Dreamings travelled they put spirit children over the country, we call these spirit children *ardirri*. It is because of these spirit children that we are born, the spirit children are on the country, and we are born from the country.

In our ceremonies we wear marks on our bodies, they come from the Dreaming too, we carry the design that the Dreamings gave to us. When we wear that Dreaming mark we are carrying the country, we are keeping the Dreaming held up, we are keeping the country and the Dreaming alive.<sup>9</sup>

'Country' is a term widely used to describe what some anthropologists have previously called 'clan estates'. Sacred and secular responsibilities associated with each of these estates rests largely, though not entirely, in the hands of a local group descended from the same ancestor, or group of ancestors, who therefore possess a relationship to a piece of land with which that ancestor is associated; i.e., their relationship to land is kin based.<sup>10</sup> Responsibility for the land is divided amongst men and women 'clan members', e.g., those descended in the male line as well as people whose mothers are members of the clan.<sup>11</sup>

It is usual for members sharing responsibility for country to regard each other, the earth itself, and all plant and animal life as relations, family.

### Protocols

Proper and respectful ways of behaving within or between cultures.

More formally, codes of etiquette or conventional rules of manners in dealings between parties, derived from the Greek word *kolla* meaning glue and *proto* meaning first or fundamental; and originally used in the context of negotiations to resolve war. In other words,

observing customs and communicating in a way that is appropriate and relevant. Different Aboriginal and Torres Strait Islander peoples have different cultures and different ways of doing things. It is important to note that customs, protocols and ceremonies may vary from place to place.<sup>12</sup>

Please refer to References. The *Local Symbols of Reconciliation: What we can do!* and the ABC Message Stick's *Cultural Protocols* are both excellent resources.

## General protocols regarding people and grammar

This is a very brief adaptation of material originally found on the the ABC *Message Stick* website:<sup>13</sup>

- Do not use acronyms to refer to Indigenous people e.g., 'ATSI's', 'TSI's', etc.
- Abbreviation for Aboriginal is Abl. and Torres Strait Islanders TSI. This is if you have to use an abbreviation. It is preferable to use the names in full [...]. If Aboriginal and Torres Strait Islander peoples is too long to type or write, it is suggested you use Indigenous.\* You should still consult with local partners to ascertain their preference.
- Always use a capital A for Aboriginal and Aborigine. This applies only to Australian Aboriginal peoples.
- Most Aboriginal people<sup>14</sup> prefer not to be called an Aborigine, and it's preferable to say Aboriginal person or peoples.
- If using Indigenous always use a capital I. Aboriginal and Indigenous are classified as people, and therefore qualify using capitals.
- The regional terms Koori, Goori, Murri, Wiimpatja, etc, are used by Aboriginal peoples in NSW and beyond to describe themselves in relation to where they belong; the use of such terms recognises a collective identity despite changes to the original structure of language groups, while also acknowledging the cultural variations within contemporary Aboriginal society.

\* Nowadays, however, and to the extent that it is documented in their in-house style manual, the convention of the Local Government and Shires Association in NSW is to use Aboriginal and Torres Strait Islander peoples.<sup>15</sup> In the NSW Government the preference is Aboriginal people, see [http://www.health.nsw.gov.au/pubs/2004/aboriginal\\_terms.html](http://www.health.nsw.gov.au/pubs/2004/aboriginal_terms.html). In 2009, the term Australia's First Peoples gained prominence, as reflected in the name of the National Congress of Australia's First Peoples.

### (Footnotes)

<sup>1</sup> Tharawal – People of the Southeast region between La Perouse (Sydney) and about Wreck Bay, neighbours of the Eora, Yuin, Gundungurra and Dharug peoples. Source: The Encyclopaedia of Aboriginal Australia. David Horton (Ed). Canberra, AIATSIS, 1994.

<sup>2</sup> Copies of the Aboriginal Australia map by David Horton can be obtained from Aboriginal Studies Press, GPO Box 553, Canberra, ACT, 2601, Ph: 02- 6246 1191; Fax: 02- 6249 7310.

<sup>3</sup> This well known and respected leader of the Ngarinyin people passed away in 1998.

<sup>4</sup> Ngarinyin – also spelt Ngarinjin. Ngarinyin country lies to the north and west of the Gibb River Road in the Kimberley region of Western Australia. Ngarinyin are the largest of the three Wandjina tribes of the northwest Kimberley. Refer Bell, H. R. Men's Business, Women's Business: The Spiritual Role of Gender in the World's Oldest Culture. Rochester, Vermont, Canada: Inner Traditions, 1998.

<sup>5</sup> Wunggud – the spirit water of creation. Refer Mowaljarlai in Visions of Mowanjum, Aboriginal Writings from the Kimberley. Rigby Publishers Limited, Adelaide, 1980. For further explanation, see Bell, op. cit., pg 124.

<sup>6</sup> Pryor, B. (Monty) (with Meme McDonald). Maybe tomorrow. Ringwood: Penguin Books Australia Ltd, 1998, pp 23-24.

<sup>7</sup> Several Local Reconciliation Groups have produced resources about these protocols; e.g., Aboriginal Support Group – Manly Warringah Pittwater and ANTaR Inner West. For their contact details, go to the New South Wales Reconciliation Council (NSWRC) website, <http://www.nswreconciliation.org.au> and click on Local Reconciliation Groups; also check the NSWRC's own Resources page on this website.

<sup>8</sup> ABC Message Stick – Cultural Protocols, pg 10.

<sup>9</sup> Bradley, J. and Yanyuwa People of Borrooloola. Yanyuwa Country. Victoria: Greenhouse Publications, 1988, pp xi-xii.

<sup>10</sup> Bell, D. Daughters of the Dreaming. Melbourne: McPhee Gribble & North Sydney: Allen & Unwin, 1983, pp 137-139.

<sup>11</sup> This description of clan structure is adapted from Nathan, P. & Japunungka, D. L. Settle Down Country. Alice Springs: Central Australian Aboriginal Congress and Kibble Books, 1983, pp 11-14.

<sup>12</sup> CAR, ATSIC et al. Local Symbols of Reconciliation: What we can do! Canberra: Council for Aboriginal Reconciliation, 2000, Part Two, pp 8-10. Retrieved 1 November 2010 from <http://www.austlii.edu.au/au/other/IndigLRes/car/resources/Local%2520Symbols.pdf>

<sup>13</sup> Adapted from ABC Message Stick – Cultural Protocols, pp 3-4.

<sup>14</sup> E.g., ATSIC. Re NSW Government, see [http://www.health.nsw.gov.au/pubs/2004/aboriginal\\_terms.html](http://www.health.nsw.gov.au/pubs/2004/aboriginal_terms.html)

<sup>15</sup> Jeanne Townsend, personal communication, 2004.



# stereotypes



Jessie Simon-Fitzpatrick, Rārriwuy Munyarryun Hick, Narelle Nungarrayi Kitson, Nyarn Mumbulla. Enmore, Sydney, 2000

photo: Sally Fitzpatrick

Open our hearts to the experiences of others, accept our traditional wisdoms, acknowledge the past, heal ourselves and teach others.

# Stereotypes

## Aims

- To show that we all create categories that risk being reduced to stereotypes.
- To bring attention to the fact that the tendency to stereotype exists within our language and that we may not always be aware of this.
- To awaken learners to the ways in which these stereotypes can be detrimental to a particular group.

## Outcomes

Upon completion of Module Five, learners will:

- Understand that categorising or stereotyping is part of being human and not all stereotypes are negative
- Have practised identifying negative stereotypes, particularly those perpetrated by the media
- Have considered the differences between myths, stereotypes, generalisations and prejudices
- Understand that Aboriginal and Torres Strait Islander cultures are not static, but are living and dynamic
- Understand that Aboriginal and Torres Strait Islander cultures are diverse.

## Module framework

Session One:	Awareness raising	1	Finding an understanding
Session Two:	Experiential understanding	2a	Voices from the video
		2b	Talking it over
		2c	Some personal views
Session Three:	What you can do	3	Using the knowledge
Session Four:	Consolidation through research	4	Research
References			
Glossary			

# Workshop outline

Short workshop/lesson	Series of workshops/lessons	Day workshop
Watch documentary.	Watch documentary and keep on hand in case it is needed again later.	Watch documentary.
Divide participants into seven groups.	Select module. It is recommended that the modules be completed in the suggested sequence.	Divide participants into seven groups and work on each module in parallel. When working with fewer people, each group completes two modules.
Each group works on a separate module. Complete Session 1 and, if there is time, questions from 2a & 2b.	In small groups, complete Session 1, and selected questions from 2a, 2b, 2c & 3.	Complete Sessions 1 & 2a, 2b, 2c and 3 (a break is recommended before commencing Session 3).
Present group reports at end of workshop/lesson.	Present group reports at end of each workshop/lesson.	Present group reports at the end of Sessions 2 and 3.
Select follow-up task from Sessions 3 and/or 4.	Select follow-up task from Session 3 and/or 4.	Select follow-up task/s from Sessions 3 and/or 4.
Time including doco: 40-60 minutes.	Time including doco: 40-60 minutes per module.	Time including doco: 3.5 hours minimum.

## Resources needed

DVD or VHS player and TV

Photocopies of modules and associated information sheets

Maps of Aboriginal Australia (e.g., the Horton map), Australia and the World.

# Session One: Awareness raising

(Documentary plus 15 minutes — Small group work)

## 1. Finding an understanding

Watch the documentary, *Around the Kitchen Table* (26 minutes).

Work in groups to answer the questions below.

Start with Question 1 and follow through to Question 4.

The sequence is important.

Feel free to add similar questions under any of the headings.

Selected quotes from the documentary can be found in **2a: Voices from the video**.

### Question 1: Objective

Of all the people in the documentary, who stands out in your memory? Why? What are some of the stories and comments that you recall?

### Question 2: Reflective

Where were you surprised ... angered ... amused?

### Question 3: Interpretive

In the stories that you heard, what were the assumptions, myths or prejudices about different groups of people? What was conveyed in the tones of the speakers' voices, their body language and other non-verbal cues?

### Question 4: Decisional

What assumptions of your own were challenged and what will you do differently in the future?

# Session Two: Experiential understanding

(Minimum 40 minutes – Small Groups/Pairs)

## 2a. Voices from the video

Read the following quotations from the documentary.

Ask different people to read them aloud to the group.

Use these quotations and the questions in **2b. Talking it over** to reflect on your own experiences.

Work in small groups.

I looked at the old Matron's reports and over the years, you know, she has to write the monthly report. And when I was, ah, when I was, I must've been really good or when I was bad, when she'd describe my complexion ... Sometimes, I was almost white! And when I must have been playing up at the time, she'd describe my complexion as very dark. And you know ... it really hit me, that that's how they see you. And a lot of non-Aboriginal people out there judge us by the colour of our skin.

*Jean Carter, Aboriginal Elder, World Vision Indigenous Program*

And my father always said, 'Keep yourself nice and tidy if you're gonna be in the white society ... They're gonna look at you. Keep yourself nice and tidy.' Gossamer hair spray, when it first came out ... [Laughter] ... No heaven's tail or wind would ever move my hair ... I had ... really done myself up ... And when I'd mention my husband was a white man ... Ahhh! Well! ... The face expressions, the body language, would stick out a mile. That's why she's got her hair into place. That's why she's dressed. Ah! ... You know? ... With this magic white touch!

*Ali Golding, Aboriginal Elder, The Redfern Block Community*

When I'm in the south, people say I'm Torres Strait. And when I'm with some Torres Strait people, you say I've been with the Aboriginal people too long; so, I'm more Aboriginal there. When I'm with the white people, they say, 'You're black!' When you're with the black people, you say, 'You're white!' So, I say to everybody, 'I'm me!'

*Dulcie Flower, Torres Strait Islander, Redfern Medical Centre*

## 2b. Talking it over

How was Aunty Jean Carter described by the Matron in her story? Why do you think the Matron used these descriptions? What meanings are contained in the words 'black' or 'white' from your point of view?

What do you understand by Aunty Ali Golding saying, 'The face expressions, the body language would stick out a mile?' What did the body language tell Aunty Ali? What can people's body language tell us?

Why did Aunty Ali's father tell her to keep herself tidy? Why did everyone laugh so much during the *Gossamer* story?

Have you ever had a similar experience?

Recall again the different speakers in the documentary, their words and the tone in which they are uttered. Where did you become aware of underlying attitudes? For instance, is anyone unconsciously condescending, making a value judgement or lacking in humility?

Think about Aunty Dulcie Flower's statement. Ask yourself: Do I tend to put people into categories? Do I make assumptions based on archetypes?

How is stereotyping similar to forming categories?

Do all people stereotype?

Have you ever conveyed negative stereotypes in conversation, but only realised it later?

Think of times when you have been personally hurt by a negative stereotype. What was it about the words or actions that made you feel this way?

## 2c. Some personal views

Discuss the scenarios put forward below.

As a group, read the statements below. Discuss whether they are:

- a negative stereotype
- a generalisation
- a myth.

Assess which statements are empowering? Which are disempowering? Which involve a personal expectation? Which reflect personal values, beliefs or attitudes?

- If you give people an opportunity to participate in the planning of their community, they will come up with a good plan.
- My backyard isn't safe from an Aboriginal land claim.
- Each individual carries a personal responsibility for the environment in which s/he lives.
- Inclusiveness, selflessness, enhancement of the quality of daily life, personal responsibility, belief in humankind's potential goodness are the building blocks of an harmonious society.
- Police are intolerant towards young people.
- People from Asia are gracious and gentle.
- Men are better managers than women.
- Real Aboriginal people live in the north.
- Indigenous people need a helping hand.
- Australian swimmers are the best in the world.
- That sort of behaviour should have gone out with the Stone Age.
- He was black with anger.
- Young people are not respectful of their Elders.
- Men get angry; women get hysterical.
- Real Australians live in the outback.
- I'm not racist! So, it's not my responsibility.
- If Aboriginals want the benefits of 'our' society; then they can't claim the privileges of being 'traditional'.
- Mateship is at the core of Australian identity.
- Behaviour like that is very unAustralian!

During the Sydney 2000 Olympic Games, the media and certain national leaders were quick to adopt the phrase, 'Our Cathy!' when referring to Cathy Freeman, the 400m champion who lit the cauldron at the Opening Ceremony and went onto become the first Aboriginal athlete to win an Olympic gold medal.

Can you recall your feelings about this at the time? What do you think was going on within the Australian psyche? What has happened since? How much about what was going on was to do with stereotypes?

Successful sports people are often held up as exemplars to the rest of us. How important are role models? Is there a negative side to role modelling?

The following statements have been extracted from an article called, *The Invisible Backpack*.<sup>1</sup> In light of the previous exercises, discuss them with your group.

- I can do well in a challenging situation without being called a credit to my race.<sup>2</sup>
- I am never asked to speak for all the people of my racial group.
- If I have low credibility as a leader, I can be sure that my race is not a problem.
- I can choose blemish cover or bandaids in 'flesh' colour and have them more or less match my skin.
- I have no difficulty in finding neighbourhoods where people approve of our household.

# Session Three: Using the knowledge

(Minimum 40 minutes – Individual group)

### 3. What you can do

This session is about acting upon “what you know”.

Read the ideas below.

Some ideas may suggest action you can take in your own situation.

You may have other ideas you can act upon.

Here are several activities to help you understand what happens with stereotyping:

Choose one person in your group to slowly read aloud from the following list:

Chinese, Greeks, Lebanese, French, South Africans, Mexicans, Iraqis, Serbians, Israelis, Italians, Americans, Australians, Balinese, Indonesians, Japanese, New Zealanders, Tongans.

Think carefully about the following questions and perhaps make a few notes.

- Which people did you feel more comfortable about?
- Which people did you pull away from?
- Which gave you the strongest reaction?
- Can you identify the feelings that you had?
- Why did you feel this way?

Think carefully about the feelings that you had.

Make a list of some of the groups that are often the targets of stereotyping, e.g., youth, refugees, bikies, single mothers, elderly, different faith groups.

Who is not on your list? Why?

Brainstorm stereotypes often attached to these groups.

Work with a partner and share a story about a time when someone treated you in a manner based on a particular stereotype.

How did you feel?

Talk together about the characteristics of stereotypes. Discuss your insights with the rest of the group.

An online resource for school children is the NSW Department of Education’s ‘Speak soft, speak sure’ website. Go to <http://www.curriculumsupport.education.nsw.gov.au/speak/index.htm> for resources that explore:

- values and attitudes towards difference in a multicultural multi-faith world
- knowledge and skills that make an active and informed citizen.



# Session Four: Consolidation through research

(Optional – Individual/Group)

## 4. Research

Research the following questions to further develop your understanding.

Refer to the **References, Glossary** and **Resource Materials** provided with this module.

See also **Contacts & Information**.

<p>The anthropologist, W.E.H. Stanner, wrote, "The worst imperialisms are those of preconception."<sup>3</sup></p> <p>What Australian terms and phrases contain stereotypes? Listen carefully to your own language, also the language of the media. Where are the stereotypes? How much do we take them for granted? Do stereotypical meanings ring true? Does the use of stereotypes enhance or diminish debate about important issues. Which stereotypes have you been hearing lately?</p> <p>How is the use of stereotypical labels learnt? How much is it our innate need to create categories and how much is it due to conditioning?</p> <p>How is racism related to stereotyping? What do you think about the idea that racism is just bad or ill-mannered behaviour?</p> <p>Research industries where Aboriginal and Torres Strait Islander peoples have made inroads or are being actively promoted, e.g., tourism or government bureaucracies. In what ways do Aboriginal and Torres Strait Islander peoples benefit? What changes do you think should take place? Are you in a position to make such change happen?</p> <p>The <i>Declaration Towards Reconciliation</i> launched in May, 2000, has four supporting strategies which are known as the <i>Roadmap to Reconciliation</i>. Read a copy of the strategy, <i>Overcoming Disadvantage</i>.<sup>4</sup> What aspects of this strategy could you begin to do work on?</p>	<h3>Media stereotypes</h3> <ol style="list-style-type: none"><li>1. Take one of the newspapers from this week. Find an article that you think illustrates some commonly held stereotypes. Make a list or describe the stereotypes the author is using. What does this list tell you?</li><li>2. Compare coverage of the same issue between different publications, e.g., a national daily newspaper, a regional paper, the <i>Koori Mail</i>, the <i>National Indigenous Times</i>, and perhaps a magazine or website. What do you notice?</li><li>3. Listen to the radio. Compare coverage of Aboriginal issues by different commentators.</li><li>4. Watch the television over a week and devise a short survey based on what are the predominant nationalities that you see? In dramas? In advertisements? As program hosts?</li></ol> <p>How does this vary from channel to channel?</p> <p>How many Aboriginal or Torres Strait Islander people do you see? In dramas, what kinds of characters are Aboriginal and Torres Strait Islander actors portraying? Are there any dramas that include Aboriginal or Torres Strait Islander families? How are they portrayed?</p>
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# References

The *Around the Kitchen Table Reconciliation Resource* contains the following appendix relating to this module:  
Information Sheet: Valuing Cultures

## Resource materials

'Sustaining the Reconciliation Process: Ways to implement the National Strategy to Sustain the Reconciliation Process', one of four National Strategies in the Roadmap for Reconciliation. Council for Aboriginal Reconciliation, 2000. Available online from <http://www.austlii.edu.au/au/other/IndigLRes/car>

## Literature

ATSIC. As a matter of fact: Answering the myths and misconceptions about Indigenous Australians. Revised edition. Canberra: Office of Public Affairs, 1999.

Beresford, Q. & Omaji, P. Our state of mind: Racial planning and the stolen generations. South Fremantle, WA: Fremantle Arts Centre Press, 1998.

Berwick, C., Burgess C. & Myers, J. 'Please Explain – Notes & Activities Booklet', deals particularly with media stereotypes. Aboriginal Issues Series.

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Manne, R. 'The Stolen Generation and the Right'. The Australian Quarterly Essay. Black Inc. Extract published in the Sydney Morning Herald, Spectrum, 31 March 2001, pp 1,10-11.

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May, H., Flew, T. & Spurgeon C. Report on Casting in Australian Commercial Television Drama. Queensland University of Technology, 2000.

Mellor, D. (with a legal section by Terri Janke). Valuing Art, Respecting Culture: Protocols for Working with the Indigenous Visual Arts & Craft Sector. National Association for the Visual Arts (NAVA), 2001. Retrieved 1 November 2010 from <http://www.visualarts.net.au/advicecentre/buyingandsellingrelationships>

Message Stick. Cultural protocols site for Indigenous reporting in the media. Australian Broadcasting Commission.

Neill, R. White Out: How politics is killing black Australia. Crows Nest: Allen & Unwin, 2002.

Perkins, H. & Croft, B. L. 'Truths, Myths and Little White Lies'. IN: Invasion and Resistance: Untold Stories. A Teachers' Handbook. Sydney: Board of Studies, NSW, 1995, pp 6-20.

Race Discrimination Commissioner. 'Race for Business Guidelines.' Preventing Racial Discrimination in the Workplace: Advice for Employers. Sydney: HREOC, Race Discrimination Unit, 2001.

Thomas, D, P. Reading Doctor's Writing: Race, politics and power in Indigenous health research 1870-1969. Canberra: Aboriginal Studies Press, 2004.

Watson, P. L. Frontier Lands and Pioneer Legends: How pastoralists gained Karuwalli land. Sydney: Allen & Unwin, 1998.

## Films

Alice – Breakthrough (1989: 15 mins). Director: Michael Riley. Distributor: Film Australia. From the award winning 'Breakthrough' series. Alice is an Aboriginal teenager who has experienced the ugliness of racism first hand. Provides an intimate portrayal, which offers a fresh perspective on the effects of racial prejudice. Teacher's notes available.

Babakueria (1986: 30 mins). Directors: G. Atherton & I Pringle. A light hearted satire that reverses the roles. Distributor: ABC Video Program Sales.

Blue Eyes (1996: 93 mins). Director: Bertram Verhaag in co-operation with Jane Elliot. Roles are switched and a racially mixed group of Americans are made to feel what it is like with the shoe on the other foot. Facilitated by Jane Elliot. Distributor: Marcom Projects.

Burringilling – Walking Together (1994: 15 mins). Video & Teaching Notes. Office of Multicultural Affairs, Department of the Prime Minister & Cabinet. Reproduced by the NSW Department of Education as part of the NSW Department of School Education Anti-Racism Training Initiative, 1997. Senior high school students from Aboriginal, Torres Strait Islander, non-English speaking and Anglo Australian backgrounds from around Australia participate in a forum to investigate aspects of identity, attitudes and multiculturalism.

Flour, Sugar, Tea (2007: 27 mins). Director: L. Willis-Ardler. Reveals how easy it is to make assumptions about patterns of illhealth. Distributor: ABC Video Program Sales.

More Than Skin Deep: Racial Discrimination in Australia (1998: 30 mins). Distributor: VEA. Presents the background to the Racial Discrimination Act, the issue of free speech versus racial vilification, the experience of several ethnic groups.

One Night The Moon (2001: 54 mins). Director: R. Perkins. The movie tells the story of a young, white girl who got lost in the outback and died due to her parents' refusal to allow an Aboriginal tracker on their land. Distributor: Dendy.

When the Natives Get Restless (2007: 28 mins). Directors: A. Wills & A. Hartnett. After a riot on New Year's Eve, 2006, the media dubbed the Gordon Estate the 'Redfern of the Bush' and the housing department announced plans for demolition. Distributor: Ronin Films.

## Music

Carmody, Kevin, Pillars of Society, Larrikin Records, 1990.

Warumpi Band, 'Blackfella Whitefella', Too Much Humbug, CAAMA Music, 1996.

Yothu Yindi, 'Calling Every Nation', Garma, Mushroom, 2000. <http://www.yothuyindi.com>

A large selection of Aboriginal and Torres Strait Islander music is available through online distributors and can also be viewed on You Tube.

## Websites

ANTaR (Australians for Native Title and Reconciliation). 'Respect' and 'Racism makes me sick' campaigns. Find out more about your own attitudes and beliefs and how to influence others'. Go to <http://www.antar.org.au/respect> and <http://www.antar.org.au/racism> - also on Facebook.

Deadly Vibe Magazine. Music, health issues famous Aboriginal people, sport and a chat room with several issues threads. Also contains teachers tools and resources such as Deadly Wes cartoon strip that explores topical issues such as racism, bullying and family relationships from the perspective of teenagers. Go to <http://www.vibe.com.au> - also on Facebook.

Racism. No way! An up to date and comprehensive resource dealing with racism, social justice and reconciliation designed for school students; many useful tutorials. Go to <http://www.racismnoway.com.au>

Speak soft, speak sure An online resource to develop acceptance of difference. Go to <http://www.curriculumsupport.education.nsw.gov.au/speak/index.htm>

Voices of Australia. Collection of real-life stories about diversity and living together in contemporary Australia. Education Module and Magazine. Go to [http://www.humanrights.gov.au/education/voices\\_of\\_australia/index.html](http://www.humanrights.gov.au/education/voices_of_australia/index.html)

## Glossary

<p><b>Attitude</b></p> <p>Mental view, opinion or behaviour. Can be influenced, fairly or unfairly, by other people's opinions, media reports, or own experience.</p>
<p><b>Discrimination</b></p> <p>To single out a particular person or group and treat them differently.</p>
<p><b>Paternalism</b></p> <p>Originally meaning a fatherly attitude, but nowadays suggests absolute control and condescension over individuals or groups, depriving them of their power to make their own decisions.</p> <p>Where particular groups are considered from the outset to be the 'problem' there is a tendency to blame these groups for the situation they may find themselves in. To resolve the 'problem', the dominant group often sees it as its right and duty to benevolently intervene and make decisions, which it believes are in the best interests of the minority group.<sup>6</sup></p>
<p><b>Prejudice</b></p> <p>An unfavourable opinion or feeling formed beforehand or without knowledge, thought or reason.</p> <p>From 'pre-judge', an unwarranted bias based on preconceived opinion. It is also the holding of negative perceptions of and attitudes towards ethnically or racially different groups and individuals as members of such groups, which persist in the face of evidence to the contrary. It can occur at an individual and at a societal level.<sup>7</sup></p>

**Racial**

The division of people into groups according to their inherited biological characteristics.

In legal usage, race currently refers to biological, ethnic, national or cultural distinctions.

The *Racial Discrimination Act 1975* states that racial discrimination is the perpetration of any act involving a:

distinction, exclusion, restriction or preference based on race, colour, descent or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of any human right or fundamental freedom in the political, economic, social, cultural or any other field of public life.<sup>8</sup>

**Racism**

The enforcement of negative prejudices either in personal behaviour or through society's institutions.

Further:

Racism as an ideology, or system of ideas, expresses social myths about other racial and ethnic groups. It devalues others, asserting and 'explaining' their 'inferiority' or disadvantage in ways that blame the victim. Racist ideologies serve as the fuel for racist stereotypes (q.v.) and for individual racial prejudices (q.v.).<sup>9</sup>

**Stereotypes**

Limited, restricted images or experiences applied to all members of a group, often having derogatory implications.

According to the dictionary, to fix permanently or reduce to a formula. From printing, the metal plate cast in mould taken from page of ordinary type. To make stereotype of; print from stereotype. From the Greek word *stereos* meaning solid.

Further:

Stereotypes are generalised images of people in a particular group or category, which are held whether or not most or even some people in that category fit the image. Stereotypes are exaggerated, distorted and usually derogatory images of others, which are held by people whether or not they have any personal experience of people in that category. People share stereotypes and judgements with others and so they appear to be natural and commonsense social perceptions. The use of racial stereotypes has functioned in Australian society to denigrate a variety of peoples, and in respect of Aboriginal and Torres Strait Islanders has denied them human rights and has rationalised white domination and white privilege.<sup>10</sup>

**(Footnotes)**

<sup>1</sup> MacIntosh, P. 'The Invisible Backpack'. IN: The Country Web: The New Beginnings Edition, Autumn, 2000. See also Peggy McIntosh, 'White Privilege: Unpacking the Invisible Knapsack'. Retrieved 1 November 2010 from <http://www.nymbp.org/reference/WhitePrivilege.pdf>

<sup>2</sup> Editor's Note: In recent times, making distinctions by 'race' has been discredited. In the examples presented here, one of the terms 'people', 'ethnic group', 'ethnicity' or even 'cultural group' or 'community' would be more appropriate in light of the fact that we are all part of the one human race.

<sup>3</sup> Stanner, W. E. H. 'The Dreaming'. IN Australian Signpost. T. A. G. Hungerford (Ed). Melbourne: F. W. Cheshire Publishing Pty Ltd, 1956, pp 51-65.

