

Marguk Workshop Series

ILBIJERRI Theatre Company

Teacher Resources

2019

Ideal for Foundation - VCE



ABOUT THIS RESOURCE

This resource has been created to provide teachers with curriculum links to the Victorian Curriculum, and includes some preliminary and post show ideas and activities as to how to extend their experience of The MARGUK Workshop Series. The activities are designed to be open-ended and multi-ability. They may need differentiation for your specific cohort.

The performances and workshops included are designed to offer students engaging arts experiences with strong links to the Victorian Curriculum and to VEYLDF, and VCE subjects where appropriate. If you have any questions about this resource, its content or its implementation within your classroom please do not hesitate to contact Arts Centre Melbourne (03) 9281 8000, or email us at schools@artscentremelbourne.com.au

The MARGUK Workshop Series and accompanying teachers resource was developed with support from Regional Arts Victoria's Arts & Education team.

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CURRICULUM LINKS – Victorian F-10 Curriculum

The MARGUK School Workshop Series allows for the cross curriculum priority: Aboriginal and Torres Strait Islander Histories and Cultures to be embedded across a range of learning areas.

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| Learning Areas The Arts, Drama | Capabilities Critical and creative thinking |
| ENGLISH | Ethical |
| History Civics and Citizenship History | Inter-cultural Personal and social |
| VCE CURRICULUM LINKS Drama Unit 1: Introducing Performance Styles Drama Unit 2: Australian Identity Drama Unit 3: Devised Ensemble Performance Australian History Unit 3 & 4 | Unit 3: Devised non-naturalistic ensemble |

INTRODUCTION TO THE PROGRAM

Aboriginal and Torres Strait Islander people are the First Nations People of Australia and belong to one of the richest, vibrant and continuous living cultures in the world. Up until recently the true history of Australia has not been taught in schools essentially writing the Indigenous people of this country out of existence. The official inclusion of *Aboriginal and Torres Strait Islander Histories and Cultures* in the Australian Curriculum has signaled an exciting time of change, as we formally take steps towards understanding and healing our traumatic history and celebrating and embracing the beautiful diversity of Australia's First Nations People.

Aboriginal and Torres Strait Islander people have always used different mediums to share our knowledge, history and experience including, dance, art and oral story telling. In the last 50 years we have built on this repertoire through the form of performing arts. It is important to note these workshops are not cultural workshops, they are a simple introduction to a range of Aboriginal and Torres Strait Islander concepts and perspectives through simple drama activities. Facilitated by leading Indigenous artists, students will have the opportunity to contribute and develop their own perspectives, while understanding that all Indigenous people have different experiences and different levels of cultural knowledge. *Please do not expect the Indigenous students in your class to be experts in the content in the workshops.*

Aboriginal and Torres Strait Islander Histories and Cultures cannot be taught in a single session and these workshops are just one step in an on-going learning journey that requires time and continuous effort. They are designed to support you to access different entry points into this multi-layered and complex learning area however it is the work you do with your students before and after that will truly develop your students' understandings.

The information and activities included in this resource may need to be modified to suit the learning capabilities of your class group however, it is vital for you to take your students through the support material and learning activities in this resource before you participate in the workshop.

Some of the content included in this resource and the workshops may be considered of a sensitive nature so please ensure the emotional safety of your students by providing appropriate preparation and debriefing before and after the activities.

Cultural note: Aboriginal and Torres Strait Islander participants are advised that the following resource and workshops contains images and voices of people who have died.

Kind Regards,

Kamarra Bell-Wykes

Education and Learning Manager

The MARGUK program ILBIJERRI Theatre Company

Please note: The term *Indigenous* is a recent terminology which emerged in the 1990s, it is often used interchangeably with the term *Aboriginal and Torres Strait Islanders*. It is important to note that Aboriginal people and Torres Strait Islander people are not homogenous but are two distinct peoples. Within these groups are many different nations with discrete beliefs and practices. In Victoria there are mixed opinions about the appropriate terminology; Indigenous, Aboriginal and Torres Strait Islander, First Nations or Koori(e). When dealing with specific community groups it is best to seek their preferred term.

MARGUK SCHOOL SERIES OUTLINE

Using techniques such as process drama, improvisation, and group devising students will be lead through a range of experiences to explore a number of different topics that speak to the lived experience of Aboriginal and Torres Strait Islander people. *It is important to understand these are drama workshops that incorporate Indigenous perspectives they are not Cultural Knowledge workshops.*

Many of the workshops are based around the simple dramatic technique of tableaux. Tableaus are an image that tell a story or represent an idea and created by people's bodies, they may also incorporate movement and sound. Watch a simple demonstration of tableaux here:

Drama Tableau Project:

<https://www.youtube.com/watch?v=ZM1aNIGIU4>

Totem animals

Suitable for: Foundation – Year 3

Duration: 60 minutes

About: A simple exploration of the concept of totem animals and how students can apply this to their own lives.

Pages 14-15

Identity 101

Suitable for: Year 4 – Year 6

Duration: 60 minutes

About: An exploration of Indigenous identity through simple drama activities.

Pages 16-23

Political Postcards Suitable for: Year 7 – VCE

Duration: 90 minutes

About: An exploration of Indigenous political and social issues through simple drama activities.

Pages 28-32

Cook's Colony

Suitable for: Year 9 - VCE

Duration: 90 minutes

About: A simple exploration of Colonisation through drama based activities.

Pages 33-35

Perceptions 101

Suitable for: Year 9 – VCE Duration: 90 minutes

About: An exploration of Indigenous representation, perceptions and stereotypes through simple drama activities.

Pages 24-27

Incorporating Indigenous concepts into solo and ensemble work

Suitable for: Drama 10-VCE

Duration: 90 minutes

Using a range of visual stimulus students will explore how to incorporate Indigenous perspectives into their drama responses.

Pages 36-38

BIOGRAPHIES

ILBIJERRI is Australia's leading and longest running Aboriginal and Torres Strait Islander Theatre Company.

ILBIJERRI creates, presents and tours powerful and engaging theatre, creatively controlled by Indigenous artists. Our stories are provocative and affecting and give voice to our unique and diverse cultures.

Each year we travel to national, regional and remote locations across Australia and the world. Since 2010 we have presented 17 new works, performed 530 times in 256 venues to 85,218 people.

ILBIJERRI is an advocate and leader for the Aboriginal and Torres Strait Islander community in Australia. In this role we deliver a broad program of Artist Development for new and emerging Indigenous writers, directors, actors and creatives.

Born from community ILBIJERRI has become a spearhead for Australian Aboriginal and Torres Strait Islander peoples in telling our stories of what it means to be Indigenous in Australia today.

We promote discussion and raise awareness of key issues facing the community through the development and touring of issue-based works.

ILBIJERRI is committed to developing our audience and a strong national profile.

Our work possesses the power to reach out and remind audiences of every person's need for family, history and heritage. Our collaborative relationships with communities and artists are at the heart of our creative process and all our work empowers and enlightens our audiences.

<http://ilbijerri.com.au/>

MARGUK (pronounced mar-gook) means to share/unite in the Boon Wurrung language.

The nature of ILBIJERRI's work, original theatre that describes with empathy and honesty the experiences of Indigenous people living in Australia today, is inherently connected to learning and understanding. The MARGUK program bridges the gap between the classroom and the stage.

Like our artistic practice MARGUK begins with great theatre and powerful stories and places them at the centre of student learning and teacher professional development. The program will enhance and strengthen our existing artistic program.

MARGUK will position ILBIJERRI as a recognised and respected learning partner in schools and communities. It will help to bring our stories, messages and issues to young Australians, supporting to develop their intercultural awareness as the next generation of global citizens.

<http://ilbijerri.com.au/education/>

SUPPORT MATERIAL – MARGUK SCHOOL WORKSHOP SERIES

Pre-colonisation – Before 1788: Aboriginal people lived in what we now know as Australia. In discrete nations of people. It is believed that there are over 500 nations living at this time with their own languages, customs and practice. Aboriginal peoples had a well-structured and functioning society. Aboriginal people were in good health, and free of disease, living active healthy lifestyles in relationship with the land, people, and creation beings. Their lives and the relationship to the land were dictated by their law passed down by spiritual beings and through their ancestors.

