



The Australian Journal of **INDIGENOUS EDUCATION**

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slot, and Carole Johnson gave a brief history of the Dance Group.

Since this was the first time that the Lismore September Festival had incorporated Aboriginal representation, I feel it is very important to participate there every year during the Festival. It brings to mind that around this area the Aboriginal culture and life was very strong and alive many years ago.

This indeed was a very unique and rare occasion for black performers in Australia. Even with the audience there was a strong link, since most of them were black themselves. It meant that they could identify with all that was happening and at the same time feel a sense of pride and dignity. Almost the whole of the Box Ridge Community had come with their children. The children could relate what we had taught them. Who knows, there may be just one or two of those children who would one day follow the footprints we had made for them.



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BI-LINGUAL SEMINAR - AURUKUN

ISSUES RAISED BY ABORIGINAL TEACHING ASSISTANTS

Aboriginal teacher aides attending the Bi-lingual Seminar at Aurukun, 5-10 April, 1978, raised the following issues:

ROLE OF THE NON-ABORIGINAL TEACHER

1. Should teach more English and maths.
2. Help the aides know more about European society so that they can tell the children in language.
3. When a European teacher is talking she/he should stop every now and then and explain so that the aide can explain to the children.
4. A European teacher should help the aides with teaching skills in their own language.
5. The children need help, both from the European and Aboriginal teachers.

6. If the European teacher takes a class in, for example, social studies and science, the teacher should teach with the help of the aide explaining to the children.
7. Teach history of white society.
8. Help the aides to learn and to know about the outside world so that the aides can tell the children in language.
9. European teachers should use simple words to explain to the children.
10. We would like to see the European teachers getting more involved with the aides and working as a team in sharing ideas and preparing lessons.
11. Teachers should know more about the background of the child.
12. More oral English.
13. Learn about Aboriginal culture and bush foods.
14. Take a walk to the village regularly and talk to some people and listen to stories of the old days.
15. More involvement with the people and get to know more people as friends.
16. Learn to speak some of the language.
17. Help the aides to work out programs so that they can work out classes themselves.
18. When teachers go camping or on picnics, they should ask one of the aides to go with them, to show them bush food and other things.

ROLE OF THE ABORIGINAL TEACHER

1. Use more audio visual equipment.
2. Aboriginal teachers should help non-Aboriginal teachers in disciplining children.
3. Explain to children what non-Aboriginal teacher says.

4. We would like Aboriginal teachers to sit with other teachers, not just the ones we are working with, to learn new ideas.
5. Spend more time with advisory teacher during literacy work, that is, writing and translating stories.
6. Aboriginal teachers should spend more time with slow learners.
7. We should also tell stories of our history, or get an older person to tell the children.
8. Aboriginal teachers and children should learn to write in own language because it is the tongue we speak.
9. Why shouldn't the Aboriginal teacher aides go to other settlements so we could get more ideas; for example, Edward River Mission and Yirrkala.
10. We should teach non-Aboriginal teachers to learn about our language, community, bush foods, fishing, hunting etc.
11. An Aboriginal teacher will see how a non-Aboriginal teacher works in the classroom; maybe in years to come we might be real teachers, not just a teacher's aide.

ATTRIBUTES OF AN ABORIGINAL PERSON COMING INTO THE SCHOOL.

We should look for:

1. A good living person who has experience (an older person).
2. Someone who likes children.
3. A person who can speak up.
4. A person who has patience.
5. A person who is willing to learn and write in the vernacular used in the bi-lingual program, i.e. Wik Munkan or Kuuk Thaayore.

6. A person who wants to really *teach* children.
7. A person who will spend more time, studying and learning.

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"WHEN CAN WE PUT ON THE PLAY?"



Mrs D. Slater
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The idea of producing a play started when I mentioned to a young Aboriginal lass named Venita Bolt that it would be great if the Aboriginal children could do something in front of the whole school. Venita went around telling all the Aboriginal children that they were putting on a play in front of the school. All the children came back to me asking when could they put the play on.

Knowing the interest I had caused in these children, I went to see the assistant principal, Mr Woolbank, to see if my children could put on the play. Mr Woolbank gave me permission to go ahead.

Secondly I asked the children what type of play they wanted. They surprised me by wanting to put on a Corroboree. Being the Aboriginal children they are, and not as proud as they should be of their race, I did not expect this from them.

I then called them together as a group for a discussion on what type of Corroboree they wanted. The children had a few disagreements, but these were soon overcome as the suggestions were put forward.

I asked the children not to put their parents to any expense. I borrowed some books from our school library to give me some ideas