



The Australian Journal of **INDIGENOUS EDUCATION**

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people had the same relationship with the land as the animals which roamed over it.

Overall, Aboriginal perspectives have been ignored. Surely the sections Religion; Government policy; Health; Land settlement; Work; New political and social ideas; War; Education; Cultural change; The Great Depression and others should have explored the Aboriginal situation.

Another unbalanced view of Tasmania's history.

NOT RECOMMENDED US (For further comments see p.54 of
Reviewpoint 56)

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*Flinders Ranges Dreaming: The Adnyamathanha Storytellers of
South Australia and Dorothy Tunbridge. Aboriginal Studies
Press, Australian Institute of Aboriginal Studies,
GPO Box 533, Canberra, ACT 2601.*

Most people working in the area of Aboriginal health are aware that it concerns a lot more than just good diet and exercise. A definition of health includes many things such as care and respect for one's self as an individual, the family, the community, history, traditional culture and the future directions of all of these. Traditionally, physical health, culture, spirituality and society were all considered to be connected aspects of a total well being. Modern Western medicine has been slow in seeing the obvious value of this wider view of health.

The physical condition of Aboriginal people has been declining for as long as their culture has been under threat. Realising that this situation could mean the loss of their identity, Aboriginal people have been working to preserve the language and history of their tribal lands. But they must work quickly. Modern Western technology has spread so quickly and so far that it has made it difficult for oral traditions to survive alone. That is why people have begun to write things down, in their own way, so that future generations will have knowledge of the importance of the past.

The Adnyamathanha storytellers of South Australia have done just that in their new book *Flinders Ranges Dreaming*. Two

Aboriginal teachers and several elders saw their community changing daily and realised that their language and history were in danger of disappearing forever. They saw that they had to act quickly before their culture was lost completely. Together with a photographer and linguist, Dorothy Tunbridge, who had worked with the community for many years, they recorded the language of their unique landscape, the Flinders Ranges, through a collection of written texts and photographs.

Each Dreaming story tells how a part of land was created and why it has the shape we see today. Tales woven through the adventures of ancient beings, tell the history of rock formations, dry lakes and deserts which are captured in striking colour photographs. Both the stories and the photographs allow others to understand and appreciate the significance of this land for its people.

The Andyamathanha community and Dorothy Tunbridge are to be praised for the way they have managed to preserve their traditional history through stories and photographs. Now they can be sure that it will remain to guide future generations through the sacred land of the Flinders Ranges and its Dreaming.

Turning the Tide: A Personal History of the Federal Council for the Advancement of Aborigines and Torres Strait Islanders.

Faith Bandler. Aboriginal Studies Press, Australian Institute of Aboriginal Studies.

This book covers the formation of FCAATSI in the late '50s through to its finish in 1977. It was a group made up of Aboriginal and non-Aboriginal people who united in order to stop the rapid deterioration of indigenous people and their culture.

Faith describes her involvement with organised Aboriginal struggles, detailing the Pilbarra strike (the first and longest Aboriginal strike in history), the successful battle for equal pay for Aboriginal pastoral workers in the Territory, mining disputes and land rights movements. FCAATSI's greatest and most historic victory was, of course, the referendum of 1967, which gave Aboriginal people full citizenship for the first time and took their fate and control out of the hands of the individual States.

This meant that agencies like the Aboriginal Welfare Board in New South Wales, which caused great damage to Aboriginal