



Curriculum

Module 9

Indigenous Australians

Resources

Middle School (Years 8-10)

Developed by: Mayrah Driese



Queensland Government
Education Queensland



Independent Schools
Queensland



Earth Charter
Australia



Brisbane Catholic
Education



Queensland Catholic
Education Commission

Resources

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- Resource sheet: Journal reflections
- Resource sheet: A map of the route

Indigenous Australians

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Resource sheet: A website guide

Go to www.brinkadventures.org . Scan the home page, known as Base Camp, and answer the following questions:

1. What does the word brink mean?

2. Click on Gallery to view photos from along the expedition route. Describe one of the photos that you like.

3. Click on Back and then click on the red and white cross in the top right hand corner of the page to close these pages and return to Base Camp.

4. Locate and click on Fact Files on the left hand side of the page. Locate the Topic box and select National Parks. On the Country box and select any country. Go to Sort and select latest date.

a) What is the name of the national park in Chile that was visited by Brink Adventures?

b) Click on the link. List six animals that are found in the national park.

Resource sheet: Journal reflections

Directions

Part A

- Go to www.brinkadventures.org .
- Locate and click on Journals on the left hand side of the home page.
- Locate the Topic box and select School Journals.
- Locate the Country box and select any country then click on Go.
- Click on San Flaviano Schoolroom and answer the following questions:

1. Read what has been written about this community and choose two things that you think are interesting and list them here.

2. How can people in Australia help children living in the San Flaviano community?

Directions

Part B

- Go to www.brinkadventures.org .
- Locate and click on Journals on the left hand side of the home page.
- Locate the Topic box and select Interviews.
- Locate the Country box and select Australia then click on Find.

1. How did Brink Adventures begin?

- Go back to the topic box and select any topic. In the Country box select Spain.
- Locate the item entitled 'Hitting the frog and toad'.

2. Read and summarise Kendon's impressions of the dock area in Gibraltar where he stayed.

Resource sheet: A map of the route



Resource 1: Land Features NT and SA



**Caves , catacombs & ancient burial sites.
Mt Borrodaile, Arnhem Land - Northern Territory.**



Simpson's Gap, near Alice Springs - Northern Territory.



**Example of an Aboriginal occupation site with rock art.
Mt Borrodaile, Arnhem Land - Northern Territory.**



**Musgrave Ranges near Ernabella.
The Ranges are an area of great significance to the Pitjantjatjara people. Not only is it their ancestral land, but the land has great spiritual importance as well.**



Escarpment, Kings Canyon - Northern Territory.

The majestic hills and cliffs at Kings Canyon - this area is spiritually significant to the Aboriginal custodians of the land.



The 'Lost City', Kings Canyon - Northern Territory.

The rock formations in Kings Canyon almost look like the dwellings of a forgotten city, hence the name. Tourists flock to this and other locations to see the wonders of the outback.



Kings Canyon - Northern Territory.

This sheer cliff wall of Kings Canyon is breathtaking and is one of the largest canyons in Australia. Formed long before human life appeared in this country, Kings Canyon is a testament to the power of nature.

Resource 2: My Country

Aboriginal people often use the term "Country" to describe significant places and connections to areas of the Australian landscape.

For Aboriginal Australians 'my country' refers not only to Australia as a nation but to specific areas of land in with which they identify.

'My country' may refer to;

- where a person is born
- where they grew up
- where they live or
- where their family is traditionally from.

The following statement was made by Silas Roberts, the first Chairman of the Aboriginal Northern Land Council, in 1976, speaking out about the possible uranium mining on their land.

Aborigines have a special connection to everything that is natural. Aborigines see themselves as part of nature. We see all things in nature as part of us. All things on earth we see as part human. This is told through The Dreaming. By Dreaming we mean the belief long ago, that these creatures started human society; they made all natural things and put them in a special place. These Dreaming creatures were connected to special places and special roads or tracks or paths. In many cases the great creatures changed themselves into sites where their spirits stayed.