<sup>4</sup> The national Reconciliation documents Corroboree 2000: Towards Reconciliation and Roadmap for Reconciliation, Overcoming Disadvantage. Council for Aboriginal Reconciliation, 2000. Can be retrieved from <http://www.austlii.edu.au/au/other/IndigLRes/car>

<sup>5</sup> Article 1, Paragraph 1. See Human Rights & Equal Opportunity Commission. Racist Violence: Report of National Inquiry into Racist Violence in Australia. Canberra: AGPS, 1991, Appendix 3.

<sup>6</sup> Prejudice Project Pilot Program, photocopy, no source given, no date.

<sup>7</sup> Prejudice Project Pilot Program, photocopy, no source given, no date.

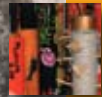
<sup>8</sup> De Lepervanche, M. 'The 'naturalness' of inequality.' IN: Ethnicity, class and gender in Australia. Gil Bottomley & Marie de Lepervanche (Eds). Sydney: George Allen & Unwin Australia, 1984, pp 49-71.

# healing



"Grieving Mother"  
Colebrook Reconciliation Park  
Blackwood, Adelaide

photo: Elaine Telford



Open our hearts to the experiences of others, accept our traditional wisdoms, acknowledge the past, heal ourselves and teach others.

# Healing

## Aims

- To raise awareness that reconciliation itself is a process.
- To open up understanding to the fact that reconciliation involves healing.
- To reassure the learner that everyone is at his or her own point on the healing journey.

## Outcomes

Upon completion of Module Six, learners will have:

- Reflected upon the nature of stories and life experiences which moved them to action
- Considered many different interpretations of what reconciliation means
- Thought about the fact that not all Aboriginal people agree with the word 'reconciliation'
- Thought about the nature of justice
- Considered notions of health and well-being from various cultural perspectives
- Thought about the healing taking place in families where children were removed
- Talked about directions the reconciliation process could take in the future
- Thought about projects where collaboration could take place
- Considered their relationship to land and how it might play a role in the healing process
- Reviewed any acts of reconciliation taking place locally, the positives and the negatives
- Found out about what is the 'unfinished business' of the formal reconciliation process.

## Module framework

Session One: Awareness raising	1	Finding an understanding
Session Two: Experiential understanding	2a	Voices from the video
	2b	Talking it over
	2c	Some personal views
Session Three: What you can do	3	Using the knowledge
Session Four: Consolidation through research	4	Research
References		
Glossary		

# Workshop outline

Short workshop/lesson	Series of workshops/lessons	Day workshop
Watch documentary.	Watch documentary and keep on hand in case it is needed again later.	Watch documentary.
Divide participants into seven groups.	Select module. It is recommended that the modules be completed in the suggested sequence.	Divide participants into seven groups and work on each module in parallel. When working with fewer people, each group completes two modules.
Each group works on a separate module. Complete Session 1 and, if there is time, questions from 2a & 2b.	In small groups, complete Session 1, and selected questions from 2a, 2b, 2c & 3.	Complete Sessions 1 & 2a, 2b, 2c and 3 (a break is recommended before commencing Session 3).
Present group reports at end of workshop/lesson.	Present group reports at end of each workshop/lesson.	Present group reports at the end of Sessions 2 and 3.
Select follow-up task from Sessions 3 and/or 4.	Select follow-up task from Session 3 and/or 4.	Select follow-up task/s from Sessions 3 and/or 4.
Time including doco: 40-60 minutes.	Time including doco: 40-60 minutes per module.	Time including doco: 3.5 hours minimum.

## Resources needed

DVD or VHS player and TV

Photocopies of modules and associated information sheets

Maps of Aboriginal Australia (e.g., the Horton map), Australia and the World

# Session One: Awareness raising

(Documentary plus 15 minutes — Small group work)

## 1. Finding an understanding

Watch the documentary, *Around the Kitchen Table* (26 minutes).

Work in groups to answer the questions below.

Start with Question 1 and follow through to Question 4.

The sequence is important.

Feel free to add similar questions under any of the headings.

Selected quotes from the documentary can be found in **2a: Voices from the video**.

### Question 1: Objective

What images come to mind when you hear the word healing? What feelings emerge?

### Question 2: Reflective

Is there a story in the documentary you had strong feelings about? Is there an experience or story from your own life, which affected you in a similar way?

### Question 3: Interpretive

Can you recall your feelings at the time? What did those feelings make you want to do?

### Question 4: Decisional

Where do you see you could make a difference?



# Session Two: Experiential understanding

(Minimum 40 minutes – Small Groups/Pairs)

## 2a. Voices from the video

Read the following quotations from the documentary.

Ask different people to read them aloud to the group.

Use these quotations and the questions in **2b. Talking it over** to reflect on your own experiences.

Work in small groups.

Reconciliation is a big word. Maybe it's not very clear to people when you say that it's all about truth, and that means knowing the truth, knowing the history, learning the culture, and being decent. And I think that's fairly irresistible to most people.

*Margaret Gutman, Jewish Board of Deputies*

It's acceptance; and it's accepting one another.

*Rasme Berolah-Prior, Women's Reconciliation Network*

I prefer to think of reconciliation as a bridge building time ... [mmm] ... Because a lot of our people are not happy with the word reconciliation. But they do accept the word ... building bridges.

*Betty Little, Yorta Yorta, Singer Songwriter*

The reconciliation process has really given a platform for people, in a non-threatening way, to come together. Because before, people felt uncomfortable on both sides and I think this has been the only thing in this country that's given *everybody* this chance to become united.

*Rasme Berolah-Prior, Women's Reconciliation Network*

Saying sorry, that's not enough ... We've got to do something ... Reconciliation actually comes from the word *concilium* which is convoking, talking together ... It's just as simple as that. If we don't talk together, we won't know each other.

*Deborah Wall, Filipino Women's Working Party, Women's Reconciliation Network*

As far as healing the nation's concerned we, as Aboriginal individuals, and women, we need to heal ourselves first. We have to have a lot of healing in ourselves; and then we can heal our families, and help heal our communities and then it just spreads out. I think, that once that starts to happen, as we unite more with our non-Aboriginal brothers and sisters, I think, you know, I can't see how it can go wrong.

*Betty Little, Yorta Yorta, Singer Songwriter*

## 2b. Talking it over

Margaret Gutman talks about the importance of truth? What truths do you think are important to the reconciliation process? Have a look at Betty Little's 'Invasion Wheel'; there is a copy in the appendices.

'Truth', 'justice', 'being fair' are all words that are often tossed around without much time given to consider the meanings they hold. Talk about the meanings of these words amongst your group. What are other words that come to mind?

What meaning does the word 'reconciliation' have for you? Is the word 'reconciliation' adequate to describe the process? For some people reconciliation is a lifelong process made up of many individual steps. What do you understand is involved in the process?

Reconciliation for many in the Stolen Generations involves acknowledgment of the truth and an apology by the perpetrators and agents of the injustice they suffered, as a result of the policies of forcible removal. These are two important steps in what is described in *Bringing them home* as the process of reparations; monetary compensation is also seen as important.

The word 'sorry' has a number of meanings, as well as protocols as to how it is used. What do you think about the Australian Government saying 'sorry' to the Stolen Generations?

Have you come across National Sorry Day and the Journey of Healing before? National Sorry Day is commemorated annually on 26 May, marking the date when the *Bringing them home* report was handed down in 1997. It is a day to honour the Stolen Generations and is important in the process of healing for them, their families and their communities.

Healing has a variety of meanings, especially between cultures. In what sense is healing discussed in the documentary? How important is this kind of healing in relation to good health. Health can be viewed from a number of perspectives as well. What does being healthy mean to you?

Part of the healing process for Aboriginal and Torres Strait Islander peoples is the reuniting of families affected by child removal policies. How have you been affected, if not personally then emotionally, by the removal policies?

What do you think about the notion that the whole country needs healing? How do you relate to that notion yourself?

To celebrate the end of the formal process of reconciliation in 2000, community Bridge Walks were organised around the country, e.g., the Sydney Harbour Bridge Walk, with several hundred thousand people taking part. Was there a Bridge Walk near you? Did you take part, and if not, did you want to? What did it mean to be part of this event? Even if you weren't able to take part or did not want to, what meanings do these events have for you?

## 2c. Some personal views

Discuss the scenarios put forward below:

One of the documentary's directors, Elaine Telford, wrote in 1998:

Reconciliation is beyond mechanics, policies and so-called strategies. Until we all connect with the spirit of this land, true reconciliation will not take deep roots and bring about lasting change.

Take stock of your own attachment to land around you. What responsibilities and obligations are associated with your attachment? Does the relationship have power to heal and nurture? What are ways that you can give back to the land? What protocols are involved in your day-to-day relationships with land around you?

Aunty Betty Little talks about 'building bridges'. Are you aware of any 'bridge building' taking place locally? Nationally? Is it symbolic? Is it practical? Where is there friction? Where is there harmony? What are hurdles that need to be overcome, in order to further reconciliation?

The winding up of the formal ten-year process in 2000<sup>2</sup> has been called by some the 'end of the beginning'. What do you think is meant by this? Several years have now passed. Looking at the big picture, what do you think is happening with the process of reconciliation at this moment in time? What do you think should happen next?

# Session Three: Using the knowledge

(Minimum 40 minutes – Individual/Group)

## 3. What you can do

This session is about acting upon 'what you know'.

Read the ideas below.

Some ideas may suggest action you can take in your own situation.

You may have other ideas you can act upon.

In the documentary, some decorated boards fill the middle of the *Sea of Hands* display at Bondi Beach. The boards are a representation of Aboriginal message sticks. You may remember some of the statements written on the boards? On another occasion, the Marrickville Residents for Reconciliation in Sydney initiated a similar series as part of their annual commemoration of National Sorry Day. This latter series was put on display at Marrickville High School. Both these community-based artworks contribute to an important and growing public acknowledgment of the wrongs done to this country's First Peoples.

However, it is important to realise that for some Aboriginal peoples it is inappropriate to use Aboriginal message sticks as public symbols. Take for example, a significant step in restorative healing that took place at Uluru in the Northern Territory in May, 1999, where the importance of message sticks and their association with men's business meant that they could not be used.

Rather, at a ceremonial event and *Inma*<sup>3</sup> to launch the Journey of Healing, ten sets of *timpilypa*<sup>4</sup> (music sticks) were presented by the National Sorry Day Committee to representative members of the Stolen Generations from each State and Territory, the Mutitjulu Community and the Torres Strait Islands.

The ten sets of music sticks were designed by Helen Moran in consultation with local Mutitjulu Elders. Having the ceremonial launch and *Inma* at Uluru was the Mutitjulu community's way of expressing to the Stolen Generations the embrace of the Aboriginal community from which they had been removed, and especially to offer them a place to return to if they had no other; if they could not find their mob. Helen Moran, who was present at the ceremony, relates:

The invitation by the Mutitjulu woman for all mothers present to dance with them in the *Inma* was their way of acknowledging all mothers, both black and white, and our understanding and empathy towards each other and the trauma the loss of a child brings.

Each pair of music sticks was then passed from the Stolen Generations' representatives to significant members of the wider-Australian community, acknowledging the destruction of Aboriginal and Torres Strait Islander families and their social and cultural structures, and the role of non-Indigenous people in that destruction. Two Mutitjulu women Elders, representing all Aboriginal and Torres Strait Islander mothers whose children had been removed, held an empty coolamon into which each set of sticks was then placed,<sup>5</sup> symbolising the return of the Stolen Children. The coolamon was a gift to the National Sorry Day Committee and is now held in trust by the Mutitjulu Community.

Music sticks were chosen as symbols of the Journey of Healing for several reasons. Firstly, they are instruments that can be used to call people together. Secondly, they are used by both men and women. Thirdly, two sticks are needed to make music, symbolising the need for Aboriginal and Torres Strait Islander peoples and all Australians to work together.

Music is a universal language. It has the power to break down barriers to change. The *Around the Kitchen Table* soundtrack is an example of a healing collaboration involving music. Three musicians contributed, creating a fusion of ancient Aboriginal and Indian traditions with contemporary elements, such as saxophone and guitar. Leroy Cummins produced the music and gave it his signature guitar leads. Marlene Cummins added saxophone and vocals inspired by her Murri ancestors. The Indian instrument featured is the sarangi, played by Annabelle McClure.<sup>6</sup>

What opportunities for creative and healing collaborations are available within your own fields of expertise or community?

# Session Four: Consolidation through research

(Optional – Individual/Group)

## 4. Research

Research the following questions to further develop your understanding.

Refer to the **References**, **Glossary** and **Resource Materials** provided with this module.

See also **Contacts & Information**.

Find out what you can about the ‘unfinished business’ of reconciliation. For example, the formal recognition and acknowledgment of Aboriginal sovereignty and for the need for reparations to Aboriginal and Torres Strait Islander Australians affected by child removal policies.<sup>7</sup> These are two areas that remain unresolved.

The issue of ‘Stolen Wages’, the withholding or non-payment of wages and entitlements during the 1900s, is an ongoing issue in many states and territories. To find out more, go to [www.antar.org.au](http://www.antar.org.au).

There is also the crucial work of overcoming disadvantage and the achieving of economic independence. The Council for Aboriginal Reconciliation went through an extensive consultation process throughout Australia to develop four strategies, *the Roadmap for Reconciliation*. Go to <http://www.austlii.edu.au/au/other/IndigLRes/car> to find out ore about these strategies.

In your local situation, find out what has been done to implement the *Roadmap*? Do you know of any agreements or partnerships that have been formed? Find out from colleagues what barriers they have encountered in regard to local reconciliation initiatives. What needs to be done now to overcome them?

There is also the acutely important issue of Aboriginal and Torres Strait Islander health and well-being. Australians for Native Title and Reconciliation (ANTaR) is amongst 40 national organisations campaigning intensively for reforms in the health area. To find out more about the ‘Close the Gap’ campaign for Indigenous health equality, go to [http://www.antar.org.au/issues\\_and\\_campaigns/health/close\\_the\\_gap](http://www.antar.org.au/issues_and_campaigns/health/close_the_gap)

Find out what is meant by the social and cultural determinants of Indigenous health. Think about the role you can play ensuring the life chances of an Aboriginal child are the same as those of other Australian children.

1. Invite guest speakers from groups and organisations in your area that have set up partnerships or agreements. The NSW Reconciliation Council can help you to find out about these. Go to [www.nswreconciliation.org.au](http://www.nswreconciliation.org.au) for more information.
2. Investigate reconciliation processes overseas. Often they are combined with truth telling, e.g., the South African Truth & Reconciliation Commission. Following from truth telling, there is a process of acknowledgment, followed then by a guarantee, often legislated, that the injustices will not happen again. When this is achieved, a process of restitution including symbolic and practical reparations is often undertaken. The online article *Reconciliation: A Path of Courage, Commitment and Compassion* by Dr Paula Green is worth a read.<sup>8</sup>
3. Look back over some of the early speeches by leading figures in the People’s Movement. What did Pat Dodson say in ‘Until the Chains are Broken’? Look for work by Olga Havnen on the ‘social justice package’. Find Michael Dodson’s speech from Corroboree 2000. What was he saying about a national apology? Read former Prime Minister, Paul Keating’s Redfern Park speech or more recently, former Prime Minister, Malcolm Fraser’s speech at Sorry Day, 2004. Look out for speeches by former Governor-General, Sir William Deane and Sir Ronald Wilson, many of which discuss concepts of national decency, truth and reconciliation.
4. On 13 February 2008, the Australian Prime Minister Kevin Rudd apologised to the Stolen Generations, and their families and communities. Where were you on the day of the National Apology? How did you feel? What do think it means to Australia as a nation? What has happened since?

# References

The *Around the Kitchen Table Reconciliation Resource* contains the following appendices relating to this module:

- Information Sheet – Sharing History
- Information Sheet – Custody Levels
- Information Sheet – Controlling Destinies
- Information Sheet – Documents of Reconciliation
- Betty Little's 'Invasion Wheel'.

## Resource materials

'Sustaining the Reconciliation Process: Ways to implement the National Strategy to Sustain the Reconciliation Process', one of four National Strategies in the Roadmap for Reconciliation. Council for Aboriginal Reconciliation, 2000. Available online from <http://www.austlii.edu.au/au/other/IndigLRes/car>

## Literature

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- Corroborree 2000: Document Towards Reconciliation (including the four national strategies, a Roadmap for Reconciliation. Council for Aboriginal Reconciliation, 2000. Retrieved 1 November 2010 from <http://www.austlii.edu.au/au/other/IndigLRes/car>
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- Green, P. 'Reconciliation and Forgiveness in Divided Societies: A Path of Courage, Commitment and Compassion.' IN A. Kalayjian & R. F. Paloutzian (Eds). Forgiveness and Reconciliation: Psychological Pathways to Conflict Transformation and Peace Building. Peace Psychology Book Series. New York: Springer, 2010. Retrieved 1 November 2010 from [http://www.karunacenter.org/Articles/Book\\_1\\_-\\_Chapter.doc](http://www.karunacenter.org/Articles/Book_1_-_Chapter.doc)
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- Moriarty, R. Listening to Country: A Journey to the heart of what it means to belong. Crows Nest: Allen & Unwin, 2010.
- Older Women's Network NSW (OWN) Aboriginal Support Circle (Eds). Steppin' Out and Speakin' Up. Millers Point: Older Women's Network, NSW, 2003. A collection of stories of the life experiences of 15 Aboriginal women.
- Reynolds, H. An indelible stain: The question of genocide in Australia's history. Ringwood: Viking/Penguin Books, 2001.
- Tickner, R. Taking a Stand: Land Rights to Reconciliation. Crows Nest: Allen & Unwin, 2001.
- The Fred Hollows Foundation. Information Sheet - Indigenous Australia. Retrieved 1 November 2010 from [http://www.hollows.org.au/Assets/Files/info\\_sheet\\_indigenous\\_australia.pdf](http://www.hollows.org.au/Assets/Files/info_sheet_indigenous_australia.pdf)
- Trudgen, R. Why Warriors Lie Down and Die: Towards an understanding of why the Aboriginal people of Arnhem Land face the greatest crisis in health and education since European contact. Djambati Mala. Darwin: Aboriginal Resource & Development Services Inc, 2000.
- Women's Reconciliation Network (WRN), Healing Our Nation Through Women's Wisdom. Sydney: WRN, 1997. Available by contacting the Women's Reconciliation Network, c/ the NSW Reconciliation Council.

## CD ROM

Bringing them home: Learning about the National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children From Their Families. Human Rights & Equal Opportunity Commission (HREOC). Go to <http://www.humanrights.gov.au/bth> for more information. Suitable for both Junior (Yrs 6-8) and Senior (Yrs 9-11) students.

Lore of the Land: Reconciling Spirit & Place in Australia's Story. CD-ROM and website deals with issues of identity, belonging and land care. Winner Atom Award 2000, Best Indigenous Resource Production Multimedia. Distributor: Fraynetwork Multimedia.

## Films

Cry from the Heart (1999: 52 & 72 minutes). Director: Jeni Kendall. Distributor: Gaia Films, [gaiafilms@mullum.com.au](mailto:gaiafilms@mullum.com.au). A story of personal and family trauma, generations of forcible separation and one man's courageous journey through the healing process.

Desert Healing. Distributor: Fraynetwork Multimedia. The story of a series of events of reconciliation, which took place in the Kutjungka region in North Western Australia. The community commemorated the many deaths of their relatives who had been massacred in the area some 50 years before. The occasion was unique – the story of the massacre had not been recorded in Australian history and no healing ceremony, Aboriginal or Christian, had ever been held for those who died there. Includes printed materials and suggestions for use.

Kanyini. (2006: 53 mins). Director: Melanie Hogan. Tells of the shocking pain white culture has imposed on Aboriginal life and the life of Bob Randall, the film's narrator and subject. Translated, the concept of 'Kanyini' encapsulates belief system, spirituality, land and family and community. Distributor: Hopscotch Films.

Sisters, pearls and mission girls (2003: 56 mins). Director: David Batty. Producer: Rebel Films. Distributor: ABC Video Program Sales. Themes include history, missions, Stolen Generations, apology, forgiveness.

Sorry. Distributor: Fraynetwork Multimedia. The video provides background information on the policy of removal. Particularly aimed at provoking discussion on reconciliation. Contains print materials and suggestions for use.

Sorry Proof Country (2003: 24 mins). Producer: Indigenous Australian Productions. Distributor: Journey of Healing. Encapsulates the history of some of the moving and sometimes controversial events since the release of the report, 'Bringing them home'.

Surfing the Healing Wave (1999). By Huey Benjamin & Tim Burns. Distributor: SBS. Explores issues of identity and belonging through the metaphor of an annual Indigenous surfing event, which takes place each year at Fingal on the north coast of NSW.

The Stolen Generation (1998: 40 mins in segments for ease of use). Distributor: VEA. Examines the 'Bringing them home' report, personal experiences and the issue of an apology on behalf of the Australian Government.

Whispering in our hearts: The Mowla Bluff Massacre (2002: 52 mins). Director: Mitch Torres. Producer: Graeme Isaac. Distributor: Ronin Films.

White People's Business. Directors: Diana Dacic [Drjajic] & Melissa Seelenmeyer. Distributor: AFI. Email: [whitepeoplesbusiness@yahoo.com](mailto:whitepeoplesbusiness@yahoo.com). An urban perspective on non-Indigenous involvement in the reconciliation movement in Australia. Examines the process of reconciliation from 1997–2000.

Your Hand, My Hand, Moving Beyond Words (17 mins 1999). Distributor: Aboriginal & Islander Commission, National Council of Churches, ph 02 9299 2215. This is a positive resource inviting viewers who are connected to the issues of reconciliation and native title in Australia to act ... moving beyond words. A brief history of black/white relations since settlement in Australia provides the context for the understanding of these issues.

## Music

Black Eyed Peas, 'Where is the Love?' Elephunk, Interscope, 2003.

Goanna, 'Sorry', Spirit Returns, EMI, 1998.

Mixed Relations, Take it or leave it, Red Eye Records, 1992.

Nokturnl, 'Neva Mend', Mushroom Records, 2000.

Shades of Brindle, 'Journey of Healing', Listen to the Spirit. Contact: [shadesofbrindle.com](http://shadesofbrindle.com).

Tiddas, 'Sorry Song' Show Us Ya Tiddas, 1999.

'Together Together' Armidale City Council, 1999. Contact: 02 6770 3600.

Various artists, Burraay: Dreaming them home, Yana Kiri (no date). Dedicated to all the Stolen Generations and their families, communities, descendants and ancestors. Contact: [shadesofbrindle.com](http://shadesofbrindle.com).

Various artists, Our Home Our Land ... something to sing about, CAAMA Music, 1995. Contains short excerpts of a number of speeches, e.g., Keating at Redfern Park.

Various artists, Reconciliation: Stories of the Heart, Sounds of the Rock, CD, Caritas Australia, 2000. Tel: 1800 024 413. Fax: 1800 887 895. Songs and speeches, e.g., Paul Keating at Redfern Park.

Various, Strong Culture: Aboriginal Music in Aboriginal Languages, CAAMA Music, 1998.

Wehipeihana, Lynda, 'Reconciliation', Lynda Wehipeihana Project, CD, Didgeridoo Records, 2000.

Willoughby, Bart, Frequencies/Pathways (2 CD set), Speaking Image/Streetwise/Warners, 2000.

Yothu Yindi, 'Treaty', Tribal Voice, Mushroom Records, 1992.

## Websites

Aboriginal and Torres Strait Islander Healing Foundation at <http://healingfoundation.org.au>

ABC, <http://www.abc.org.au/indigenous> has several links including through to special Apology and Reconciliation resources at [http://www.abc.net.au/indigenous/special\\_topics/default.htm](http://www.abc.net.au/indigenous/special_topics/default.htm)

ANTaR, information, resources, health rights campaign materials at <http://www.antar.org.au>

National Sorry Day Committee, information on National Sorry Day and key Stolen Generations issues, resources for schools, etc, at <http://www.nsd.org.au>

Stolen Generations Alliance, advocating for justice for Stolen Generations at <http://www.sgalliance.org.au/website/index.php>

## Glossary

### Aboriginal Health, Well-being

The holistic view of health for Aboriginal people does

not just mean the physical well-being of the individual but refers to the social, emotional, spiritual and cultural well-being of the whole community. This is a whole of life view and includes the cyclical concept of life-death-life.<sup>9</sup>

Further:

In an Aboriginal view, good relationships between people are a precondition of health and well-being. By maintaining harmony across the network of relationships, people lay the foundations of health and well-being for themselves and their families. On the other hand, major transgressions or disruptions (either accidental or deliberate) may have serious negative repercussions including perhaps illness, accident or even death. Since well-being reflects the state of relationships, promoting harmonious social relationships is considered fundamental to the promotion of well-being.<sup>10</sup>

The 1989 *National Aboriginal Health Strategy (NAHS)* states that

Health to Aboriginal peoples is a matter of determining all aspects of their life, including control over their physical environment, of dignity, of community self-esteem, and of justice. It is not merely a matter of the provision of doctors, hospitals, medicines or the absence of disease and incapacity.<sup>11</sup>

### Reconciliation

Reconciliation stems from the Latin word *conciliatus*, which means to come together or to assemble a council. Thus, according to one commentator to reconcile means to reunite the council, to restore broken relations to friendship and harmony, to walk together.<sup>12</sup> This definition is problematic in Australia as to date there has not been informed and harmonious formal relations between Aboriginal and Torres Strait Islanders and the settler communities.

According to the *Frontier* website, the formal process of reconciliation (1991-2000) was:

A process [that aimed] to improve relations between Aboriginal and Torres Strait Islander peoples and other Australians, through increasing understanding of Aboriginal and Torres Strait Islander history, cultures, past dispossession and present disadvantage and to foster an ongoing national commitment to cooperate to address their disadvantage in the decade leading to the centenary of Australian federation in 2001. The Council for Aboriginal Reconciliation was established in 1991 to guide the process.<sup>13</sup>

This process has continued to build beyond the legislated period. Known as the People's Movement and not formally legislated, thousands of Australians continue their 'bridge building' processes, working through Local Reconciliation Groups and peak bodies in each State and Territory as well as through the many community organisations and local councils who engage with reconciliation at the grass roots. A comprehensive resource list can be found at the end of this volume containing contact information such as Aboriginal, Human Rights, Reconciliation and Stolen Generations organisations in each State and Territory.

## (Footnotes)

- <sup>1</sup> On 26 May, 1997, a report tabled in Federal Parliament shook Australia. *Bringing them home* detailed painful evidence of the removal of thousands of Aboriginal & Torres Strait Islander children from their families. It recommended that a 'Sorry Day' be held. A year later over half a million people responded, signing Sorry Books and taking part in ceremonies on Sorry Day, held on the anniversary of the report's tabling, 26 May. In May 1999, this People's Movement launched a 'Journey of Healing'.
- <sup>2</sup> The Council for Aboriginal Reconciliation (CAR) was established as a statutory authority on 2 September 1991 when Royal Assent was given to the *Council for Aboriginal Reconciliation Act, 1991*. Importantly, it had support from the whole parliament. To achieve this broad parliamentary support, contained in the *Act* was a sunset clause; that the Council's life-span would be ten years, with a view to achieving significant reconciliation by the Centenary of Federation, 2001.
- <sup>3</sup> *Inma* – a Pitjantjatjara term that encompasses the entire concept of song, music, dance and design. It can be used for songs alone, or it can be used for an entire ceremonial performance. Refer Ellis, C. *Aboriginal Music: Education for living*. St Lucia: University of Queensland Press, 1989, pp 70-71.
- <sup>4</sup> *Timpilypa* – from the Pitjantjatjara word *timpil*, the sound of the beating that the men make when they use two boomerangs or sticks beaten together during singing. Refer Ellis, op. cit., pg 69.
- <sup>5</sup> Coolamon – a carved wooden dish used as a baby carrier, as well as for carrying food and water.
- <sup>6</sup> *Yamen* is the name of the *raag* played for the soundtrack, using a slow slap in *Dhrupad* style. *Yamen* can be very sad but also happy; the mode, when treated in accordance with the rules of *yamen*, is said to have liberating effect for the soul.
- <sup>7</sup> Council for Aboriginal Reconciliation. *Sustaining the Reconciliation Process: Ways to implement the National Strategy to Sustain the Reconciliation Process*, one of four National Strategies in the *Roadmap for Reconciliation*. Canberra: 2000, pg 4. Can be retrieved from <http://www.austlii.edu.au/au/other/IndigLRes/car>
- <sup>8</sup> Green, P. 'Reconciliation and Forgiveness in Divided Societies: A Path of Courage, Commitment and Compassion.' IN A. Kalayjian & R. F. Paloutzian (Eds). *Forgiveness and Reconciliation: Psychological Pathways to Conflict Transformation and Peace Building*. Peace Psychology Book Series. New York: Springer, 2010. Retrieved 1 November 2010 from [http://www.karunacenter.org/Articles/Book\\_1\\_-\\_Chapter.doc](http://www.karunacenter.org/Articles/Book_1_-_Chapter.doc)
- <sup>9</sup> McGuinness and National Aboriginal and Islander Health Organisation (NAIHO). Health and crime in black Australia. Aboriginal Health Conference, 1982, cited in Pulver Jackson, L. R. *An argument on culture safety in health service delivery: Towards better health outcomes for Aboriginal people*. PhD Thesis, School of Public Health and Community Medicine, University of Sydney, 2003.
- <sup>10</sup> Devitt, J. 'Kaltyle-Le Antherrentye Learning Package.' IN *Guide to Learning Remote Health Context 1*. Flinders University, 1995 (unpublished) cited in Pulver Jackson, L. R. *op. cit.*
- <sup>11</sup> National Aboriginal Health Strategy Working Party. *National Aboriginal Health Strategy* (NAHSWP), 1989.
- <sup>12</sup> Green, P. 'Reconciliation and Forgiveness in Divided Societies: A Path of Courage, Commitment and Compassion.' IN A. Kalayjian & R. F. Paloutzian (Eds). *Forgiveness and Reconciliation: Psychological Pathways to Conflict Transformation and Peace Building*. Peace Psychology Book Series. New York: Springer, 2010. Retrieved 1 November 2010 from [http://www.karunacenter.org/Articles/Book\\_1\\_-\\_Chapter.doc](http://www.karunacenter.org/Articles/Book_1_-_Chapter.doc)
- <sup>13</sup> From glossary at <http://www.abc.net.au/frontier>



# action



Top: Sorry Day, Kurnell, Sydney, 1998  
photo: Elaine Telford

Right: Bridge Walk, Lismore, 2000  
photo: Judith Light

Above: School mural, artist: Elaine Russell  
photo: Elaine Telford

Open our hearts to the experiences of others, accept our traditional wisdoms, acknowledge the past, heal ourselves and teach others.

