



The Australian Journal of **INDIGENOUS EDUCATION**

This article was originally published in printed form. The journal began in 1973 and was titled *The Aboriginal Child at School*. In 1996 the journal was transformed to an internationally peer-reviewed publication and renamed *The Australian Journal of Indigenous Education*.

In 2022 *The Australian Journal of Indigenous Education* transitioned to fully Open Access and this article is available for use under the license conditions below.



This work is licensed under the Creative Commons Attribution 4.0 International License. To view a copy of this license, visit <http://creativecommons.org/licenses/by/4.0/> or send a letter to Creative Commons, PO Box 1866, Mountain View, CA 94042, USA.

The author explores the thinking which determined where the tests would be conducted as well as the safety precautions undertaken by the testing nations to ensure the safety of the indigenous people of testing locations. Stewart further explores what compensation, if any the indigenous people received for the loss or destruction of their lands as well as any efforts made to restore the test areas to a safe state.

This revealing publication shows that the testing nations initially were either genuinely or conveniently ignorant of the 'real' dangers of testing nuclear weapons. They employed inaccurate and totally inadequate methods of testing and measuring levels of fall out.

In the Australian context, the British made only token efforts to clear Aborigines from the testing area and until recently denied that Aborigines were present when tests were conducted.

After tests were conducted the testing nations generally did not conduct programs to monitor the effects of testing fall out on local inhabitants. They have neither accepted responsibility for making safe and restoring test areas nor for the test victims who have experienced serious health problems as a result of the tests.

A valuable resource which gives a true indication of the attitudes held by many prominent and powerful nations toward indigenous peoples.

HIGHLY RECOMMENDED. US. (*For further comments see p.41 of Reviewpoint 56*).

Pride against Prejudice: reminiscences of a Tasmanian Aborigine.
By Ida West. Australian Institute of Aboriginal Studies,
1987. Paper \$8.95.

An intimate and very personal account of Ida West's life, the life of her family and forebears as well as that of other Aboriginal and non-Aboriginal people with whom she came in contact.

While this book provides a valuable Aboriginal perspective of Tasmanian history from contact to present day and is important for its detail and as a spiritual, genealogical and historical record, the writing is somewhat lacking in style. At times

it seems to be a mishmash of events and people and at other times an exercise in recall.

US, TR (*For further comments see p.54 of Reviewpoint 56*)

The Tasmanian Story. By Lloyd Robson. Oxford University Press, 1987. Paper \$12.95.

This is a short historical account of Tasmania from pre-contact to the present time.

The author emphasises the importance of the past in determining the present day Tasmanian culture. In doing this the author has attempted to cover significant events and periods in Tasmania's history.

Once again, Aborigines are relegated to a small section which looks at the pre-contact and early post-contact period which saw conflict between Aboriginal and non-Aboriginal invaders. Throughout the remainder of the publication Aborigines are given only a cursory mention.

The invasion of Tasmania by non-Aboriginal people had a devastating effect on the Aboriginal owners and their culture. This important fact is not recognised sufficiently by the author.

The author claims to have illustrated how important periods/events in Tasmania's past determine the Tasmanian psyche of today. Yet he largely ignores how each new development in the 'new colony' adversely affected Aboriginal people and culture.

Surely the racist policies imposed on Aboriginal people, and their treatment in Tasmania's past, have also been important in determining present-day Tasmania's attitude and thinking towards Aboriginal people? Other anomalies include:

- The spelling of 'Trugernanna'. This is not the common/popular spelling of this Aboriginal identity's name.
- The claim that Dutch explorer Abel Tasman discovered and named Van Diemen's Land in 1642. Surely Aborigines discovered Tasmania.
- The statement 'The black people fought back for the land over which they had moved for so long' does not recognise Aboriginal ownership of the land. It suggests that Aboriginal