My people believe this and I believe this. Nothing anybody says to me will change my belief in this.

This is my story as it is the story of every Aborigine. These great creatures are just as much alive today as they were in the beginning. They are everlasting and will never die. They are always a part of the land and nature as we are. We cannot change nor can they. Our connection to all things natural is spiritual. We worship spiritual sites today. We have songs and dances for those sites and we never approach without preparing ourselves properly. When the great creatures moved across the land, they made small groups of people, like men, in each area. These people were given jobs to do but I cannot go any further than that here.

It is true that people who belong to a particular area are really part of that area and if that area is destroyed they are also destroyed. In my travels throughout Australia I have met many Aborigines from other parts who have lost their culture. They have always lost their land and by losing their land they have lost part of themselves.

(Silas Roberts, 1976, in Roberts, 1981, 3)

Resource 2: My Country - continued

The significant relationships that Aboriginal people have to the land, seas and waterways are reflected through the way that Aboriginal people describe land ownership and management. Traditionally, prior to European invasion, boundaries and the extent of country were determined by the ancestors and although these beliefs are critical to defining ones country generally boundaries are determined according to community guidelines and protocols.

The concept of “land ownership” is seen differently to western perceptions of land ownership. As stated by many Aboriginal people, *“we do not own the land but rather the land owns us.”*¹ The relationship between land and Aboriginal people is therefore not seen in terms of “ownership”, rather as a responsibility to observe the traditions, stories and practices that encompass living with an area of land. This relationship involves spiritual, cultural, political and economical aspects of land management and coexistence. It is important to note that many traditional land claimants describe themselves as “traditional custodians” of the land whereas the government often uses the term “traditional owner”.

Beliefs on occupation of Australia and the creation of human beings and life in general are specific to each separate Aboriginal language group within Australia. Aboriginal ancestors are part of the land and other life forms found throughout Australia. The land and “country” is essential for cultural identity and practice.

Prior to European contact in Australia there were over an estimated 700 Aboriginal Language groups in Australia, incorporating a wide range of dialects. Each Aboriginal ‘country’ within Australia has their own language and stories associated to human existence dating back over one hundred thousand years of Australia’s history. Creation stories that describe the movements and role of the ancestors describe the significance of places and the relationships to these for Aboriginal people of the area. Being separated from your country is to be separated from you history, your culture and your total existence.² Many government policies saw the forced removal of Aboriginal people from their traditional lands and their families. This removal, in many instances, was also a removal from the cultural relationships and obligations that people had to aspects of “country”. Aboriginal people are still attempting to regain this however not all have been able to. Connections to “country” will differ from person to person, family to family within the Aboriginal community.

¹ Jason Dreise 2004

² *A Teacher’s Handbook* designed to be used with the *Syllabus in Aboriginal Studies and Torres Strait Islander Studies*, Queensland Studies Authority 2002
Brink Curriculum Module 9 – Indigenous Australians – Secondary Resources
Developed by Mayrah Driese

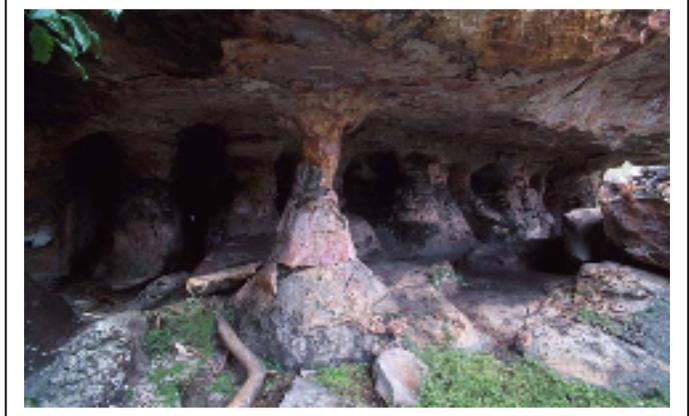
Resource 2: My Country - continued

It must also be acknowledged that one major effect of European invasion of Australia was the introduction of Christianity and the beliefs associated with creation that were introduced and often imposed on Aboriginal people. At times, Aboriginal people sometimes hold a combination of beliefs in The Dreaming and those associated with creation stories. Respect for these views need to be given, and students need to be made aware of the reasons associated with these beliefs. For Aboriginal people the law is the law of the land, for European people the law is the law of society. For an Aboriginal person to be dispossessed of one's land is to be dispossessed of one's meaning for existence.

