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AN ABORIGINAL STUDIES PROGRAM FOR YEAR 11

*Sr Patricia Blundell

To situate the Aboriginal Studies program I am designing, I would need to say that in a Year 11 course in Religious Education at a Catholic Girls' Independent (non-systemic) High School in Brisbane, the Semester 2 area is Morality and Justice and involves a consideration of personal decision making, understanding stages of moral development, individual/personal moral issues and social, moral and justice issues. (I should add that the school is almost totally non-Aboriginal although it is multi-ethnic to the extent that it runs ESL classes at each year level).

The second half of the semester course involves, then, a consideration of such issues as World Peace, Poverty and Unemployment, the position of women, and Racism and its effects on the Aboriginal people. (As I usually teach the same class for Yr 11 English, where the theme for Semester 2 is Women and Women's Issues, I combine the last two issues in the Religious Education course and consider the question of Racism and Aborigines but focus on Aboriginal women where possible - this allows me a few extra lessons.) The course is of five weeks duration.

I must also situate my program in the Christian - Catholic context of the school, and draw on the teachings of the Church, particularly those that are somewhat more recent - namely, the documents of Vatican II (1965), Catholic Commission for Justice and Peace statements, particularly those of 1978 and 1987 and other statements of Australian Church leaders.

Having said all that, I realise that what I have achieved is only a beginning, but I feel that the loose-leaf type of organization of the material allows for continuing dialogue with students, with teachers teaching the course and with Aboriginal people (probably through the Aboriginal and Islander Catholic Council).

RATIONALE ... a consideration

From my reading I have selected a number of statements on Rationales for such courses expressing ideas which I consider to be appropriate.

**Sr Blundell prepared this paper while completing the Diploma in Aboriginal Education at Armidale CAE External Studies.*

In writing of a teaching program for teaching Race in schools, Verma and MacDonald (1971) say -

Race relations was a theme of intrinsic importance and, given adequate stimulus, support and materials, one that should be incorporated into the curriculum of the senior part of the secondary school.

(Verma & McDonald, 1971, p.187)

Although Skelton (1986) has as her main concern non-English speaking background students, she makes a strong statement for the inclusion of Aboriginal studies in curriculum:

A study of Aboriginal history, relations with white society, and contemporary Aboriginal issues, the centrality of migration to Australia's development since the beginnings of white settlement; and social issues of contemporary Australia including sources of inequality, prejudice and discrimination as well as the reality of cultural diversity; and the use of literature and materials which reflect this diversity... can develop understandings essential to informed participation in Australian society by all students, and influence the perceptions all students have of themselves and of each other.

(Skelton, 1986, p.15)

The Commonwealth Aboriginal Studies Working Group (1982) sees a need

For all Australian children to gain an accurate understanding of the history of initial contact with and continuing conflict between non-Aborigines and Aborigines and its ramifications in today's society.

(Commonwealth Aboriginal Studies Working Group, 1982, p.19)

and advocate that Aboriginal Studies of quality and accuracy be established throughout the education system. A little further on the Group quotes from the South Australian Aboriginal Studies Curriculum Committee one of the aspects of a rationale that they offer namely - "To examine aspects of prejudice in Australian society towards Aboriginal people and the effect of this on past and present society."

A slightly different idea is included in QATSIACC's¹ (1980) statement that

It is hoped that they will come to understand that the Aboriginal and Islander people lived satisfying lives well adapted to their environment and that European colonization stimulated revolutionary changes within the traditional societies; it also created the major challenges and problems facing these societies today.

(QATSIACC, 1980, p.25)

They make the point, too, that failure on the part of white Australians to examine this history has led to their failure to understand the problems of culture clash and acculturation. Instead, white Australians have too often blamed the victim.

This opinion is reinforced by the NSW Aboriginal Education Unit - Support Document No. 2 (1982:3). The reality of the present culture conflict from the Aboriginal as well as the non-Aboriginal perspective also needs to be understood.

Sadly, it is an Aboriginal writer who makes an even more basic statement:

Aboriginal studies brings to the students' attention the fact that Aboriginal people exist...and have existed for a very long time - and that they are the original Australians, significantly different from all other Australians.

(Woolmer, 1986, 2.2)

He hopes too that if non-Aboriginal students gain a knowledge, understanding and appreciation of Aboriginality, past and present, it would facilitate a respect for Aboriginal people and their heritage (2.3).

Houston (in Sherwood, 1981, p.88) supports the idea of the NSW group and broadens it just a little. He says

The historic meeting of Europeans and Aborigines in Australia is fundamental to an understanding of subsequent Australian history and should therefore be an essential topic in its own right for serious study by all young Australians.

¹ Queensland Aboriginal and Torres Strait Islander Consultative Committee to the Director General of Education.

He adds -

Justice demands that the concerns that move the Aboriginal people so deeply - and which are perpetuated by the very racism reflected in school books - should not continue to be ignored in Australian classrooms.