Contact and Colonisation – From 1788 onwards: The arrival of the English First Fleet in 1788 was the beginning of colonisation for Australia. It brought destruction to the system of living of the Aboriginal peoples. The English did not understand the way the Aboriginal peoples lived and used the land; they looked upon the land from their perspective, culture and beliefs; that land ownership was based on legal boundaries, fences, property rights and agriculture. The English declared the land terra nullius, a Latin expression meaning “land belonging to no one” and they believed this essentially gave them the right to take the land for their own, which they did by force.

It is important to also note that the English did not enter into any negotiation with the Aboriginal people about the use of the land, hence there was no agreement or treaty made. The result of colonisation was that Aboriginal people were disposed of their land; European titles and boundaries were built distinguished by fences, posts, and permanent physical land dwellings.

This acquisition totally dismissed the existing Aboriginal traditional land boundaries which were marked by the knowledge system of natural geographical boundaries passed down through their ancestors.

The movement to clear the land to make way for occupation resulted in the massacre of thousands of Aboriginal people, those who survived were violently removed from their traditional countries and forced to live in areas set aside by the governments. These areas were identified as Aboriginal reserves and church missions; there are documented accounts of the treatment of Aboriginal people on the reserves and missions that reveal a life of hardship and punishment in the belief that the Aboriginal people would die out. Punishment for speaking their languages and practicing their beliefs, resulted in major cultural genocide. The Australian Government developed many policies to legalise the systematic oppression of Aboriginal people, including the Aboriginal Protection Act, the White Australia Policy and the Assimilation Policy.

Aboriginal and Torres Strait Islander collection timeline | Australian Museum

<https://australianmuseum.net.au/learn/cultures/atsi-collection/timeline/>

Racism No Way

<https://www.racismnoway.com.au/>

Australian Aboriginal History Timeline | Creative Spirits

<https://www.creativespirits.info/aboriginalculture/history/australian-aboriginal-history-timeline>

SUPPORT MATERIAL AND PRE-VISIT LEARNING ACTIVITIES – TOTEM ANIMALS

It is important to recognise that there is a diverse range of Aboriginal beliefs and practices across Australia. Local cultural practices and lores are unique to each language group. The examples presented below are generalisations only. For more specific information, contact the local Aboriginal trust or foundation in your area.

Traditionally at the time of birth or just before, Indigenous children are given totems.

A totem links the person directly with creation time and the spiritual world (sometimes referred to as The Dreaming), and with all living creatures and the land on which they live. Totems define people's relationships to each other and give them particular rights and roles within the language group. Generally, the birth totem would come from the mother or father through a spiritual sign linked directly to the spirit of the ancestor that the totem represents.

For example, a goanna may cross the mother's path during her pregnancy. Other totems are also given during birth ceremonies. These are dependent upon the parent's language group, their totems or kinship ties, the marriage lores and the area in which they belong. Aboriginal people have special responsibilities to their totems and ensure their survival by protecting them in different ways.

Some Aboriginal people may have several totems and these come from animals, plants, landscape features and the weather. People who share the same totem have a special relationship with each other. Knowing a person's totem means understanding a person's relationship to the language group and to other people.

Due to the impacts of Colonisation and European influence in Australia some Aboriginal people may not have been given their totem at birth but may learn of their totem later in life.

It is important to understand that a totem connection is a sacred part of Indigenous spiritual practice and one does not just choose a totem animal. Feeling a special connection to an animal is different to a having a totem animal.

Many Indigenous stories are about animals because animals are considered a sacred part of Aboriginal culture and hold very important knowledge. Animals were the first beings on earth and helped shape the land; the mountains, the rivers and the deserts. Indigenous people have a special relationship with animals; animals are like our family and it is important to look after them and they will look after us. When we hunt animals, we only hunt what we can eat. We are not allowed to harm our totem animal. Animals also feature in many of our traditional dances and songs. A totem animal is our spirit animal, it is the animal that we come from and that we will return to. Indigenous people often have more than one totem animal; we have a clan totem, our family totem and our individual totem. These animals normally come from the area in which that person comes from. It is thought that people may resemble their totem animal in the way they think, look or behave. For example: "My name is Kamarra and I am from South East Queensland, my clan totem is the whale, my family totem is the owl and my individual totem is the Crow."

PRE-VISIT LEARNING ACTIVITIES – TOTEM ANIMALS

Activity 1:

- Discuss the difference between Indigenous and non-Indigenous animals
- Brainstorm a list of as many animals you can think of.
- Put them into categories of Non-Australian, Australian and Local
- Discuss the features of the animals
- What other categories could you put the animals into?

Activity 2:

- Write, tell or draw a story about a time you had a special experience with an animal.

Activity 3

- In pairs tell your partner your favourite animal and why.
- Make a class graph of people's favourite animals.

Activity 4

- Watch videos of Australian and Victorian animals – discuss the way they move, and look and how this might be influenced by where they come from.

Activity 5

- Read and watch a range of Aboriginal dreaming stories.
- Discuss the animals in the stories, how did they look, talk, behave?
- Watch traditional Aboriginal dancing – what animals do the dancers move like?

You can find a range of Dreaming Stories and traditional Aboriginal dances at these links:

How the Kangaroo Got Her Pouch | YouTube

https://www.youtube.com/watch?v=q1fN_zazxqA

Aboriginal Crane Dance | YouTube

<https://www.youtube.com/watch?v=U2vzsSmqGg8>

Kangaroo Dance | YouTube

https://www.youtube.com/watch?v=_b-vl3Nf50g

How the Kangaroo Got Its Pouch | YouTube, Cloudskipper Dreaming

<https://www.youtube.com/watch?v=8sWFAGGWvUA>

Dust Echoes, 12 Dreamtime Stories from Central Arnhem Land

<http://education.abc.net.au/home#!/digibook/2570774/dust-echoes>

POST-VISIT LEARNING ACTIVITIES

- Write a story or draw a picture about the animal that you became during the guided meditation.
- What did it feel like to become the animal?
- Why did you choose to become that animal?

SUPPORT MATERIAL AND PRE-VISIT LEARNING ACTIVITIES IDENTITY 101

This workshop looks at four core elements that make up Aboriginal and Torres Strait Islander Identity; Culture, Community, Country and Family. These are broad and complex topics that mean different things to different people but some common generalisations can be made. In the IDENTITY 101 workshop we will begin to explore some of the difference and similarities between Indigenous and non-Indigenous identities.

Personal Identity

Every single person in the world no matter where they come from has an identity. Your identity is how you see yourself and all the different parts that make you; looks, style, interests, heritage and experiences. Your personal identity changes and grows over time as you do.

- Write a list of all the elements that make up your unique identity.
- Are there some parts of your identity that are more important to you than others?
- How has your identity changed over time?

Collective identity

This refers to a person's sense of belonging to a group like the school you go to, the sports team you play in or the church you attend. The identity of the group, or the 'collective,' becomes a part of the person's individual identity.

- As a class list as many collective identities you can think of.
- Make a list of the collective identities that makes up your own personal identity.
- Consider how much they impact your personal identity and in what ways.

Indigenous Identity

People who identify as Aboriginal and Torres Strait Islander all have very different personal identities but we also share a common collective identity that plays a large role in our lives. This collective identity has many different parts but four important elements are:

Culture, Country, Community and Family.



Google images for each of the Identity categories, then add Aboriginal and Torres Strait Islander in front of each. What similarities and differences can you see in the images:

- Culture
- Country
- Family
- Community

Culture

Culture is the customs and beliefs of a group of people and includes language, spirituality, food, social habits, sports and arts just to name a few.

There are many different types of culture all around us all the time. We may talk about Australian Culture but within that there are many different sub-cultures such as corporate culture (the way people dress and behave at work) popular culture (fads created by a specific interest group like skaters or punks), school culture, Western/American culture (McDonalds, television etc.).

As different people move around the world and take their culture with them the culture of countries starts to shift and change. Culture is a growing, living thing that is constantly evolving. You might hear people talk about African or Asian culture but there are also smaller cultural groups within these larger cultures that have their own beliefs and customs.

- Make a list of ethnic and sub-cultures (smaller, specific cultures) that exist in Australia - what are some the features of each of these cultures?
- How would you define Australian culture?
- What cultural groups do you belong to?
- Why do you think culture is important?

We often use terms such as *traditional culture* or *contemporary culture*.