# Action

## Aims

- To give participants a chance to consider current and emerging barriers to reconciliation.
- To stimulate learners, not only to think about, but actually do something to advance the process of reconciliation.
- To demonstrate modes of action at a personal, community, and government level.

## Outcomes

Upon completion of Module Seven, learners will have:

- Examined some relatively simple suggestions made in the video and decided ways they might act in their own communities to continue the 'bridge building' process
- Have developed ideas of their own commitment to the reconciliation process
- Given further consideration to the 'People's Movement', including the Bridge Walks, following on from previous modules
- Committed to participating in at least one action
- Compiled a Network Directory of organisations in their local area or involved with their organisation who may have a role to play in the reconciliation process
- Have considered what it is to engage the community in an action
- Researched the human rights basis to reconciliation

## Module framework

Session One:	Awareness raising	1	Finding an understanding
Session Two:	Experiential understanding	2a	Voices from the video
		2b	Talking it over
		2c	Some personal views
Session Three:	What you can do	3	Using the knowledge
Session Four:	Consolidation through research	4	Research
References			

# Workshop outline

Short workshop/lesson	Series of workshops/lessons	Day workshop
Watch documentary.	Watch documentary and keep on hand in case it is needed again later.	Watch documentary.
Divide participants into seven groups.	Select module. It is recommended that the modules be completed in the suggested sequence.	Divide participants into seven groups and work on each module in parallel. When working with fewer people, each group completes two modules.
Each group works on a separate module. Complete Session 1 and, if there is time, questions from 2a & 2b.	In small groups, complete Session 1, and selected questions from 2a, 2b, 2c & 3.	Complete Sessions 1 & 2a, 2b, 2c and 3 (a break is recommended before commencing Session 3).
Present group reports at end of workshop/lesson.	Present group reports at end of each workshop/lesson.	Present group reports at the end of Sessions 2 and 3.
Select follow-up task from Sessions 3 and/or 4.	Select follow-up task from Session 3 and/or 4.	Select follow-up task/s from Sessions 3 and/or 4.
Time including doco: 40-60 minutes.	Time including doco: 40-60 minutes per module.	Time including doco: 3.5 hours minimum.

## Resources needed

DVD or VHS player and TV

Photocopies of modules and associated information sheets

Maps of Aboriginal Australia (e.g., the Horton map), Australia and the World.

# Session One: Awareness raising

(Documentary plus 15 minutes – Small group)

## 1. Finding an understanding

Watch the documentary, *Around the Kitchen Table* (26 minutes).

Work in groups to answer the questions below.

Start with Question 1 and follow through to Question 4.

The sequence is important.

Feel free to add similar questions under any of the headings.

Selected quotes from the video can be found in Section **2a. Voices from the video.**

### Question 1: Objective

What are some actions around reconciliation mentioned in the documentary?

### Question 2: Reflective

What effect did the images of the *Sea of Hands* have on you? Do you know what each hand represents?

### Question 3: Interpretive

At this point of time, now that a few years have passed since the documentary was filmed, what kinds of events would restore faith in the reconciliation process in the wider Australian community? In the Aboriginal and Torres Strait Islander communities?

### Question 4: Decisional

Of the ideas suggested in the documentary, which will you talk with others about following through? Did you think of others? What are they?

# Session Two: Experiential understanding

(Minimum 40 minutes – Small Groups/Pairs)

## 2a. Voices from the video

Read the following quotations from the documentary.

Ask different people to read them aloud to the group.

Use these quotations and the questions in **2b. Talking it over** to reflect on your own experiences.

Work in small groups.

So each of us does one thing.

*Dorothy Buckland-Fuller, Women's International League for Peace & Freedom*

But I think we have to encourage people to be part of a movement. One person speaking alone is not going to be enough.

*Angela Chan, NSW State Reconciliation Committee*

We have to be practical and to do some practical things to demonstrate, you know, that we really care for each other and also that we *are* all the people of Australia.

*Vivi Germanos-Koutsounadis, Ethnic Child Care Family & Community Services Co-op*

We took our youth, children, to the Aboriginal land and then we showed them the kind of culture, the kind of way of life they were living and, for them, it was an excellent experience which has encouraged others; like the girls, they were wearing a special t-shirt which they bought from there and they were really proud for people to ask them, 'Where did you get this t-shirt from?'

*Wafa Zaim, Muslim Women's Committee*

People can volunteer their services to participate, not in functions that they create, but in other people's functions. Attend that school fête and do something there to focus people's attention. It could be a small exhibition of Aboriginal art. It could be some storytelling. Because there is nothing as powerful as giving people a small task which they can do. It's a passion for the possible!

*Stella Cornelius, Conflict Resolution Network, Women's Reconciliation Network*

## 2b. Talking it over

In May, 2000, the Council for Aboriginal Reconciliation presented *Corroboree 2000 – Towards Reconciliation* in the form of a two-part document:

- The *Australian Declaration Towards Reconciliation*, and the
- *Roadmap for Reconciliation*, a set of four national strategies to advance the process of reconciliation.<sup>1</sup>

Have another look at the *Australian Declaration Towards Reconciliation*, which you will find at the beginning of the **Appendices**.

Read the *Declaration* out aloud with your group. What feelings does it inspire?

Take each statement individually and talk about its implications. You may recall the human rights principles examined in Module Three.

How do these statements affect you personally? Affect your community?

Along with rights, there are responsibilities. How responsible do you feel for pursuing the *Declaration's* aims and upholding the rights contained within it?

Have you any doubts about it? How satisfied with it are you?

Would you like other people to read it?

Where could you see it displayed?

Is there a good spot in your community or workplace where you might be able to arrange for it to be displayed?

## 2c. Some personal views

Discuss the scenarios put forward below.

With our national government's focus on reconciliation less apparent since the end of the formal period, many have wondered if 'reconciliation' is 'over'.

This sentiment is especially true amongst the willing thousands who went on Bridge Walks in 2000. Justifiably, they had full belief in the power of their symbolic act of walking. Such an enormous groundswell of public support must surely have meant that reconciliation had been achieved?!

Consider, again, what the Bridge Walks meant to you.

What do you think they achieved? Name the tangible and the intangible outcomes, the positives and the negatives.

What are the significant issues that have arisen since the Bridge Walks?

In the same vein, what has the *Declaration Towards Reconciliation* achieved? How has it been taken forward? What is the legacy of the Australian Government *not* having fully endorsed it as the Australian peoples' *Declaration Towards Reconciliation* back in 2000?<sup>2</sup>

Think about what has happened since 2000. The Close the Gap campaign for health equality. The Apology in 2008. The United Nations *Declaration on the Rights of Indigenous Peoples*. The commitment to reform of the Australian Constitution.

Ask yourself: 'Are we there yet?' What else needs to be done? How do see this being done?

Do you see reconciliation as an end in itself or an ongoing process?

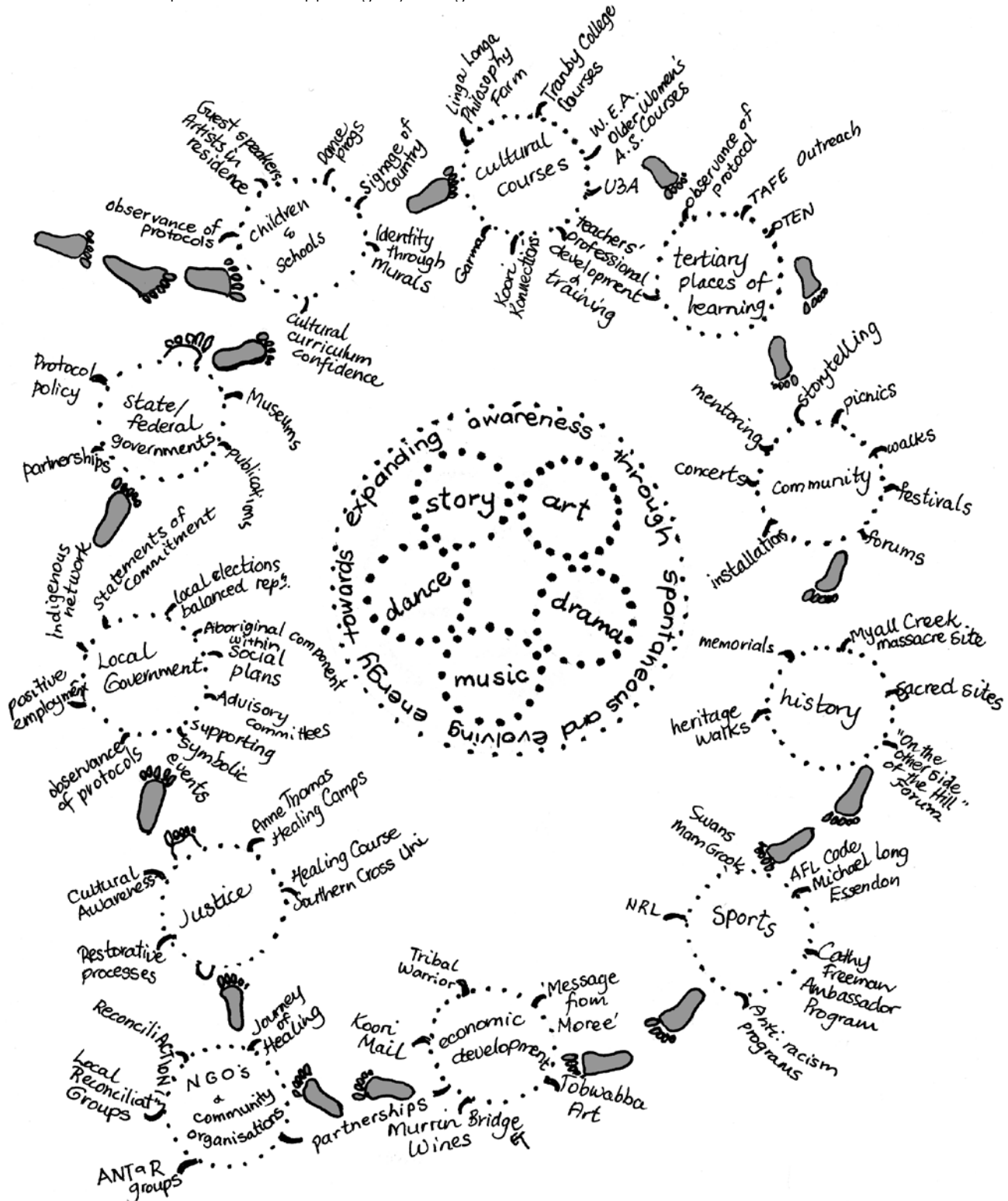
One thought provoking speech was made in 2010 by the Inaugural Co Chair of the National Congress of Australia's First Peoples, Dr Kerry Arabena 'Using Science to Reframe the Reconciliation Agenda', available at <http://www.reconciliation.org.au/home/media/speeches>

# Session Three: Using the knowledge

(Minimum 40 minutes – Individual/Group)

## 3. What you can do

Here is a 'mudmap' indicating the various spheres and sectors where reconciliation was making an impact at the time the DVD was filmed. Have a good look. Which of these examples have you experienced yourself? Which area would you be interested in connecting with in your own community? Add your own examples to the map. Draw a map of activities happening in your region.



# Session Four: Consolidation through research

(Optional – Individual/Group)

## 4. Research

Research the following questions to further develop your understanding.

Refer to the **References, Glossary** and **Resource Materials** provided with this module.

See also **Contacts & Information**.

Representatives of numerous sectors and organisations appear in *Around the Kitchen Table*.

As a group project, compile a Network Directory of all the organisations in your area or connected to your organisation that you think may already be or could become involved in reconciliation?

Who else should go in this Directory? Think of the peak bodies and national organisations who could assist you. Who else would be interested in using this Directory?

Several years ago, ReconciliACTION was established in response to the need within the reconciliation movement for a forum where young people could engage and be heard! In 2005 ReconciliACTION and others re-enacted the original 1965 Freedom Ride, which highlighted the racism and disenfranchisement endured by Aboriginal people in rural NSW. Freedom Ride 2005 found that 40 years later racism and exclusion remain significant issues for Aboriginal people.

Find out what you can about the original Freedom Ride in 1965. What else was happening at this time? Why has the original Freedom Ride remained in the public's imagination?

*Freedom Riders* is a DVD record of the 2005 re-enactment and contains interviews from residents of the communities visited. It also includes lots of historical footage from the original journey. More information can be found at <http://reconciliacion.org.au/nsw> where you will also find ReconciliACTION's education kit.

The passionate commitment of the young people involved in Freedom Ride 2005 reflects the resilience of the People's Movement and the commitment and vigilance required for true justice and rights-based reconciliation. Think about how you could start a reconciliation group of your own, or mentor others to do so.

What are the other reconciliation events or movements, big or small, that have captured the public's imagination? What was inspiring about them? How have they involved people like yourself? Are they ongoing? How might you contribute?

What do you understand to be the 'unfinished business' of reconciliation?

Partnerships and relationship building are key to reconciliation. Four human rights principles are fundamental to partnership building, and to the realisation of true rights-based reconciliation:

**No discrimination**, that is, a guarantee of equal treatment and protection for all, including the recognition of distinct cultural characteristics (substantive equality);

**Progressive realisation**, that is, the commitment of sufficient resources through well targeted programs to ensure adequate progress in the realisation of rights over time;

**Effective participation**, that is, ensuring that individuals and communities are adequately involved in decisions that affect their well-being, including the design and delivery of programs;

**Effective remedies**, that is, the provision of mechanisms for redress when human rights are violated.<sup>3</sup>

These human rights hold true for every level of engagement in reconciliation: community, corporate and government. According to the Aboriginal and Torres Strait Islander Social Justice Commissioner, 'the process of reconciliation should be seen as part of the realisation of human rights'.

Have a scan over the Commissioner's annual Social Justice Reports, particularly their recommendations ([http://www.humanrights.gov.au/social\\_justice](http://www.humanrights.gov.au/social_justice)). Where and in what ways do you see human rights principles being applied? Where are they missing? Who can you lobby to have them realised?



# References

The Australian Declaration Towards Reconciliation

The *Around the Kitchen Table Reconciliation Resource* contains the following appendices relating to this module:

Information Sheet – How to run your first Local Reconciliation Group meeting.

Information Sheet – How to Start a Local Reconciliation Group

## Resource materials

'Overcoming Disadvantage: Ways to implement the National Strategy to Overcome Disadvantage', 'Sustaining the Reconciliation Process: Ways to implement the National Strategy to Sustain the Reconciliation Process' and 'Achieving Economic Independence: Ways to implement the National Strategy for Economic Independence', from the four National Strategies in the Roadmap for Reconciliation. Council for Aboriginal Reconciliation, 2000. Available online from <http://www.austlii.edu.au/au/other/IndigLRes/car>

## Literature

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- NSW National Parks and Wildlife Service. *Statement of Reconciliation, 2000*.
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## Films

- Your Hand, My Hand, Moving Beyond Words* (1999: 17 mins). This is a positive resource inviting viewers who are connected to the issues of reconciliation and native title in Australia to act ... moving beyond words. A brief history of black/white relations since settlement in Australia provides the context for the understanding of these issues. Distributor: Aboriginal & Islander Commission, National Council of Churches, ph 02 9299 2215.
- White People's Business* (2001: 26 mins). Directors: Diana Dacic [Drljadic] and Melissa Seelenmeyer. An urban perspective on non-Indigenous involvement in the reconciliation movement in Australia. Examines the process of Reconciliation from 1997–2000 from the perspective of an inner city Local Reconciliation Group. Distributor: AFI. Email: [whitepeoplesbusiness@yahoo.com](mailto:whitepeoplesbusiness@yahoo.com) or contact the WRN.

## Music

- Various artists, *Reconciliation: Stories of the Heart, Sounds of the Rock*, Caritas Australia, 2000.
- Various artists, *Together Together*, Armidale City Council & ANTaR Armidale, 1998.
- Yothu Yindi, 'Treaty', Tribal Voice, Mushroom Records, 1992.

## Websites

- Australians for Native Title and Reconciliation works for rights, justice and reconciliation. Renowned for the *Sea of Hands*, ANTaR continues to promote recognition of Aboriginal sovereignty, rights-based action on the social and cultural determinants of health, taking a stand against racism and more. 'Are we there yet?' is ANTaR's campaign for a just settlement between Aboriginal and Torres Strait Islander peoples and settler Australia. Find out more at <http://www.antar.org.au>
- European Network for Indigenous Australian Rights. News and information from Australia as well as European-based events and organisations. Find out more at <http://www.eniar.org>
- Indigenous Policy and Dialogue Research Unit. <http://ipdru.arts.unsw.edu.au/>
- NSW Reconciliation Council for resources, event information and contacts for your Local Reconciliation Group. Find out more at <http://www.nswreconciliation.org.au> – the Council can put you in touch with local and national reconciliation activity.
- ReconciliACTION Youth Network. For information about the *Freedom Riders* documentary and ReconciliACTION's *Online Education Kit* go to <http://www.reconciliaction.org.au/nsw>
- Reconciliation Australia. 'Let's finish what we started' campaign. Find out more at: <http://www.reconciliation.org.au>

## **(Footnotes)**

<sup>1</sup> Council for Aboriginal Reconciliation, 2000. Can be retrieved from <http://www.austlii.edu.au/au/other/IndigLRes/car/index.html>

<sup>2</sup> For a report of the Government's reasons for not endorsing the People's Declaration, refer Aboriginal and Torres Strait Islander Social Justice Commissioner. Native Title Report 2001. Sydney: Human Rights and Equal Opportunity Commission, 2002, Introduction.

<sup>3</sup> Aboriginal and Torres Strait Islander Social Justice Commissioner. Social Justice Report 2002. Sydney: HREOC, 2003, Ch 4, pg 95. All Social Justice and Native Title reports can be downloaded from [http://www.humanrights.gov.au/social\\_justice](http://www.humanrights.gov.au/social_justice)



# Contacts & Information

The following address lists and website information is arranged in three categories:

- Representation, Reconciliation & Social Justice
- Key organisations
- Key websites.

Every effort has been made to ensure that the information was correct at the time of publication. As we are based in NSW that is our area of focus, although a lot of information below is of national interest. If a URL link does not respond copy the full link directly into the address line of your browser and try again.

## Representation

### National

National Congress of Australia's First Peoples  
PO Box 1446  
Strawberry Hills, NSW, 2016  
email [info@nationalcongress.com.au](mailto:info@nationalcongress.com.au)  
<http://www.nationalcongress.com.au>

Prime Minister of Australia  
Contact the Prime Minister via <http://www.pm.gov.au/>

The Department of the Prime Minister and Cabinet  
[http://www.dpmc.gov.au/about\\_pmc/key\\_contacts.cfm](http://www.dpmc.gov.au/about_pmc/key_contacts.cfm)

## Reconciliation & Social Justice

For more information about Local Reconciliation Groups and regional networks in your area, contact the peak bodies below:

### New South Wales

NSW Reconciliation Council  
11-13 Mansfield Street, Glebe 2037  
(Co-located with Tranby Aboriginal Co-Operative College).  
ph 02 9562 6355; fax 02 8456 5906  
email [info@nswreconciliation.org.au](mailto:info@nswreconciliation.org.au)  
<http://www.nswreconciliation.org.au>

NSW ANTaR  
PO Box 568, Dulwich Hill 2203  
522 Marrickville Rd, Dulwich Hill 2203  
ph 02 9564 0594; fax 02 9564 0195  
email [antarnsw@antar.org.au](mailto:antarnsw@antar.org.au)  
[http://nsw.antar.org.au/get\\_active](http://nsw.antar.org.au/get_active)

ReconciliACTION Youth Network  
<http://reconciliation.org.au/nsw/>

### Queensland

Reconciliation Queensland  
PO Box 493, The Gap 4061  
ph 0407 257 001 (Secretary)  
email [bmalezer@bne.catholic.edu.au](mailto:bmalezer@bne.catholic.edu.au)  
<http://www.rqi.org.au>

### South Australia

Reconciliation SA  
C/- David Unaipon College of Indigenous Education and Research  
GPO Box 2471, Adelaide 5001  
ph 08 8302 0493; fax 08 8302 7034  
email [reconciliationsa@yahoo.com.au](mailto:reconciliationsa@yahoo.com.au)  
<http://www.reconciliationsa.org.au>  
Excellent school education resources available from this site.

### Tasmania

Achieving Reconciliation Tasmania (ART)  
PO Box 95  
Glenarchy 7010  
ph 03 6234 9857; 0419 325 190  
email [talvin@bigpond.net.au](mailto:talvin@bigpond.net.au);  
email [mattonjohnson@netspace.net.au](mailto:mattonjohnson@netspace.net.au)

### Victoria

Reconciliation Victoria  
PO Box 121  
Montmorency 3094  
email [info@reconciliationvic.org.au](mailto:info@reconciliationvic.org.au)  
<http://www.reconciliationvic.org.au>  
Excellent examples of local initiatives available from this site.

### National

ANTaR (Australians for Native Title and Reconciliation)  
PO Box 568, Dulwich Hill 2203  
522 Marrickville Rd, Dulwich Hill 2203  
ph 02 9564 0594; fax 02 9564 0195  
Check website for information on state and territory as well as national campaigns including the Sea of Hands, Respect, A Better Way and Are we there yet?  
email [antar@antar.org.au](mailto:antar@antar.org.au)  
<http://www.antar.org.au>

Reconciliation Australia Limited  
Old Parliament House, Canberra 2600  
PO Box 4773, Kingston 2604  
ph 02 6273 9200; fax 02 6273 9201  
email [inquiries@reconciliation.org.au](mailto:inquiries@reconciliation.org.au)  
<http://www.reconciliation.org.au>

### Reconciliation discussion groups

Check [www.green.net.au](http://www.green.net.au) and Yahoo Groups for other relevant discussion groups. There are also many Indigenous specific social networking groups on Facebook, etc.



#### Reconnet

For information on reconciliation events send a blank email to reconnet-subscribe@green.net.au

#### Recoznettwo

For discussions regarding Aboriginal affairs nationally, send a blank email to recoznettwo-subscribe@green.net.au

#### Stolen Generations

Link-Up (NSW) Aboriginal Corporation  
5 Wallis Street, Lawson 2783  
PO Box 93, Lawson 2783  
ph 02 4759 1911; fax 02 4759 2607  
email linkup@nsw.link-up.org.au

National Sorry Day Committee  
2/134-142 Bunda St, Canberra City 2601  
email nsdc@nsdc.org.au  
http://www.nsd.org.au

Stolen Generations Alliance  
http://www.sgalliance.org.au

#### Healing

Aboriginal and Torres Strait Islander Healing Foundation  
L1, 18 National Circuit  
Barton 2600  
ph 02 6198 3437  
email healingfoundation@gmail.com

#### Stolen Wages & Reparations

Aboriginal Trust Funds Repayment Scheme  
NSW Premiers Department  
Governor Macquarie Tower, Sydney 2000  
ph 1800 765 889  
http://www.atfrs.nsw.gov.au

Indigenous Law Centre  
Fact sheet on unpaid wages and entitlements in NSW  
ph 02 9385 2252  
email ilc@unsw.edu.au  
http://www.ilc.unsw.edu.au

Public Interest Advocacy Centre (PIAC)  
L9, 299 Elizabeth Street, Sydney 2000  
ph 02 8898 6500; fax 02 8898 6555  
email piac@piac.asn.au  
http://www.piac.asn.au

For reports and submissions regarding Bringing them home and the Aboriginal Trust Funds Repayment Scheme, go to [http://piac.asn.au/publications/pubs/stolenwage\\_20040922.html](http://piac.asn.au/publications/pubs/stolenwage_20040922.html) where you can also find PIAC's detailed report regarding comprehensive reparations for the Stolen Generations in the 2009 update of Restoring Identity.

Queensland Stolen Wages Working Group  
C/- roskidd@linksdisk.com

#### Indigenous rights and social justice

Aboriginal and Torres Strait Islander Social Justice Commissioner  
Australian Human Rights Commission (formerly HREOC)  
L8, Piccadilly Tower, 133 Castlereagh Street, Sydney 2000  
GPO Box 5218, Sydney 2001  
ph 02 9284 9600; fax 02 9284 9611  
http://www.humanrights.gov.au/social\_justice

Action for World Development  
Aboriginal Justice Support Group  
C/ Anne & Bill Byrne  
email anneandbill@bigpond.com

Edmund Rice Centre for Justice and Community Education  
PO Box 2219 (15 Henley Road)  
Homebush West 2140  
ph 02 8762 4200; fax 8762 4220  
email erc@erc.org.au

Friends of Tranby  
c/ Tranby Cooperative College  
11-13 Mansfield Street, Glebe 2037  
ph 9660 3444; fax 9660 1924  
email admin@tranby.com.au  
http://www.tranby.com.au

Indigenous Human Rights Network Australia  
Level 8, 133 Castlereagh Street  
Sydney NSW 2000  
ph 02 9284 9600  
email coordinator@ihrna.info  
http://www.ihrna.info/

Mercy Foundation  
PO Box 3221, Redfern 2016  
ph 02 9699 8726; fax 9699 9657  
email office@mercyfoundation.com.au  
http://www.mercyfoundation.com.au

National Women's Justice Coalition Inc  
GPO Box 3148, Canberra 2601  
ph 02 6247 2075; fax 02 6257 3070  
email nwjc@nwjc.org.au  
http://www.nwjc.org.au

Aboriginal Activist Organisations  
Aboriginal Tent Embassy  
Old Parliament House Lawn, Canberra 2600  
http://www.aboriginaltentembassy.net/index.html

Foundation for Aboriginal and Torres Strait Islander Research and Action (FAIRA)  
PO Box 8402, Woolloongabba 4102  
ph 07 3391 4677; fax 07 3391 4551  
email letterbox@faira.org.au  
http://www.faira.org.au

Indigenous Social Justice Association  
PO Box K555, Haymarket 1240  
ph 02 9318 0947; fax 02 8399 2632  
email isja01@bigpond.net.au

Sovereign Union of Aboriginal Nations and Peoples in Australia (SUANPA)  
email sovereignunion@hotmail.com

Stop the Intervention Collective Sydney (STICS)  
http://stoptheintervention.org/

Settlement Neighbourhood Centre  
17 Edward Street, Chippendale 2008  
ph 02 9698 3087; fax 02 9318 1008

World Vision Indigenous Partnerships  
World Vision Australia  
GPO Box 399C, Melbourne 3001  
ph 03 9287 2233; fax 03 9287 2427  
<http://www.worldvision.com.au/getinvolved/indigenouspartnerships>

## Key organisations

### Australian Government

Indigenous Coordination Centres  
ph 1800 079 098  
<http://www.fahcsia.gov.au/contactfahcsia/Pages/ContactDept.aspx>

### NSW Government

Aboriginal Affairs NSW  
Level 13, Tower B, Centennial Plaza  
280 Elizabeth St, Sydney NSW 2000  
ph 1800 019 998, 02 9219 0700; fax 02 9219 0790  
email [enquiries@daa.nsw.gov.au](mailto:enquiries@daa.nsw.gov.au)  
<http://www.daa.nsw.gov.au>

### Aboriginal Affairs NSW Regional Offices

South Coast (Narooma)  
Shop 1, Lot 10 Midtown Arcade,  
Narooma Cres, Narooma NSW 2546  
ph 02 4476 4955; fax 02 4476 4872

Western (Bourke)  
26 Mertin Street, Bourke 2840  
ph 02 6872 1307; fax 02 6872 1906

North-East (Coffs Harbour)  
17 Duke Street, Coffs Harbour 2450  
ph 02 6648 5800; fax 02 6648 5888

North-West (Tamworth)  
Unit 2, 180 Peel Street, Tamworth 2340  
ph 02 6701 9000; fax 02 6701 9014

Riverina (Wagga Wagga)  
1st Floor, 2 O'Reilly Street, Wagga Wagga 2650  
ph 02 6937 3040; fax 02 6937 3055

Dubbo  
Level 1, 65 Church Street, Dubbo 2830  
ph 02 6841 3116; fax 02 6841 3120

Broken Hill  
32 Sulphide Street, Broken Hill 2880  
ph: Joy Williams: 0428 162 194; John Harris: 0428 161 194

Newcastle  
Level 5, 26 Honeysuckle Drive, Newcastle 2300  
ph 02 4927 8799; fax 02 4927 8799

### Local Government

Local Government & Shires Associations of NSW  
GPO Box 7003, Sydney 2001  
Aboriginal Liaison Officer  
ph 02 9242 4085  
Email [constance.chatfield@lgsa.org.au](mailto:constance.chatfield@lgsa.org.au)  
<http://www.lgsa.org.au> >Policy & Communications  
>Aboriginal Affairs has useful links hub.