(Houston, 1981, p.96)

He maintains therefore that it is a basic principle that "Aboriginal understandings of justice and human dignity form a proper study for all young Australians".

From my reading I conclude that the Aboriginal people who have been called together to consider the need for including Aboriginal Studies in High School curriculum seem to be strongly in favour of it (particularly those from whom I have quoted) and they seem to be suggesting that it be included wherever possible across the curriculum. I know in the school I am considering some Aboriginal Studies are included in Yr 8 History and those students who take Modern History in Year 12 will do the QBSS course on Race and Racism, which includes a major component on Aborigines and racism. Therefore, apart from what studies may have been done in primary school, some courses will have been available in other curriculum areas for the students. However, there could still be students who have not considered the question beyond Yr 8 and certainly not as a moral issue. The Social Teaching of the Church makes it more than obvious that we are completely justified in including a consideration of the moral aspects of the injustices that have been done to the Aboriginal people and how this recent past history affects the current situation of the Aboriginal people.

To establish some of these Catholic Church teachings, I follow the 1978 CCJP (Catholic Commission for Justice and Peace) statement and quote from Vatican II:

The joys and the hopes, the griefs and the anxieties of the [people] of this age, especially those who are poor or in any way afflicted, these too are the joys and hopes, the griefs and anxieties of the followers of Christ.

(Gaudium et Spes. Vatican II, 1965 in
CCJP 1978)

The Commission itself says that the injustices responsible for the present conditions of Aborigines in Australia are an urgent, concrete local issue, presenting all of us with a challenge. Our response will be a test of our sincerity and of our faith (CCJP, 1978, P.4)

They also remind us that Archbishop Polding was the force behind the last Pastoral letter of the Australian Bishops on the subject in 1869 -

...We have dispossessed the Aborigines of the soil, at least we have deprived them of that use of it from which they gained a subsistence, even if it be not such a use as can properly be considered to constitute a possession. In natural justice, then, we are held to compensation...The Fathers of this Council...desire solemnly to lay upon the conscience of all who have property in these colonies the thought that there is blood upon their land, and that human souls, to whom they are in so many ways debtors, in the name of natural justice, and in the name of the Redeemer, are perishing because no man careth for them...It is a thought not for the clergy alone, but for the whole Church, laity and clergy too. No one of us must dare to say with Cain the murderer, 'Am I my brother's keeper?'.

(CCJP. 1978, p.4)

Despite the humaneness of the statement, there are a number of jarring notes, not least of which is the statement to the effect that Aboriginal land use does not properly constitute a 'possession'. It does show how even those who were prepared to critique the policies of their peers were nevertheless steeped in the official propaganda line.

The words of John Paul II to the Aboriginal people of Australia at Alice Springs on 29 November 1986 are rather strong:

The Church herself in Australia will not be fully the Church that Jesus wants her to be until you have made your contribution to her life and until that contribution has been joyfully received by others.

I feel it is imperative that we put before the girls the fact that the Catholic Church does have social teachings that touch on this issue and even that we critique the Catholic Church's teachings and practices in the light of the Gospels.

RATIONALE

All "Australian children need to gain an accurate understanding of the history of initial contact with and continuing conflict between non-Aborigines and Aborigines and its ramifications

in today's society (Catholic Commission for Justice and Peace, 1982, p.19). Indeed "justice demands that the concerns that move the Aboriginal people so deeply - and which are perpetuated by racism " (Housten, 1981, p.88) should be dealt with in the classroom.

In the light of the Social Teaching of the Catholic Church as shown in such statements as the Pastoral Constitution of the Second Vatican Council and statements of the Australian Catholic Church that "the injustices responsible for the present conditions of Aborigines in Australia are an urgent, concrete local issue, presenting all of us with a challenge" (CCJP.1978, p.4), we include in our Year 11 Religious Education program Semester 2 unit, Morality and Justice, a section on Racism in Australia and its effects (past and present) on the Aboriginal people.

AIMS : a consideration

Speaking in a different context, Stenhouse (1963) states some of the aims of his anti-Racism curriculum as -

To educate for the elimination of racial tension and ill-feeling within our society - by understanding prejudice, by developing respect for different tradition and by encouraging mutual understanding, reasonableness and justice.

(Stenhouse, 1973, p.16)

He also speaks of the needs the students have of becoming aware of their own bias and to be able to detect bias and motives in historical and social factors and to become aware of the possibility of organising for change. In the same program (p.27) he speaks of the use of drama to structure living situations which carry tension within them and to bring those tensions to the surface in the hope that we may come to terms with them. Drama also enables us to put ourselves in the situation of another, e.g., a minority member.

Bullivant (1981 p.89) is also concerned to encourage students to think clearly, "rationally and critically about their own and other people's behaviours as manifestations of the social processes and socio-cultural situations in which they arise".