Traditional culture usually refers to an Ethnic culture that has existed for many thousands of years and has been passed down from generation to generation.

Contemporary culture refers to customs and beliefs that have emerged more recently.

Ethnic cultures can have both traditional and contemporary parts to their culture as they evolve with the times. For example, a Chinese girl may wear her traditional dress when she is dancing traditional dances but wears modern clothes when she is eating a traditional Chinese dinner with her family. So both her contemporary and traditional cultures co-exist.

- "Human beings all have a right to practice their culture." Do you agree with this statement?
- What other examples of traditional and contemporary culture can you think of?

Aboriginal and Torres Strait Islander Culture

Indigenous cultures of Australia are the oldest, continuous living culture in the world; practiced for at least 50,000 years and some argue closer to 65,000 years or even longer. Just like other ethnic groups, Aboriginal and Torres Strait Islander Cultures are complex and diverse. Our Culture cannot be properly described in a few paragraphs but we will look at some of the important parts.

Pre-Colonisation (Before European Contact) there were over 500 Aboriginal Nations; with their own beliefs and customs. Although our cultural practices changed from nation to nation, all were based around a core belief that the Earth is our Mother and that it is our job to take care of her. We also have strong spiritual beliefs that are connected with all things in the Universe (such as the stars and the animals). It is because of these beliefs that we were able to live for so long in harmony with each other and our surroundings. Aboriginal and Torres Strait Islander dances, music, art, stories and customs all have a specific purpose and are complex and multi-layered with meaning. Ceremonies are a very important part of Indigenous Cultures and serve many different functions. It is a time when we come together to trade, celebrate, mourn, share knowledge, communicate with the Spirit world and welcome in different seasons just to name a few.

The core parts of Aboriginal and Torres Strait Islander Culture may be grouped under:

- Country (Mother Earth)
- Kinship Systems (Family)
- Art – music, dance, story, song, painting
- Ceremony
- Language
- Spirituality

All the aspects of Aboriginal Culture are connected and interlinked. Nothing is separate.

Sharing Culture <https://www.youtube.com/watch?v=xQvBxf1Y0Vw>

Impacts of Colonisation

Traditionally we passed our cultural knowledge down from one generation to another by showing and speaking. The arrival of the English First Fleet in 1788 was the beginning of Colonisation for Australia. It brought destruction to the system of living of the Aboriginal peoples. When the English first came to Australia they believed that our Culture wasn't as important as their own because we didn't write it down. Aboriginal people and Torres Strait Island people were punished for speaking their languages and practicing their beliefs. This is called Cultural Genocide and it caused a lot of our Culture to become lost or "asleep" for many years, particularly in Southern Australia; the worst affected by Colonisation.

Contemporary Culture

Some people believe that Indigenous people are only "real" if they look, dress or talk in a certain way but we are all individuals and we are all Indigenous. Our Culture grows stronger and stronger every day. Our Cultural customs are being woken up through language classes in schools, community dance groups, weaving groups and Connecting to Country programs. Of course it will never be completely the same again because as the world changes so does Culture. These days Aboriginal and Torres Strait Islander people have many new forms of cultural expression such as theatre, fashion design, fictional writing, hip hop, modern dance, contemporary art and music.

Our contemporary culture is still strongly influenced by our traditional culture. Explore Indigenous Culture more at these websites:

The Little Red Yellow Black Website | Australian Institute of Aboriginal and Torres Strait Islander Studies
<http://ryb.aiatsis.gov.au/>

Who We Are: Culture | YouTube, Reconciliation Australia
<https://www.youtube.com/watch?v=MGznanZg91U>

Country, Kinship and Identity | YouTube, Public Record Office Victoria
<https://www.youtube.com/watch?v=BPSEAxGGDHE>

Country

Generally, when people talk about country they are talking about the whole of a place such as Australia or Africa or England. Countries are usually divided by land or sea borders and have many cities, towns and regional areas within in them. Different countries have their own languages, cultures, communities, systems of Government and the list goes on. Countries range in size, population and wealth.

Historically and to this day there have been many wars and disputes over where a certain country begins and ends, who has access to resources in that country. The various World Wars have involved many different countries.

In a much simpler term people may say "we're going to the country for the weekend" meaning they are going somewhere out of the city.

- Make a list of as many countries as you can think of.
- Look at a world map – what differences can you see between countries around the world?

Aboriginal and Torres Strait Islander Country

Australia is officially recognised as one large country but traditionally there were over 500 Aboriginal Nations or Countries which all had their very own specific land and water boundaries and all with very different and recognisable features.

Political Map of Australia

<https://www.mapsofworld.com/australia/political-map.html>

Map of Indigenous Australia

<https://aiatsis.gov.au/explore/articles/aiatsis-map-indigenous-australia>

What is the name of the Aboriginal nation in the area that you live?

When Indigenous people talk about "country" we are talking about something much more than just the name of a land mass. In Indigenous terms our sense of Country is a spiritual one. We consider all the features of a place to have their own energy including the rivers, trees, rocks, and mountains. Country is where our hearts and spirits are, it is where our Ancestors lived and practiced culture for thousands of years before us. When we are away from Country we feel a strong pull to go back there and we experience a sense of healing and wholeness when we return there; this is often referred to as our "Connection to Country". Land that has cities and suburbs built on it still on Country, the Spirit of the land is still there. Some buildings have signs to Acknowledge whose Country they are built on.

- Do a Google Image Search on **"Acknowledgement of Country signs"**
- Make a sign for your classroom or house to acknowledge the traditional custodians of the land where you live.

Indigenous people consider Country sacred, it is our Mother. We do not own the Country, she owns us; we are merely caretakers. It is our responsibility to look after her and in turn she heals and looks after us. When our Country is sick then we become sick also. Each Country has its own song lines, stories and dances that belong to that place and tell the story of that area. You can see representations of Country in many Aboriginal art works because it is such an important part of our spiritual beliefs. "Welcome to Country" is a ceremony that is often performed by a local Aboriginal community member or Elder before an important event to ensure that proper respect and care for that Country is given.

When a Welcome to Country can't be performed by an Aboriginal person from that area then an Acknowledgment to Country can be done by someone else.

- Watch this Welcome to Country being performing by Wurundjeri Elder, Colin Hunter Jr. (YouTube, Yarra City Council) - <https://www.youtube.com/watch?v=CzLbdw3d7UU>
- Read the information on Acknowledge of Country from the Victorian Government - <https://www.vic.gov.au/aboriginalvictoria/heritage/welcome-to-country-and-acknowledgement-of-traditional-owners/acknowledgement-of-traditional-owners.html>
- Some schools like to perform an Acknowledgment to Country at their weekly assembly and some classes even do them each morning before they start the day. What does your school do?
- Take turns practicing an Acknowledgment to Country each morning in class at the start of the day

IMPACTS OF COLONISATION

Over a hundred thousand years, the environmental practices of Aboriginal and Torres Strait Islander people led to a sustainable way of life. When non-Indigenous people colonised land belonging to a particular language group, permission was rarely sought to access this land. The colonisers saw the land as property, to be bought and sold and the natural resources of that land to be used as they saw fit. Clearing of land for farming effected the food supplies needed for survival. The introduction of animals, such as sheep, cattle and horses also had a large impact on the land. Farmers fenced properties and Aboriginal and Torres Strait Islander people were refused access to sources of water which were vital for life. Ceremonial practices in many areas were also affected, due to a lack of access to these important sites on traditional lands. Many people, both Indigenous and non-Indigenous, died fighting over the land, seas and waterways. Shootings, poisoning and introduced diseases had devastating impacts on Indigenous populations within Australia. The many roads and highways across Australia have also been built right through Indigenous sacred sights despite their heritage value. Despite the impacts of Colonisation environmental, spiritual and cultural connections to Country remain strong.

Family

We all have a family and they are all different. Some of us have large families, some small. Some people live with just their immediate family (brothers, sisters, mum and dad) others with their extended family (aunties, uncles, cousins) Most people consider family to be a very important part of life; families support us, love us and enjoy life with us through the good and the bad times.

- Draw a picture or write a poem, story or statement that explains what family means to you.
- Look at these examples of a family tree.
https://www.familytreetemplates.net/preview/4generation_family_tree_color
- Draw a picture of your personal family tree. (You may need to ask someone in your family to help you.)