Resource 3: Country

RED

Red is the colour of my Blood, of the
earth, of which I am a part;
of the sun as it rises, or sets,
of which I am a part;
of the blood of the animals
of which I am a part;
of the flowers, like the waratah, of
the twining pea;
of which I am a part.
For all things are a part of me,
and I am a part of them.



W. Les Russell

Source: K. Gilbert (ed), *Inside Black Australia, An Anthology of Poetry, 1988: Penguin, page 2.*

VOICE FROM THE BUSH - THROUGH ME

Beautiful, O so beautiful
This feeling comes up from the ground,
and from everything around me
Ho'Nulli-gooda yundoo gudday
(Great Spirit come to us)
The ground is alive,
It speaks to me and you night and day
The trees are alive
Don't hurt them only use them when necessary
Please brothers and sisters
Don't kill for fun! or hate!
Only when necessary.

Always have respect for the land and sea
The feeling has always been here,
It only makes you realise it
We are higher than all that's here
A Nulli-ggoda said so.

Graham Brady

Source: K. Gilbert (ed), *Inside Black Australia, An Anthology of Poetry, 1988: Penguin, page 139.*

Resource 3: Country – continued

MY MOTHER COUNTRY

Sacred Earth Beating Heart
Sacred Earth Beating Heart
You skin quivers under my feet
Your breasts warm my sole

Sacred Earth Beating Heart
Sacred Earth Beating Heart
In your face I see my ancestors
Teaching, guiding, showing me the way

Sacred Earth Beating Heart
Sacred Earth Beating Heart
In your image I was created
Each new animal and plant is formed through you

Sacred Earth Beating Heart
Sacred Earth Beating Heart
The lore blows softly through your winds
Our traditions flow down the rivers, as blood in you veins

Sacred Earth Beating Heart
Sacred Earth Beating Heart
My kin and country are united
Our stories and roles inseparable from you

Sacred Earth Beating Heart
Sacred Earth Beating Heart
When they scar you I bleed too
When they carve you I cry too

Sacred Earth Beating Heart
Sacred Earth Beating Heart
My song lines sooth your aching wounds
Regain your strength and I heal too

Sacred Earth Beating Heart
Sacred Earth Beating Heart
In death and passing I will return to your loins
I will become part of you, as you have always been a part of me
You are my mother country

Mayrah Yarraga Dreise 2003

Resource 4: Language, Country and Spirituality

There are many forms of communication by which Aboriginal people passed on traditions and laws for social interaction. Language, song, art and cultural practice were all part of The Dreaming and remain part of the Dreaming. There are many creation stories that talk of *The Mother Being*, *The Dreaming Serpent* and other *Ancestral Beings* giving life to people and children of the land and life to their tongues through language.

Waramurungundji is seen to be the great mother figure that emerged from the sea in *northern Australia* giving the languages to all who were created. Whereas Byaamaay and his two wives are the significant creator and ancestral beings of south west Queensland and north west New South Wales.

Each Aboriginal language group has its own name for this *mother figure* and the other ancestral spirits who developed the many dialects that were and are spoken across Australia. In Aboriginal society's language is not only seen as a form of communication but as a method of rights to land, forming boundaries for each family group and language group. Language is used as social control as has various forms of use depending on the ages and status of the people within a language group.

The language of a particular Aboriginal family group gives social order to kinship and marriage laws. It was, and is, common to find Aboriginal people with many languages or tongues, not just from their own area but from neighbouring language groups. In order to function within a large language group which may have had many dialects, all of these would need to be learnt. Trade and travel across language boundaries saw a need for multi-lingual people within language groups.