An aim of the Commonwealth Studies Working Group (1982, p.95) is the development of positive attitudes towards an appreciation of Aboriginal life and culture for both Aboriginal and non-Aboriginal people. Earlier on they suggested that major themes which appear

in most statements of rationale for Aboriginal Studies include -

Appreciating the range, complexity and distinctiveness of Aboriginal cultures. Recognizing Aboriginal people, both traditional and urban, as the indigenous people of Australia, with a unique cultural heritage to maintain.

(C.A.S.W.G., 1982, p.18)

The National Aboriginal Education Committee (NAEC) also stresses the continuity of Aboriginal existence and the special relationship Aborigines have with the land.

Since 1788, Aborigines of Australia have been subjected in varying degrees to an authoritarian system which has rationalized their dispossession from the land and deprecated their culture. This dispossession forced indigenous people from their land and from the source of their rich cultural background and uniqueness

(C.A.S.W.G., 1982, p.19)

They also quote the South Australian ASCC -

To examine aspects of prejudice in Australian society towards Aboriginal people and the effect of this on our past and present society.

(C.A.S.W.G. 1982, p.21)

They see another aim as supporting Aboriginal social values such as the responsibility for the well-being of others, sharing and non-destructive competition and promoting Aboriginal identity (p.23).

Overcoming negative stereotyping of Aboriginal people is spoken of by Woolmer (1986:2.2). He sees this as a feature of European ethnocentrism.

The NSW Support Document No.1 (1982:p.6) speaks of providing opportunities for all children to examine, compare and clarify the values, attitudes and beliefs that they have assumed about their own culture and about other cultures, as well as encouraging children to accept the rights of different people to hold different values, attitudes and beliefs. In Support Document No.2, they talk of guiding the development of knowledge, understanding and appreciation of Aboriginal culture in the context of the Australian multicultural society (p.3).

Similar aims are expressed in the collection in the Notes (p.67),

To preserve Australia's heritage (NAEC 1980:5).

To attack racial prejudice by breaking stereotypes about Aborigines and modifying ethnocentricity.

To assert the right of Aboriginal people to their own heritage as the original inhabitants of this country.

To develop the basis of modern Australian society through promoting the understanding and acceptance of other cultures and lifestyles in schools.

AIMS

- To provide the opportunity for students to examine creatively the knowledge they have of the initial contact and the continuing conflict between Aborigines and non-Aborigines.

- To provide opportunities for the girls to examine, compare and clarify the values, attitudes and beliefs about their own and Aboriginal culture.

- To develop positive attitudes towards Aboriginal people and the continuity of Aboriginal existence and the special relationship the Aboriginal people have with the land.

- To encourage the avoidance of prejudice particularly by examining stereotypes.

- To encourage in the students the ability to think clearly, rationally and critically about their own and other people's behaviours as manifestation of the social processes and socio-cultural situations in which they arise.

- To encourage the students to take seriously the challenge to us of John Paul II's closing remarks to the Aboriginal and Torres Strait Islander people at Alice Springs, 29 November 1986:

The [Catholic] Church herself in Australia will not be fully the Church that Jesus wants her to be until you have made your contribution to her life and until that contribution has been joyfully received by others.

OBJECTIVESA Consideration

From the many objectives which different groups offer on this subject, I have chosen a few from which I will select those which fit my program.

We should help pupils to question critically racial and cultural generalizations and stereotypes, Stenhouse (1982:17) maintains. We should help them to criticise their attitudes towards other races even when these carry the authority of the adult world or the school. He would also have them consider the social, historical and institutional factors shaping prejudice and not stress individual responsibility now? I wonder a little what he means by 'responsibility'. If he means not to stress individual guilt then I would agree with him; but I think we must respond to the situation as we find it now.

One of Lippmann's ideas is good, but I am not sure that it fits either the age group I am teaching or the time limit or subject area. She says to stress similarities, and goes on to say:

All groups need food, clothing, shelter, allocation of resources, maintenance of order and socialisation of the young...the ways of fulfilling these basic needs are determined by the society's economic resources, geographic location and culture.

(Lippmann, 1972, p.37)

The idea is well worth keeping in mind even though I do not feel I should have it as a specific objective.

QATSICC (1980:24) includes the development of an appreciation and understanding of the traditional cultures and of the contemporary cultures of Aboriginal and Islander people. They also mention the development of an understanding of the process of social and cultural change which has occurred within the Aboriginal and Islander cultures over the past 200 years.

The scope of such a course should give recognition, explicitly and implicitly to the rich and complex traditional life, the invasion and its horrendous consequences, the contemporary situation and issues, according to Woolmer (1986:4.3). He also names the units of the SSABSA units - Traditional Aboriginal Australia, Destruction of Traditional Aboriginal Australia, Contemporary Aboriginal Australia, and Current Aboriginal Issues. He would advise beginning with a local study and moving to the general.