Aboriginal and Torres Strait Islander Family

Family plays a huge part in Indigenous peoples lives. Many of us have large families and we consider our extended family just as important as our immediate family. We often refer to our cousins as brothers and sisters and Aunties and Uncles as Mum or Dad. Traditionally Aboriginal people had very complex kinship systems and everyone knew their role and their connection to one another. Sometimes even people who we aren't directly related to us but are part of the same Aboriginal we consider our family as well.

Impacts of Colonisation

The forcible removal of Indigenous children from their families was common from 1910 right up to the late 70's. Children taken from their parents were taught to reject their Indigenous heritage, and forced to adopt white culture. Their names were often changed, and they were forbidden to speak their traditional languages. Some children were adopted by white families, and many were placed in institutions where abuse and neglect were common causing extreme trauma for these people in adult life. These removals meant that many Aboriginal people grew up not knowing who their families were and they spent years searching for their families.

This also meant there was severe fracturing to Indigenous kinship structures. This is another form of Cultural genocide.

Find more extensive information and range of activities at the website below.

<https://australianstogether.org.au/discover/australian-history/stolen-generations>

Community

A community is a group of people who have something in common; shared interests, beliefs, experiences or heritage. A community may live in the same area, work in the same profession or go to the same school. Even Facebook is considered a community because it is a place where people gather together. Communities create a sense of belonging and common purpose. People are often members of many different communities. Most communities have a collective identity.

- Brainstorm a list of all the types of communities you can think of.
- How many communities are you a member of and what impact do they have on your life and your personal identity?

Explore Communities more at:

Skwirk (online education) -

http://www.skwirk.com/p-t_s-16_u-123_t-336/australian-communities-types/nsw/geography/changing-australian-communities

Difference Differently (Together for Humanity; Dept of Education) -

http://www.differencedifferently.edu.au/our_communities/

Aboriginal and Torres Strait Islander Communities

Aboriginal and Torres Strait Islander people consider community to be a very important part of our identity and we use the term to refer to community in a number of different ways. Our community is a vital source of support, social, cultural, family and professional networks. Many Aboriginal and Torres Strait Islander people feel more comfortable in their own community because it is the only place where they feel understood and free of discrimination. Many Aboriginal and Torres Strait Islander people often experience rejection and racism from the wider community and feel like we don't belong.

(Home) Community – This refers to the place or group where the person's Aboriginal bloodlines or heritage comes from. This is one of the most important communities for Aboriginal people because it defines our connection to Country and our family history. We may live in another community but when we refer to "my community" or "going back to community" we are generally referring to the place where our family come from.

Local Community – When Aboriginal or Torres Strait Islander people refer to the local community we are referring to the Aboriginal people that come from and live in that area. Some Aboriginal people still live in their own community and so this is also their local community but there are also many Aboriginal people who leave their communities for better work and opportunities. If we are visiting or living in someone else's community, we will make contact with the local Aboriginal community to show our respect and also for support and acceptance in a new place.

Different Indigenous communities have different ways of doing things and hold different opinions (just as individuals do within these communities) and cultural practices and beliefs may also change from community to community. Although an Aboriginal person from Echuca may live in the Melbourne community for many years they are not able to speak on behalf of the local community. The local community also consists of organisations and services available to Aboriginal people such as the Victorian Aboriginal Health Service (VAHS). No matter what community we can from we can access these services.

State Community – This is the community of the whole state and feeds into the wider national community. When we talk about the state community we are often talking about the collective group of Aboriginal people that live in across the whole state. Identifying terms such as Koori (Victoria) Koorie (NSW) Murri (QLD) Nunga (SA) Noonga (WA) Yonglu (Parts of the NT) are used to talk about the Aboriginal population of that state community. I.e. The Victorian Community refer to themselves as Kooris however if an Aboriginal person from QLD lives in Melbourne they might say "I am a Murri living in the Koori community."

National Community – Because Aboriginal and Torres Strait Islander people make up only 3% of the Australian population we have a strong national community. This national community comes together to celebrate events such as National Aboriginal and Torres Strait Islander Day of Celebration (NAIDOC Week) and Survival Day (Australia Day). Although we live across Australia we are still affected by many of the same issues such as The Stolen Generation and Aboriginal Deaths in Custody.

Many Aboriginal people consider it important to be accepted by their own community, as well as the community in which they live and the wider state and national community. We may also be members of many other communities such as the Aboriginal Arts Community, or the Aboriginal Netball Community and other mainstream communities as well. Sometimes Indigenous people talk about "walking in 2 worlds" because we belong to so many different communities.

- What differences and similarities do you see between Aboriginal Communities and other communities?
- Draw your own diagram to represent you and the different communities you are involved in and how they interact with each other

Impacts of Colonisation

Community is extremely important to Aboriginal and Torres Strait Islander people for many reasons but especially due to the damage caused by Colonisation when Indigenous people were killed in large numbers and removed from our traditional countries (which were also very complex and defined community structures). We were forced to piece our communities back together often under very stressful circumstances and so our communities are an extremely valuable part of our collective identity.

There are now many different types of communities:

- Traditional/remote communities
- Urban communities (in the suburbs or the city)
- Mission communities (Where Aboriginal people were forcibly made to live but have now made home.)

Although these communities may be different in many ways (location, population, language, customs) they have common elements such as family groups that either come from there or lived there for a long time.

POST-VISIT LEARNING ACTIVITIES

- Draw, write or tell a friend 3 things that you learnt from the IDENTITY 101 Workshops. Include one thing you learnt, one thing you already knew, something you enjoyed and something you found challenging.
- As a class brainstorm a word chart for each of the 4 categories (country, culture, family, community) explored in the workshop, divide each category into: Indigenous, non-Indigenous and both.

SUPPORT MATERIAL AND PRE-VISIT LEARNING ACTIVITIES - PERCEPTIONS 101

Stereotypes

"A widely held but fixed and oversimplified image or idea of a particular type of person or thing."

"A stereotype is a generalized statement or belief applied to everyone in a group, as though the entire group is the same. Any belief or characteristic, applied to an entire group, immediately makes it invalid because no characteristics are held by everyone in the group."

Peoples views and values are generally influenced by family and friends, education (or lack thereof), mass media and to a smaller scale their own experiences, but often these sources are not based in fact and can lead to problematic stereotypes. Stereotyping is actually a subconscious process where the brain uses stereotypes to create shortcuts for itself to explain why things may be a certain way, and many people do not realize that their brains are making these assumptions. The most important thing to consider that there are people that engage in both negative and positive behavior in all walks of life but generally only minority groups are labelled as a whole based on a small percentage of the population.

For example: Although there are many Australians that engage in illegal activity not all Australians are considered criminals however many people generalise Aboriginal people as being violent alcoholics.

- Brainstorm a list of stereotypes
- Who are these stereotypes about?
- Where do you think these stereotypes come from?
- Are these stereotypes negative or positive?
- What impact do you think these stereotypes have on people?
- Where do you think your personal perceptions come from?
- Have you ever been stereotyped against? How did it make you feel?

Look at this image of stereotypes - <https://pbs.twimg.com/media/CvJB5SvWAAA3BRW.jpg>

Read through these examples - <https://examples.yourdictionary.com/stereotype-examples.html>

Consider: Aboriginal and Torres Strait Islander communities and families are often reported as having high levels of violence, abuse, drug and alcohol addiction, unemployment, incarceration rates and suicide. Sometimes this is the only thing that non-Aboriginal and Torres Strait Islander Australians have heard about Aboriginal and Torres Strait Islander people, not understanding the history and circumstances that have led to these conditions.

There has been a lot of research into the effect of one generation surviving major trauma when there is no counseling or professional help provided. This trauma gets passed onto the next generation and the one after that. Often with each generation facing new and different traumas as they continue to struggle to cope with the inherited trauma. This ongoing trauma may come out in destructive ways. The terms transgenerational or intergenerational trauma are used to describe this. Transgenerational trauma such as disconnection from land, culture, lore, language may be one of the factors that lead to Aboriginal and Torres Strait Islander peoples increased susceptibility to suicide, particularly when incarcerated.