There were assumed to have been 700 distinct language groups in Australia prior to European invasion. Of these at least 250 languages have been recorded. The dramatic impact on the languages of Aboriginal people from European invasion cannot be underestimated. Aboriginal people were taken from their own areas/language boundaries to the areas of others. Many language groups were encamped together causing both conflict and the mixing of language. Aboriginal people on missions were banned from using their own languages. Thus the maintenance of these languages was generally left to just a few.

There is a greater understanding of the importance of Aboriginal language. The close ties language has with the Dreaming, Spirit Beings and the Land have often been misunderstood and misrepresented. Contemporary land rights execute such evidence of the great relationship between language boundaries, the land, social and spiritual beliefs. The Dreaming is thus inseparable from Language.

Resource 4: Language, Country and Spirituality – continued

Due to the interest in maintenance and revival of Aboriginal languages over the last few years, in combination with the impact of the history of invasion on Aboriginal people, the recording of language and language boundaries has become not only an exciting development in the history of Australia, but also a contestable one.

It would be almost impossible in *some* areas of Australia to obtain a *true and accurate representation* of language boundaries. However, this is not true all over Australia as many languages and associated boundaries are recorded and used each day.

N.B. Tindale made a crude attempt in the 1930's to develop an Australia wide representation of language boundaries of the indigenous peoples. Although we understand today that it was impossible for one man to accurately record over 700 languages and dialects in Australia, especially since he had his own language and cultural differences to combat in doing so, this still remains the most widely accepted record of language boundaries throughout the country.

Many Aboriginal people not only dispute Tindale's claims but totally refute them as false. It could be said that the only true record of Indigenous language can be given by the local people of that area. Many languages have been buried within the sites of massacres of Aboriginal people throughout Australia only to be revived through The Dreaming.

Resource 5: Language in Aboriginal communities

Verbal Language use in Aboriginal communities is very complex. It was, and is, common to find Aboriginal people with many languages or tongues. These are not only from their own area but from neighbouring language groups.

Because of marriage between language groups, a child would usually learn the language of his/her mother first and then the father's and other languages as the need arose.

A large language group may have had many dialects. All of these dialects would need to be learnt in order to function within the language group.

Trade and travel across language boundaries saw a need for Aboriginal people to be multi-lingual.

Traditional Aboriginal Languages

These are languages that differ completely to English. Traditional Aboriginal languages are those that have been passed down from generation to generation. Traditional languages are diverse across Australia. There is really not an "Aboriginal language" rather the existence of many languages; Gamilaraay language, Gubbi Gubbi language, Kooma language etc these languages are very different from one are within Australia to another. A dramatic effect of European invasion within Australia has been the loss of fluent language speakers and hence the total loss of these languages. Many programs exist in schools and communities to revive and maintain traditional languages and thus some communities have speakers whom speak a combination of traditional languages, creoles and other Aboriginal dialects.

Creole

When people who speak very different languages come into contact the result is a mixture of these languages. This mixture of English and Aboriginal Languages that has developed in Australia, over time has created new languages. These languages have developed with a larger vocabulary and grammatical rules.

This language is called Creole (or Kriol, as spelled in the north of Australia).

Creole is broadcast on radio programs, recorded as a form of oral history and is used and taught in courses for Aboriginal people and Torres Strait Islander people.

Creole is spoken by many as an addition to their own languages in order to communicate with people from other language groups.

Resource 5: Language in Aboriginal communities – continued

Aboriginal English and Aboriginal dialects

When English is spoken by Aboriginal people it is often spoken in a perceived *Aboriginal way*. Often there are things within Aboriginal communities and families that cannot be explained adequately in English. Over time a distinct type of speech and language has developed. In some areas this language is described as Aboriginal English, others name them Aboriginal dialects whilst others prefer to call them Aboriginal Creole. These languages are viewed as a particular type of language with a set of rules for speech and conventions. While distinctive creoles have been converted into written language, little work has been done to record the significance of Aboriginal dialects. There are varying types of Aboriginal Englishes used all over Australia due to the many different Aboriginal languages that they have developed out of.