NSW Support Document No.2 gives a number of objectives, including: developing a positive attitude towards Aborigines, developing an awareness and appreciation of the cause and effect relationships of culture contact which have influenced and affected Aboriginal society since the settlement of Australia by Europeans (1982:3). They add, to clarify values held towards the local Aboriginal community.

To develop an appreciation and awareness of how Western society has influenced and affected traditional and contemporary Aboriginal society (March and Tasik, 1986: Resources 170).

The Commonwealth ASWG has an objective to introduce and analyse concepts and issues of 'colonialism', 'assimilation', 'genocide', 'primitive', 'indigenous culture', 'land rights', 'Social Darwinism' and 'racial prejudice' (1982:20).

'What can we do?' To have the students pose the question (hardly a major problem as it is one question they always ask) and work towards some possibilities, e.g., support for the local AICC group; write to parliamentarians, e.g., re the Bicentenary resolution 9 May 1988, expressing support and urging further action.

Bullivant (1981:89) suggests developing an awareness of policy-decisions that might improve people's lives in all sizes and types of social groups. Such an awareness might lead to action - society is not really likely to change unless the structures that maintain that society change also.

OBJECTIVES

- To help students understand the effect of the British invasion on the Aboriginal people and the continuing consequences of colonization on the contemporary situation.
- To help students question critically racial and cultural generalizations and stereotypes.
- To consider the social and historical factors shaping prejudice and the institutional and individual factors which maintain prejudice.
- To help students realize that a society's geographic location, economic resources and culture shape the way that society fulfils people's basic needs.

- To help students understand that the process of social and cultural adaptation was occurring in Aboriginal society and that despite the massive disruption of the culture contact with the British which began in 1770, Aboriginal society continues to adapt and to endure.

- To help students understand the Aboriginal concepts of land ownership/custodianship.

- To reflect on Catholic Church Social Teaching, particularly the statement of John Paul II to the Aboriginal people, 1986, and the Australian CCJP statements of 1978 and 1987.

- To consider our response - ability to current concerns of the Aboriginal people.

CONTENT SELECTION...a consideration

If attitudinal and appreciation aims were to be achieved, says the CASWG, programs need to be underpinned by cognitive skills, study and social skills (1982:95). With this I would have to agree.

Mt Gravatt CAE Liberal Studies - Aboriginal and Torres Strait Islanders - has the following Content area:-

TRADITIONAL ABORIGINAL AND TORRES STRAIT ISLANDER CULTURE - AN OVERVIEW. This could include topics such as:

- Social organisation - clan tribe
- The family unit - extended family
- Political and economic structure
- Life cycle and the rites of life and death
- Land and society
- Religious beliefs, including magic and sorcery
- Law and order
- Art, music and craft
- Food gathering
- Division of labour
- Health practices
- Aborigines and Torres Strait Islanders in Australia today - the contemporary situation relating to the topics considered above. They would be considered from the perspective of urban, rural-urban, fringe-dweller, and contemporary-traditional Aborigines and Torres Strait Islanders.

- Case Studies of some Aboriginal and TSI individuals and groups, e.g. Oodgeroo Noonuccal (Kath Walker), Margaret Valadian, and Aboriginal tribe...Kalkadoons.
- Development and function of Aboriginal and TSI organisations.
- Culture contact and its effects on Aboriginal and TSI life-style.
- The abiding values of traditional societies and their response to the challenge of the 20th century.

(QATSICC, 1980:24,25)

For a Years 11 and 12 Board Subject, QATSICC recommends the following for Study of Society:

- .ABORIGINES TODAY: social, economic, political and educational factors affecting Aboriginal society today; how these have affected change in attitudes and values.
- .Support services - in depth study of the effective services they provide.
- .In depth study including history of establishment of Aboriginal organizations, e.g., National Aboriginal Conference.
- .Prejudice and discrimination.
- .Aboriginal Community life vs Aboriginal urban life.

(QATSICC, 1980:18)

In another section, QATSICC (1980:26:27) includes:

- The development of government policy:- segregation, paternalism, assimilation, integration, self-determination, and accommodation.
- Under the heading *The Measure of Australian Society*, they include - Aboriginal living conditions; Aborigines and the Law; Aborigines and employment; Aborigines and health.
- Under the heading *Land and Society*, they list :
 - . land as a religious phenomenon; the tribe, local organisation, the clan, the band and range, parochialism and mutual dependence, social groups.
 - . an overview of classes and kinship; their significance in the ordering of the Aboriginal world.

Under the heading *Religious Belief and Practice*, they include:

- . an understanding of man [and woman] and their world
- . the spiritual view of life
- . the doctrine of pre existence
- . transcendental beings
- . totemism
- . significance of ritual, the significance of mythology.

To this long list I probably should add - alcohol, and political motivation - from the NSW Support Document No. 2 (1982:9).