"Transgenerational trauma is trauma that is transferred from the first generation of trauma survivors to the second and further generations of offspring of the survivors via complex post-traumatic stress disorder mechanisms." Transgenerational trauma - Wikipedia, the free encyclopedia (Wikipedia, 2015)

Aboriginal and Torres Strait Islander stereotypes

Due to the extremely problematic history of Australia and a general lack of information and education provided to mainstream society about this history there is a lot of misconception and misunderstanding about Australia's Indigenous people. This manifests itself in the form of misrepresentation in the mainstream media and racial profiling that leads Indigenous people to be stereotyped and discriminated against on a massive scale. Unfortunately, Indigenous people still experience ignorance and racism on a daily basis. Although there may be some truth in stereotypes it becomes problematic when there is no understanding about what leads to these issues such as the impacts of transgenerational trauma caused by Colonisation that lead to these issues. It is very hard to summarise the cause of effects of these complex factors but it is important to consider issues such as.

- Systematic destruction of the high functioning traditional Indigenous society over a short period of time led to Indigenous people trying to fit into a new system that did not accept or support them.
- Violence and abuse inflicted on Indigenous people during Colonisation and beyond by settlers and missionaries lead to these destructive cycles being acted out on others.
- Low levels of education and discrimination leads to high unemployment rates.
- The introduction of alcohol and drugs into highly traumatised population leads to high levels of violence and crime.

Aboriginal people are not all the same. We look, think, feel and act differently and we have complex and diverse character traits however the representation/perceptions of Indigenous people are generally stereotyped into 4 distinct categories. We are then labelled and valued by these stereotypes i.e. if we live in the city and have light skin we are not considered a "real Aboriginal" and it is assumed we don't practice culture and our identity is questioned or if we live in public housing it is assumed we neglect our children. In reality most of us have positive/ negative and traditional/contemporary elements in our lives and we are all coping with varying levels of trauma and opportunity. Often these labels are used to the convenience of mainstream Australian society. *i.e. A picture of smiling Aboriginal children will be used in an Australian tourism campaign and a photo of Aboriginal children with flies around them will be used in a newspaper to condemn Aboriginal communities as full of abuse.*

Consider the following terms:

- Positive/celebrated (Football stars, singers, educated, employed etc.)
- Negative/condemned (Violent, alcoholics, drug addicts, child abusers, dole bludgers etc.)
- Traditional/Real (Lives off the land, looks and talks a certain way, plays didgeridoo, practices culture etc.)
- Contemporary/Not real (Lives in the city, speaks English, doesn't practice culture)

Discuss these terms as a class and brainstorm words that you associate with each of these in relation to Indigenous Australians.

- Which categories were you able to come up with the most ideas for?
- Do you consider one of the categories to be more "real" than another?
- Where did your understandings/perceptions about Indigenous people come from?
- What does this say about your collective perception of Aboriginal people?

When a group of people are stereotyped or racially discriminated against on a continuous basis this can lead to a range of issues including depression, aggression, self-hate and hate towards society.

Watch this clip from Beyond Blue, called Invisible Discriminator and discuss - https://www.youtube.com/watch?v=_Bnfip4KVXc

Media Representation

Aboriginal and Torres Strait Islanders often feel we are under-represented in the mainstream media and represented in a negative or stereotyped way. There is a lack of positive stories about Aboriginal and Torres Strait Islander people in the media and very few Aboriginal and Torres Strait Islander faces on TV. Most people only think of football players or athletes but there are also many great Aboriginal and Torres Strait Islander actors, singers, writers, teachers, lawyers and doctors, nurses, builders. In response to this Aboriginal and Torres Strait Islander people have started creating our own media outlets, promoting our own positive role models and telling our own stories.

- As a class, make a list of Aboriginal and Torres Strait Islander TV shows, plays, books, singers, performers and sports stars.
- Could you think of many?
- What category do most of them come under?

Now Google Aboriginal and Torres Strait Islander TV shows, plays, books, singers, performers and sports stars. this same list - what do you find?

- Are there many that you haven't heard of before?
- Why do you think Aboriginal and Torres Strait Islander people are so under-represented in the mainstream media?

Read: Check out this article online about Aboriginal issues in mainstream media.

<http://www.creativespirits.info/aboriginalculture/politics/media-coverage-of-aboriginal-issues>

Check out these links to our very own Aboriginal and Torres Strait Islander news publications. Have a browse through them, what kind of stories do you see? How do they compare to mainstream media sources?

<http://www.koorimail.com>

<http://www.nit.com.au>

Consider: Often when we refer to an account of something, we talk about whether it is objective or subjective. When something is objective, it is considered to be an "observation of measurable facts". Subjective accounts may consist of personal opinions, assumptions, interpretations and beliefs. Subjectivity and objectivity depends on the perspective the focus.

Individually divide the following list into categories of subjective and objective, as a group compare your lists and discuss the reasons behind your choices:

- Encyclopaedias
- Editorials
- Biographies
- Textbooks
- Comments on the Internet
- A celebrity article in Famous magazine.
- Newspapers
- Blogs
- Autobiographies
- News reports
- Gossip your best friend tells you

Now rank them in order, with most objective at one end of the scale and most subjective at the other. How many people put news reports/newspapers in the objective category?

Generally, we rely on news sources such as newspapers to provide an objective account of events, reporting on the facts as they happened. Others would argue that the news can be subjective, depending on the corporation that owns it. This argument claims that the media is used to project the views and interests of corporations and the Government in power. They may use subjective language (emotive and descriptive words to describe objective events), only report the story from one point of view or leave story out altogether. This can be described as media bias.

Read these articles about the role and influence of mainstream media on the public:

Cliff Notes - <https://www.cliffsnotes.com/study-guides/sociology/contemporary-mass-media/the-role-and-influence-of-mass-media>

The Conversation - <https://theconversation.com/bad-news-negative-indigenous-health-coverage-reinforces-stigma-24851>

Discuss: There have also been studies that show people only want to hear reports that reinforce their own personal view points and disregard those that challenge their perspective. This is called the Culturalist theory.

Read the article below to learn about the different types of media bias.

<http://www.studentnewsdaily.com/types-of-media-bias>

: Watch the ABC news and a commercial channel news on the same day.

- Make a list of the different reports included in each.
- What similarities and differences can you see?
- Were there any examples of media bias?
- Were some reports included in one and not the other?
- Choose one report that was included in both.
- What are the similarities and differences in the reports?
- Consider language, point of view and subjectivity/objectivity.

Look at two different newspapers such as the Herald Sun and The Age.

- What kind of headlines do they use?
- What is the language like?
- How do they make you feel?
- Read the article that goes with the headline - do you feel that the headline is appropriate for the article?
- What do you think is the purpose of emotive headlines?
- Can you see any major differences in the "style" of each newspaper?

POST-VISIT ACTIVITIES

Think about your own personal attitudes and perceptions of Aboriginal and Torres Strait Islander people.

- What are your views and values and where do you think they come from?
- Do you know any Aboriginal or Torres Strait Islander people personally?
- What have you seen or heard about Aboriginal and Torres Strait Islander people?
- Do you think your views and perceptions are based on fact or opinion?
- How do you think your personal views and values affected the way you felt about participating in the MARGUK workshops?
- Do you think your views and values have shifted since participating in the workshops?
- If not - what do you think it would take to shift your perception?
- Do you think your views and values are fair on Aboriginal and Torres Strait Islander people?

SUPPORT MATERIAL AND PRE-VISIT ACTIVITIES - POLITICAL POSTCARDS

In Political Postcards 101 we will explore 5 significant happenings in Australian history to create simple dramatic responses. All of these events in one way or another had an impact on the course of Indigenous-Australian politics and society but it is important to remember this is not just our history it is Australian History.

Before you participate in the workshop it is a good idea to do some background research on each of the topics – this will help you to develop your dramatic responses in the workshop.

The Adam Goodes Incident

Adam Goodes is a proud Aboriginal man and also a celebrated football player and Australian of the Year recipient. Throughout Adams career he has experienced a lot of media coverage and public “controversy” due to a series of incidents that have caused a large divide in the Australian community who disagree on whether the incidents were racially motivated or not.

Unfortunately, Adam’s remarkable football career has been overshadowed by these incidents and he retired from the Sydney Swans without having a public send off.