Resource 6: Norman Tindale

Norman Barnett Tindale was born in Perth in 1900. He was not of Aboriginal descent, however, over his lifetime he developed a fascination with recording information about Aboriginal peoples from Australia.

Tindale was educated in Tokyo and also in Adelaide. He drew on information gathered from expeditions conducted by the Board of Anthropological Research of the University of Adelaide. He was sometimes directly involved in these expeditions. Many other foundations and corporations interested in recording data on *man* provided Tindale with funding and support for his work.

Much of the information gathered by Tindale and his associates was gathered from non-Aboriginal people (station masters, stockmen, farmers, patrol officers, etc) who had an *intimate knowledge* of the local Aborigines. Some information was gathered from *observing* Aborigines and recording an interpretation of what was seen and heard.

Cultural differences caused a barrier in this type of recording by observation. Often what was being explained by an Aboriginal person was misinterpreted and/or recorded in an inappropriate way.

This has caused great concern for Aboriginal people today. Information passed down to them from one generation to the next quite often conflicts with what has been recorded as *fact* by Tindale.

In western society written language is often given more value than oral language, which is different to Aboriginal society. Because of this it is the Aboriginal viewpoint which has often been questioned, rather than Tindale's version.

As suggested by many of the oral traditions of Aboriginal people and their Dreaming stories, language boundaries were created by the Ancestors together with the landforms, the seas and the waterways. These natural formations carve a pattern of intricate boundaries into the land and therefore would be depicted on a map as wavy lines following the natural features of an area rather than straight or arbitrary lines.

Due to the surge for maintenance and revival of Aboriginal languages over the last few years, in combination with the impact of the history of invasion on Aboriginal people, the recording of language and language boundaries has become not only an exciting development in the history of Australia, but also a contestable one. It would be almost impossible in *some* areas of Australia to obtain a *true and accurate representation* of language boundaries. However, this is not true all over Australia as many languages and associated boundaries are recorded and used each day.

Resource 6: Norman Tindale - continued

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Resource 7: Tindale maps

- The Tindale map has been widely used in books and other publications.
- Originally published in 1940 and later adapted and re-published in 1974.
- Is the only national record of Aboriginal Language Groups in Australia.
- Depicts Tindale's interpretation of Aboriginal language groups in Australia.
- Offers one viewpoint. Why has this map and Tindale's work on language and language boundaries been disputed?
- Tindale didn't start his research until the 1920's. By this time many traditional people had died from disease or massacre or had been removed from their traditional areas.
- Tindale and his fellow researchers only spoke English and therefore translating could have been difficult.
- Words and phrases used by Aboriginal people had no true word for translation into English therefore meaning was lost.
- Many new records from local areas are emerging that have been written by Aboriginal people.
- Many living language groups are not represented on the Tindale map.

Resource 8: Locating Aboriginal Languages

Read the following accounts of Aboriginal people explaining which Aboriginal language group they are related to and locate these groups and places on a language group map. Use an atlas to assist. Remember some spellings of language names will differ to those on language maps.

I was born at Wallatinna - near Granite Downs. If you know where Maria is, it's 30 km west of there. I'm a Yankunytjatjara person.

Yami Lester (Director, Institute for Aboriginal Development, Alice Springs.)

I was born way up near Indulkana. Born in the bush. No hospitals there. My mother was Antikirinja and my father was Irish. They're finished now.

Milly Taylor (Grandmother and language/culture in schools)

I was born in Mungindi in 1932 and was reared on Nareen Station out from Dirranbandi. I now live in St George and I am Kamilaroi.

Thelma Waters

I was born at Immarna Siding.... this side of Ooldea.... when they were putting the new railway through and that was in 1917.... in the bush no hospitals. My mother's Antikirinja and my father's Kookatha. My husband was Arabana from Finnis Springs. (Please note that Kookatha is sometimes spelt Kokata)

Eva Strangeways (Grandmother)

My father was Adnyamathunha and my mother was Kurna, Narrunga and Ngarrindjeri. I grew up at Point Pearce on York Peninsula.