CONTENT SELECTION

TRADITIONAL ABORIGINAL AND TORRES STRAIT ISLANDER CULTURE

- . Land as a religious phenomenon
- . The tribe, local organisation, the clan
- . The band, the estate and the range
- . Parochialism and mutual dependence and social groups
- . Brief overview of classes and kinship; their significance in the ordering of the Aboriginal world
- . Spiritual view of life
- . Significance of ritual

CULTURE CONTACT AND ITS EFFECTS ON ABORIGINAL AND TORRES STRAIT ISLANDER PEOPLE

- . The social, historical and institutional factors shaping prejudice (including that with which the English first met the Aboriginal people).
- . The invasion and its horrendous consequences
- . The competition for economic resources
- . Aboriginal resistance, guerilla warfare; punitive expeditions, Native Policeforce, 'reprisals' and genocide. Destruction of traditional society (Phillip to Mapoon)
- . Colonialism - its effects on the colonised and the coloniser
- . Government policies and their effects on the Aboriginal people.

THE MEASURE OF AUSTRALIAN SOCIETY

- Aboriginal living conditions
- Aborigines and the law
- Aborigines and employment
- Aborigines and health
- Current hopes and dreams

CATHOLIC CHURCH SOCIAL TEACHING

in particular -

- * Talk of Pope John Paul II to Aboriginal people at Alice Springs, 29 Nov, 1986
- * *Aborigines - A Statement of Concern*. CCJP, 1978
- * *A Just and Proper Settlement*, 1987: Catholic Commission for Justice and Peace; Uniting Church - Social Responsibility and Justice Committee; Australian Council of Churches Commission
- * Our response - ability

LEARNING EXPERIENCES... a consideration

Outlined below are a number of teaching strategies designed to change/modify existing racial attitudes and justified in the context of my school classroom program and in terms of attitude change theory.

- Film viewing - carefully selected to ensure that the film/video was aesthetically pleasing in itself and that, at least for some, it would be emotionally involving.
- Role play/Drama and Simulation Games could also involve the affective as well as behavioural areas of the student's make-up.
- Information gathering, in the form of teacher input, individual reading and research, and group project work.
- Discussion is an important and integral part of this whole process - both as a strategy in itself and as a means of clarifying, focusing and defusing the other sessions.
- Contact with ethnic groups - here I would consider not just the school I was teaching in but the actual class I was teaching as well.

FILM VIEWING:

I would build my lessons around the four episodes of *Women of the Sun* - a set of these videos has been purchased by the school. Other videos that could be used include *Lousy Little Sixpence* and *On Sacred Ground*. Many other film/videos are available in the school library, from AWD (Action for World Development), from the University of Queensland library, and from the State Education Department Film and TV Centre.

ROLE PLAY/DRAMA/SIMULATION GAMES

As a slight twist on the way I have usually seen Simulation games written about, Wild (in Stenhouse, 1982:161) talked of a lesson where he was teaching about noise pollution but introduced 'prejudice' by putting the fair-haired pupils on one side of the room and answering only their questions...Discussion followed. He taught 'stereotypes' by writing 'Teenagers are long-haired, dirty, scruffy, loud-mouthed, [foul-mouthed], lazy vandals' - as you can imagine a noisy discussion followed. To teach 'scapegoat', he left the room during a lesson announcing that if there were any noise or trouble he would blame Ian.

Another imaginative exercise would be investigating the associations with the following colours - red, pink, white, blue, black, yellow and brown.

In an attempt to ensure that students made the connection between the drama work they were doing and real life, Nixon (Stenhouse, 1982:229) used an 'ego double' whose task it was to voice the more significant, unspoken thoughts of the character he was shadowing. Nixon also writes up a series of drama lessons where the students were shipwrecked, established themselves on an island, and then were confronted by the inhabitants telling them they had to go as it was sacred ground (Stenhouse, 1982:207). He also used psychodrama and describes his lesson using Wole Soyinka's poem, *Telephone Conversation* (p.227).

Lippmann (1973) mentions a few of the many Simulation Games that are available. *Star Power* and *Serfdom* are both American - the latter is meant to elicit behavioural responses to power relationships.

A Sydney group are currently refining a very good Australian land (or land-grabbing) game where squatters, settler/soldiers, miners, missionaries try to acquire property from the Aborigines. (It is modelled after the fashion of Monopoly and works rather well).

Passive reading of a communication exposes a student to a number of relevant arguments which she may not have thought of for herself (as Fishbein and Ajzen, 1975:417 point out). Small group work in which students collaborate in their learning, as long as this is structured and the effort is co-operative, can also be helpful (Skelton, 1986:14). Lippmann (1973:38) quotes the Taba Social Studies Curriculum, where the students are asked questions about the relationships which they see in the material instead of being told what they ought to see. Cartoons can also be used to point the content of reading material as well as a learning experience in themselves.

I think discussions should be integrated through the lessons and also used as a strategy in themselves. Variations could be used, e.g., Fishbowling or Brainstorming (Lippmann, 1973:39). Nixon (in Stenhouse, 1982:21) notes that "embedding the discussion within the context of the drama proved to be an effective way of handling disagreement while at the same time allowing the plot to develop".