Look at the following website to help complete some of the activities below:

https://en.wikipedia.org/wiki/Adam_Goodes

- ▶ Make a list of 10 questions for a friend based on the information found at the website. Swap your list of questions with a partner and race each other to answer them in an allocated amount of time.
- ▶ Find 3 articles from different news sources relating to the Adam Goodes Incident and consider the following things:
 - What are the main points of the article?
 - Who published the article?
 - Is it subjective or objective? Does it report on the facts or does it opinion based?
 - Whose point of view does it favour?
 - What are the headlines and photographs like? Are they designed to influence the reader in any way?
 - Make a list of colourful and emotive words used in the article. What impact do they have on the reader?

Read the article at the link below and discuss these ideas as a class:

- “Likening Indigenous people to apes or monkeys is racist because...”
- “Adam Goodes was racially harassed or was it just “in the name of the game?”

Creative Spirits - Racism in Australia

<https://www.creativespirits.info/aboriginalculture/people/racism-in-aboriginal-australia>

Aboriginal and Torres Strait Islander Servicemen and Women (Black Diggers)

Aboriginal and Torres Strait Islander people have served in every Australian/International War since World War I. Indigenous people weren’t recognised as Australian citizens until 1967 so they had to lie about their heritage to enlist meaning there are no accurate records of how many Indigenous people served in the wars prior to 1967. They originally signed up because of the promise of good pay, education, travel and a block of land. During service they were treated as equal by their counterparts and Commanding Officers and many were awarded for their heroic deeds during battles. On their return to Australia their efforts went unrecognised; many died, many were left behind, many were underpaid or not paid at all. All experienced discrimination on their return from both the Australian public and Government with many parts of the country still under the *Aboriginal Protection Act*. Indigenous Diggers were denied veteran benefits and service and support from the Returned and Services League (RSL) the specific organisation set up to support ex-service men and women.

Use the following websites and your own to complete at least one of the activities below:
<https://aiatsis.gov.au/collections/collections-online/digitised-collections/indigenous-australians-war>
<http://www.abc.net.au/rightwrongs/story/indigenous-digger-fight-for-recognition/>
<http://www.abc.net.au/news/2017-04-25/anzac-day-indigenous-soldiers-shunned-by-society/8468364>
<http://www.sbs.com.au/nitv/explainer/who-were-black-diggers>

Create a profile on Aboriginal or Torres Strait Islander Digger.

- What is the name of the Indigenous Nation they were from?
- Which war did they serve in?
- How long did they serve?
- Their experience in war and on their return to Australia.
- Were they awarded any medals for their service?

Create a profile on an International Wars

- When did the war officially start and finish?
- What countries were involved in the conflict?
- What reasons were cited for the war starting?
- What was Indigenous people's involvement in the war?

Official recognition of Aboriginal and Torres Strait Islander Diggers

- Make a list of Indigenous War Memorials across Australia – Where are they? What year were they opened? Who opened it?
- How are Indigenous Diggers recognised in Canberra?
- What recent offers of recognition have been made by the Australian Government?

Watch this episode of BTN and complete the activity sheet:

<http://www.abc.net.au/btn/story/s3744556.htm>

<http://www.abc.net.au/btn/resources/teacher/episode/20130430-indigenousanzacs.pdf>

The Frontier Wars

The Australian Frontier Wars were a series of conflicts that were fought between Indigenous people and European settlers over a period of approximately 146 years from 1788, shortly after the First Fleet arrived right up until 1934. It is estimated that at least 20 000 Aboriginal and Torres Strait Islander people and around 2500 European settlers died in these land battles spanning over 146 years. Victoria and the Aboriginal peoples that lived there for over 50,000 years underwent a massive period of invasion and "settlement" during the 1830's and 1840's. Many Aboriginal people were killed during the Frontier Wars as settlers violently overtook the traditional lands for farming and agricultural purposes. Those who weren't killed were pushed to the edges of their land where thousands perished from starvation and disease. These Wars are largely unrecognised by the Australian Government or taught as part of official Australian History and the The Australian War memorial still refuses to acknowledge The Australian Frontier Wars.

Discuss this statement: "On ANZAC Day we are told 'Lest we forget.'

On September 11 we say 'We will Remember Them' but on Invasion Day (Australia Day) we are told 'Get over it.'" – *Anonymous Aboriginal Saying*

Find more information and activities related to the Frontier wars at the below websites.

What About History? | Australians Together

<https://australianstogether.org.au/discover/australian-history/get-over-it/>

Violence | The Aboriginal History of Yarra

<https://aboriginalhistoryofyarra.com.au/10-violence/>

Indigenous Stories about War and Invasion | Culture Victoria and Koorie Heritage Trust

<https://cv.vic.gov.au/stories/aboriginal-culture/indigenous-stories-about-war-and-invasion/>

The Stolen Generations

Since the arrival of the British in 1788 they have used laws and legislations to control the Indigenous people of Australia. These legislations have resulted in mass historical injustices such as wide spread massacres, land theft, cultural genocide and forced child removal. It is estimated that between 1910 and 1970 at least 50,000 Aboriginal children were removed from their families. The Government did this to break their connection with their culture and community in an attempt to "assimilate" the children into the British way of life.

The children were taken to Government reserves and church missions. They were physically punished for speaking their own languages and trained to do house and farm duties.

The impact of the Stolen Generation on Indigenous people and communities is wide spread and deeply felt. Because children were given different names and poor record keeping there is often no way for families to be reunited. Members of the Stolen Generations often struggle to lead normal lives as adults. In 2008 the current Prime Minister of Australia, Kevin Rudd delivered a national apology to the Stolen Generations, however recent studies have shown that the number of Aboriginal and Torres Strait Islander children being removed from their families by the Department of Health and Human Services and legislations such as The Northern Territory Intervention is now higher than during the Stolen Generations.

Read these:

The following websites contain more information on Australian policies and legislations that have impacted on Aboriginal people:

The Stolen Generations | Australians Together

<https://australianstogether.org.au/discover/australian-history/stolen-generations>

Aboriginal and Torres Strait Islander collection timeline | Australian Museum

<https://australianmuseum.net.au/learn/cultures/atsi-collection/timeline/>

Another Stolen Generation by John Pilger | The Guardian

<https://www.theguardian.com/commentisfree/2014/mar/21/john-pilger-indigenous-australian-families>

Look at these:

The 1869 Aboriginal Protection Act:

http://www.foundingdocs.gov.au/resources/transcripts/vic7i_doc_1869.pdf

The 1886 Half-Caste Act: http://www.austlii.edu.au/au/legis/vic/hist_act/tapa1886265.pdf

- Which section of the Protection Act defined Aboriginality to include 'half-castes' and people 'habitually associating and living with aboriginals'?
- What does Section 2, point V of the Protection Act articulate?
- Whose property did bedding, clothing and other articles remain the property of?
- What were the main functions of the Protection Act?
- Which section of the principal act was repealed in the Half-caste Act and what did it include?
- Look at sections 3 and 4 in the Half Caste Act – who is determined to be a "half-caste" and who is to be deemed an Aboriginal?

Aboriginal Tent Embassy

On 26 January 1972, four Aboriginal men arrived in Canberra and established the Aboriginal Embassy by planting a beach umbrella on the lawn in front of Parliament House. This political act was in response to the Australian Government's refusal to recognise Aboriginal land rights. The Tent Embassy has become an iconic part of Aboriginal and Torres Strait Islander history and politics and continues to stand as a representation of Indigenous human rights.

Use this website to answer the questions below:

Aboriginal Tent Embassy | Wikipedia

https://en.wikipedia.org/wiki/Aboriginal_Tent_Embassy

Aboriginal Tent Embassy | Creative Spirits

<https://www.creativespirits.info/aboriginalculture/history/aboriginal-tent-embassy-canberra>

- Why was the Aboriginal Tent Embassy formed?
- Who were the original founders of the Aboriginal Tent Embassy?
- What impact has the Aboriginal Tent Embassy had on Indigenous rights in Australia over the last 40 years?
- Where else have Aboriginal Embassies been set up in Australia?
- What is the significance of the 26th January in Australia?
- What are the different names for this date?
- Why does it have different names, and what are the significance of these names?
- Why does it mean different things to different people?
- Do you believe that Australia's National Day should be held on a different date? Why/why not?

The Wave Hill Walk Off

Wave Hill Cattle station "owned" by the Vestey corporation is located in Kalkarindji on the land of the Gurindji people. For many years the Gurindji people were forced to work as stock men and house servants on their own country. On August 1966, Gurindji tribal elder Vincent Lingiari led 200 of his people off the cattle station due to their poor wages and disrespectful treatment. The next year the group moved to Wattie Creek, a place of significance to the Gurindji people. The Vestey Corporation offered them better wages but they refused, they wanted their land back.