Alice Rigney (Principal, Kurna Plains School)

I was born at Kingston, SA. My group is Meintangk. I remember my grandfather saying words that are the same in Bunganditj, or Boandik, it's sometimes spelt, so my group must be from the same linguistic group.

Vi Deuschle (Lecturer, Aboriginal Studies, SACAE, Underdale).

I was born about 1909 and lived for some time at Ooldea. My parents were Kookatha and Pitjantjatjara.

Jimmy James (Famous Aboriginal tracker)

Resource 9: Aboriginal Resource management

In some books, resource kits, in videos and in other literature, the terms *primitive* and *nomadic* are often used to describe Aboriginal people. In the World Book Dictionary, Ed C. Barnhart, Field Enterprises, 1974, Educational Corporation, Chicago,

primitive is described as: *of early times; of long ago and very simple and*

nomadic is described as: *wandering and roving from place to place.*

Describing Aboriginal people and family groups as having simple lives, wandering around from place to place, does little to explain the complexities of Aboriginal societies. These terms imply that Aboriginal people were not as advanced as European societies who *settled* and *developed* the land.

The lifestyles of Aboriginal people were and are complex and diverse. Aboriginal people had and continue to have an intimate knowledge of, and ability to harvest, the land whilst protecting its natural resources. Most Aboriginal people had *seasonal and purposeful movement* enabling a sophisticated society to function while maintaining the land. In some smaller language groups seasonal and purposeful movement in this sense was less evident.

Seasonal calendars are used to understand the weather and environment and assisted people in knowing what they needed to do during a particular time of the year.

TABLE: BASIC SEASONAL CALENDAR FOR NORTHERN AUSTRALIA.

MONTH		WEATHER	LANDSCAPE AND FOOD	PEOPLE'S ACTIVITIES
December	W E T S E A S O N A L M O N T H S	North westerly winds bring monsoon rain and afternoon storms.	The country floods and everything starts to grow. Nuts from cycad palms, wild forest fruit, emu, kangaroo and bustard. A food shortage after a long wet season.	People gather in wet season camps in groups of 30 to 40. They finish building wet season houses. Water makes it hard to move around and hunt and fish. People climb trees and collect tree fruits to help through the food shortage.
January				
February				
March				

April	D R Y S E A S O N M O N T H S	South Easterly winds brings showers only.	The grass is still long. Plants begin to flower. Vegetable plants are plentiful.	It is still hard to get around the country, because of the water. Fish drives and goose hunts begin. Honey is collected.	
May		Dry south easterly winds and breezes, cool at nights.	Yams, fish, geese and honey.	Wet season camps break up. Families travel to hunt, visit relatives and hold ceremonies. People burn off grass plains.	
June					
July					
August				Yams, honey, eggs, fish, water fowl, snakes, kangaroo, bandicoot, goanna, wallaby and turtle.	
September			The weather is getting hotter and more humid.	Country is dry.	People gather at permanent water holes. It is the time for large ceremonies.
October				Cycad palm nuts, cabbage palm and pandanus nets, lily roots, seeds, fruits, berries, fish and fresh water turtles.	
November			Some thunderstorms.		People look for shade at hottest times.

Resource 10: Visiting important Aboriginal sites

1. Sites are only be to visited with the consent of the appropriate Aboriginal people within the communities and must be accompanied at all times by an Elder of the Aboriginal community where possible or by an Aboriginal community member.
2. There is to be no direct contact with secret sacred sites during the course of any Aboriginal studies undertaken by any school or educational institution within the Balonne District.
3. Aboriginal artefacts and other such materials must not be removed, touched or damaged by any person visiting a site identified by the Balonne Aboriginal Consultative Committee during the course of an educational exercise.
4. There must be no littering of any kind at or near the site during the course of an educational exercise connected with the study of sites.
5. Access must only be given to those children with written permission from the child's parent or legal guardian.
6. In certain circumstances boys and girls may be granted permission to visit a particular site not permitted to boys and girls under Aboriginal Customary Laws of this area. Permission will be obtained through the represented body of the BDACC in the particular community where the exercise is being performed.