Some other ideas that could be used include -

- Making a booklet of Aboriginal personalities (QATSICC, 1980:23)
- Establishing an Aboriginal Studies Room or a corner of a room (the latter would seem to have more of a chance) or mounting a display - Library staff are usually helpful here and they have both display boards and space available (Woolmer, 1986:6.1)

LEARNING EXPERIENCES

Film viewing, e.g., *Women of the Sun*, Parts 1 to 4
(N.B. Would not recommend using
Part 4 unless you have shown the
rest of the series.)

Role Play,

Drama

Simulation Games

Reading

Research

Small Group Work

Discussion

RESOURCES

Films/Videos

Women of the Sun (1) Traditional Society/Contact
(2) Culture Contact/Missionary
(3) Walk off reserves
(4) Contemporary/Aboriginality

Highly recommend. I would build my course around these.

Lousy Little Sixpence -

Margaret Tucker. Story told in her own way. 1900s from then on Aborigines could not own land. 1901, Aboriginal Protection Board. Reserves training for the Aborigines to become servants. Children removed. Teachers not qualified - to 3rd grade only. Beltings. 6d per week. Didn't even get that.

Well worth watching.

On Sacred Ground

Narrated by descendant of the Duracks...
The meaning of Land Rights to contemporary Australian Aborigines and the story behind the Noonkanbah crisis.

16mm. Colour. 60 mins Good. From Action for World Development

The Ancient Ones

Filmstrip. Aboriginal culture, the central place of land within that culture and the consequences to Aborigines of losing their land.

Good. AWD.

Our Land Is Our Life

1988. Chairman Northern Land Council

42 mins Good AWD

Still You Keep Asking

1984. Original Video by Aboriginal people. Nth Land Council.

AWD

Dirt Cheap

Teacher information AWD

Care That Country

Northern Land Council AWD

AV Services. Undergraduate Library, University of Queensland

Aborigines in Australia: Videos / Cassettes...

18 pages of AV resources in the following categories:

Culture (Art, Music, Literature, Dance, Customs,
Religion, Myth, Ways of Life); Education; Health;
History; Land Rights/Mining; Law; Social Conditions;
Women.

Queensland Museum. Education Section.

Commonwealth Department of Aboriginal Affairs will also lend AV material to schools.

Queensland Education Department. Film and TV Centre.

Catalogue available in School Library.

ROLE PLAY/DRAMA/SIMULATION GAMES

Socio-Drama - another suggestion

Scenario: In a small country town the Aboriginal community keep strictly to themselves and there is little mixing between the two races. Don, a white teenager, is very attracted to Val, an Aboriginal girl of his own age, and asks her for a date. Val, though equally attracted to Don, knows from past experience that the few times an Aboriginal girl has gone out with a white boy it has ended up unpleasantly. The young black people tended to poke fun at and to ostracise the girl; the boy found that he had incurred his parents' displeasure and that he ceased to be asked to the homes of his white friends.

Two play the roles of Val and Don, who meet to discuss the intricacies of the situation.

Others - parents and friends.

Others could re-enact the drama in another way.

Discussion.

INFORMATION GATHERING/READING/RESEARCH

Aboriginal Prehistory. J. Peter White: Aboriginal Arts and Crafts Pty.Ltd. Sydney.
Good.

Newspaper clippings:

e.g. Old tools suggest first humans lived here.
Sydney Morning Herald. 8 April, 1987.

Right Reasons for Aboriginal Land Rights. Frank Brennan.
Good.

Land Rights. Shadow of the Past & Light of the Future. Frank Brennan.
6 pages. Very readable. Talks of Qld - Yarrabah 1986
(Nelen Yubu); Mining on land; Pope and Land Rights;
Polding; National scene; Northern Territory mining veto;
Looking to 1988.

Questions and Answers on Aboriginal Land Rights. National Federation
of Land Councils. 4 pages. Simple and reproducible.
Good.

The History of Aboriginal Land Rights in Australia. AGPS. 4 pp

AWD (Action for World Development - *Queensland Newsletter*, No.4.
Sept 1987.

Land Rights...not Apartheid	)			
National Land Rights Legislation	)			
FAIRA rejects Federal Government's)		1 pg	Current	Good
preferred model	)			

AWD *NSW Newsletter*, Oct/Nov 1987

Responding to Racism in Australia - Good.

Australian Aborigines. Australian History Pictures. Johnson, J & R.
1987. Brisbane, Jacaranda.

Good informed story with activities for students.

18" x 24". Suitable individual or small group research
work. Pictures - suitable for class viewing.
\$9.50. Good value.

See also vertical files in Library and R.E. Centre.