Vincent Lingiari travelled "down South" to get support from the Government and the Australian public for their cause.

Finally, in 1972 The Whitlam Government came into power and eventually on August 16, 1975, Prime Minister Gough Whitlam traveled to Kalkarindji and officially handed back 3,000 square kilometers of land back to the Gurindji people a land mark event and one of the most historically renowned wins in the struggle for Indigenous land rights.

Vincent Lingiari passed away in 1988. 2015 was the 40th anniversary of the official hand back and 2016 was the 50th Anniversary of the Wave Hill Walk Off.

Find more information and activities related to the Wave Hill Walk Off at the links below:

Wattie Creek | National Sound and Film Archive of Australia

<https://dl.nfsa.gov.au/module/1597/>

Wave Hill Walk Off | Indigenous Rights (National Museum Australia)

https://indigenousrights.net.au/land_rights/wave_hill_walk_off,_1966-75

Watch this episode of BTN:

<http://www.abc.net.au/btn/story/s4296312.htm>

Complete the activity sheet here:

<http://www.abc.net.au/btn/resources/teacher/episode/20150825-wavehill.pdf>

POST VISIT ACTIVITIES – POLITICAL POSTCARDS

In the face of death, trauma and ongoing social disadvantage since 1788, Aboriginal and Torres Strait Islander peoples serviced and continue to have connection with their land and kinship relationships. Aboriginal culture and Torres Strait Island culture is dynamic and strong and has moved with the advent of technology. It could be described as a very sophisticated culture as the people are able to walk in two worlds; their own world and the white Australian world. It is important to note that Aboriginal peoples and Torres Strait Island peoples fought and stood together for justice and a better way of life in Australia. This change happened slowly, and many non-Indigenous supporters stood in solidarity and took action to fight for Indigenous rights. The following milestones and events in Australian history are significant for both Indigenous and non-Indigenous Australia however they are not widely known to a lot of people.

- 1965 Freedom Rides
- 1967 National Referendum
- 1992 Mabo Native Title High Court Case
- 1997 Recognition of the Stolen Generation;
- 2007 Northern Territory Intervention
- 2008 Prime Ministers Apology to the Stolen Generation
- 2015 Closure of 150 Aboriginal Communities in Western Australia

<http://www.creativespirits.info/aboriginalculture/history/aboriginal-history-timeline-1970-1999>

<http://australianmuseum.net.au/indigenous-australia-timeline-1970-to-present>

There are also significant events in Victorian history such as The Coranderrk Rebellion, and the establishment of organisations like the Victorian Aboriginal Advancement League.

This website is the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) and is the official knowledge repository of Aboriginal and Torres Strait Islander history.

<http://aiatsis.gov.au/>

Check out the following clips of significant historical events and discuss the significance of each.

- Charles Perkins 1965 Freedom Ride <http://dl.nfsa.gov.au/module/1554/>
- Faith Bandler – 1967 Referendum <http://dl.nfsa.gov.au/module/1025/>
- PM Kevin Rudd delivers the Apology - <https://www.australia.gov.au/about-australia/our-country/our-people/apology-to-australias-indigenous-peoples>
- Cathy Freeman wins 400m sprint <https://www.youtube.com/watch?v=KOVhDUkmlvk>

In groups create 3-5 tableaux that best represent one of these historical events.

SUPPORT MATERIAL AND PRE-VISIT ACTIVITIES – COOK'S COLONY

IMPORTANT TEACHERS NOTE:

For the Cook's Colony workshop to work effectively it is important the students have no prior knowledge of how the workshop will be conducted.

Please explore with them the concepts of Colonisation and cultural genocide if appropriate but it is not necessary for them to have any prior knowledge for the workshop to be impactful on their understandings around these concepts.

The Cook's Colony workshop is a role play simulation designed to help students develop their understandings of the impacts of Colonisation and ensuing Government policies on Aboriginal culture, family and society structures. This is done in a safe and controlled process by placing students into groups to create their own family structures and mini sub-culture. Directed by the facilitating artists who play the role of "Protector" the students participate in a number of drama based games and activities. These games are scored via an unfair points based system that is designed to dismantle their sub-culture(s) over the process of the workshop. At the end of the workshop a debrief is conducted; the facilitating artists drop their "Protector" roles and discuss the students experience, drawing parallels between the workshop and the experiences of Indigenous people in Australia.

The following information is extracted from the general support material information at the top of the workshop. It may also be useful to look at the other sections in the rest of the education resource to develop understandings around the complex issues that have impacted on the Indigenous people of Australia.

Aboriginal and Torres Strait Islander people lived in what we now know as Australia in discrete nations of people. It is believed that there were over 500 nations living at this time with their own languages, customs and complex cultural practices and beliefs. The First Peoples had a well-structured and functioning society, were in good health, and free of disease, living active healthy lifestyles in relationship with the land, people, and creation beings. Their lives and the relationship to the land were dictated by their law passed down by spiritual beings and through their ancestors. When the English first arrived in Australia they discounted Indigenous knowledge and law because it was different to their own and not documented in way they recognised, despite its existence for some 50 000 years. The English declared the land terra nullius, because in their understanding of English and European land use, Indigenous people did not use the land purposefully. The ensuing Colonisation of Australia resulted in the massacre of thousands of Indigenous people, those who survived were violently removed from their traditional countries and forced to live in areas set aside by the governments. These areas were identified as Aboriginal reserves and church missions; there are documented accounts of the treatment of Aboriginal people on the reserves and missions that reveal a life of hardship and punishment in the belief that they would die out. Punishment for speaking their languages and practicing their beliefs, resulted in major cultural genocide. Control was placed over every aspect of Aboriginal people's lives including who they could marry, where they could work, and what they could eat.

The Australian Government developed many policies to legalise the systematic oppression of Aboriginal people, including the Aboriginal Protection Act, the White Australia Policy and the Assimilation Policy.

<http://www.creativespirits.info/aboriginalculture/history/aboriginal-history-timeline-1900-1969>
<http://australianmuseum.net.au/indigenous-australia-timeline-1901-to-1969>

To this day the Australian Government still doesn't effectively acknowledge the true extent of the history of genocide in this country so there is little educational resources or material on this shameful period in Australian history. The following videos may help to develop your understandings.

Australian Aboriginal Genocide | YouTube, Adam Keawe Manalo-Camp
<https://www.youtube.com/watch?v=Z7eubc-Yk3M>

Utopia: a film by John Pilger (official trailer) | YouTube, Dartmouth Films
https://www.youtube.com/watch?v=ht8_5UlcgSQ

Utopia: a film by John Pilger (full film) | YouTube, Pinnacle Films
<https://www.youtube.com/watch?v=qfhXlb0W1IU>

Our Generation (full length documentary) | YouTube, Our Generation Media
<https://www.youtube.com/watch?v=Tcq4oGL0wII>

Look up the following terms and discuss:

- Cultural Genocide
- Systematic racism
- Aboriginal Missions
- The Stolen Generations
- Terra Nullius
- Aboriginal Protection Act
- Assimilation
- Aboriginal Deaths in Custody
- Oppression
- Board of Protection
- White Australia policy
- Transgenerational trauma

Post Visit Activities

Brainstorm: Make a mind map of everything you know about Aboriginal history - consider removal from country, loss of language and culture and the Stolen Generation. Would you consider this history traumatic?

Discuss: Can you think of any other groups of people that may have experienced transgenerational trauma due to their history?

Watch: This Canadian Aboriginal man's talk about his perspective on transgenerational trauma Intergenerational trauma: ripples felt for generations (We're Still Here Project) -
<https://www.youtube.com/watch?v=eWT1OKddZi4>

Answer the following questions

- What are the differences between type 1, 2 & 3 trauma and how they occur?
- What type of trauma is transgenerational trauma?
- What kind of symptoms occur from type 2 trauma?
- Recall the mind map used to illustrate the human domains affected by trauma –
- What are the 5 domains included and which one is affected most?

Compare the Aboriginal peoples of Canada's experiences of colonisation to those of Australian Aboriginal and Torres Strait Islander people? What similarities/differences can you recognise?