NSW Division of Local Government  
Department of Premier & Cabinet  
5 O'Keefe Avenue, Nowra 2541  
ph 02 4428 4100; fax 02 4428 4199  
email [dlg@dlg.nsw.gov.au](mailto:dlg@dlg.nsw.gov.au)  
[http://www.dlg.nsw.gov.au/dlg/dlghome/dlg\\_index.asp](http://www.dlg.nsw.gov.au/dlg/dlghome/dlg_index.asp)

### Legal & Land

New South Wales Aboriginal Land Council (NSWALC)  
33 Argyle Street, Parramatta 2150  
PO Box 1125, Parramatta DC 2124  
ph 9689 4444; fax 02 9687 1234  
<http://www.alc.org.au>

Aboriginal Legal Service (NSW/ACT) Limited  
Suite 1B, 619 Elizabeth Street, Redfern 2016  
PO Box 646, Surry Hills 2010  
ph 02 8303 6699; fax 02 8303 6688

Indigenous Land Corporation (Eastern Division Office)  
ph 07 3854 4600; fax 07 3854 4666  
email [EasternOffice@ilc.gov.au](mailto:EasternOffice@ilc.gov.au)  
<http://www.ilc.gov.au>

Native Title Representative Bodies and Service Providers  
<https://www.ntrb.net/PublicPages/NTRBmap.aspx>

National Native Title Council (NNTC)  
638 Queensberry Street  
PO Box 431  
North Melbourne 3051  
ph 08 9326 7822; fax 08 9326 4075  
email [brian@nntc.com.au](mailto:brian@nntc.com.au)

National Native Title Tribunal (NNTT)  
New South Wales and Australian Capital Territory Registry  
L25, 25 Bligh Street, Sydney 2000  
GPO Box 9973, Sydney 2001  
ph 1800 640 501 or 02 9235 6300; fax 02 9233 5613  
email [enquiries@nntt.gov.au](mailto:enquiries@nntt.gov.au)  
<http://www.nntt.gov.au>

Wirringa Baiya Aboriginal Women's Legal Centre  
Cnr Marrickville Road & Livingstone Road  
PO Box 785, Marrickville 1475  
ph 1800 686 587 or 02 9569 3847  
email [info@wirringabaiya.org.au](mailto:info@wirringabaiya.org.au)

### Anti-Discrimination

NSW Anti-Discrimination Board  
Stockland House  
L4, 175–183 Castlereagh Street, Sydney 2000  
PO Box A2122, Sydney South 1235.  
General Inquiries & Employers Advisory Service  
ph 02 9268 5544; fax 02 9268 5500  
Tollfree ph 1800 670 812 (rural and regional)  
<http://www.lawlink.nsw.gov.au/ADB>  
The ADB's "Know your Rights – Guide for Indigenous People" is on this website – enter the title in the search field.

## Cultural Performances & Information

Your Local Reconciliation Group or Local Council will have information about performers in your area.

Aboriginal and Torres Strait Islander Arts Board  
PO Box 788, Strawberry Hills 2021  
ph 02 9950 9171; fax 02 9950 9111  
[http://www.australiacouncil.gov.au/about\\_us/artform\\_boards/aboriginal\\_and\\_torres\\_strait\\_islander\\_arts\\_board](http://www.australiacouncil.gov.au/about_us/artform_boards/aboriginal_and_torres_strait_islander_arts_board)

Aboriginal Dance Theatre  
Cope Street, Redfern 2016  
Ph 02 9699 2171; fax 9310 2643  
<http://redfernoralhistory.org/Enterprises/AboriginalDanceTheatreRedfernADTR/tabid/232/Default.aspx>

Aboriginal Artists Agency Ltd  
3 Redan Street, Mosman 2088  
PO Box 282, Cammeray 2062  
ph 0417 230 464  
email: [antnywallis@aol.com](mailto:antnywallis@aol.com)  
<http://www.aboriginalartists.com.au/>

Art Gallery of NSW  
ph 02 9225 1700; fax 02 9221 6226  
<http://www.artgallery.nsw.gov.au>  
Daily performances by Aboriginal & Torres Strait Islander resident performing artist

Aunty Wendy's Mob  
ph 02 9692 9641; fax 02 9692 0392  
<http://www.auntywendysmob.com>  
Performances, CDs, cassettes, and readers

Australian Museum – Anthropology  
6 College Street, Sydney 2000  
ph 02 9320 6000; fax 02 9320 6058  
<http://australianmuseum.net.au/cultures>

Bangarra Dance Theatre Australia  
Pier 4/5, The Wharf  
Hickson Road, The Rocks 2000  
ph 02 9251 5333; fax 9251 5266  
email [bangarra@bangarra.com.au](mailto:bangarra@bangarra.com.au)  
<http://www.bangarra.com.au>

Boomalli Aboriginal Artists Co-operative Ltd  
55-57 Flood Street, Leichhardt 2040  
PO Box 176, Leichhardt 2040  
ph 02 9560 2541; fax 02 9560 2566  
<http://www.boomalli.com.au/>

Brewarrina Aboriginal Cultural Museum  
Bathurst Street, Brewarrina 2839  
PO Box 12, Brewarrina 2839  
ph 02 6839 2868; fax 02 6839 2850  
<http://www.breshire.com/about/1003/1015.html>

'Culture for Culture' with Helen Moran  
ph 0413 246 470  
email [shadesofbrindle@hotmail.com](mailto:shadesofbrindle@hotmail.com)  
Aboriginal themed workshops for kids. Painting activities, story & discussion, music & dance. All wrapped up in a 90 minute workshop. Music CDs and activity books for sale.

Descendance Aboriginal & Torres Strait Islander Dance Theatre  
3 Stanley Street, East Redfern 2016  
ph 02 9699 7071, 9699 7072; fax 02 9699 707  
email [descend@bigpond.com](mailto:descend@bigpond.com)  
<http://www.descendance.com.au>

Doonooch Dance Company  
Nowra  
Ph 02 4443 6124; fax 02 4443 6146  
email [info@lewisburns.com](mailto:info@lewisburns.com)  
<http://doonooch.com/>

Garma Festival of Traditional Culture  
GPO Box 3234, Darwin 3234  
ph 08 8941 2900; fax 08 8941 1088  
email [admin@garmafestival.com.au](mailto:admin@garmafestival.com.au)  
<http://www.garma.telstra.com/>

Gavala Aboriginal Art & Culture Pty Ltd  
Shop 377, Harbourside, Darling Harbour  
ph 02 9212 7232

Laddie Timbery's Aboriginal Arts & Crafts  
Lady Denman Complex  
1 Dent Street, Huskisson 2540  
ph 02 4441 5999  
<http://www.ladydenman.asn.au/ac/taw.html>  
Laddie and his family provide cultural education to many schools and community organisations, both in Sydney and the south coast.

National Aboriginal & Islander Skills Development Association (NAISDA) Dance Company  
5/31 The Avenue  
Mt Penang Parklands, Kariong 2250  
ph 02 4340 3100; fax 02 4340 3160  
[naisda@naisda.com.au](mailto:naisda@naisda.com.au)  
<http://www.naisda.com.au>

National Indigenous Arts Advocacy Association (NIAA),  
18 Hickson Road, The Rocks  
PO Box R1025, Royal Exchange 1225  
ph 02 9241 3533; fax 02 9241 7070  
<http://www.culture.com.au/exhibition/niaaa/about.htm>

South Coast Aboriginal Culture Centre  
PO Box 116, 160 Junction Street, Nowra 2540  
ph 02 4421 4465

The Dreaming Festival  
PMB Woodford 4514  
ph 07 5496 1066  
email [info@thedreamingfestival.com](mailto:info@thedreamingfestival.com)  
<http://www.thedreamingfestival.com/>

Thullii Dreamtime  
3/11 Eddie Road, Minchinbury 2770  
ph 0438 364 829  
email [thullii@thullii.com.au](mailto:thullii@thullii.com.au)  
<http://www.thullii.com.au>

## Education, Health, Law

Aboriginal Health & Medical Research Council of NSW  
PO Box 1565, Strawberry Hills 2012  
ph 02 9698 1099; fax 02 9690 1559  
<http://www.ahmrc.org.au/test/index.htm>



Aboriginal Education & Training Directorate  
NSW Department of Education and Training  
Level 14, 1 Oxford Street, Darlinghurst  
Locked Bag 53, Darlinghurst 2010  
ph 9244 5383  
email [aboriginal.programs@det.nsw.edu.au](mailto:aboriginal.programs@det.nsw.edu.au)  
Online resources for Aboriginal Studies, e.g., Speak  
soft, speak sure at <http://www.curriculumsupport.education.nsw.gov.au/speak/index.htm>

Australian Indigenous HealthInfoNet  
Kurongkurl Katit  
Edith Cowan University  
2 Bradford Street  
Mt Lawley WA 6050  
<http://www.healthinfonet.ecu.edu.au/>  
Online information resource for Aboriginal and Torres  
Strait Islander health and wellbeing.

Australian Indigenous Mentoring Experience (AIME)  
Gadigal House  
166 George Street, Redfern 2016  
fax 02 9310 3139  
email [enquiries@aimementoring.com](mailto:enquiries@aimementoring.com)  
<http://www.aimementoring.com/>

Australian Medical Association (AMA)  
PO Box E115, Kingston 2604  
ph 02 6270 5400; fax 02 6270 5499  
email [ama@ama.com.au](mailto:ama@ama.com.au)  
AMA's regular public report cards on Aboriginal and  
Torres Strait Islander Health  
<http://ama.com.au/aboriginal-reportcards>

Bush University (WA)  
The Friends of the Ngarinyin  
PO Gidgegannup 6083  
<http://aboriginaltouroperators.com.au/blackpages/wa/bushuniversity.html>

Centre for Aboriginal Economic Policy Research  
(CAEPR)  
Copland Building #24, ANU 0200  
ph 02 6125 0587; fax 02 6125 9730  
<http://www.anu.edu.au/caepr>

Eora Centre for Aboriginal Studies  
333 Abercrombie Street, Chippendale 2008  
PO Box 1235, Strawberry Hills 2016  
ph 02 9217 4878; fax 9217 4072  
<http://www.eora.net/default03.htm>

Gilbert & Tobin Centre of Public Law  
Treaty Project  
Email [gtcentre@unsw.edu.au](mailto:gtcentre@unsw.edu.au)  
<http://www.gtcentre.unsw.edu.au/content/treaty-between-indigenous-and-non-indigenous-australians>

Indigenous Law Centre  
Faculty of Law, UNSW Sydney 2052  
ph 02 9385 2252; fax 02 9385 1266  
email [ilc@unsw.edu.au](mailto:ilc@unsw.edu.au)  
<http://www.ilc.unsw.edu.au/>  
Contact for information on constitutional reform,  
Indigenous rights, as well as unpaid wages and  
entitlements, land rights and native title issues.

Indigenous Policy & Dialogue Research Unit (IPDRU)  
The University of New South Wales, Sydney 2052  
ph 02 9385 2380  
<http://ipdru.arts.unsw.edu.au/ipdru-the-australian-dialogue/>  
“The Australian Dialogue aims to to develop a new  
philosophical underpinning to guide the development  
of a new relationship between Indigenous and non-  
Indigenous Australia.”

Muru Marri Indigenous Health Unit  
School of Public Health & Community Medicine  
Faculty of Medicine  
The University of New South Wales, Sydney 2052  
ph 02 9385 1769; fax 9313 6185  
<http://www.sphcm.med.unsw.edu.au/sphcmweb.nsf/page/mmihu>

Nura Gili Indigenous Programs  
The University of New South Wales, Sydney 2052  
ph 02 9385 3120; fax 02 9385 1650  
<http://www.nuragili.unsw.edu.au/>  
Nura Gili provides pathways for Indigenous students  
from an early stage with the UNSW Indigenous Winter  
School, Preparatory Programs, Indigenous Admissions  
Scheme, Enabling Programs, Orientation Camp, the  
Indigenous Studies Minor and Masters of Indigenous  
Studies, providing a progressive academic pathway from  
high school through to postgraduate study.

Jumbunna, Indigenous House of Learning  
Level 17, Tower Building  
UTS City Campus, Broadway  
PO Box 123, Broadway 2007  
ph 02 9514 1902; fax 02 9514 1894  
<http://www.jumbunna.uts.edu.au/>

Koori Centre  
Old Teachers' College, Manning Road  
University of Sydney 2006  
ph 1800 622 742; fax 02 9351 6923  
email [koori@koori.usyd.edu.au](mailto:koori@koori.usyd.edu.au) or  
[library@koori.usyd.edu.au](mailto:library@koori.usyd.edu.au)  
<http://www.koori.usyd.edu.au>

NSW Aboriginal Education Consultative Group, Inc  
(AECG)  
37 Cavendish Street, Stanmore 2048  
ph 02 9550 5666; fax 02 9550 3361  
<http://www.nswaecg.com.au/>  
Contact the NSW AECG head office for contact details of  
the AECG Regional Representatives for your area.

Tjabal Indigenous Higher Education Centre  
Lower Melville Hall, Building 12  
ANU, Canberra 0200  
ph 02 6125 3520; fax 02 6125 3658  
email [jabal.centre@anu.edu.au](mailto:jabal.centre@anu.edu.au)  
<http://indigenous.anu.edu.au/>

Tranby Cooperative College  
11-13 Mansfield Street, Glebe 2037  
ph 9660 3444; fax 9660 1924  
email [admin@tranby.com.au](mailto:admin@tranby.com.au)  
<http://www.tranby.com.au/>

The Fred Hollows Foundation  
Locked Bag 3100, Burwood, 1805  
ph 02 8741 1900; fax 02 8741 1999  
email [jmclaughlin@hollows.org](mailto:jmclaughlin@hollows.org)  
[http://www.hollows.org.au/Info\\_Sheets/#8](http://www.hollows.org.au/Info_Sheets/#8)

The Lowitja Institute  
179 Grattan Street, Carlton 3053  
ph 03 8341 5555; fax 03 8341 5599  
email [admin@lowitja.org.au](mailto:admin@lowitja.org.au)  
<http://www.lowitja.org.au/>

Warawara  
Department of Indigenous Studies  
Macquarie University, North Ryde 2109  
ph 1800 066 465 or 02 9850 8893; fax 02 9850 7735  
email [warawaraadmin@mq.edu.au](mailto:warawaraadmin@mq.edu.au)  
<http://www.warawara.mq.edu.au>

Employment & Enterprise  
Aboriginal Employment Strategy Ltd (AES)  
L2, 1-9 Glebe Point Road, Glebe 2037  
ph 02 89571 0999; fax 02 8571 0988  
email [danny.lester@aes.org.au](mailto:danny.lester@aes.org.au)  
<http://www.aes.org.au>

Arrilla - Indigenous Consultants and Services  
ph 0412 662 666; fax 02 9590 4606  
email [info@arrilla.com.au](mailto:info@arrilla.com.au)  
<http://www.arrilla.com.au/>

Australian Indigenous Minority Supplier Council  
Suite 706, L7, 50 Clarence Street, Sydney 2000  
ph 02 8239 9900; fax 9279 2762  
email [info@aimsc.org.au](mailto:info@aimsc.org.au)  
<http://www.aimsc.org.au/>  
Indigenous business advocacy group.

Black Pages Directory  
PO Box 23, Revesby 2212  
[info@blackpages.com.au](mailto:info@blackpages.com.au)  
<http://www.blackpages.com.au/aboutus.html>  
Australia's first and only free Indigenous business directory.

Indigenous Film Services  
ph 0412 662 666; fax 02 9590 4606  
<http://www.indigenousfilmservices.com>

[inguides.com.au](http://inguides.com.au)  
Cairns, 4870  
fax 07 4745 8391  
[sales@inguides.com.au](mailto:sales@inguides.com.au)  
<http://www.inguides.com.au/>  
One stop shop for Indigenous Australian service organisations and businesses.

Tribal Warrior Association  
111 Regent Street, Redfern 2016  
ph 02 9699 3491; fax 02 9799 3441  
email [info@tribalwarrior.org](mailto:info@tribalwarrior.org)  
<http://www.tribalwarrior.org/>

## Environment & Heritage

Aboriginal Heritage Information Management System (AHIMS)  
ph 02 9585 6513 or 02 9585 6345.  
<http://www.environment.nsw.gov.au/licences/AboriginalHeritageInformationManagementSystem.htm>  
Contact AHIMS for details of Aboriginal objects, places and other heritage values across NSW.

Aboriginal Heritage Office  
39/137-145 Sailors Bay Road  
Northbridge, NSW, 2063  
ph 02 9949 9882; fax 02 9958 2799  
email [info@aboriginalheritage.org](mailto:info@aboriginalheritage.org)  
[www.aboriginalheritage.org](http://www.aboriginalheritage.org)

Aboriginal Heritage Unit  
Department of Planning  
ph 02 9873 8500  
email [Tanya.Koeneman@planning.nsw.gov.au](mailto:Tanya.Koeneman@planning.nsw.gov.au)  
[http://www.heritage.nsw.gov.au/06\\_subnav\\_01.htm](http://www.heritage.nsw.gov.au/06_subnav_01.htm)

Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS)  
Lawson Cres, Acton 2600  
ph 02 6246 1111; fax 02 6261 4285  
email [communications@aiatsis.gov.au](mailto:communications@aiatsis.gov.au)  
<http://www.aiatsis.gov.au/index.html>

Indigenous Heritage Program (IHP)  
Department of Sustainability, Environment, Water, Population and Communities  
GPO Box 787, Canberra 2601  
ph 1800 982 280 (free call)  
Email [ihp\\_grants@environment.gov.au](mailto:ihp_grants@environment.gov.au)  
<http://www.environment.gov.au/heritage/programs/ihp/index.html>

Murray Lower Darling Rivers Indigenous Nations (MLDRIN)  
C/- Charles Sturt University  
School of Environmental Science  
Elizabeth Mitchell Drive, Thurgoona 2642  
ph 02 6051 9822  
email: [annette.baumgarten@mdba.gov.au](mailto:annette.baumgarten@mdba.gov.au)  
<http://www.mldr.in.org.au/>

National Aboriginal History & Heritage Council  
Unit 81, 8 Kippax Street, Surry Hills  
PO Box A765, Sydney South 2000  
ph 02 9212 3210; fax 02 9212 2468  
[http://www.dictionaryofsydney.org/entry/australian\\_hall](http://www.dictionaryofsydney.org/entry/australian_hall)

NSW Heritage Council & Heritage Office  
3 Marist Place, Parramatta 2150  
Locked Bag 5020, Parramatta 2124  
ph 9873 8500; fax 02 9873 8599  
email [heritage@planning.nsw.gov.au](mailto:heritage@planning.nsw.gov.au)  
<http://www.heritage.nsw.gov.au>  
'A Guide to the Heritage System' (Revised 2005)  
[http://www.heritage.nsw.gov.au/docs/info\\_heritagesystem.pdf](http://www.heritage.nsw.gov.au/docs/info_heritagesystem.pdf)

NSW National Parks & Wildlife Service  
59-61 Goulburn Street, Sydney 2000  
ph 02 9995 5000; fax 02 9995 5999  
email [info@environment.nsw.gov.au](mailto:info@environment.nsw.gov.au)  
<http://www.environment.nsw.gov.au/cultureandheritage.htm>

## **Faith Groups**

Aboriginal Catholic Ministry  
The Reconciliation Church  
11 Yarra Road, La Perouse 2036  
ph 02 9311 0918; fax 9311 0953  
Co-ordinator: Elsie Heiss  
email [lapaacm@bigpond.com](mailto:lapaacm@bigpond.com)  
<http://www.aboriginalcm.cathcomm.org.au>

Aboriginal Catholic Ministry  
77 Buckland Place, Alexandria 2015  
ph 02 9698 4265; fax 02 9698 3912

Aboriginal Catholic Ministry  
PO Box 421, Macksville 2447  
ph 02 6568 3502; fax 02 6568 3572

Aboriginal Catholic Ministry  
PO Box 438, Penrith 2751  
ph & fax 02 4722 9980

Anglican Board of Mission - Australia Ltd  
National Office  
L6, 51 Druitt Street Sydney 2000  
ph 1300 302 663 or 02 9264 1021; fax 02 9261 3560  
<http://www.abmission.org/programs/indigenous>

Australian Catholic Social Justice Council  
24-32 O'Riordan Street, Alexandria 2015  
ph 02 8306 3499; fax 02 8306 3498  
email [admin@acsjc.org.au](mailto:admin@acsjc.org.au)  
<http://www.socialjustice.catholic.org.au/index.shtml>  
Publications include 'Ten Steps Actions Leaflets'.  
For the 'Community Kit For Action Against Racism' go  
to [http://www.socialjustice.catholic.org.au/content/issues/community\\_kit\\_for\\_action\\_against\\_racism.html](http://www.socialjustice.catholic.org.au/content/issues/community_kit_for_action_against_racism.html)

Bahá'í Council for NSW and ACT  
ph 02 9748 1297; fax 02 9748 4223  
Email [info@bahai.org.au](mailto:info@bahai.org.au)  
<http://www.bahai.org.au/Discover/Perspectives/HumanRights.aspx>

Bimbadeen Aboriginal Training College  
Rinkin Street, Cootamundra 2590  
ph 02 6942 1129; 02 9642 3420  
email [aefcollege@hotmail.com](mailto:aefcollege@hotmail.com)  
Aboriginal Christian College

Kuri-ngai Partners  
Loyola College  
PO Box 263, Mt Druitt 2770  
ph 02 9832 0584

National Aboriginal and Torres Strait Islander  
Ecumenical Commission (NATSIEC)  
Level 7, 379 Kent Street, Sydney 2000  
Locked Bag 199, Sydney 1230  
ph 02 9299 2215; fax 02 9262 4514  
email [natsiec@ncca.org.au](mailto:natsiec@ncca.org.au)  
<http://www.ncca.org.au/departments/natsiec>

Nungalinga College  
PO Box 40371, Casuarina 0811  
ph 08 8920 7500; fax 08 8927 2332  
email [info@nungalinga.edu.au](mailto:info@nungalinga.edu.au)  
A theological and pastoral training college for

Aboriginal and Torres Strait Islander people  
supported by the Anglican, Catholic and  
Uniting Churches.  
Uniting Aboriginal and Islander Christian  
Congress  
222 Pitt Street, Sydney 2000  
PO Box A2266, South Sydney NSW 1235  
ph 02 8267 4300; fax 02 8267 4222

## **Family Reunions, Link-Up, Bringing Them Home**

Link-Up (NSW) Aboriginal Corporation  
5 Wallis Street, Lawson 2783  
PO Box 93, Lawson 2783  
ph 02 4759 1911; fax 02 4759 2607  
email [linkup@nsw.link-up.org.au](mailto:linkup@nsw.link-up.org.au)

Eleven Link Up Services are funded across  
the country to provide support, guidance and  
assistance to Aboriginal and Torres Strait Islander  
people forcibly removed from their families and  
communities as a result of past governments'  
laws, policies and practices, to trace, locate and  
reunite with their families. Find out more at  
OATSIH Bringing Them Home webpage at: <http://www.health.gov.au/internet/main/publishing.nsf/Content/bringing-them-home-lp>  
ph 02 6289 5291  
email [oatsih.enquiries@health.gov.au](mailto:oatsih.enquiries@health.gov.au)

Bringing Them Home Counsellors  
The Bringing Them Home Counsellor program  
funds counsellors to provide counselling to  
individuals and families, and related services to  
communities affected by past practices around  
the forced removal of children from Aboriginal  
families. Over 100 counsellor positions are  
funded throughout Australia in approximately  
70 Aboriginal and Torres Strait Islander  
Community Controlled Health Services.  
ph 02 6289 5291  
email [oatsih.enquiries@health.gov.au](mailto:oatsih.enquiries@health.gov.au)

## **Women's groups and services & WRN members**

Aboriginal Women's Project & Health Worker  
Cumberland Women's Health Centre  
28 Campbell Street, Parramatta 2150  
ph 02 9689 3044; fax 9689 3844  
email [awhw@cwhc.org.au](mailto:awhw@cwhc.org.au)  
<http://www.cwhc.org.au/ATSIproject.html>

Catholic Women's League  
8 Victoria Road, Parramatta 2150  
email [ogrady62@bigpond.com](mailto:ogrady62@bigpond.com)

Mudgin-Gal Aboriginal Corporation  
231 Abercrombie St, Chippendale, 2008  
ph 9319 2613  
<http://www.redfernfoundation.org.au/mudgingal.html>

Kapululangu Women's Law and Culture Centre  
Private Mail Bag 116  
Balgo via Halls Creek 6770  
ph 08 9168 8848  
email [admin@kapululangu.org](mailto:admin@kapululangu.org)

Muslim Women's Association  
47 Wangee Road, Lakemba 2195  
ph 9750 6916

Older Women's Network NSW  
87 Lower Fort Street, Millers Point 2000  
ph 9247 7046; fax 02 9247 4202  
email [info@ownnsw.org.au](mailto:info@ownnsw.org.au)  
<http://www.ownnsw.org.au/>  
Member of WRN.

The Roberta Sykes Indigenous Education Foundation  
[Formerly the Black Women's Action in Education  
Foundation]  
c/- The Aurora Project  
ph 02 9469 8102

Women's Electoral Lobby  
<http://welnsw.org.au/>

Women's Reconciliation Network (WRN)  
c/- NSW Reconciliation Council  
11-13 Mansfield Street, Glebe 2037  
(Co-located with Tranby Aboriginal Co-Operative College).  
ph 02 9562 6355; fax 02 8456 5906  
email [info@nswreconciliation.org.au](mailto:info@nswreconciliation.org.au)  
<http://www.nswreconciliation.org.au>

Women's International League for Peace and Freedom  
499 Elizabeth Street, Surry Hills 2010  
ph 02 9699 4449  
<http://www.wilpf.org.au/>  
Members in WRN.

YWCA of Sydney  
5-11 Wentworth Avenue, Sydney 2000  
ph 9285 6211  
[http://www.ywcansw.com.au/health\\_wellbeing/aboriginal\\_healing\\_wellbeing.php](http://www.ywcansw.com.au/health_wellbeing/aboriginal_healing_wellbeing.php)

## Key Websites

These websites were available and suitable at the time of publication.