Resource 11: Wave Hill

The Wave Hill strike commenced exactly thirty years ago (1966). The objective facts of the strike have been recounted in the past. They will, I expect, be subjected to detailed re-examination and re-telling in future lecture in this series. For now, there are some aspects of them to which I wish to draw specific attention.

On the face of things, the immediate cause of the strike was the rejection by the Vestey's manager at Wave Hill of a request by Vincent Lingiari for a wage of twenty-five dollars per week for Aboriginal stockmen, that being much less than the thirty-four dollars to forty-six dollars per week then paid to the non-Aboriginal stockmen. When the request was rejected, Vincent Liniari' response was immediate: 'I'm walking off today.' He went to the Aboriginal camp on Wave Hill where he addressed his people. The people told (him): You right, old man. He then led the Gurindji from the Wave Hill camp to the Victoria River bed near the small Wave Hill welfare settlement. That was the walk-off. Years later, Mick Rangiari recalled and translated Lingiari's words of grim determination: *No one's gonna go back - no women, no men are gonna go back to the station to do their work.*

In truth, however, the refusal of Lingiari's demand for a wage of twenty-five dollars per week for Aboriginal stockmen was no more than the catalyst for the strike. It was made clear at the time, and subsequent events confirmed, that the underlying causes went much deeper. Indeed, Vincent Lingiari himself subsequently made clear that the money claim for twenty-five dollars per week was of little meaning to him. His first complaint to the manager of Wave Hill station in the conversation leading to the walk-off had not been about wages but about the sexual abuse of Aboriginal women by European workers on Wave Hill. Essentially, however, the cause, the subject and the purpose of the strike, from the beginning and throughout until its end, lay in the emerging assertion of a claim by the Gurindji people for the return of their ancestral lands.

In December 1972, the Whitlam Government came to power in Canberra on a platform which included a promise to legislate for Aboriginal Land Rights. The new Government appointed Justice Edward Woodward as a Royal Commissioner to advise it in relation to the grant of such rights. Contemporaneously with the Woodward Royal Commission, there was a period of genuine negotiation between the Government, Vestey's and the Gurindji in relation to the Gurindji claims and an offer by Lord Vestey to relinquish part of the Wave Hill lease. Finally, there was consensus that the original Wave Hill lease should be surrendered by Vestey's and that two new leases would be issued, one to Vestey's and the other to the Murrumulla Gurindji Company, that is to say, to the Gurindji people. The Gurindji lease would comprise an area of more than three thousand square kilometres and would include the most important parts of the ancestral lands.

On 16 August, 1975, the then Prime Minister, Mr Gough Whitlam, who is known to the Guninji as Jungarni meaning *that big man*, accompanied by a number of other prominent national figures, came to Daguragu.

Resource 11: Wave Hill - continued

There he addressed the gathered Gurindji people. I repeat part of what he said:

On this great day, I, Prime Minister of Australia, speak to you on behalf of the Australian people - all those who honour and love this land we live in. For them I want to say to you ...

I want to acknowledge that we Australians have still much to do to redress the injustice and oppression that has for so long been the lot of Black Australians...

Vincent Lingiari I solemnly hand to you these deeds as proof, in Australian law, that these lands belong to the Gurindji people and I put into your hands part of the earth itself as a sign that this land will be the possession of you and your children forever.

As he concluded his remarks, the Prime Minister poured a handful of Daguragu soil into Vincent Lingiari's outstretched hand. Vincent Lingiari, having received both the Crown lease of his ancestral lands and a symbolic handover of the land itself, simply replied:

We are all mates now.

He then turned and addressed his people in their own tongue. He noted that the important White men had come to Daguragu and were returning the Gurindji land. He exhorted the Gurindji thenceforth to live with the Whites as friends and equal. He concluded:

They took our country away from us, now they have brought it back ceremonially.