Watch: This Canadian Aboriginal man's talk about his perspective on transgenerational trauma and answer the following questions: <https://www.youtube.com/watch?v=eWT1OKddZi4>

- How is transgenerational (intergenerational) trauma described in this video?
- Why are the core values of a culture important?
- What are the core values of our society?
- What do you imagine would happen without these core values?
- How does he believe healing can take place?

How did you cope/heal? Did you ever feel angry/confused/hurt?

Is there a time when you took your feelings out on someone that you loved?

Choose: Select one other group of people from around the world that have experienced colonisation and research their experience. What similarities/differences can you find between your chosen group and Australian Aboriginal People?

Discuss: It's probably very hard for any of us to imagine what it would be like if we had to get permission for everything we do. Imagine if you were put in prison, or sent away from your home/loved ones for no reason. It's important to remember that these legislations were brought in by the State Governments at the time. What other legislations can you think of in international history that have been used to oppress whole races of people?

Write or discuss a response to your experience in the workshop. Consider:

- What did it feel like?
- How did you feel about the Protectors?
- How did you feel about the other members of your family group?
- How did you feel about the members of other family groups?
- Do you think this experience has helped you to understand what it might feel like to be oppressed?

SUPPORT MATERIAL AND PRE-VISIT ACTIVITIES - INCORPORATING INDIGENOUS CONCEPTS INTO VCE DRAMA SOLO AND ENSEMBLE WORK

Workshop aim: Enable teachers to work with their students to feel confident in exploring and responding to Aboriginal and Torres Strait Islander stimulus materials, histories and literacies to create original work, within the framework of VCE Drama unit 2 and 3.

Australia's traumatic history doesn't only belong to Indigenous people, it is the inheritance of all Australians but due to a lack of education, fear and shame it is an issue that many non-Indigenous people seem reluctant to acknowledge, feel uncomfortable talking about or even deny and reject adamantly. The performing arts is one of the most effective and meaningful ways to explore complex concepts, express challenging ideas and develop deeper understandings.

History is filled with examples of where art has been used as a vehicle to speak out against injustices, tell unspoken stories and uncomfortable truths and create change. It makes perfect sense that drama and theatre are powerful tools to create conversation and educate in the area of Australian history especially in VCE Drama and Theatre. Due to an uncertainty of how to do this respectfully and meaningfully both students and teachers seem to avoid incorporating these concepts into their drama work.

The information in this section will prompt you to start thinking about how to do just that and then in the workshop the facilitating artists will support you to practically apply these guidelines in the creation of short, group-devised works.

NB: It is important to note that creating work that incorporates Indigenous characters and perspectives in an educational context is very different to working in a professional context.

Discuss: Most Australians know more about The Holocaust and Apartheid than they do the Colonisation of Australia and the genocide of its first people, mainly because the history of Australia has been deliberately kept secret but also perhaps because these are that situations don't carry with them any sense of responsibility or blame.

General advice:

Creating original work with Indigenous themes and characters

- What is the intent and why are you doing it?
- Conduct research using credited resources to develop ideas/content.
- Best to base on specific historical events rather than just making it up
- If based on actual events, then it will need to be an accurate depiction of that event/events and provide a positive educational portrayal that will benefit the Indigenous community
- Creating work in the classroom is very different to in a professional context. Representing themes in a non-specific way – finding parallels – Brecht techniques of signs, symbolism, direct address i.e. when exploring the experience of Invasion rather than students playing "traditional" Aboriginal people place the situation in an alternative context such as Melbourne being invaded by Aliens from space where the concepts of Invasion can be explored in a neutral territory
- Narration
- Base role plays on documented and factual historical accounts – avoid "making it up as you go along"
- Process drama and theatre of the oppressed techniques – i.e. stop starting scenes to discuss what is happening in the scene – stepping out of character and role – character profiling

Remember:

- Explore the social/political and intercultural intersections of Aboriginal/Torres Strait Islander and non-indigenous Australians
- Encourage critical thinking and make work that has something to say
- Remember this is all our history
- Do research and collaborate where possible
- If unsure then ask! Don't let fear of mistakes stop you! Be brave!

Non-Indigenous students representing Indigenous characters

- Students introducing themselves, where they're from background, then introducing the character they're playing – including acknowledgment to country they stand on and where the play is
- Devices – costumes, props, music.
- Avoid stereo types, accents, mimicking, mocking,
- Research the role and character and play the truth

Specific advice:**Indigenous students in the classroom**

- Don not expect them to automatically play the Indigenous role (but give them the first choice to play the role)
- Don't look to child for cultural consultation – unless they are comfortable in this role
- If child plays roles make sure they feel comfortable/supported in exploring this story/history
- Communicate with student and family about working in the Indigenous space giving them the opportunity to be a part of the project to the level that they feel comfortable and so they are prepared
- Engage with KESO

Cultural content

- Consultancy with the people that own that culture (when possible)
- Narration through the scene to avoid inappropriately acting out something that has traditional content
- Contemporized i.e. a play has a traditional dance scene- students to unpack what the significance, message of this moment is and then choreograph their own personal interpretation of this in a contemporary form (avoid mimicking of traditional dance, use modern dance to convey the meaning of that moment in the story)

Suggested Readings:

Australian Indigenous Drama by Mark Eckersley

Drama Journeys Edited by Mary Mooney and Jennifer Nicholls Dramatexts – creative practice for senior drama students

<http://www.dramaaustralia.org.au/assets/files/ATSIguidelinesFinalSept07.pdf>

| Do's | Don'ts |
|--|---|
| Symbols, stage craft elements, | Don't make assumptions/ generalisations |
| Acknowledge people, place country | No mimicking or mocking |
| Connect to community | No accents |
| | No stereotypes unless you are deconstructing the stereotype in a meaningful and Productive way that makes a positive contribution to the Indigenous community |
| Acknowledging and create where possible strong partnerships & alliances | No "blacking up" |
| Create a safe space to allow for conversation, questions, discussion, having community present | Do not attempt to appropriate culture – do not copy dance, song, painting |
| A personal interpretation of a story through contemporary form | |
| Research, watch plays, educate and inform self | |
| Read other protocol documents | |

FURTHER READING

(Any useful texts or references that can be used to broaden the learning experience of the project)

Regional Arts Victoria

www.rav.net.au

Birrarung Marr

<https://whatson.melbourne.vic.gov.au/Placestogo/ParksandGardens/AllParksandGardens/Pages/4433.aspx>

Bunjilaka, Melbourne Museum

<https://museumvictoria.com.au/bunjilaka/>

Koorie Heritage Trust

<http://www.koorieheritagetrust.com/>

NGV – Indigenous Art

<http://www.ngv.vic.gov.au/explore/collection/curatorial/indigenous-art/>

Victorian Aboriginal Education Association Inc. (VAEAI)

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

Victorian Aboriginal Corporation for Languages

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

Learning about Aboriginal and Torres Strait Islander histories and cultures (VCAA)

<http://victoriancurriculum.vcaa.vic.edu.au/static/docs/Learning%20about%20Aboriginal%20and%20Torres%20Strait%20Islander%20Histories%20and%20Cultures.pdf>

Western Australian Academy of Performing Arts (WAAPA)

<http://www.waapa.ecu.edu.au/>

Aboriginal History and links

Creative Spirits

<https://www.creativespirits.info/>

Australian Institute of Aboriginal and Torres Strait Islander Studies

<https://aiatsis.gov.au/about-us>

Tanderrum Education Pack, Melbourne Festival

<https://2016.festival.melbourne/media/60318/2016-tanderrumeducationpack.pdf>

NAIDOC Week (2017) Activity Pack

<https://www.datsip.qld.gov.au/resources/datsima/involved/naidoc/naidoc-activity-pack.pdf>

Pinterest Aboriginal Activities for Kids

<https://www.pinterest.com.au/search/pins/?q=aboriginal-activities-for-kids>

Welcome to Country and Acknowledgment of Country: A Guide for Victorian Schools

(Department of Education) <https://www.education.vic.gov.au/Documents/school/teachers/teachingresources/diversity/welcomecountry.pdf>

Victorian Aboriginal Education Association, Indigenous Perspectives

<http://www.vaeai.org.au/support/dsp-default.cfm?loadref=126>

**Contact the Arts Learning team by phone on (03) 9281 8000
or visit us at artscentremelbourne.com.au/learn**