**United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)**  
Community Guide  
[http://www.hreoc.gov.au/declaration\\_indigenous/index.html](http://www.hreoc.gov.au/declaration_indigenous/index.html)

UNDRIP webpage  
<http://www.un.org/esa/socdev/unpfi/en/declaration.html>

**Children & Young People**  
Community Prophets  
<http://www.communityprophets.com/index.html>

Generation One  
<http://generationone.org.au/>

Message Club for Kids  
<http://www.abc.net.au/messageclub>

Fireplace Children's Art Gallery  
[http://abc.net.au/messageclub/fire\\_place/](http://abc.net.au/messageclub/fire_place/)

## General information

Aboriginal Affairs NSW  
Useful weblinks page  
<http://www.daa.nsw.gov.au/links/>

A history of Aboriginal Sydney  
<http://www.historyofaboriginalsydney.edu.au/>

Aboriginal Resource & Development Services Inc  
P O Box 36921, Winnellie 0821  
<http://www.ards.com.au>  
Aboriginal Studies, ANU (Virtual Library) keeps track of info on Indigenous Peoples generally. There are currently 86 links worldwide.  
<http://www.ciolek.com/WWWVL-Aboriginal.html>

Agreements, Treaties and Negotiated Settlements Project  
<http://www.atns.net.au/>

Australian Human Rights Commission (formerly HREOC)  
Information on Stolen Generations, human rights, native title and social justice for Aboriginal and Torres Strait Islander peoples, Close the Gap Campaign for Indigenous Health Equality  
[http://www.hreoc.gov.au/social\\_justice/index.html](http://www.hreoc.gov.au/social_justice/index.html)

Australian Institute of Aboriginal & Torres Strait Islander Studies (AIATSIS)  
National collections, research and publications  
<http://www.aiatsis.gov.au>

ANTaR Justice, Rights, Reconciliation  
Sea of Hands, Indigenous rights  
<http://www.antar.org.au>

Australian Museum (NSW)  
<http://australianmuseum.net.au/cultures>

Barani  
Cultural information for the City of Sydney  
<http://www.cityofsydney.nsw.gov.au/barani>

Collaborating for Indigenous Rights  
National Museum of Australia  
<http://www.indigenousrights.net.au/default.asp>

Creative Spirits  
<http://www.creativespirits.info/>  
Extensive compilation of cultural and other resources.  
Contains extensive filmography.

Department of Families, Housing, Community Services and Indigenous Affairs  
<http://www.fahcsia.gov.au/sa/indigenous/overview/Pages/default.aspx>

ENIAR (European Network for Indigenous Australian Rights)  
email [info@eniar.org](mailto:info@eniar.org)  
<http://www.eniar.org>

Frontier  
A national forum for discussion of White Australia's forgotten war  
<http://www.abc.net.au/frontier>

Indigenous Law Resources Reconciliation and Social Justice Library, archive for Council for Aboriginal Reconciliation publications  
<http://www.austlii.edu.au/au/other/IndigLRes/car/index.html>

Eclectic collection of links to Indigenous websites  
<http://www.lone-eagles.com/aussielinks.htm>

Monash University discussion papers and teaching programs on Australian Indigenous affairs and cultures.  
<http://www.arts.monash.edu.au/cais/>

NSW Local Reconciliation Groups, Indigenous rights, protocol information, events in NSW  
<http://www.nswreconciliation.org.au>

Racism. No way!  
An up to date and comprehensive resource dealing with racism, social justice and reconciliation designed for school students; many useful tutorials  
<http://www.racismnoway.com.au>

Reconciliation Australia Limited  
email [inquiries@reconciliation.org.au](mailto:inquiries@reconciliation.org.au)  
<http://www.reconciliation.org.au>

'Sorry Books Online'  
AIATSIS Library  
ph 02 6246 1178  
[http://www1.aiatsis.gov.au/exhibitions/sorrybooks/sorrybooks\\_hm.htm](http://www1.aiatsis.gov.au/exhibitions/sorrybooks/sorrybooks_hm.htm)

State Library of NSW  
Australian Indigenous Service  
<http://www.sl.nsw.gov.au/services/indigenous/index.html?HomeLink=Services>

The Koori History Website  
<http://www.kooriweb.org/foley/timeline/histimeline.html>

The NIT Shop  
National Indigenous Times online black bookshop  
<http://shop.nit.com.au>

Treaty Support Unit  
<http://www.treatynow.org>

Wikipedia  
[http://en.wikipedia.org/wiki/List\\_of\\_massacres\\_of\\_Indigenous\\_Australians](http://en.wikipedia.org/wiki/List_of_massacres_of_Indigenous_Australians)

### **Health & Wellbeing**

AMA Report Cards  
<http://ama.com.au/aboriginal-reportcards>

Close the Gap Campaign for Health Equality  
[http://www.hreoc.gov.au/social\\_justice/health/index.html](http://www.hreoc.gov.au/social_justice/health/index.html)

NSW Health [Dept of]  
NSW Government reports on Aboriginal health  
<http://www.health.nsw.gov.au/publichealth/aboriginal/index.asp>

Australian Indigenous Health/InfoNet  
<http://www.healthinfonet.ecu.edu.au/>

Australian Institute of Health & Welfare  
<http://www.aihw.gov.au/>  
incorporating the Closing the Gap Clearinghouse  
<http://www.aihw.gov.au/closingthegap/>

Jimmy Little Foundation  
<http://www.jlf.org.au/>

Office of Aboriginal and Torres Strait Islander Health  
<http://www.health.gov.au/oatsih>

Oxfam  
<http://www.oxfam.org.au/explore/indigenous-australia>  
Oxfam is a partner in the Close the Gap campaign  
<http://www.oxfam.org.au/explore/indigenous-australia/close-the-gap>

Right to health guide for NGOs  
<http://www.commat.org>

### **Language, Music & Culture**

Aboriginal Languages of Australia  
<http://www.dnathan.com/VL/austLang.htm>

Aboriginal Studies Electronic Data Archive (ASEDA) including Aboriginal Languages of Australia Virtual Library  
<http://www1.aiatsis.gov.au/ASEDA/>

Bangarra Dance Theatre  
<http://www.bangarra.com.au/>

Central Australian Aboriginal Media Association (CAAMA)  
ph 08 8952 9207; fax 08 8952 9217  
email [c.shop@caama.com.au](mailto:c.shop@caama.com.au)  
<http://caama.com.au/>

Deadly Vibe  
Vibe Records, online resources for young people  
<http://www.vibe.com.au>

Garma Festival (Yothu Yindi Foundation)  
[http://www.garma.telstra.com/yy\\_foundation.htm](http://www.garma.telstra.com/yy_foundation.htm)

Indigenous Australia  
Information for travellers written by Aboriginal peoples  
<http://indigenoustralia.frogandtoad.com.au/index.html>

NAISDA Dance College  
<http://www.naisda.com.au/>

National Museum of Australia, First Australians: Gallery of Aboriginal & Torres Strait Islander Peoples  
<http://www.nga.gov.au/ATSIArt/Default.cfm>

Yirra Yaakin Noongar Theatre (WA)  
<http://www.yirrayaakin.asn.au>

National Gallery of Australia  
<http://www.nga.gov.au> (then select 'Collections' or 'Exhibitions').

For the Aboriginal Memorial installation  
<http://www.nga.gov.au/memorial>.

### **Legal**

Attorney-General's Department  
<http://www.ag.gov.au/>

Coalition of Aboriginal Legal Services NSW  
This is a peak body representing Aboriginal Legal Services in NSW  
<http://www.coalsnsw.com.au>

Commonwealth Law of Australia  
<http://www.comlaw.gov.au/>

National Network of Indigenous Women's Legal Services  
<http://www.nwjlc.org.au/wlsn/>

Public Interest Advocacy Centre  
<http://www.piac.asn.au/campaigns/indigenousjustice>

### **Media**

Awaye Indigenous Art & Culture, ABC Radio National  
<http://www.abc.net.au/rn/awaye/>

Imparja (television)  
<http://www.imparja.com>

Infokoori (database index to Koori Mail newspaper)  
<http://www.sl.nsw.gov.au/infokoori/>

Koori Mail  
PO Box 117, Lismore NSW 2480  
ph 02 6622 2666 fax 02 6622 2600  
<http://www.koorimail.com>

Gadigal Information Services  
Koori Radio 93.7FM (part of the National Indigenous Radio network)  
PO Box 966, Strawberry Hills 2012  
ph 02 9384 4000; fax 02 9698 3990  
<http://www.gadigal.org.au/Index.aspx>

Land Rights News  
Archives  
[http://www.nlc.org.au/html/wht\\_lrn.html](http://www.nlc.org.au/html/wht_lrn.html)

Message Stick  
ABC's Aboriginal current affairs and cultural information site, including online games for children  
<http://www.abc.net.au/indigenous/>

National Indigenous Television (NITV)  
<http://nitv.org.au/>

National Indigenous Times  
PO Box 696, Woden 2606  
ph 6285 2133; fax 6285 4099  
email editor.nitimes@bigpond.com.au  
<http://www.nit.com.au>

Living Black  
SBS Indigenous current affairs program  
<http://news.sbs.com.au/livingblack/>

SBS series 'First Australians'  
<http://www.sbs.com.au/firstaustralians/>  
Screen Australia  
<http://www.screenaustralia.gov.au/find-a-film/faf.aspx>  
Find titles such as Rabbit Proof Fence, The Tracker, Beneath Clouds, Lousy Little Sixpence, Black Chicks Talking, Black & White, The Mabo Story, Storm Boy, One Night the Moon, Radiance, Australian Rules, Whiteys Like Us.

ABC Indigenous Catalogue  
Message Stick TV programs are available for sale through ABC Content Sales; call 1300 650 587 or look online <http://www.abc.net.au/programsales/program-indigenous.htm>

### **People & Place & Language**

See AIATSIS website above for further links.

Aboriginal Heritage Office  
<http://www.aboriginalheritage.org/>

Aboriginal Languages Research and Resource Centre  
(The Languages Centre)  
<http://www.alrrc.nsw.gov.au/>

Aboriginal Support Group – Manly Warringah Pittwater, includes information about the Northern Sydney area along with extensive listings of community organisations and other information  
<http://www.asgmwp.net/>

Gandangara Local Aboriginal Land Council  
<http://www.glalc.org.au/>

Information on the history of the Cadigal and Wangal peoples, Sydney  
<http://www.cadigalwagal.com.au/>

Database of historical materials relating to the Aboriginal peoples of the Newcastle-Lake Macquarie region  
<http://www.newcastle.edu.au/group/amrhd/awaba/index.html>

Metropolitan Local Aboriginal Land Council  
<http://www.metrolalc.org.au/Pages/home-template.html>

The Sydney Language  
[http://www.sl.nsw.gov.au/discover\\_collections/history\\_nation/indigenous/vocabularies/documenting/index.html](http://www.sl.nsw.gov.au/discover_collections/history_nation/indigenous/vocabularies/documenting/index.html)

Tharawal Local Aboriginal Land Council  
<http://www.tharawal.com.au/>

### **Protocols**

NSW Reconciliation Council has links to a variety of online documents.  
<http://www.nswreconciliation.org.au/Resources/protocols>

Socio-economic indicators  
ANU Centre for Aboriginal Economic Policy Research  
<http://caep.anu.edu.au/>

Steering Committee for the Review of Government Service Provision, regular reports, Overcoming Indigenous Disadvantage: Key Indicators  
<http://www.pc.gov.au/gsp/reports/indigenous>

Australian Bureau of Statistics  
Indigenous Statistics Unit  
<http://www.abs.gov.au> >Topics @ a Glance >People  
>Indigenous

Australian Institute of Health & Welfare  
<http://www.aihw.gov.au/indigenous/index.cfm>

### **World**

Aboriginal News Group  
[http://aboriginalnewsgroup.blogspot.com/2009\\_09\\_01\\_archive.html?keepThis=true&TB\\_iframe=true](http://aboriginalnewsgroup.blogspot.com/2009_09_01_archive.html?keepThis=true&TB_iframe=true)  
ENIAR (European Network for Indigenous Australian Rights) <http://www.eniar.org>

Guidelines for cultural safety, the Treaty of Waitangi,  
and Maori health in Nursing & Midwifery Education &  
Practice  
<http://www.nursingcouncil.org.nz/culturalsafety.pdf>

The Harvard Project on American Indian Economic  
Development  
<http://www.ksg.harvard.edu/hpaid/>

United Nations Committee for the Elimination of  
Racial Discrimination (CERD)  
<http://www2.ohchr.org/english/bodies/cerd/>

United Nations Environment Program  
<http://www.unep.org/indigenous/>

United Nations Permanent Forum on Indigenous Issues  
<http://www.un.org/esa/socdev/unpfii/>



# Australian Declaration Towards Reconciliation

We, the peoples of Australia, of many origins as we are, make a commitment to go on together in a spirit of reconciliation.

We value the unique status of Aboriginal and Torres Strait Islander peoples as the original owners and custodians of lands and waters.

We recognise this land and its waters were settled as colonies without treaty or consent.

Reaffirming the human rights of all Australians, we respect and recognise continuing customary laws, beliefs and traditions.

Through understanding the spiritual relationship between the land and its first peoples, we share our future and live in harmony.

Our nation must have the courage to own the truth, to heal the wounds of its past so that we can move on together at peace with ourselves.

Reconciliation must live in the hearts and minds of all Australians. Many steps have been taken, many steps remain as we learn our shared histories.

As we walk the journey of healing, one part of the nation apologises and expresses its sorrow and sincere regret for the injustices of the past, so the other part accepts the apologies and forgives.

We desire a future where all Australians enjoy their rights, accept their responsibilities, and have the opportunity to achieve their full potential.

And so, we pledge ourselves to stop injustice, overcome disadvantage, and respect that Aboriginal and Torres Strait Islander peoples have the right to self-determination within the life of the nation.

Our hope is for a united Australia that respects this land of ours; values the Aboriginal and Torres Strait Islander heritage; and provides justice and equity for all.



# Reconciliation Information Sheet 1

## Building New Relationships



*Building new relationships between Aboriginal and Torres Strait Islander peoples and all other Australians is fundamental to achieving reconciliation.*

### *Issues*

Reconciliation is really all about forging a new relationship between the wider community and Aboriginal and Torres Strait Islander peoples - one that heals the wounds of the past and ensures a fair go for all Australians. There are essentially five building blocks to reconciliation. They are:

- Understanding and accepting the history of our shared experience between Aboriginal and Torres Strait Islander peoples and the wider community;
- Respecting Indigenous cultures and identity;
- Recognising that past injustice continues to give rise to present injustices for Indigenous Australians;
- Identifying what more needs to be done and making changes within Australian society; and
- A commitment to overcome Indigenous disadvantage, and provide justice, equity and respect for all Australians.

It is in our communities, at work and in clubs, churches and schools, playing sport and attending meetings, that we all interact every day and, in our own ways, solve problems. That ordinary contact between all sorts of different people, when you put it to work on reconciliation, lays a foundation for success. But more than that needs to be done to bring communities together in the spirit of reconciliation - and more is being done all over Australia.

In places such as Newcastle in New South Wales, Bunbury in Western Australia and Ti-Tree in the Northern Territory, Indigenous communities and local governments have written their own 'documents of reconciliation' (see Sheet 2) to begin building new relationships and to commit a future to reconciliation. There are many other ways it can be done.

Forging new relationships does not mean drawing the line and forgetting our past. It means moving towards a united Australia based on a better understanding of the past, and an acceptance of the place of Aboriginal and Torres Strait Islander peoples in contemporary Australia.

### *What can you do?*

Reconciliation will be achieved when all Australians recognise Australia's diverse history, respect each other and build new relationships between Aboriginal and Torres Strait Islander peoples and the wider community. You can help do this in your local area, in your schools, sporting groups, business organisations or churches.

Learn about the *United Nations Declaration on the Rights of Indigenous Peoples*. Do what you can to make it a living document! The Australian Human Rights Commission has resources to raise awareness in your community and ways it can be implemented.

## Reconciliation Information Sheet 2

### Documents of Reconciliation



*The Council for Aboriginal Reconciliation was responsible for consulting with Aboriginal and Torres Strait Islander peoples and the wider community on whether reconciliation would be helped by a formal document or documents of reconciliation.*

*Can reconciliation in this nation be advanced by a document or documents of reconciliation?*

#### *Issues*

The Council has established that there is broad community support for a national reconciliation agreement between Aboriginal and Torres Strait Islander peoples and the wider Australian community which could help build improved relationships and greater understanding and respect.

Such a document would recognise our shared history; celebrate our diverse cultures; acknowledge the unique position of Aboriginal and Torres Strait Islander peoples as the Indigenous peoples of Australia; and provide a framework for all Australians to demonstrate their commitment to national reconciliation. A national reconciliation agreement should be about the past, the present and the future, and still be meaningful a hundred years from now.

Community support has also been shown for other sorts of documents of reconciliation, such as a new preamble in our Constitution, and laws which would recognise the unique status of Indigenous Australians as the original owners of this land. Regional and local agreements which promote reconciliation through mutual respect and understanding can also be documents of reconciliation. Many communities have already begun negotiating agreements which will result in improved local relationships.

These documents can provide both symbolic and practical commitments to reconciling the interests of Indigenous peoples with those of the wider community. Such agreements are not ends in themselves, but are a way of promoting shared interests and achieving justice and equity for all Australians.

Editor's note: In 2000, the *Australian Declaration Towards Reconciliation* and a series of four national strategies, the *Roadmap for Reconciliation*, were presented to representatives of the Australian peoples at Corroboree 2000.

#### *What can you do?*

Support recognition of and respect for the unique position of Aboriginal and Torres Strait Islander peoples as the Indigenous peoples of Australia, through a national document of reconciliation and in reconciliation agreements at your local or regional level.

## Reconciliation Information Sheet 3

### Understanding Country



*Understanding the significance of land and sea to Aboriginal and Torres Strait Islander societies is an important step towards reconciliation.*

#### *Issues*

The protection and well-being of the land and sea is important to most Australians. It has special significance to Aboriginal and Torres Strait Islander peoples.

Aboriginal and Torres Strait Islander peoples have strong cultural and spiritual attachments to land and sea. This unique relationship is often not understood by the wider community.

For thousands of years, land and sea have provided Indigenous people with the essential foundations of their identity. This sense of responsibility to land and sea is based on a long tradition of ownership and custodianship. The relationship centres on the dreaming and ceremonies.

The dreaming encompasses the past: how the land and sea came to be; the present: peoples' place in the land and sea today and their responsibilities to care for and preserve it; and, the future: the need to ensure that land and sea are not misused or devalued for future generations. Ceremonies relate to an element or elements of the dreaming and are a statement or affirmation of the cultural identity of an Indigenous community or people.

Spiritual association with land and sea is at the core of Indigenous cultural values and is of fundamental importance to the identity and well-being of Indigenous people. From the time of European settlement, the Indigenous peoples' special relationship with the land and sea was broken when they were forced off their land - dispossessed - to live on country they had no association with or connection to.

Dispossession from their land and sea has had a devastating effect on Indigenous peoples. Despite this, Aboriginal and Torres Strait Islander peoples remain deeply attached to what they call 'country', their place of origin, with strong spiritual beliefs and a deep sense of responsibility to look after their land and traditions.

With a little study, you can come to understand dispossession and its long-lasting harmful effects on Indigenous peoples.

#### *What can you do?*

Accept that the cultural identity of Indigenous peoples is bound up with ties to the land and sea. By doing that, and explaining your understanding to others, you can contribute a lot to reconciliation.

## Reconciliation Information Sheet 4

### Controlling Destinies



*Indigenous peoples need greater control of their own destiny or, as it is sometimes described, a right to self-determination.*

#### *Issues*

Self-determination is a well-recognised universal human right of all peoples. It can be defined as the right of distinct groups of peoples, with a shared culture and history, to pursue their lifestyle and culture in a manner consistent with their own traditions.

Australians as a nation have the right to self-determination. This means having a decisive say in how we live, now and in the future.

The Australian Government exercises self-determination for all Australians when it makes legal, defence and trading arrangements with other countries. In our everyday lives we also exercise self-determination when we make important decisions about our lives, and on important matters through organisations such as school Parents & Citizens Associations, sporting organisations or local residents' associations.

Aboriginal and Torres Strait Islander peoples, as distinct groups within this nation, also have the right to self-determination. This includes the right to maintain and pass on cultures, languages and traditions. It also means the right to manage resources and create wealth on traditional lands. For some people, self-determination means self management, where Indigenous people control policy making and delivery of programs and services to communities.

The Aboriginal and Torres Strait Islander Commission (ATSIC) was an example of how Indigenous peoples can exercise self-determination and control key issues affecting community well-being. The Torres Strait Regional Authority was created to give the traditional inhabitants of the Torres Strait more control over their own affairs. The National Congress of Australia's First Peoples will take up this mantle from 2010.

Economic independence and self-sufficiency are key factors in self-determination, relieving Indigenous people from reliance on governments. Co-management arrangements in national parks, joint ventures in tourism and other industries and community-based enterprises are examples of how Indigenous peoples can gain economic independence and therefore greater control over their lives.

#### *What can you do?*

The challenge here is to work out more and better ways for Indigenous peoples to achieve self-determination within a united Australian nation. Ideas and initiatives can come from local, regional, state/territory or national level, but at any level the task requires imagination, flexibility and a spirit of partnership.

## Reconciliation Information Sheet 5

### Valuing Cultures



*Indigenous peoples must be recognised for the valuable contribution their cultures make to the Australian heritage.*

#### *Issues*

Aboriginal and Torres Strait Islander peoples are the first weave in the multicultural fabric of our nation, making a distinct and especially valued contribution to Australia's dynamic cultural diversity, to our heritage and to our history.

The Indigenous cultures of Australia are the oldest living cultures in the world, stretching back more than 40,000 years. For many generations, these complex cultures have retained their uniqueness and strength. They are notable for strong kinship and spiritual beliefs, defined by 'country' (spiritual links with land and sea), ritual ceremonies and language.

Indigenous knowledge and cultural expressions are usually communal, involving a clan or family group. Often this knowledge and cultural expressions are based on designs and stories passed down to current generations from people who have since died.

Far from being locked in the past, Aboriginal and Torres Strait Islander peoples' cultural creativity has survived colonisation, and has flourished, particularly over the last thirty years. Indigenous art and culture have become key symbols of our Australian identity. Today there are popular Indigenous authors, artists, poets, playwrights, dance companies and musicians. Many of these people have earned international acclaim for sharing their traditional and contemporary Aboriginal cultural heritage with the rest of the world. Indigenous arts and crafts are taking the world by storm and help generate income for Indigenous individuals and communities - and the nation.

The continuing existence of many Indigenous languages in Australia is living proof of the survival of Aboriginal and Torres Strait Islander cultures. Languages are more than just a means for people to communicate. They are critical links between the past and the future - storehouses of the Indigenous culture, history and experiences of the people who speak them. Australian Indigenous languages are as rich and complex as any other languages.

For the rest of the world, and for many Australians, our Indigenous cultures are a core part of what is distinctive about Australia.

#### *What can you do?*

Acknowledge the strength of Australia's Indigenous cultures and their importance to our national pride and our international image and trade.

## Reconciliation Information Sheet 6

### Sharing History



*The history of Australia began long before the arrival of Captain Cook in 1770.*

### *Issues*

Australia has a long history of human occupation - at least 40,000 years and, as archaeological discovery is telling us, undoubtedly more.

Until recently, our history books told only the latest part of the story of Australia, and only from the point of view of Anglo-European settlers. We ignored the history of tens of thousands of years which was abruptly and permanently altered in 1788 with the arrival of the First Fleet. As a result, generations of Australians have grown up not knowing the real dynamics of our history.

Today many Indigenous people are telling their own stories and historians are recognising the evolution of Indigenous cultures, lifestyles and politics since before the arrival of the First Fleet.

On 26 May 1998, thousands of people acknowledged a tragic part of Australia's history - the separation of Aboriginal children from their families and took part in Australia's first National Sorry Day. Politicians, celebrities and community and sector groups listened to the sad stories of the stolen generation, now adults, many of them with their own families. In response, people across the nation apologised for this cruel government policy that tore at the threads of hundreds of Indigenous families.

Sharing history takes time. Most of us will have been through a school system that taught little of Australia's Indigenous people and history, or their role in our shared history after British colonisation. This is slowly changing, with many educational institutions offering courses on Indigenous affairs, prepared and often presented by Indigenous people.

The Council for Aboriginal Reconciliation has played a part in educating Australians through such initiatives as Learning Circles and producing education kits for students in both primary and high schools. Contact your State Reconciliation body for more information about these resources.

### *What can you do?*

It is important that all Australians recognise that we, as a nation, have a shared history. To share history involves changing the way the story of Australia is told and understood. It involves people from the wider community identifying with aspects of Indigenous peoples' cultures and histories. It also involves Indigenous people sharing their knowledge and perspective of history with their non-Indigenous fellow citizens.



## Reconciliation Information Sheet 7

### Tackling Disadvantage



### *Indigenous people are the most disadvantaged group in Australian society.*

#### *Issues*

Reliable statistics demonstrate Indigenous disadvantage very clearly.

About 11 percent of the Aboriginal and Torres Strait Islander population aged 15 years and over have never attended school.

On average, Indigenous unemployment is three times the national average and incomes are less than two thirds those of other Australians.

A child born to Indigenous parents will, on average, live 20 years less than a child born at the same time to parents of the wider community. Aboriginal mothers are 10 times more likely to die during childbirth than other mothers in Australia.

Young Indigenous people are 18 times more likely to be held in detention than other Australian youths, setting a pattern for future contact with police and the courts.

The Royal Commission into Aboriginal Deaths in Custody found that the underlying factors contributing to these and other appalling statistics are historical, and are linked to Indigenous people being removed from their land and/or taken from their families. In addition, the historical failure of governments to provide adequate levels of basic human services to Indigenous communities is well documented.

The Royal Commission also reported that many Indigenous people face prejudice trying to do every day things like renting a home, finding employment, or getting service in shops and banks.

Having painted a comprehensive picture of this prejudice and disadvantage, the Royal Commission made constructive recommendations on ways to overcome it. Many of these recommendations do not need money spent to carry them out.

#### *What can you do?*

The challenge for the nation is to achieve equity in basic areas such as education, health, housing and the justice system. As individuals or communities, you can acknowledge the existence of inequality and prejudice, and take practical steps such as:

- Speak up when others promote myths about preferential treatment of Aboriginal and Torres Strait Islander peoples. Do not allow people spreading untruths ever believe that your silence means agreement;
- Support your children when they make friends with Aboriginal and Torres Strait Islander children; and
- Favour businesses that support reconciliation.

## Reconciliation Information Sheet 8

### Stolen Generations



*Since the earliest days of European occupation in Australia, Indigenous children have been forcibly removed from their families and communities.*

### *Issues*

The forced removal of Aboriginal and Torres Strait Islander children from their parents is a shameful part of Australian history. Children were taken under government policies of protection and assimilation aimed at having Indigenous people adopt European culture and behaviour. It was presumed that, over time, Indigenous culture and identity would disappear and it would not be possible to tell Indigenous and non-Indigenous people apart.

Fortunately, today we know that these policies were not only inhumane, but also doomed to failure. The strength and resilience of Indigenous cultures and kinship survived these policies. Indeed in recent years Aboriginal and Torres Strait Islander values have been re-asserting their rightful place in many communities throughout Australia.

However, many of the thousands of families torn apart by the now discredited practices have never been reunited. Indigenous communities are still affected by the trauma of separation and its impact on family and cultural life.

*Bringing them home:* The Report of the National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children From Their Families records grief and unresolved trauma suffered by successive generations of people as underlying causes of violence, alcoholism, drug abuse, suicide, crime, family breakdown and widespread health problems.

Governments and the wider community are now recognising the consequences of this separation, and are understanding better the detrimental effects of a continuing cycle of government intervention in Indigenous family and community life. There have been many formal statements of apology from governments, churches, organisations and individuals.

An apology is important as it is the first step in the healing process for many stolen children (now adults) and a significant act of reconciliation. On 26 May 1998, thousands of Australians offered apologies on the first National Sorry Day and nearly a million people signed "Sorry" books. Ten years later, on 13 February 2008 the Prime Minister, the Hon. Kevin Rudd MP, moved a motion of *Apology to Australia's Indigenous Peoples* with specific reference to the Stolen Generations. The motion was passed with bipartisan support from the Australian Parliament, and overwhelming support from the Australian public. During February 2009, all Australian schools received a large reproduction of the Apology Motion calligraphy artwork, the original of which is on permanent display at Parliament House.

### *What can you do?*

Recognise and acknowledge the consequences of the past and seek ways to make amends by:

- Participating in 'sorry day' activities;
- Speaking out against prejudiced views; and
- Supporting programs that help Aboriginal and Torres Strait Islander individuals and families overcome the trauma they are still suffering.



## Reconciliation Information Sheet 9

### Custody Levels



*Aboriginal and Torres Strait Islander people continue to be arrested and imprisoned at a rate far above that of the wider community.*

#### *Issues*

The rate of imprisonment of Indigenous Australians is more than twenty five times greater than that of the wider community. This is a consequence of the deep social and economic disadvantage suffered by Indigenous people.