For Definitions see:

- Stereotype etc: Lippmann, L. (1973): *The Aim Is Understanding*. Sydney. A & NZ Books, pp 16,17.
- Racism - individual McConnachie in Sherwood (1981)
 institutional pp 68-77.
 Social Darwinism

Bibliography - see especially :

Evans, R., Saunders, K. & Cronin, K. 1975: *Exclusion, Exploitation & Extermination*. Sydney. A & NZ Books.

For race relations in Colonial Queensland - Good.

Armstrong, R.E.M., 1980: *The Kalkadoons*. Brisbane. Brooks.
(purports to tell the story from Aboriginal perspectives but still derogatory in parts, e.g., use of 'primitive'. It could still be useful teacher background although it is not recommended by Hill & Barlow. Vol.2, p.40).

40,000 Years of Technology. AIAS. 14 pages. Colour. Traditional to Contemporary. Good.

EXCURSIONS/CONTACT WITH ABORIGINAL PEOPLE

Queensland Museum static display ... AV

University of Queensland - Anthropology Museum

Stradbroke Island...Moongalba...Oodgeroo Noonuccal (Kath Walker).

Tweed Heads - Cultural Centre.

Inala Aboriginal and Islander Cultural Studies Centre (being established in 1988 by the Catholic Education Office, Brisbane).

Aboriginal and Islander Catholic Council.

WHAT CAN WE DO?

Suggestions: Frank Brennan's necessary steps for Bicentenary.
Interesting (see Appendix).

A Bicentenary resolution. Write to Parliamentarians urging support and expressing interest so they do begin to consider a compact as viable politically.

See suggestions for Alternative Bicentenary Celebrations Seminar.

CATHOLIC SOCIAL TEACHING

The Pope Speaks to Aboriginal People.

Text. Talk of John Paul II to Aboriginal people at Alice Springs.
29 November, 1986.

3 quarto pages - easily producible.

In the beginning...God's Spirit moved over the waters,
he began to communicate something of his goodness and
beauty to all creation.....in your own way touching
the mystery of God's Spirit.

Aboriginal Culture.....the coming of Europeans.....
supportive people...Aboriginal Land Rights...Gospel.....
challenge.

Readable. Worth using.

Catholic Bishops Speak on Landrights.

Letter to the Prime Minister. Signed: F.Rush, Archbishop
of Brisbane. 1 page quarto. Readable and good.

Aborigines. A Statement of Concern. CCJP, 1978. 22 pp. Illus.
b & w.

Well written. Perspectives for change traces culture,
history, and the destruction of Aboriginal society.

Land Rights

Beyond assimilation: the Law and Police, Health, Education,
Employment (makes comparisons with other oppressed people).
The Catholic Church. Facts and figures. Quotes. Questions.
Poetry. Cartoons.

Very useful.

A Just and Proper Settlement, 1987: CCJP, Uniting Church, Australian
Council of Churches.

55 pages. Illus. colour. Quite an attractive presentation.

The document itself is patchy. Some pages are well written
and worth using to achieve the aims and objectives I have
set out. Some phrases are even quite strong, e.g.,
"waged war on Aboriginal people"; "those who captured the
land". Some of it is too weak and too vague.

Its greatest advantage is that multiple copies are available
in the Religious Education Centre (see Co-ordinator).

Selected pages could be quite useful.

STAFF ROOM MAGAZINE RACK:

A Guide to Resources for the Teaching of Studies about Aborigines and Islanders. 1982. Department of Education.

BOOKS HELD IN SCHOOL LIBRARY - a selection

- | | |
|--------------------------|--|
| Bates, Daisy | The Passing of the Aborigines |
| Bonner & Sykes | Black Power in Australia |
| Carne, D. | Land Rights. A Christian Perspective |
| Franklin, M.A. | Black and White Australians. An Interracial History |
| Gale & Brookman | Race Relations in Australia. The Aborigines. |
| Gilbert, K. | Living Black |
| Johnston | Aboriginal Civilisation |
| Lippmann, L. | Generations of Resistance |
| Mulvaney, D.J. | The Prehistory of Australia |
| Nettheim, G. | Victims of the Law |
| Reynolds, H. | Aborigines and Settlers, 1788-1939 |
| Robinson, F. & York, B. | The Black Resistance |
| Rowley, C.D. | The Remote Aborigines |
| Simon, Ella | Through My Eyes |
| Stanner, W.E.H. | After the Dreaming |
| Stone, Sharman | Aborigines in White Australia. (Documents attitudes, official policy.) |
| Tatz, C. | Race Politics in Australia |
| Woolmington, J. | Aborigines in Colonial Society |
| Evans, R., <i>et al.</i> | Exclusion, Exploitation and Extermination |
| McQueen, H. | <i>Australian Connexions.</i> Aborigines, Race and Racism |
- Aust. Govt Commission of Inquiry into Poverty -
- Aboriginals and Islanders in Brisbane.
Poverty among Aboriginal families in Adelaide.
A study of Aboriginal poverty in two country towns.
- Senate Select Committee on Aborigines and Torres Strait Islanders, 1976
- | | |
|----------------|--|
| Ellis, M.J. | The Aboriginal Australians |
| SEMP | Landrights |
| SEMP | Landrights. Aurukun. A case study |
| Uniting Church | A Clash of Cultures. Qld Aboriginal Policy 1824-1980 |
- Australian Dreaming* - 40,000 years of Aboriginal history.