All Australian citizens have the right to be treated fairly under the law. Indigenous peoples are imprisoned at twice the rate of other Australians and are taken into police custody more often for minor offences.

The Royal Commission into Aboriginal Deaths in Custody examined the deaths of 99 Aboriginal and Torres Strait Islander people in custody. The Royal Commission concluded that the most significant cause of over-representation in custody was the economic, social and political disadvantage suffered by many Indigenous peoples.

Of the 99 deaths examined, only two individuals had completed secondary education, and almost all had early and repeated contact with the criminal justice system. Forty-three people were separated from their families under government policies. The health of these Indigenous people ranged from poor to very bad.

Addressing the underlying causes of Indigenous disadvantage is fundamental both to removing the basic reasons for the disproportionate number of Indigenous men and women in custody and to achieving meaningful reconciliation.

The last of the Royal Commission's many recommendations called for a formal process of reconciliation and cross-party commitment to try to overcome the disadvantage and lack of power of Aboriginal and Torres Strait Islander peoples.

In 1992, the Federal Government committed \$400 million over five years to implement the Commission's recommendations. State and Territory governments have made commitments to implement most of the recommendations and to fund their areas of responsibility. Despite this, deaths in custody continue at high levels, and it has become clear that much still needs to be done for governments to fully implement the Commission's recommendations.

#### *What can you do?*

Find out what has been done in your State or Territory to implement the recommendations of the Royal Commission into Aboriginal Deaths in Custody. Support efforts to implement the recommendations of the Royal Commission into Aboriginal Deaths in Custody quickly and effectively.

Editor's note: Reports by the Aboriginal and Torres Strait Islander Social Justice Commissioner contain the most recent information on this issue. Contact the Australian Human Rights Commission.

## Reconciliation Information Sheet 10

### Native Title



*Most Australians know that the debate about native title since the High Court's Mabo decision in 1992 has been complex and intense. This sheet offers some basic information on native title since it became recognised in 1992.*

#### *The Mabo Case*

In 1992, the High Court decided that Eddie Mabo and the Meriam people of Mer (Murray Island) in the Torres Strait continued to have the traditional right to possess, live on and enjoy most of the lands of Mer. The Court called this Common Law right a native title right.

Before that decision, Australian courts had not given any recognition to the traditional rights of Aboriginal and Torres Strait Islander people to use and occupy their lands. Some jurisdictions had allowed Indigenous people access to pastoral leases, but their judgments were not based on any notion of traditional right.

The Mabo case recognised that this continent was not a land belonging to no-one - or terra nullius - at the time of European settlement. The High Court recognised that the land had in fact belonged to Aboriginal and Torres Strait Islander people. The High Court found that native title continues to exist where Indigenous peoples have maintained continuous traditional connection with the land and if that title has not been extinguished by Government acts such as the grant of freehold title to non-Indigenous landholders.

#### *The Native Title Act 1993*

Following the High Court's Mabo decision, the Commonwealth Government decided it was necessary to make laws about native title. The Native Title Act 1993 was passed by Parliament and came into effect on 1 January 1994.

The Act says that native title is the traditional rights and interests held by Aboriginal and Torres Strait Islander people in relation to land or waters. 'Rights and interests' broadly means what people can do with or on land or waters. The Act did not make clear whether native title survived the grant of pastoral leases over the relevant land. That issue was left to the courts to decide.

#### *Who has native title?*

Native title is held by Aboriginal and Torres Strait Islander peoples who have maintained a continuing connection with lands or waters, in accordance with their traditions. Connection may involve responsibilities for the land in ways not envisaged by western systems of land ownership. Connection may be maintained in cultural or spiritual ways other than physical association.

## Reconciliation Information Sheet 10

### Native Title



Judges of the High Court made comments in the Mabo decision indicating that native title may survive in a variety of lands, including; vacant Crown (government owned) land or other public land (eg national parks, public reserves), mining leases and waters.

#### *How is native title extinguished?*

Native title is extinguished when the Crown makes lawful valid grants of land or waters and where those rights granted are inconsistent with the continuation of native title. An example of such a grant is freehold title.

Native title cannot prevail over freehold land. Most private homes, farms and commercial properties are on freehold land or leases which grant exclusive possession and thereby extinguish native title.

#### *The Wik Case*

On 23 December 1997, the High Court judgement in the Wik case was handed down. This was a test case to find out whether it was possible for native title to survive on pastoral leases. The Wik people, from western Cape York, Queensland, argued that pastoral leases granted over the area of their claim did not extinguish their native title rights.

In this case, the High Court held that native title rights and the rights of pastoralists could co-exist in the land under claim by the Wik people. But, in the event of any conflict between the pastoralists and Indigenous peoples, the pastoralists' rights would prevail.

#### *Current situation*

In 1997, the Commonwealth Government proposed a number of changes to the Native Title Act 1993 through the Native Title Amendment Bill 1997. The proposed changes were the subject of a great deal of public and parliamentary debate. In April 1998 the Senate and the House of Representatives failed, for a second time, to agree on key amendments to the Native Title Act 1993. This means that the High Court's decision on Wik stands as the law, and will continue to do so, unless and until, Parliament passes legislation or the legal situation is refined through further cases in the courts.

Nothing in the Wik decision or in the subsequent parliamentary debate seeks to undermine the basic principle established by Mabo, namely that Aboriginal and Torres Strait Islander peoples did own and occupy Australia before European settlement. The old legal doctrine of terra nullius is no longer part of Australian law.

Editor's note: Check reports by the Aboriginal & Torres Strait Islander Social Justice Commissioner for an update on the Native Title Act legislation and its ramifications. These reports can be found online at the Australian Human Rights Commission website.

## How to start a Local Reconciliation Group



A Local Reconciliation Group (LRG) is a number of people who have formed into a group to support the reconciliation process and advance it within their area. Hundreds of LRGs have been formed throughout Australia in recent times. Some groups consist of a handful of people while others have hundreds of active members. Some have evolved from a Reconciliation Learning Circle, some from a faith group, some within sectors of government, while others have been started simply where interested or committed people come together to advance Reconciliation.

Anyone can set up a LRG provided they are committed to the advancement of reconciliation and want to motivate others to become involved. A good starting point for a LRG is the establishment of a Reconciliation Learning Circle. Some of the most successful LRGs began as Learning Circles.

### *How to get started*

- Advertise in your local paper, bulletin, newsletter or similar publication seeking other people interested in the idea.
- Organise a venue (a room will often do for the first meeting) and set a date and time for the meeting.
- Contact your State Reconciliation body for available resources and let them know you want to start an LRG.
- Plan an agenda for your first meeting, which includes a description of what a LRG can do and how to do it. Some LRGs have clearly defined objectives or tasks which their members have agreed upon.
- Nominate a coordinator. Remember that someone should take overall responsibility for calling meetings, organising venues, speakers, materials, etc. In some LRGs, members share these tasks.
- The most successful LRGs are well organised. They have a Coordinator, Secretary and a Treasurer if required. They use sub-committees to handle most of their business. Initially, Executive, Media and Planning Sub-Committee should be set up. Effective LRGs develop a strategic plan, which sets out goals and objectives and strategies to achieve them. They meet regularly and draw on a wide range of community resources to help them towards their objectives.
- Your State/Territory Reconciliation body will have information and assistance on how to start your LRG. They can also introduce you to members of other LRGs so you can learn from their experiences. Many LRGs are actively involved in lobbying organisations and governments to develop meaningful Reconciliation Agreements and Reconciliation Action Plans. More about Reconciliation Action Plans can be found on Reconciliation Australia's website.

## What you can do for reconciliation



The Council for Aboriginal Reconciliation has established a network of Local Reconciliation Groups across Australia. Reconciliation starts with you. Remember that regardless of what you do, big or small, it all counts. There are many ways you can show your support for reconciliation. Here are a few ideas:

- Organise a reconciliation sporting or social event such as a BBQ or picnic and invite people from both the local Indigenous and wider communities.
- Join a local reconciliation group and lend your support. If your area does not have one you might consider starting one.
- Reconciliation is about sharing history. Find out about the Indigenous history of your area. Ask a local Indigenous person to come and talk to you and your group.
- Ask your school, club, sport association, or workplace to join the reconciliation network and form a Learning Circle group.
- Ask your local school if they have talked about what schools can do to advance reconciliation. Many students, both primary and secondary, across Australia have participated in activities such as painting, writing stories and inviting local Indigenous people to their school to talk about the dream stories and Indigenous history of their area.
- Consider drafting a formal Statement of Reconciliation for your organisation or group. For more information and assistance with this rewarding project, contact your state Reconciliation body.

Making a commitment to reconciliation is more than a sentimental gesture. By making a pledge you will give yourself an opportunity to think about what reconciliation means to you and what you can do to advance it.

### *What can you do?*

- Talk to others, your family, friends and work colleagues about reconciliation and how to advance it within your community.
- Order and distribute reconciliation resources at your workplace, club, faith group or school.
- Organise an eight-week Learning Circle for 6-10 people.
- Set up a reconciliation information stall at events such as fairs and fetes, conferences, exhibitions and other special events and gatherings. Your state body may help you plan and order materials.
- Lobby your local council to promote reconciliation; for example, to fly the Aboriginal and Torres Strait Islander flags during National Reconciliation Week and NAIDOC week and on other special occasions.

### *Learning Circles*

Learning circles are small self-managing discussion groups. They sometimes start when a group of friends decide they want to learn about an issue. Other circles start when a number of people form a group after seeing an advertisement. Groups meet in private houses or in meeting rooms, schools or halls.

The Council for Aboriginal Reconciliation produced materials to guide learning circles. The Australians for Reconciliation Study Circles Kit was originally produced in 1993 and are still available from the NSW Reconciliation Council. There are eight session guides in this kit. They deal with:

- Reconciliation and the search for justice;
- The importance of land and sea in Aboriginal and Torres Strait Islander Cultures;
- Learning from history;
- Introduction to contemporary Aboriginal and Torres Strait Islander Australia;
- Myths, stereotypes and prejudice;
- Introduction to Government policy and practice;
- Learning from international experiences; and
- Local activity to achieve justice.

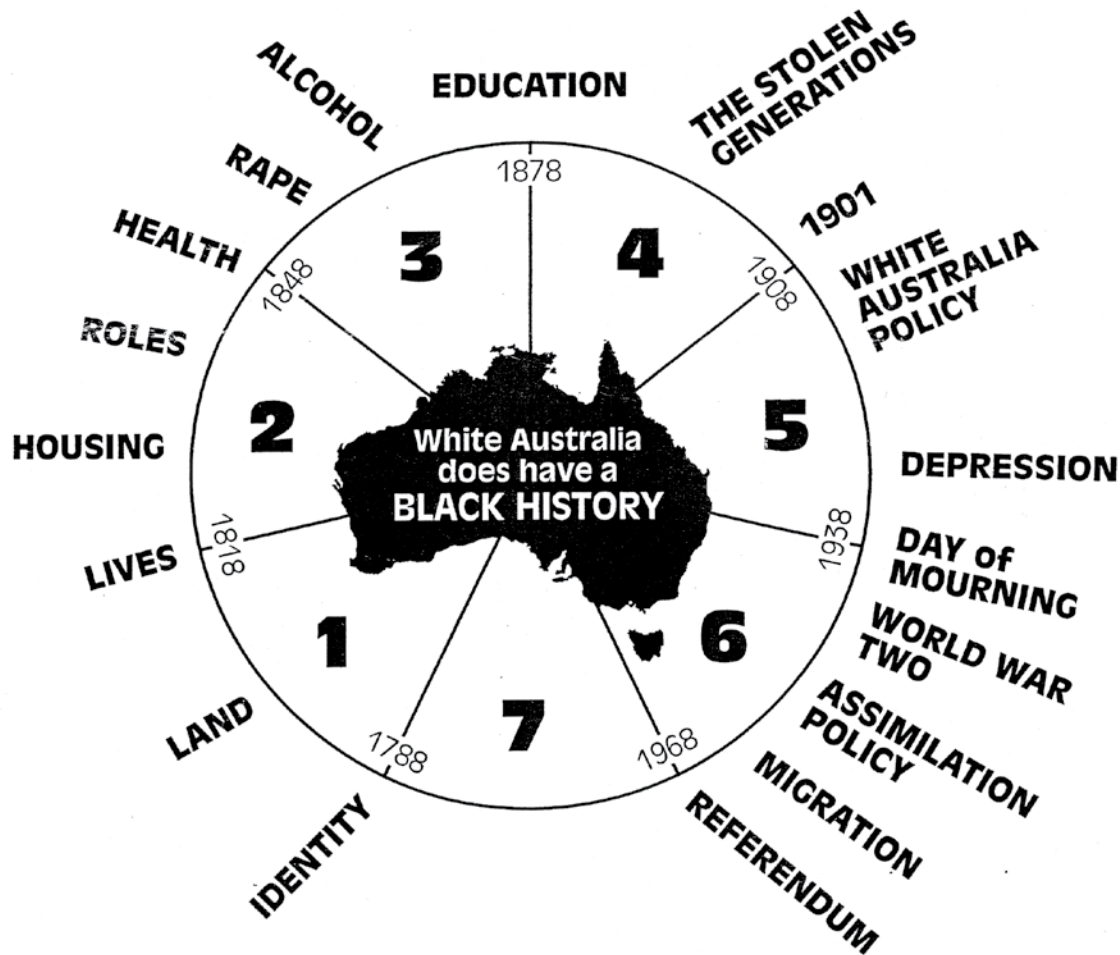
For everyone, one loss means one traumatic experience, one loss to grieve about.

## For Australia's First Peoples, look at my wheel.

There are so many losses within losses, traumas after traumas. So much for us to grieve about. Frustration comes out of the losses and what stems from this: aggression — a lot of anger for us to work through.

More time is needed.

# INVASION WHEEL



### OTHER LOSSES:

- Trust
- Pride
- Dignity
- Culture
- Language
- Self worth
- Self esteem
- Self respect

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# Recommended reading

The following are lists of recommended readings and other resources. Arranged in the order of the modules, they contain more information than the reference lists in the modules do.

At the top of each list is a reference to the Council for Aboriginal Reconciliation materials reprinted with some modifications in the Appendices, others which are loose in the box. Several texts are listed repeatedly through the different modules; this is intentional.

All the references here will help to broaden the context or provide factual information in respect of the module identified.

Many autobiographies, biographies and collections of poetry and artwork by Aboriginal and Torres Strait Islander peoples have been published in recent times. We have not listed them all here, but they are available from any good bookshop or library. We have endeavoured to be as inclusive as possible; but of course, some excellent books and resources will have been overlooked and we apologise to any of you whose work is omitted.

As this resource is published in New South Wales, we have not included material from other states and territories unless it has particular relevance.

## Module One: Identity

### Council for Aboriginal Reconciliation publications in Appendices

Information Sheet – Valuing Cultures

Information Sheet – Understanding Country

### Resource materials

Aboriginal Australia map by David Horton is published by Aboriginal Studies Press, AIATSIS, Canberra. Copies of the map are available at \$15.95 each plus \$5.95 postage from Aboriginal Studies Press, ph 02 6246 1191; fax 02 6249 7310, GPO Box 553, Canberra, 2601.

### Further reading

Australian Aboriginal Words in English: Their Origin and Meaning. Dixon, R M W, Ramson, W S, Thomas, M (Eds). Melbourne: Oxford University Press Australia, 1992

Being Aboriginal: Comments, observations & stories from Aboriginal Australia. From the ABC radio programs by Ros Bowden & Bill Bunbury. Sydney: ABC Books, 2001.

Britton, S. et al (Eds). 'Reconciliation? Indigenous art for the 21st Century.' IN: Artlink Australia, Feature Edition, Volume 20 #1.

Broome, R. Aboriginal Australians. 3rd edition. Crows Nest: Allen & Unwin, 2001.

Council for Aboriginal Reconciliation (CAR). Going Forward: Social Justice for the First Australians. Canberra: AGPS, 1996.

Coombs, H. C. Aboriginal Autonomy: Issues & Strategies. Melbourne: Cambridge University Press, 1994, pp 206-209.

Davis, R. (Ed). Woven histories, dancing lives. Canberra: AIATSIS, 2004. A diverse collection of essays about the Torres Strait Islands.

Deadly Vibe Magazine. Music, health issues famous Aboriginal people, sport and a chat room with several issues threads. Also contains teachers tools and resources such as Deadly Wes cartoon strip that explores topical issues such as racism, bullying and family relationships from the perspective of teenagers; [www.vibe.com.au](http://www.vibe.com.au)

Docker, J. & Fischer, G. (Eds). Race, Colour and Identity in Australia and New Zealand. Sydney: UNSW Press, 2000.

Dunne C. People under the skin: An Irish immigrant's experience of Aboriginal Australia. Carlingford: Lotus Publishing House Pty Limited, 1988.

Gelder, K. & Jacobs J. M. Uncanny Australia: Sacredness and Identity in a Postcolonial Nation,. Melbourne: Melbourne University Press, 1998.

Keeffe, K. Paddy's Road: Life Stories of Patrick Dodson. Canberra: Aboriginal Studies Press. 2003.

Jonas, B. & Langton, M. et al. The Little Red, Yellow & Black (and green and blue and white) Book: A short guide to indigenous Australia. Canberra: AIATSIS/CAR, 1994.

- Human Rights and Equal Opportunity Commission (HREOC). *Bringing them home: National inquiry into the separation of Aboriginal and Torres Strait Islander children from their families.* Sydney, 1997. Go to [www.humanrights.gov.au/bth](http://www.humanrights.gov.au/bth)
- Head, L. *Second Nature: The history and implications of Australia as Aboriginal landscape.* New York: Syracuse University Press, 2000.
- Horton, D. (Ed). *Encyclopedia of Aboriginal Australia. Vols 1 & 2.* Canberra: Australian Institute of Aboriginal & Torres Strait Islander Studies, 1994.
- Johnson, D. with Aunty Joan Cooper. *Through the front door.* Available from Mountains Outreach Community Service, Lawson, ph 02 4759 2354; email [mocs\[at\]pnc.com.au](mailto:mocs[at]pnc.com.au)
- Martin, A. *Beyond Duck River.* Sydney: Hodder Headline Australia Pty Limited, 2001.
- Morgan, S. *My Place.* Fremantle, WA: Fremantle Arts Centre Press, 1987.
- Neill, R. *White Out: How politics is killing black Australia.* Crows Nest: Allen & Unwin, 2002.
- NSW Department of Aboriginal Affairs (DAA). *Securing the Truth, NSW Govt. Submission to Human Rights an Equal Opportunity Commission Inquiry into the separation of Aboriginal and Torres Strait Islander children from their Families, 1998.*
- Older Women's Network NSW (OWN) Aboriginal Support Circle (Eds). *Steppin' Out and Speakin' Up.* Millers Point: Older Women's Network, NSW, 2003. A collection of stories of the life experiences of 15 Aboriginal women.
- Pryor, B. (Monty) (with Meme McDonald). *Maybe Tomorrow.* Ringwood: Penguin Books Australia Ltd, 1998. See pages 106-111.
- Purcell, L. *Black Chicks Talking.* Sydney: Hodder Headline, 2002.
- Read, P. *A rape of the soul so profound: The return of the Stolen Generations.* Sydney: Allen & Unwin, 1999.
- Reed-Gilbert, K. *Black Woman, Black Life.* 1996.
- Reynolds, H. *North of Capricorn: The untold story of Australia's north.* Crows Nest: Allen & Unwin, 2003.
- Rose, D. B. *Dingo Makes Us Human.* Cambridge: Cambridge University Press, 1992.
- Rose, D. B. *Nourishing Terrains: Australian Aboriginal views of landscape and wilderness.* Canberra: Australian Heritage Commission, 1996.
- Sharp, N. *No ordinary judgment.* Canberra: AIATSIS, 1996.
- Stanger, L. *Sing you brave people! Burria nyindi koori muttong!* Distributed by Turning Page Bookshop, ph 02 4751 5171, Megalong Books, ph 02 4784 1302 or from [lyn.bevington\[at\]mocs.org.au](mailto:lyn.bevington[at]mocs.org.au)
- Taylor, L., Ward, G. K., Henderson, G., Davis, R. & Wallis, L (Eds). *The power of knowledge: The resonance of tradition.* Canberra: Aboriginal Studies Press, 2005.
- Thomas, D. *Creating Australia: 200 Years of Art, 1788-1988.* Sydney: International Cultural Corporation of Australia, 1988.
- Vaarzon-Morel, P. *Warlpiri Women's Voices: Our Lives Our History.* Alice Springs: IAD Press, 1998.
- Walker, K. [Oodgeroo of the Tribe Noonuccal]. *We Are Going.* Brisbane: Jacaranda Press, 1964.
- Winter, J. & Gurang Land Council (Aboriginal Corporation). *Native Title Business: Contemporary Indigenous Art, a national traveling exhibition.* Southport: Keeaira Press, 2002.
- Wright J. *Born of the conquerors.* Canberra: Aboriginal Studies Press, 1991.
- Wright, S. 'Intellectual Property and the 'Imaginary Aboriginal'.' IN: *Majah: Indigenous Peoples and the Law.* G. Bird, G. Martin & J Nielsen (Eds). Annandale: The Federation Press, 1996, pp 129-151.
- Yeo, S. 'The Recognition of Aboriginality by Australian Criminal Law.' IN: *Majah: Indigenous Peoples and the Law.* G. Bird, G. Martin & J Nielsen (Eds). Annandale: The Federation Press, 1996, pp 229-265.
- Yunupingu, M. 'Yothu Yindi, Finding Balance' IN: *Voices from the Land. 1993 Boyer Lectures.* Sydney: ABC Enterprises, 1994.

## CD ROM

*Bringing them home: Learning About the national Inquiry into the Separation of Aboriginal and Torres Strait Islander Children From Their Families.* Sydney: HREOC, 2003. Go to [www.humanrights.gov.au/bth](http://www.humanrights.gov.au/bth). Includes resources, worksheets, teaching strategies and curriculum links for use in Australian classrooms.



## Films

- Beneath Clouds (2002: 94 mins). Director: Ivan Sen. Distributor: Ronin Films. "A moving story of clashing cultures." Garry Maddox, SMH.
- Before It's Too Late: Aboriginal Traditions and Culture Alive (1996: 24 mins). Distributor: VEA. Elders and young people discuss ways of keeping language, traditions and laws alive.
- Black Australia (1990: 60 mins). Directors: Michael Brogan & Darrell Sibosado. Themes of Aboriginal identity interweave this program which will help stimulate deeper understandings about Aboriginality, the attitudes about white Australians towards Aboriginal people, racism in Australia and the changes needed in attitude and action to achieve justice.
- Black Sheep. Director: Louise Glover. A personal story about growing up in a racist, homophobic, environment before moving, coming out and learning about her own Aboriginality. Producer: Penny McDonald in conjunction with SBS Independent.
- Burringilling – Walking Together (1994: 15 mins). Video & Teaching Notes. Office of Multicultural Affairs, Department of the Prime Minister & Cabinet. Reproduced by the NSW Department of Education as part of the NSW Department of School Education Anti-Racism Training Initiative, 1997. Senior high school students from Aboriginal, Torres Strait Islander, non-English speaking and Anglo Australian backgrounds from around Australia participate in a forum to investigate aspects of identity, attitudes and multiculturalism.
- Cry from the Heart (1999: 52 & 72 minutes). Director: Jeni Kendall. A story of personal and family trauma, generations of forcible separation and one man's courageous journey through the healing process. Distributor: Gaia Films, [gaiafilms\[at\]mullum.com.au](mailto:gaiafilms[at]mullum.com.au)
- Identity (30 mins). From the 'Storytellers of the Pacific' series. Deals with the subject of active reaffirmation of indigenous culture. Features Aboriginal storyteller Pauline McLeod. Other segments from Samoa, Canada, New Zealand and USA. Distributor: Marcom Projects.
- Kids and Culture (28 mins). Follows a journey by urban Aboriginal youngsters in the quest to find their culture. From the 'Blackout' series. Distributor: Marcom Projects.
- Oceans Apart (29 mins) a documentary about three Aboriginal women. From the 'Blackout' series. Distributor: Marcom Projects.
- Quest for Country (23 mins). The spiritual and physical catharsis of one Aboriginal man from an urban environment. Distributor: Marcom Projects.
- Survivors (30 mins). Part of the 'Rainbow Serpent' series produced by SBS. Looks at Aboriginal peoples of mixed racial descent, examines the question of Aboriginal identity and discusses the stage at which Aboriginal people of mixed racial descent cease to call themselves Aboriginal.
- Terra Nullius (1992: 21 mins). Director: Anne Pratten. The personal experience of a young girl whose Aboriginality has been denied by her white adoptive family. Distributor: Ronin Films.
- Urban Aboriginal Lives (1995: 30 mins). Distributor: VEA. Aborigines speak frankly about what being Aboriginal means to them about identity, racism culture and families.
- Women of the Sun (1981: 2 x 2 hours). Mini series. Directors: James Ricketson, David Stevens, Stephen Wallace & Geoffrey Nottage. Distributor: Ronin Films. Part Four 'Lo-arna' (58 mins) deals with issues of identity. Easily accessible narrative style.
- Yolgnu Boy (2000: 85 mins). Director: Stephen Johnson. Producers: Australian Children's Television Foundation and Burrundi Pictures. Distributor: Palace Films. Popular with teenagers, an authentic story of growing up between two cultures (see <http://www.yolnguboy.com>).

## Music

- Archie Roach, Charcoal Lane, Mushroom Records Pty Ltd, 1990.
- Aunty Wendy's Mob, Growin' Up Strong, ABC Music, 1996.
- Huckle, Johnny & Moran, Helen, 'Black Kid of Australia', Wombat Wobble, 2000. Also Wombat Wobble's Corroboree for Kids, 2004. Contact 0413 246 470 or [shadesofbrindle\[at\]hotmail.com](mailto:shadesofbrindle[at]hotmail.com)
- Moran, Helen, 'Shades of Brindle'. Listen to the Spirit, Shades of Brindle, 2000.
- No Fixed Address, We have survived, CAAMA Music.
- Tiddas, 'Spirit of the winter tree' (written by K. Walker), Show us ya Tiddas, 1999.
- Various artists, Our Home, Our Land ... something to sing about, CAAMA Music, 1995.
- Various artists, Unofficial Aussie Anthems Volume 1, Festival, 2003. Includes Solid Rock (Sacred Ground) by Goanna, Sounds of then (This is Australia) by GANGajang and Treaty by Yothu Yindi.
- Willie [Trevor Jamison] and Chorus, 'There's nothing I would rather be than to be an Aborigine', Bran Nue Dae – Original Cast Recording, Distributed by Polygram Pty Limited under exclusive license, BND Records, 1994. All songs on the album written by Jimmy Chi and published by BMG Music.
- A large selection of Aboriginal and Torres Strait Islander music is available through online distributors and can also be viewed on YouTube. For example 'Yolngu Boy' by Yothu Yindhi at <http://www.youtube.com/watch?v=NU74qOtnv8A>

# Worksheet Two: Belonging

## Council for Aboriginal Reconciliation publications in Appendices

Information Sheet – Understanding Country

### Resource materials

Aboriginal Australia map by David Horton is published by Aboriginal Studies Press, AIATSIS, Canberra. Copies of the map are available at \$15.95 each plus \$5.95 postage from Aboriginal Studies Press. GPO Box 553 Canberra, ACT, 2601, ph 02 6246 1191; fax 02 6249 7310.

### Further reading

- Abram, D. *The Spell of the Sensuous: Perception and Language in a more-than-human world*. New York: Vintage Books/Random House, Inc., pp 163-177.
- Australian Association of Adult and Community Education. *Australians for Reconciliation Study Circle Kit*. Canberra: Council for Aboriginal Reconciliation.
- Behrendt, L. *Home*. St Lucia: University of Queensland Press, 2004.
- Bell, H. R. *Men's Business Women's Business: The Spiritual Role of Gender in the World's Oldest Culture*. Rochester, Vermont: Inner Traditions, 1998.
- Bodkin, F. 'Boora Birra – The story of the Sow and Pigs Reef' IN: *Sydney Dreaming Stories: Honouring the past, celebrating the present, and securing the future 'spirit of place'*. Pamphlet series sponsored by the department of Aboriginal Affairs, NSW National Parks & Wildlife Service and the Office of Sydney Harbour Management. Also online at <http://www.creativespirits.info/oznsw/sydney/sitescbd/harbour.html>
- Brady, V. 'The Ambiguities of Place', in *Pre-Colloquium Papers, 'Sense of Place. The Interaction Between Aboriginal and Western Senses of Place'*. University of Western Sydney, 1997.
- Caruana, W. *Aboriginal Art*. New York, Thames & Hudson, 1995.
- Cope, B. & Kalantis, M. *A Place in the Sun: Re-creating the Australian Way of Life*. Sydney: Harper Collins Publishers, 2000.
- Crowe, A. fmm. 'Reconciliation: The Next Steps'. NSW Ecumenical Council Seminar, Paper delivered 24 June 2000.
- Decker, D. *Long time coming home: As recalled by Marjorie Woodrow*. Self-published, ph 02 4976 3597.
- Folds, R. *Crossed Purposes: The Pintupi and Australia's Indigenous Policy*. Sydney, University Of New South Wales Press Ltd: 2001.
- Foley, D. *Repossession of our Spirit*. Canberra, Aboriginal History, Inc: 2001.
- Greene, G., Tramacchi, J. & Gill, L. *Tjarany Roughtail*. Broome: Magabala Books, 1992.
- Head, L. *Second Nature: The history and implications of Australia as Aboriginal landscape*. New York: Syracuse University Press, 2000.
- 'Hiding from those with no human feelings.' IN: *Warlpiri karnta karnta-kurlangu yimi. Warlpiri Women's Voices: Our Lives Our History*. P. Vaarzon-Morel (Ed). IAD Press. Alice Springs: 1998.
- Jonas, B. & Langton, M. et al. *The Little Red, Yellow & Black (and green and blue and white) Book: A short guide to Indigenous Australia*. Canberra: AIATSIS & CAR, 1994.
- Mabo Papers. Department of the Parliamentary Library, Parliamentary Research Service Subject Collection No 1, Commonwealth Information Service, AGPS, Canberra, 1994.
- McKenzie, M. *Looking for Blackfella's Point: An Australian History of Place*. Kensington: UNSW Press, 2002.
- McNeil, K. *Common Law Aboriginal Title*. Oxford: Clarendon Press, 1989.
- Marika, W. *Wandjuk Marika – Life Story. As told to Jennifer Isaacs*. St Lucia: University of Queensland Press, 1995.
- Morgan, S. *My Place*. Fremantle, WA, Fremantle Arts Centre Press, 1987.
- Moriarty, R. *Listening to Country: A Journey to the heart of what it means to belong*. Crows Nest: Allen & Unwin, 2010.
- Mundine, D. *The Native Born: Objects and Representations from Ramingining, Arnhem Land*. Sydney: Museum of Contemporary Art, 2000.
- Mudrooroo. *Us Mob: History, Culture, Struggle: An Introduction to Indigenous Australia*. Sydney: Angus & Robertson, 1995. See pages 196-212.
- Neidjie, B. *Story About Feeling*. Broome, WA: Magabala Books, 1989.
- Newbury, P. E. (Ed). *Aboriginal Heroes of the Resistance: From Pemulwuy to Mabo*. Surry Hills: Action for World Development, 1999.
- NSW Aboriginal Land Council. *Our Land Our People*. Produced by Social Change Media. Sydney: NSW Aboriginal Land Council.
- Papunya School Book of History and Country. Crows Nest: Allen & Unwin.
- Prior, B (Monty) (with Meme McDonald). *Maybe Tomorrow*. Ringwood: Penguin Books Australia Ltd, 1998.
- Reid P. *A Hundred Years War: The Wiradjuri People and The State*. Rushcutters Bay, Sydney: Australian National University Press, 1988.
- Read, P. *A rape of the soul so profound: The return of the Stolen Generations*. Sydney: Allen & Unwin, 1999.

- Read, P. *Belonging: Australians, Place and Aboriginal Ownership*. Cambridge: Cambridge University Press, 2000.
- Reynolds, H. *Why Weren't We Told?* Ringwood: Viking/Penguin Books Australia Ltd, 1999.
- Rose, D. B. *Nourishing Terrains: Australian Aboriginal Views of Landscape & Wilderness*. Canberra: Australian Heritage Commission, 1996.
- Russell, E. *The shack that dad built*. Sydney: Little Hare Books, 2004; ph 02 9280 2220.
- Sharp, N. *No ordinary judgment*. Canberra: Aboriginal Studies Press, 1996.
- Sutton, P. (Ed). *Dreamings: The Art of Aboriginal Australia*. Ringwood, Vic: Viking, Penguin Books Australia Ltd, 1988.
- Stanner, W. E. H. 'The Dreaming'. IN: *Australian Signpost*. T. A. G. Hungerford (Ed). Melbourne: F. W. Cheshire Publishing Pty Ltd, 1956.
- Stanner, W. E. H. 'Confrontation' IN *After the Dreaming. The 1968 Boyer Lectures*. Sydney, Australian Broadcasting Commission, 2001, pp 42-52. Discusses concepts of 'home'.
- Strehlow, T. G. H. *Aranda Traditions*, pp 30-31.
- Thomas, D. *Creating Australia: 200 Years of Art, 1788-1988*. Sydney: International Cultural Corporation of Australia: 1988.
- Wright, J. 'Two Dreamtimes', IN: *Judith Wright, Collected Poems 1942-1985*. Manchester: Carcanet, 1994, pp 316-318.

## CD ROM

*Indigenous Australians: An Aboriginal Community Focus*. Distributor: VEA. The history, spirituality, culture and social organisation of the Aboriginal community in Taree, NSW, is documented in 22 interviews emphasising individual experiences.

## Films

- Beneath Clouds* (2002: 94 mins). Director: Ivan Sen. Distributor: Ronin Films. "A moving story of clashing cultures." Garry Maddox, SMH
- Björk*. Director: Melvyn Bragg (1987). Distributor: London Weekend Television. An intimate look at Icelandic singer composer Björk's career. Excellent discussion of issues of belonging and identity.
- Changing Culture* (29 mins). Part of the 'Rainbow Serpent' series produced by SBS. Distributor: Marcom Projects. Looks at the lives of two Aborigines, both who leave their homes to experience success in new environments, and regularly return home, although their sense of belonging has been altered.
- Desert of Dreams* (1994: 50 mins). Distributor: VEA. Documents the life of a South Australian elder removed from his family.
- Exile and the Kingdom* (1993: 110 mins). Director: Frank Rijavec. A complete account of the experiences of the Injibarndi/Ngarluma people of Western Australia from pre-colonial times to the present. Aboriginal connection to land and its significance are emphasised. Teacher's notes available.
- Mapoon* (1995: 25 mins). Part of the 'Kam Yan' series produced by ABC Australia. Distributor: Marcom Projects. Follows the story of the people of Mapoon returning to their land.
- On Sacred Ground* (1981: 58 mins). Director: Oliver Howes. Distributor: Film Australia. Presented by an Aboriginal university student who returns to his tribal lands to help his people. Set in the Kimberley region of Western Australia. Focuses on Aboriginal ties to the land, the importance of sacred sites and the reasons for the land rights struggle.
- Rabbit-proof Fence* (2002: 94 mins). Director: Phil Noyce. Distributor (educational organisations): Ronin Films, study guide available as a PDF download. Distributor (personal copies): Becker Entertainment, email [matthewb\[at\]beckers.com.au](mailto:matthewb[at]beckers.com.au)
- Stolen Children* (1996: 30 mins). From the 'Compass' program. Distributor: ABC Video Program Sales.
- Walya Ngamardiki – The Land My Mother* (1976: 56 mins). Director: David Roberts. Distributor: Film Australia. Explores the relationship between tribal Aboriginal people and their land.

## Music

- Board of Studies, NSW & Pilawuk. 'Rak Niwili', Department of Education & Training, 2001. Language and kinship resource for young people, available via Aboriginal Education & Training, ph 02 9244 5383.
- Cassar-Daley, Troy, 'Dream Out Loud', *The Winners 3*. Warner Chappel Music Australia, 1997.
- Goanna, 'Solid Rock (Sacred Ground)', *Spirit of Place*, Platinum Productions/Warner Bros, 1982. Also at <http://www.youtube.com/watch?v=CQ0ejxE2DE&feature=related>
- Goanna, *Spirit Returns*, EMI, 1998.
- Various artists, *Burraay: Dreaming them home, Yana Kiri* (no date). Dedicated to all the Stolen Generations and their families, communities, descendants and ancestors. Contact: [shadesofbrindle\[at\]hotmail.com](mailto:shadesofbrindle[at]hotmail.com)
- Various artists, *Our Home Our Land ... something to sing about*, CAAMA Music, 1995.
- Warumpi Band, 'My Island Home', *Go Bush!*, Festival, 1987. Look out for solo versions by Christine Anu and George Rurrumbu has a remix 'Dron Wanga' on *Nerbu Message, Transmitter*, 2000. Also at <http://www.youtube.com/watch?v=VaQLw1CvPMk&feature=related>
- Warumpi Band, 'Wayathul', *Too Much Humbug*, CAAMA Music, 1996.
- Yothu Yindi, 'Garma', *Garma, Mushroom*, 2000 & various tracks, *Homeland Movement, Mushroom*, 1989.

# Module Three: Law

## Council for Aboriginal Reconciliation publications in Appendices

The Australian Declaration Towards Reconciliation

Information Sheet – Building New Relationships

Information Sheet – Tackling Disadvantage

Information Sheet – Stolen Generations

Information Sheet – Native Title

## Resource materials

Council for Aboriginal Reconciliation (CAR). 'Recognising Aboriginal and Torres Strait Islander Rights: Ways to implement the National Strategy to Recognise Aboriginal & Torres Strait Islander Rights', one of the four national strategies in the Roadmap for Reconciliation. Canberra: 2000. Available online from [www.austlii.edu.au/au/other/IndigLRes/car](http://www.austlii.edu.au/au/other/IndigLRes/car).

## Further reading

- Aboriginal and Torres Strait Islander Commission (ATSIC). Information Kit on Native Title. Canberra: Office of Public Affairs, 1995.
- Aboriginal and Torres Strait Islander Social Justice Commissioner. Social Justice Reports & Native Title Reports. Sydney: Human Rights and Equal Opportunity Commission, 1993-. Go to <http://www.humanrights.gov.au> for more information.
- Attwood, B. & Marcus, A. The struggle for Aboriginal rights: A documentary history. Crows Nest: Allen & Unwin, 1999.
- Australian Indigenous Law Reporter (4 issues/year), Aboriginal Law Centre. Steve Miller (Ed).
- Australian Law Reform Commission (ALRC). The Recognition of Aboriginal Customary Laws. Report No 31, 1986.
- Bell, H. R. Men's Business, Women's Business: The Spiritual Role of Gender in the World's Oldest Culture. Rochester, Vermont, Canada: Inner Traditions, 1998.
- Bird, G., Martin, G. & Nielsen, J. (Eds). Majah: Indigenous Peoples and the Law. Annandale, NSW: The Federation Press, 1996.
- Beresford Q. & Omaji P. Our state of mind: Racial Planning and the Stolen Generations. South Fremantle: Fremantle Arts Centre Press, 1998.
- Behrendt, L. Aboriginal Dispute Resolution. Annandale, NSW: The Federation Press, 1995.
- Behrendt, L. Achieving Social Justice: Indigenous Rights and Australia's Future. Annandale, NSW: The Federation Press, 2003.
- Bent, N. J., Chuguna, J. M., Lowe, P. & Richards, E. Two sisters: Ngarta & Jukuna. Fremantle: Fremantle Arts Centre Press, 2004.
- Bourke, C. & Cox H. 'Two Laws: One Land': IN: Aboriginal Australia. C. Bourke, E. Bourke & B. Edwards (Eds). St Lucia: University of Queensland Press, 1994, pp 35-48.
- Brennan, F. Sharing the Country, the Case for an Agreement between Black and White Australians. Ringwood: Penguin Books Australia Ltd, 1991.
- Brennan, S., Behrendt, L., Strelein, L. & Williams, G. Treaty. Annandale, Sydney: The Federation Press, 2005.
- Bringing them home: National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from their Families. Sydney: Human Rights and Equal Opportunity Commission (HREOC), 1997. Go to <http://www.humanrights.gov.au/bth>
- Clare, M. Karobran: The story of an Aboriginal girl. Chippendale, NSW: Alternative Publishing Cooperative Limited, 1978.
- Clarke, J. 'Interview with the Hon. John Howard, Prime Minister of Australia.' IN: A Dagg at my table: Selected writings. (Revised edition). Melbourne: The Text Publishing Company, 1998, pp 212-214.
- Clendinnen, I. Dancing with strangers. Melbourne: Text, 2003.
- Collins, L. Aboriginal Primary Health Care Project: What is Health? Discussion Paper. National Aboriginal Community Controlled Health Organisation (NACCHO), 1994.
- Council for Aboriginal Reconciliation (CAR). Going Forward: Social Justice for the First Australians. A submission to the Commonwealth Government. Canberra: AGPS, 1996.
- Connor, J. The Australian Frontier Wars 1788-1838. Sydney: UNSW Press, 2002.
- Coombs, H. C. Aboriginal Autonomy: Issues & Strategies. Melbourne: Cambridge University Press, 1994, pp 206-209.
- Dirk-Moses, A. (Ed). Genocide and Settler Society: Frontier violence and Stolen Indigenous Children in Australian History. New York: Berghahn Books, 2004.
- Dodson, P. 'Until the chains are broken.' 4th Vincent Lingiari Memorial Lecture. Includes 'Statement on Indigenous Rights', go to <http://www.austlii.edu.au/au/special/rsjproject/rsjlibrary/car/lingiari/4dodson.html>

- Edwards, C. & Read P. (Eds). *The Lost Children*. Sydney: Doubleday, 1989.
- Eastern Suburbs Organisation for a Reconciled Australia (ESORA). *Treaty Talks: Talks given at the ESORA and NAIDOC Week forums: 'Treaty: Let's get it right' by Aden Ridgeway ... [et al], Foreword by Linda Burney*. Edgecliff, NSW: ESORA, 2006.
- Fitzpatrick, S. 'Imagining a Truth Commission for Australia.' IN: *Peace Yearbook 2003: Australian writers and activists examine the war on Iraq and conflict at home*. Sydney: People for Nuclear Disarmament (NSW), 2003.
- Flood, S. 'The Spirit of Mabo': The land needs the laughter of children. *Native Title and The Achievements of Aboriginal People*. Unpublished address to the Theosophical Society, Sydney, 1997.
- Folds, R. *Crossed Purposes: The Pintupi and Australia's Indigenous Policy*. Kensington: UNSW Press, 2001.
- Franklin, R. *Conversations with the dead*. Play performed nationally, including Belvoir Street, Surry Hills.
- Gilbert, K. *Aboriginal Sovereignty, Justice, The Law and Land*. Canberra: Treaty 88, 1988.
- Gilbert & Tobin Centre of Public Law. *The Treaty Project, Issues Paper Series*. Kensington: UNSW. Paper No 1. 'Why Treaty and why this project'; Paper No 2. 'Treaty – What's sovereignty got to do with it'; Paper No 3. 'Native Title and the Treaty Debate: What's the connection?'; Paper No 4. 'Could a Treaty make a Practical difference in People's Lives? The Question of Health and Well-being.' Go to <http://www.gtcentre.unsw.edu.au/publications/treatyissues.asp> for downloads or to order hard copies.
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## CD ROM

See reference to Bringing them home CD ROM below.

See reference to Frontier CD ROM below.

Mabo – The Native Title Revolution and associated website [www.MaboNativeTitle.com](http://www.MaboNativeTitle.com). A Film Australia National Interest Program in association with Buona Notte Productions and Tantamount Productions. CD ROM Director: Trevor Graham. Investigates the Mabo legal case and issues it raises for all Australians. © Film Australia Limited, Cinemedia 2000. ISBN 0 6425652 5 2. Distributor: Film Australia.

## Films

- After Mabo: The Long and Difficult Road to Native Title (1997: 40 mins). Distributor: VEA. Case studies illustrating the challenges and limitations of the Mabo decision, the role of the NTT, positions of stakeholders and examples of outcomes.
- Australian Declaration Towards Reconciliation (2000). Producers: Council for Aboriginal Reconciliation (CAR). Produced for Corroboree 2000, includes historical montage of struggle for social justice and people saying the declaration. WRN has a copy.
- Bringing them home (32 mins). Human Rights and Equal Opportunity Commission. Available through the Commonwealth Bookshop. A CD ROM teaching resource also available and can be ordered from HREOC <http://www.humanrights.gov.au/bth/>; links Bringing them home to Rabbit-proof Fence.
- Frontier (1996: 3 x 60 mins). 1. 'They must always consider us as enemies (1788-1830)', 2. 'Worse than slavery itself (1830-1860)', 3. 'The Government should shut its eyes (1860-1938)'. Available from ABC Shops. For well-researched information and an online discussion of Australia's forgotten 150 year land war, go to <http://www.abc.net.au/frontier> where you will also find details of a companion CD ROM. Distributor: ABC Video Program Sales.
- Genocide (1990: 51 mins). Director: Richard Oxenburgh. Distributor: Film Australia. Takes a hard look at 200 years of Government and mainstream Australian attitudes to Aboriginal peoples.
- Gurung Nallawilli: Dreaming Stories (Child Sit Down). As retold by Pauline McLeod and Yidaki Didg and Dance Australia. Contact: Indidgellenium Pty Ltd, 3/18 Harrington Street, Enmore, 2042; fax 02 9518 0187. For pre-schools, infants and kindergarten.
- Kooris in Custody (1993: 20 mins). Discusses Koori representation in the legal system including issues such as separation from families and the undermining of culture.
- Land Bilong Islanders (1989: 52 mins). Directors: Sharon Connolly & Trevor Graham. Distributor: Ronin Films. Tells the story of the Mabo case. Contains interviews with Koiki Mabo plus many others involved.
- Lousy Little Sixpence (1982: 54 mins). Directors: Alec Morgan & Gerry Bostock. Distributor: Ronin Films. Describes government policies leading to the forcible removal of children and the early struggle for land rights and self-determination.
- My Brown Skin Baby – They Take Him Away (1970: 52 mins). ABC Australia. Pt 1. 'My brown skin baby they take him away.' Pt 2. 'Who am I? What am I?' Distributor: Marcom Projects.

Mabo – Life of an Island Man (1997: 85 mins). Director: Trevor Graham. Distributor: Film Australia. Background and details to the Mabo decision.

Native Title: From past to present (1998: 30 mins). Distributor: VEA. Investigates the Aboriginal struggle from 1788 to the Mabo and Wik judgements.

Native title stories: Rights, recognition, relationships (2004: 37 mins). Producer: National Native Title Tribunal. To order go to [www.nntt.gov.au](http://www.nntt.gov.au) and click 'Information & Publications' or email [publicaffairs\[at\]nntt.gov.au](mailto:publicaffairs[at]nntt.gov.au) or phone 1800 640 501.

Ningla a-na (1972). Directors: A. Cavadini & C Strachan. Distributor: AFI Distribution. 'We are staying'. A grass-roots look at the first flowering of the modern day land rights movement, featuring the Tent Embassy in Canberra.

Payback – From Sand to Celluloid (1996: 10 mins). Director: Warwick Thornton. Distributor: Marcom Projects/Film Australia. Paddy has been in gaol for twenty years. It is the day of his release. Although his time is done whiteman's way, today is payback day.

Our Generation (2010: 73 mins). Yolgnu people in north east Arnhem Land speak of their experiences of the Northern Territory Emergency Response. The film looks at the paternalistic aspects of the Federal and Northern Territory Governments' intervention, including the suspension of the Racial Discrimination Act and the withdrawal of services from homelands. Distributor: Our Generation. <http://www.ourgeneration.org.au>.

Sacred Sites (30 mins). From the SBS Series 'Rainbow Serpent'. Aboriginal people believe the land and its people are inseparable; told from an Aboriginal perspective. Distributor: Marcom Projects.

Uluru – An Anangu Story (1986: 60 mins). Director: David Roberts. Takes a unique perspective on the issue of Aboriginal land rights, this program tells the story of Uluru (formerly Ayers Rock) and its relationship with the local Mutitjulu community. Teacher's notes available. Two versions. Educational version is 27 minutes.

Whispering in our hearts: The Mowla Bluff Massacre (2002: 52 mins). Director: Mitch Torres. Producer: Graeme Isaac. Distributor: Ronin Films.

Your Hand, My Hand, Moving Beyond Words. Distributor: Aboriginal and Islander Commission of the National Council of Churches. Private Bag 199, QVB Post Office, Sydney, NSW, 1230, ph 02-9299 2215. Gives positive impetus to those who want to move beyond merely talking about reconciliation.

## Music

Carmody, Kevin, 'Thou shalt not steal', Pillars of Society, Larrikin, 1990.

Goanna, 'Solid Rock (Sacred Ground)', Spirit of Place, Platinum Productions/Warner Bros, 1982.

Warumpi Band, 'My Island Home', 'Kintorelakutu (Towards Kintore)', Go Bush!, Festival, 1987.

Warumpi Band, 'We shall cry', Too Much Humbug, CAAMA Music, 1996.

A large selection of Aboriginal and Torres Strait Islander music is available through online distributors and can also be viewed on You Tube.

# Module Four: Protocol

## Council for Aboriginal Reconciliation publications in Appendices

Information Sheet – Building New Relationships

## Further reading

### Literature

Aboriginal and Torres Strait Islander Library and Information Resources Network (ATSILIRN) Protocols. Numerous protocol resources. Go to [http://www1.aiatsis.gov.au/atsilirn/protocols.atsilirn.asn.au/indexbebd.html?option=com\\_content&task=blogcategory&id=23&Itemid=27](http://www1.aiatsis.gov.au/atsilirn/protocols.atsilirn.asn.au/indexbebd.html?option=com_content&task=blogcategory&id=23&Itemid=27).

Aboriginal Strategic Projects Unit, Premiers' Department, NSW. 'Aboriginal Cultural and Practices Policy.' Sydney: NSW Premiers' Department, 2005. Retrieved 1 November 2010 from <http://www.daa.nsw.gov.au/data/files//Aboriginal%2520CulturalProtocolsandPracticesPolicyFINAL.pdf>.

Aboriginal Tourism Australia & Department of Environment and Heritage. Welcome to Country: Respecting Indigenous culture for travellers in Australia. Canberra, 2005. Contact Aboriginal Tourism Australia, ph 03 9654 3811.

Anglican Board of Mission – Australia. Time for Listening: A Guide. Melbourne: The Anglican Centre.

Arts Tasmania. Respecting Cultures: Working with the Tasmanian Aboriginal Community and Aboriginal Artists. Hobart: Arts Tasmania's Aboriginal Advisory Committee, 2004. <http://www.arts.tas.gov.au/publications/respectingcultures/index.htm>.

Ask First: A guide to respecting Indigenous heritage places and values. Australian Heritage Commission.

Australian Institute of Aboriginal and Torres Strait Islander studies (AIATSIS). Guidelines for Ethical Research in Indigenous Studies. AIATSIS, Canberra. Retrieved 1 November 2010 from <http://www.aiatsis.gov.au/research/docs/ethics.pdf>.

Bell, D. Daughters of the Dreaming. Melbourne: McPhee Gribble in association with North Sydney: Allen & Unwin, 1983, pp 137-139.

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- Bostock, L. *The Greater Perspective, A Guideline for the Production of Film and Television on Aboriginal and Torres Strait Islander Communities*. Sydney: Special Broadcasting Service (SBS), 1997.
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- Council for Aboriginal Reconciliation (CAR), ATSIC & others. *What We Can Do! Local Symbols of Reconciliation*. Canberra: CAR et al, 2000. Guidelines developed through the experiences, knowledge, and understanding of community groups involved in developing local symbols of reconciliation in a number of communities. Retrieved 1 November 2010 from <http://www.austlii.edu.au/au/other/IndigLRes/car/resources/Local%2520Symbols.pdf>.
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- Engaging with Aboriginal Western Australians. Perth: Department of Indigenous Affairs, Western Australia, no date.
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- House, M. [Inaugural] *Welcome to Country: Opening of the 42nd Australian Parliament [verbatim transcript]*. Commonwealth of Australia, 2008. Retrieved 1 November 2010 from <http://parlinfo.aph.gov.au/parlInfo/search/display/displayPrint.w3p;query=ld:%22media/tvprog/RLPP6%22>.
- Huggins, J. *Protocols for consultation and negotiation with Aboriginal People*. Brisbane: Department of Aboriginal and Torres Strait Islander Policy and Development, 1999.
- Hurley, A. *Respect, Acknowledge, Listen - practical protocols for working with the Indigenous Community of Western Sydney*. Community Cultural Development New South Wales, 2003.
- Janke, T. and Company and the Indigenous Arts Reference Group of the New South Wales Ministry of the Arts. *Doing it our way: Contemporary Indigenous Cultural Expression in New South Wales*. NSW Ministry of the Arts, Sydney, 2002.
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- National Library of Australia. 'Responsibilities and Responses', *Aboriginal and Torres Strait Islander protocols for libraries, archives and information services*, National Library, Canberra. Go to <http://www.nla.gov.au/niac/libs/byrne.html>.
- NSW Teachers' Federation. *Welcome to Country. Acknowledgement of Country*. Retrieved 1 November 2010 from <http://www.nswtf.org.au/general/files/WelcomeToCountry.pdf>.
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- Plater, D. *Signposts: A Guide to Reporting Aboriginal, Torres Strait Islander and Ethnic Affairs*. Sydney: University of Technology, 1992.
- Pryor, B. (Monty) (with Meme McDonald). *Maybe tomorrow*. Ringwood: Penguin Books Australia Ltd, 1998.
- Thomas, D. P. *Reading Doctor's Writing: Race, politics and power in Indigenous health research 1870-1969*. Canberra: Aboriginal Studies Press, 2004.
- Visions of Mowanjum, *Aboriginal Writings from the Kimberley*. Rigby Publishers Limited, Adelaide, 1980.

## CD ROM

University of Newcastle, Faculty of Medicine & Health Sciences & Discipline of Aboriginal Health Studies. *Healing ... our way: Aboriginal health and community protocols*. Newcastle: University of Newcastle, 1999.



## Websites

The following documents are available from the Australia Council's research hub under Aboriginal and Torres Strait Islander Arts: *Media arts: protocols for producing Indigenous Australian media arts; Music: protocols for producing Indigenous Australian music; Performing arts: protocols for producing Indigenous Australian performing arts; Visual arts: protocols for producing Indigenous Australian visual arts; Writing: protocols for producing Indigenous Australian writing.* Go to [http://www.australiacouncil.gov.au/research/aboriginal\\_and\\_torres\\_strait\\_islander\\_arts](http://www.australiacouncil.gov.au/research/aboriginal_and_torres_strait_islander_arts)

The following link will take you to the Indigenous Language Map (Aboriginal Studies Press, 1996); go to <http://www.abc.net.au/indigenous/map/default.htm>

# Module Five: Stereotypes

## Council for Aboriginal Reconciliation publications in Appendices

Information Sheet: Valuing Cultures

## Resource materials

Council for Aboriginal Reconciliation (CAR). 'Sustaining the Reconciliation Process: Ways to implement the National Strategy to Sustain the Reconciliation Process', one of four National Strategies in the Roadmap for Reconciliation. Council for Aboriginal Reconciliation, 2000. Available online from [www.austlii.edu.au/au/other/IndigLRes/car/index.html](http://www.austlii.edu.au/au/other/IndigLRes/car/index.html).

## Further reading

- ATSIC. As a matter of fact: Answering the myths and misconceptions about Indigenous Australians. Revised edition. Canberra: Office of Public Affairs, 1999.
- Barker, J. & Mathews, J. The two worlds of Jimmie Barker: The life of an Australian Aboriginal, 1900-1972 as told to Janet Mathews. Canberra: AIAS, 1977.
- Bartley, R. 'Culturing the body: A social experience.' Exhibition notes in Craft Culture, Craft Victoria, no date. Go to <http://www.craftculture.org/archive/bartley1.htm>
- Beresford, Q. & Omaji, P. Our state of mind: Racial planning and the stolen generations. South Fremantle, WA: Fremantle Arts Centre Press, 1998.
- Berwick, C., Burgess C. & Myers, J. 'Please Explain – Notes & Activities Booklet', deals particularly with media stereotypes.
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- Clare, M. Karobran: The story of an Aboriginal girl. Chippendale, NSW: Alternative Publishing Cooperative Limited, 1978.
- Cormick, C. Unwritten Histories. Canberra: Aboriginal Studies Press, 1998.
- De Lepervanche, M. 'The 'naturalness' of inequality.' IN: Ethnicity, class and gender in Australia. Gil Bottomley & Marie de Lepervanche (Eds). Sydney: George Allen & Unwin Australia, 1984, pp 49-71.
- Fesl, E. M. D. Conned! St Lucia: University of Queensland Press, 1993.
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- Hiatt, L. R. Arguments about Aborigines: Australia and the evolution of Social Anthropology. Cambridge: Cambridge University Press, 1996.
- Hirst, J. 'Aborigines and Migrants: Diversity and Unity in Multicultural Australia.' IN: Australian Book Review. February/March 2001, pp 30-35.
- Human Rights and Equal Opportunity Commission (HREOC). Face the facts: Some questions and answers about refugees, migrants and Indigenous people. 3rd edition. Sydney: HREOC, 2003.
- Human Rights and Equal Opportunity Commission. Racist Violence: Report of the National Inquiry into Racist Violence in Australia. Canberra: AGPS, 1991.
- Janke, T. Butterfly Song. Ringwood: Penguin Books, 2005.
- Janson, S. & Macintyre, S. (Eds). Through white eyes. Sydney: Allen & Unwin, 1990.
- Langford Ginibi, R. Don't Take Your Love to Town. Ringwood: Penguin Books, 1988.
- Langton, M. 'Well, I heard it on the radio and I saw it on the television ...'. Woolloomooloo: Australian Film Commission, 1993.