EVALUATION

Personally, I would rely on teacher observation and students' assessment of their own attitudes, as I have found the girls quite open and honest about their attitudes. However, something like the following could be used to gauge initial attitudes:

Some of the following statements are facts while others are opinions. If you think that a statement is fact, write F in the space provided; if you think it is an opinion, write O

- a. The Aborigines in their traditional state were a very backward race. _____
- b. The Aborigines came to Australia from South-East Asia more than 20,000 years ago. _____
- c. Each tribe had its own territory with boundaries which other tribes were expected to respect. _____
- d. If the Aborigines had known more about farming, they would have had no trouble in their relations with Europeans. _____
- e. There were very noticeable physical differences between the Aborigines of Tasmania and those of the mainland. _____
- f. The Aborigines would be better off today if Europeans had left them alone. _____
- g. Most conflicts between Aborigines and Europeans have concerned ownership of land. _____
- h. The Government should assist in the assimilation of the Australian Aborigines by supplying them with more money. _____
- i. The problems of the Aboriginal in the Australian society have much in common with the problems of the American negro in his society. _____
- j. The only solution to the problems of the Aboriginal is some form of apartheid. _____

Discussion of the above opinions (and facts) could then follow. Essay questions could be set on each content area. Document study could be included in Religious Education examination.

This is but a beginning but it could provide the basis for building quite an interesting series of lessons at Yr 11 level of the RE program.

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APPENDIX ... NECESSARY STEPS FOR BICENTENARY

*F. Brennan

1. Repeal offensive provisions of preambles of Aboriginal and Torres Strait Islander Heritage Protection Amendment Act 1987 and Aboriginal Land (Lake Condah and Framlingham Forest) Act 1987.
2. Enlist bipartisan support and community interest in Resolution to be passed by Parliament on or before 9 May 1988, royal assent being given on 9 May 1988 (see below).
3. Set up National Aboriginal body to negotiate terms of compact.
4. Set up National Aboriginal Lands Acquisition Board.
5. Commence public awareness program.
6. Hold constitutional referenda -
 - a) acknowledging Aboriginal history and presence in preamble;
 - b) allowing Commonwealth acquisition of State Aboriginal reserves without compensation;
 - c) providing for negotiation of compact;
 - d) providing for two Aboriginal senators.
7. Advise the Queen to address Aboriginal dispossession at the opening of the new Parliament House on 9 May 1988.
8. Allow an Aborigine to welcome the Queen formally at Parliament House on 9 May 1988.
9. Fly the Aboriginal flag from all public buildings on 25th January 1988, the bicentenary of the last day Aborigines enjoyed uninterrupted occupancy of the Australian continent.
10. Inter the remains of a last Aboriginal warrior at Martin Place, Sydney on 25th January 1988.
11. Grant amnesty to Aboriginal prisoners on 27 May 1988 - the 21st birthday of Aboriginal citizenship.
12. Institute Aboriginal History courses in all school curricula.
13. Make National Aborigines day a public holiday.
14. Finalise national code for mining on Aboriginal land.

* *Fr Frank Brennan, S.J., adviser to the Australian Catholic Bishops on Aboriginal affairs.*

15. Pass overriding legislation to negate Queensland Coastal Islands Declaratory Act 1985 and pass legislation precluding Aboriginal land from acquisition by Commonwealth Executive action.

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DIRECTORY OF HEALTH AND SAFETY RESOURCES FOR YOUNG PEOPLE

This useful directory lists health and safety education and training resources which were identified in a national survey undertaken by the Australian Red Cross Society in 1985. The initial aim of the survey was to ascertain the availability, need and utilization of health and safety resources for secondary school aged youth in Australia.

The document is simply a listing of the resources which were identified by respondent organizations; it is NOT an evaluation of such resources and does not denote Red Cross approval, endorsement or otherwise for individual items or groups of resources. However, the Australian Council for Health, Physical Education and Recreation (ACHPER) through its Health, Education and Lifestyle Project, has commenced work to update and expand the directory. A major feature of the ACHPER directory will be that it will evaluate resources with a view to identifying those which are "effective" for use by teachers.

FORMAT OF DIRECTORY - The directory consists of two parts:-

Part 1 : Listing of resources. The resources have been classified under 9 major subject areas. Within these categories the resources are grouped under more specific sub-headings.

Part 2 : Contact address list.

PRICE - \$15.00

For further information contact - Director
Health & Lifestyle Project
151 Royal Street
EAST PERTH WA 6000
Ph: (09) 420 4718

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