- McCorquodale, J. 'Judicial Racism in Australia? Aboriginals in Civil and Criminal Cases.' IN: K Hazelhurst (Ed). *Ivory Scales, Black Australians and the Law*. Sydney: UNSW Press and AIC, 1987, pp 43-51.
- MacIntosh, P. 'The Invisible Backpack'. IN: *The Country Web: The New Beginnings Edition*, Autumn, 2000. See also Peggy McIntosh, 'White Privilege: Unpacking the Invisible Knapsack'. Retrieved 1 November 2010 from <http://www.nymbp.org/reference/WhitePrivilege.pdf>.
- Manne, R. 'The Stolen Generation and the Right'. *The Australian Quarterly Essay*. Black Inc. Extract published in the *Sydney Morning Herald, Spectrum*, 31 March 2001, pp 1,10-11.
- Marcus, J. *A Dark Smudge Upon the Sand: Essays on Race, Guilt and the National Consciousness*. Canada Bay, NSW: LhR Press, 1999.
- May, H., Flew, T. & Spurgeon, C. *Report on Casting in Australian Commercial Television Drama*. Queensland University of Technology, 2000.
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- Message Stick. Cultural protocols site for Indigenous reporting in the media. Australian Broadcasting Commission.
- Miller, J. *Koori: A Will to Win: The Heroic Resistance, Survival and Triumph of Black Australia*. Sydney: Angus & Robertson Publishers, 1985.
- Moreton-Robinson, A. (Ed). *Whitening race*. Canberra: Aboriginal Studies Press, 2004.
- Newbury, P. W. *Aboriginal Heroes of the Resistance: From Pemulwuy to Mabo*. New edition. Sydney: Action for World Development, 1999.
- Neill, R. *White Out: How politics is killing black Australia*. Crows Nest: Allen & Unwin, 2002.
- Perkins, C. *A Bastard Like Me*. Sydney: Ure Smith, 1975.
- Perkins, H. & Croft, B. L. 'Truths, Myths and Little White Lies'. IN: *Invasion and Resistance: Untold Stories. A Teachers' Handbook*. Sydney: Board of Studies, NSW, 1995, pp 6-20.
- Pickering, M. *Stereotyping: The politics of representation*. Hampshire & NY: Palgrave, 2001.
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- Reynolds, H. *Black Pioneers: How Aboriginal and Islander people helped build Australia*. Ringwood: Penguin Books Australia Ltd, 2000. [Originally published by Penguin in 1990 as *With the White People*.]
- Stanner, W. E. H. 'The Dreaming'. IN *Australian Signpost*. T. A. G. Hungerford (Ed). Melbourne: F. W. Cheshire Publishing Pty Ltd, 1956.
- Trudgen, R. *Why warriors lie down and die: Towards an understanding of why the Aboriginal people of Arnhem Land face the greatest crisis in health and education since European contact*. Darwin: Aboriginal Resource and Development Services, Inc, 2000.
- Watson, P. L. *Frontier Lands and Pioneer Legends: How pastoralists gained Karuwali land*. Sydney: Allen & Unwin, 1998.

## Films

- Alice* (1989: 15 mins). Director: Michael Riley. Distributor: Film Australia. From the award winning 'Breakthrough' series. Alice is an Aboriginal teenager who has experienced the ugliness of racism first hand. Provides an intimate portrayal, which offers a fresh perspective on the effects of racial prejudice. Teacher's notes available.
- Babakiueria* (1986: 30 mins). Directors: G. Atherton & I. Pringle. A light hearted satire that reverses the roles. Distributor: ABC Video Program Sales.
- Blue Eyes* (1996: 93 mins). Director: Bertram Verhaag in co-operation with Jane Elliot. Roles are switched and a racially mixed group of American are made to feel what it is like with the shoe on the other foot. Facilitated by Jane Elliot. Distributor: Marcom Projects.
- Burringgilling – Walking Together* (1994: 15 mins).. Video & Teaching Notes. Office of Multicultural Affairs, Department of the Prime Minister & Cabinet. Reproduced by the NSW Department of Education as part of the NSW Department of school Education Anti-Racism Training Initiative, 1997. Senior high school students from Aboriginal, Torres Strait Islander, non-English speaking and Anglo Australian backgrounds from around Australia participate in a forum to investigate aspects of identity, attitudes and multiculturalism.
- Flour, Sugar, Tea* (2007: 27 mins). Director: L. Willis-Ardler. Reveals how easy it is to make assumptions about patterns of illhealth. Distributor: ABC Video Program Sales.
- The Colour of Fear*. Contact Black Women's Aboriginal Education Fund for more information.
- Market of Dreams* (1989: 50 mins). Director: Kate White. Distributor: Marcom Projects/AFI Australia. Explores some of the assumptions made about Aboriginal people and the marketing of their art.
- More Than Skin Deep: Racial Discrimination in Australia* (1998: 30 mins). Distributor: VEA. Presents the background to the Racial Discrimination Act, the issue of free speech versus racial vilification, the experience of several ethnic groups.
- One Night The Moon* (2001: 54 mins). Director: R. Perkins. The movie tells the story of a young, white girl who got lost in the outback and died due to her parents' refusal to allow an Aboriginal tracker on their land. Distributor: Dendy.
- When the Natives Get Restless* (2007: 28 mins). Directors: A. Wills & A. Hartnett. After a riot on New Year's Eve, 2006, the media dubbed the Gordon Estate the 'Redfern of the Bush' and the housing department announced plans for demolition. Distributor: Ronin Films.

## Music

Roach, Archie, Charcoal Lane, Mushroom Records Pty Ltd, 1990.

Carmody, Kevin, Pillars of Society, Larrikin Records, 1990.

Warumpi Band, 'Blackfella Whitefella', Too Much Humbug, CAAMA Music, 1996.

Yothu Yindi, 'Calling Every Nation', Gama, Mushroom, 2000. <http://www.yothuyindi.com>

## Websites

ANTaR (Australians for Native Title and Reconciliation). 'Respect' and 'Racism makes me sick' campaigns. Find out more about your own attitudes and beliefs and how to influence others'. Go to <http://www.antar.org.au/respect> and <http://www.antar.org.au/racism> Also on Facebook.

Deadly Vibe Magazine. Music, health issues famous Aboriginal people, sport and a chat room with several issues threads. Also contains teachers tools and resources such as Deadly Wes cartoon strip that explores topical issues such as racism, bullying and family relationships from the perspective of teenagers. Go to <http://www.vibe.com.au> Also on Facebook.

Racism. No way! An up to date and comprehensive resource dealing with racism, social justice and reconciliation designed for school students; many useful tutorials. Go to <http://www.racismnoway.com.au>

Speak soft, speak sure An online resource to develop acceptance of difference. Go to <http://www.curriculumsupport.education.nsw.gov.au/speak/index.htm>

Voices of Australia. Collection of real-life stories about diversity and living together in contemporary Australia. Education Module and Magazine. Go to [http://www.humanrights.gov.au/education/voices\\_of\\_australia/index.html](http://www.humanrights.gov.au/education/voices_of_australia/index.html)

# Module Six: Healing

## Council for Aboriginal Reconciliation publications in Appendices

The Australian Declaration Towards Reconciliation

Information Sheet – Sharing History

Information Sheet – Custody Levels

Information Sheet – Controlling Destinies

Information Sheet – Documents of Reconciliation

## Additional material in Appendices

Aunty Betty Little's 'Invasion Wheel'.

## Resource materials

Council for Aboriginal Reconciliation (CAR). 'Sustaining the Reconciliation Process: Ways to implement the National Strategy to Sustain the Reconciliation Process', one of four National Strategies in the Roadmap for Reconciliation. Council for Aboriginal Reconciliation, 2000. Available online from [www.austlii.edu.au/au/other/IndigLRes/car/index.html](http://www.austlii.edu.au/au/other/IndigLRes/car/index.html).

## Further reading

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- Council for Aboriginal Reconciliation (CAR). Key Issues Papers (plus additional summary 'Key Issues Leaflet'): Understanding Country, Improving Relationships, Valuing Cultures, Sharing History, Addressing Disadvantage, Responding to Custody Levels, Agreeing on a Document, Controlling Destinies. Retrieved 1 November 2010 from <http://www.austlii.edu.au/au/other/IndigLRes/car/index.html>.
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- Women's Reconciliation Network (WRN), Healing Our Nation Through Women's Wisdom. Sydney: WRN, 1997. Available by contacting the Women's Reconciliation Network, c/ the NSW Reconciliation Council.
- World Vision Australia Indigenous Programs. Indigenous Deaths in Custody and Incarceration Rates: An Overview of the Findings in the 1991 National Report of the Royal Commission into Aboriginal Deaths in Custody and Subsequent Trends. World Vision Australia: 2000.

## CD ROM

- Bringing them home: Learning About the national Inquiry into the Separation of Aboriginal and Torres Strait Islander Children From Their Families. Sydney: HREOC, 2003. Go to [www.humanrights.gov.au/bth](http://www.humanrights.gov.au/bth). Includes resources, worksheets, teaching strategies and curriculum links for use in Australian classrooms.
- Lore of the Land: Reconciling Spirit & Place in Australia's Story. CD-ROM and Website deals with issues of identity, belonging and land care. Winner Atom Award 2000, Best Indigenous Resource Production Multimedia. Distributor: Fraynetwork Multimedia, 55 Barry Street, Carlton, 3053, ph 03 9349 4696 fax 03 9349 1604; <http://www.fraynetwork.com.au>

## Films

- Cry from the Heart (1999: 52 & 72 minutes). Director: Jeni Kendall. Distributor: Gaia Films, [gaiafilms@mullum.com.au](mailto:gaiafilms@mullum.com.au). A story of personal and family trauma, generations of forcible separation and one man's courageous journey through the healing process.
- Desert Healing. Distributor: Fraynetwork Multimedia. The story of a series of events of reconciliation which took place in the Kutjungka region in North Western Australia. The community commemorated the many deaths of their relatives who had been massacred in the area some 50 years before. The occasion was unique – the story of the massacre had not been recorded in Australian history and no healing ceremony, Aboriginal or Christian, had ever been held for those who died there. Includes printed materials and suggestions for use.
- Kanyini. (2006: 53 mins). Director: Melanie Hogan. Tells of the shocking pain white culture has imposed on Aboriginal life and the life of Bob Randall, the film's narrator and subject. Translated, the concept of 'Kanyini' encapsulates belief system, spirituality, land and family and community. Distributor: Hopscotch Films.
- Sisters, pearls and mission girls (2003: 56 mins). Director: David Batty. Producer: Rebel Films. Distributor: ABC Video Program Sales. Themes include history, missions, Stolen Generations, apology, forgiveness.
- Sorry. Distributor: Fraynetwork Multimedia. The video provides background information on the policy of removal. The resources is particularly aimed at provoking discussion on Reconciliation. Contains print materials and suggestions for use.
- Sorry Proof Country (2003: 24 mins). Producer: Indigenous Australian Productions. Distributor: Journey of Healing. Encapsulates the history of some of the moving and sometimes controversial events since the release of the report, Bringing them home. Rated PG. For more information, contact [allunga@iprimus.com.au](mailto:allunga@iprimus.com.au) or [iap@stevedavis.com.au](mailto:iap@stevedavis.com.au)
- Surfing the Healing Wave (1999). By Huey Benjamin & Tim Burns. Distributor: SBS. Explores issues of identity and belonging through the metaphor of an annual indigenous surfing event, which takes place each year at Fingal on the north coast of NSW.
- Talking Native Title and Reconciliation (1998: 42 mins). Distributor: VEA. Conference excerpts including speeches by Noel Pearson and Lois O'Donoghue as well as other Australians including Professor Henry Reynolds.
- The Stolen Generation (1998: 40 mins in segments for ease of use). Distributor: VEA. Examines the 'Bringing them home' report, personal experiences and the issue of an apology on behalf of the Australian Government.
- Whispering in our hearts: The Mowla Bluff Massacre (2002: 52 mins). Director: Mitch Torres. Producer: Graeme Isaac. Distributor: Ronin Films.
- White People's Business (2001: 26 mins). Directors: Diana Dacic [Drjadic] & Melissa Seelenmeyer. Examines the process of Reconciliation from 1997–2000. Available mid-2001. PO Box 104 Bellingin, 2454. Email: [whitepeoplesbusiness@yahoo.com](mailto:whitepeoplesbusiness@yahoo.com)
- Your Hand, My Hand, Moving Beyond Words. Distributor: Aboriginal and Islander Commission of the National Council of Churches. Private Bag 199, QVB Post Office, Sydney, NSW, 1230, ph 02-9299 2215. Gives positive impetus to those who want to move beyond merely talking about reconciliation.

## Music

Black Eyed Peas, 'Where is the Love?' Elephunk, Interscope, 2003.

Goanna, 'Sorry', Spirit Returns, EMI, 1998.

Mixed Relations, Take it or leave it, Red Eye Records, 1992.

Nokturnl, 'Neva Mend', Mushroom Records, 2000.

Shades of Brindle, 'Journey of Healing', Listen to the Spirit. Johnny Huckle & Helen Moran. Contact shadesofbrindle[at]hotmail.com.

Tiddas, 'Sorry Song' Show Us Ya Tiddas, 1999.

'Together Together' Armidale City Council, 1999. Contact: 02 6770 3600.

Various artists, Burraay: Dreaming them home, Yana Kiri (no date). Dedicated to all the Stolen Generations and their families, communities, descendants and ancestors. Contact: shadesofbrindle[at]hotmail.com

Various artists, Our Home Our Land ... something to sing about, CAAMA Music, 1995. Contains short excerpts of a number of speeches, e.g., Keating at Redfern Park.

Various artists, Reconciliation: Stories of the Heart, Sounds of the Rock, CD, Caritas Australia, 2000. Tel: 1800 024 413. Fax: 1800 887 895. Songs and speeches, e.g., Paul Keating at Redfern Park.

Various, Strong Culture: Aboriginal Music in Aboriginal Languages, CAAMA Music, 1998.

Wehipeihana, Lynda, 'Reconciliation', Lynda Wehipeihana Project, CD, Didgeridoo Records, 2000.

Willoughby, Bart, Frequencies/Pathways (2 CD set), Speaking Image/Streetwise/Warners, 2000.

Yothu Yindi, 'Treaty', Tribal Voice, Mushroom Records, 1992.

## Websites

Aboriginal and Torres Strait Islander Healing Foundation at <http://healingfoundation.org.au>

ABC, <http://www.abc.org.au/indigenous> has several links including through to special Apology and Reconciliation resources at [http://www.abc.net.au/indigenous/special\\_topics/default.htm](http://www.abc.net.au/indigenous/special_topics/default.htm)

ANTaR, information, resources, health rights campaign materials at <http://www.antar.org.au>

National Sorry Day Committee, information on National Sorry Day and key Stolen Generations issues, resources for schools, etc, at <http://www.nsdcc.org.au>

Stolen Generations Alliance, advocating for justice for Stolen Generations at <http://www.sgalliance.org.au/website/index.php>

# Module Seven: Action

## Council for Aboriginal Reconciliation publications in Appendices

The Australian Declaration Towards Reconciliation

Information Sheet – How to run your first Local Reconciliation Group meeting

Information Sheet – How to Start a Local Reconciliation Group

## Resource materials

'Overcoming Disadvantage: Ways to implement the National Strategy to Overcome Disadvantage', 'Sustaining the Reconciliation Process: Ways to implement the National Strategy to Sustain the Reconciliation Process' and 'Achieving Economic Independence: Ways to implement the National Strategy for Economic Independence', from the four National Strategies in the Roadmap for Reconciliation. Council for Aboriginal Reconciliation, 2000. Available online at <http://www.austlii.edu.au/au/other/IndigLRes/car>.

## Further reading

Aboriginal and Torres Strait Islander Social Justice Commissioner. Social Justice Reports & Native Title Reports. Sydney: Human Rights and Equal Opportunity Commission, 1993-. Find out more at <http://www.humanrights.gov.au>.

Altman, J. & Hinkson, M. (Eds). Coercive Reconciliation. North Carlton, Arena, 2007. A collection of essay critiquing events surrounding the Northern Territory Emergency Response.

Altman, J. & Hunter, B. Monitoring 'practical' reconciliation: Evidence from the reconciliation decade, 1991-2001. Discussion Paper 264/2003. Canberra: Center for Aboriginal Economic Policy Research (CAEPR), 2003.

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- Australian Institute of Health and Welfare. The Health and Welfare of Australia's Aboriginal and Torres Strait Islander Peoples. Canberra: 2008.
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- Burgess C., Berwick C. & Myers J. Reconciliation: Notes & Activities Booklet. Second Edition. Redfern, NSW: Aboriginal Issues Series, 2000. ISBN 1 876835 05 2.
- Conflict Resolution Network. Trainers' Manual: 12 Skills. Available for download free. This is the essential document for highly successful Conflict Resolution. Go to <http://www.crnhq.org> for more information.
- Council for Aboriginal Reconciliation (CAR). Agreeing on a document: Will the Process of Reconciliation be Advanced by a Document or Documents of Reconciliation. Key Issue Paper No 7. Canberra: AGPS, 1994.
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- Council for Aboriginal Reconciliation (CAR). Reconciliation Implementation and Framework Agreements Legislation: Discussion Paper. 11 May 2000.
- Council for Aboriginal Reconciliation (CAR), ATSIC & others. What We Can Do! Local Symbols of Reconciliation. Canberra: CAR et al, 2000. Guidelines developed through the experiences, knowledge, and understanding of community groups involved in developing local symbols of reconciliation in a number of communities. Retrieved 1 November 2010 from <http://www.austlii.edu.au/au/other/IndigLRes/car/resources/Local%2520Symbols.pdf>.
- Crowe, E fmm (Ed). 'Reconciliation: The Next Steps?' Seminar papers delivered 24 June 2000. The NSW Ecumenical Council. Contact: JAPP, 90 Underwood Road, Homebush, 2140.
- Deadly Vibe Magazine. Music, health issues famous Aboriginal people, sport and a chat room with several issues threads. Also contains teachers tools and resources such as Deadly Wes cartoon strip that explores topical issues such as racism, bullying and family relationships from the perspective of teenagers; [www.vibe.com.au](http://www.vibe.com.au). Also on Facebook.
- Gordon, M. Reconciliation: A Journey. Sydney: UNSW Press, 2001.
- Eades, S. 'Reconciliation, Social equity and Indigenous health: a call for symbolic and material change.' Medical Journal of Australia, 2000, Vol. 172, pp 468-469, [http://www.mja.com.au/public/issues/172\\_10\\_150500/eades/eades.html](http://www.mja.com.au/public/issues/172_10_150500/eades/eades.html)
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- Jackson, L. R & Ward, J. E. Aboriginal health: Why is reconciliation necessary? Medical Journal of Australia, 1999, Vol.170; pp 437-440. <http://www.mja.com.au/public/issues/may3/jackson/jackson.html>
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- Kauffman, P. Travelling Aboriginal Australia: Discovery and Reconciliation. Flemington, VIC: Hyland House Publishing Pty Ltd, 2000.
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- Lake, M. Faith Bandler, Gentle Activist. Crows Nest: Allen & Unwin, 2002.
- Langton, M. 'A Treaty Between Our Nations'. Inaugural professorial lecture, Inaugural Chair of Australian Studies, University of Melbourne, Australia.
- Lonely Planet. Aboriginal Australia & the Torres Strait Islands: Guide to Indigenous Australia. Hawthorn: Lonely Planet Publications Pty Ltd, 2001.
- McKenna, M. This country: A reconciled republic. Kensington, UNSW, 2004.
- Miller, L. After 100 years, it's still just bread and circuses. 4th Annual Barton Lecture Series, ABC Radio. Excerpt published in The Sydney Morning Herald, 28/2/01, page 12.
- Monticone, J. Healing the land: A closer look at the needs of the Australian reconciliation movement. Vol.1. Mitchell: Healing the Land, 1999.
- Monture-Angus, P A. Journeying Forward: Dreaming Aboriginal Peoples' Independence. Annandale, NSW: Pluto Press Australia Ltd, 2000. A Canadian perspective on 'the crisis of the continued oppression of Indigenous peoples'.
- Moores, I. Where is Wungawurrah ... the true story of Aboriginal deaths in custody? Butterfly Books, 1992.
- "Nallawa": Achieving Reconciliation in NSW Schools. The School of Education and the Institute for Aboriginal Studies and Research, Macquarie University: 2000. Booklets and video. Includes web site and pre-service teacher training video. Go to <http://www.abst.mq.edu.au> for more information.

- NSW Adult Migrant English Service. Wanyaarri: Indigenous Australia in the ESL Classroom. An English as Second Language teaching resource developed in collaboration with Indigenous people and communities. Designed to encourage adult immigrants to learn about Indigenous Australia through the development of language literacy and numeracy skills. Includes 78 minutes video and resource book. Distributor: NCELTR Publications, W6C, Macquarie University, NSW, 2109; fax 02 9850 7849.
- NSW Bureau of Crime Statistics & Research. [http://www.lawlink.nsw.gov.au/lawlink/bocsar/ll\\_bocsar.nsf/pages/bocsar\\_pub\\_atoc#aboriginality](http://www.lawlink.nsw.gov.au/lawlink/bocsar/ll_bocsar.nsf/pages/bocsar_pub_atoc#aboriginality).
- NSW Government/NSW Reconciliation Council. Budyari Ngalaya: First Peoples' Business Partnerships. Sydney: DAA, 2001
- NSW State Reconciliation Committee. 'Talking up Reconciliation': Feedback from the Travelling Roadshow. Youth, Citizenship, Land & Culture. 1999.
- National Treaty Support Group. Treaty: Let's Get It Right. Canberra: ATSIIC, 2001.
- Office of the Director of Equal Opportunity in Public Employment. Yarnin' Up: Aboriginal People's Careers in the NSW Public Sector.
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- Office of the Director of Equal Opportunity in Public Employment. Yarnin' Up: Aboriginal People's Careers in the NSW Public Sector.
- Perkins M-J. Jill & van Frank, M. & members of the Aboriginal Support Group - Manily Warringah Pittwater. A story to tell ... on a road toward reconciliation 1979 - 2000: an account of the first twenty-one years of life and work of the Aboriginal Support Group - Manily Warringah Pittwater. Narrabeen: ASG-MWP, 2002.
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- Senate Legal and Constitutional References Committee. Reconciliation: Off track. Canberra: Parliament of Australia, 2003.
- Steering Committee for the Review of Government Service Provision (SCRGSP). Overcoming Indigenous Disadvantage: Key Indicators 2003-. Melbourne: Productivity Commission, 2003-.
- Taylor, L., Ward, G. K., Henderson, G., Davis, R. & Wallis, L (Eds). The power of knowledge: The resonance of tradition. Canberra: Aboriginal Studies Press, 2005.
- Tickner, R. Taking a Stand: Land Rights to Reconciliation. Sydney: Allen & Unwin, 2001.
- Women's Reconciliation Network (WRN), Healing Our Nation Through Women's Wisdom. Sydney: WRN, 1997. Available by contacting the Women's Reconciliation Network, c/ the NSW Reconciliation Council.
- World Vision Australia Indigenous Programs. Indigenous Deaths in Custody and Incarceration Rates: An Overview of the Findings in the 1991 National Report of the Royal Commission into Aboriginal Deaths in Custody and Subsequent Trends. World Vision Australia, 2000.

## Films

- Your Hand, My Hand, Moving Beyond Words (1999: 17 mins). This is a positive resource inviting viewers who are connected to the issues of reconciliation and native title in Australia to act ... moving beyond words. A brief history of black/white relations since settlement in Australia provides the context for the understanding of these issues. Distributor: Aboriginal & Islander Commission, National Council of Churches, ph 02 9299 2215.
- White People's Business (2001: 26 mins). Directors: Diana Dacic [DrIjadic] and Melissa Seelenmeyer. An urban perspective on non-Indigenous involvement in the reconciliation movement in Australia. Examines the process of Reconciliation from 1997-2000 from the perspective of an inner city Local Reconciliation Group. Distributor: AFI. Email: whitepeoplesbusiness@yahoo.com or contact the WRN.

## Music

- Various artists, Reconciliation: Stories of the Heart, Sounds of the Rock, Caritas Australia, 2000.
- Various artists, Together Together, Armidale City Council & ANTaR Armidale, 1998.
- Yothu Yindi, 'Treaty', Tribal Voice, Mushroom Records, 1992.



## Websites

Australians for Native Title and Reconciliation works for rights, justice and reconciliation. Renowned for the *Sea of Hands*, ANTaR continues to promote recognition of Aboriginal sovereignty, rights-based action on the social and cultural determinants of health, taking a stand against racism and more. 'Are we there yet?' is ANTaR's campaign for a just settlement between Aboriginal and Torres Strait Islander peoples and settler Australia. Find out more at <http://www.antar.org.au>

European Network for Indigenous Australian Rights. News and information from Australia as well as European-based events and organisations. Find out more at <http://www.eniar.org>

Indigenous Policy and Dialogue Research Unit. <http://ipdru.arts.unsw.edu.au/>

NSW Reconciliation Council for resources, event information and contacts for your Local Reconciliation Group. Find out more at <http://www.nswreconciliation.org.au> – the Council can put you in touch with local and national reconciliation activity.

ReconciliACTION Youth Network. For information about the *Freedom Riders* documentary and ReconciliACTION's *Online Education Kit* go to <http://www.reconciliaction.org.au/nsw>

Reconciliation Australia. 'Let's finish what we started' campaign. Find out more at: <http://www.reconciliation.org.au>

## CD ROM

Lore of the Land: Reconciling spirit & place in Australia's story. Deals with issues of identity, belonging and land care. Winner Atom Award 2000, Best Indigenous Resource Production Multimedia. Distributor: Fraynetwork Multimedia, 55 Barry Street, Carlton, Victoria, 3053; ph 03 9349 4696; fax 03 9349 1604; <http://www.fraynetwork.com.au>

## Films

Australian Declaration Towards Reconciliation (2000). Producers: Council for Aboriginal Reconciliation (CAR). Produced for Corroboree 2000, includes historical montage of struggle for social justice and people saying the declaration. WRN has a copy.

Lets Get Together. Council for Aboriginal Reconciliation (CAR). Heart Publications (5.3 min song and video clip & 60 sec TV commercial)

Reconciliation: It's Up to Us. Council for Aboriginal Reconciliation (22 mins)

3-in-1 (compilation). Walking Together produced by National Recording Studios. Talkin' Business produced by Oziris Productions Pty Ltd. Making things right produced by National Recording Studios. Council for Aboriginal Reconciliation. Together explain the Council's vision and some of the major issues affecting Aboriginal & Torres Strait Islander peoples.

White People's Business (2001: 26 mins). Directors: Diana Dacic [Dr]jadic and Melissa Seelenmeyer. Examines the process of Reconciliation from 1997–2000. Available mid-2001. PO Box 104 Bellingen, 2454. Email: [whitepeoplesbusiness\[at\]yahoo.com](mailto:whitepeoplesbusiness[at]yahoo.com)

You can do it too. Aboriginal Studies & Torres Strait Islander Studies Across the Curriculum. Video and booklet. Curriculum Corporation, St Nicholas Place, 141 Rathdowne Street, Carlton Victoria. Email: [sales\[at\]curriculum.edu.au](mailto:sales[at]curriculum.edu.au). Highlights ways primary and secondary teachers can incorporate Aboriginal Studies and Torres Strait Islander studies into and across the curriculum (1993, 1997).

Your Hand, My Hand, Moving Beyond Words. Aboriginal and Islander Commission of the National Council of Churches. Private Bag 199, QVB Post Office, Sydney, NSW, 1230, ph 02 9299 2215. Gives positive impetus to those who want to move beyond merely talking about Reconciliation.