The Wave Hill strike had run its course. Much still remained undone. The title delivered to the Gurindji was leasehold only. Freehold title would not be obtained until more than ten years on, after the enactment, during the term of office of the Fraser Government, of the Aboriginal Land Rights (Northern Territory) Act 1979 and a report and supplementary report by Aboriginal Land Commissioners under that Act. Cattle, equipment and other assistance which had been promised remained to be supplied. The deforming fallacy of terra nullius continued to be accepted as the basis of our nations' land law. Yet there was, at Daguragu on 16 August, 1975, an event of limited but true reconciliation.

Source: *Some Signposts from Daguragu, The Inaugural Vincent Lingiari Memorial Lecture by Sir William Deane, Governor-General of the Commonwealth of Australia, Northern Territory University, August 1996, pages 15, 16 and 17. Produced with kind permission of the Australian Government Publishing Services, Canberra ACT. © The Commonwealth of Australia, 1996.*

Resource 12: Lyrics 'From Little Things, Big Things Grow' By Kev Carmody and Paul Kelly

Gather round people I'll tell you a story
An eight year long story of power and pride
'Bout British Lord Vestey and Vincent Lingiari
They were opposite men on opposite sides

Vestey was fat with money and muscle
Beef was his business, broad was his door
Vincent was lean and spoke very little
He had no bank balance, hard dirt was his floor

CHORUS

From little things big things grow
From little things big things grow
From little things big things grow
From little things big things grow

Gurindji were working for nothing but rations
Where once they had gathered the wealth of the land
Daily the oppression got tighter and tighter
Gurindji decided the must make a stand

They picked up their swags and started off walking
At Wattle Creek they sat themselves down
Now it don't sound like much but it sure got
Tongues talking
Back at the homestead and then in the town

CHORUS

Vestey man said "I'll double your wages
Seven quid a week you'll have in your hand"
Vincent said "uhuh, we're not talking about wages
We're sitting right here till we get our land"
Vestey man roared Vestey man thundered
"You don't stand the chance of a cinder in snow."
Vince said "if we fall others are rising."

Resource 12: 'From Little Things, Big Things Grow' - continued

CHORUS

Then Vincent Lingiari boarded an airplane
Landed in Sydney, big city of lights
And daily he went round softly speaking his story
To all kinds of people, from all walks of life

And Vincent sat down with big politicians
"This affair," they told him, "it's a matter of state
Let us sort it out,.... Why, your people are hungry!"
Vincent said, "no thanks, we know how to wait."

CHORUS

Then Vincent Lingiari returned in an airplane
Back to his country once more to sit down
And he told his people, "let the stars keep on turning
We have friends in the south, in the cities and towns."

Eight years went by, eight long years of waiting
Till one day a tall stranger appeared in the land
And he came with lawyers and he came with great ceremony
And through Vincent's fingers poured that handful of sand

From little things big things grow
From little things big things grow
That was the story of Vincent Lingiari
But this is the story of something much more
How power and privilege cannot move a people
Who know where they stand and stand in their law

CHORUS

Now that was the story of Vincent Lingiari
But this is a story of something much more
How power and privilege, can not move a people

When they know where they stand....
When they stand in their Lore....

From little things big things grow
From little things big things grow
From little things big things grow
From little things big things grow

Resource 13: The Earth Charter for Children



EARTH CHARTER FOR CHILDREN



We are living at a very important moment in Earth's history. Every day, the people of the world are moving closer together. We need to unite across cultures to choose our future: to protect nature; to respect human rights; to create a world where all can live together in peace and justice. We have a responsibility to care for life – both at present and into the future.

The Earth is our home

The Earth is only a small part of the immense universe in which we live. The Earth itself is full of life, with a rich variety of plants, animals and peoples. In order to survive, we as human beings need the soil, the water, the air, the plants and the animals. It is our duty to take care of life on Earth.

The Global Situation

Today, our way of living often harms the environment. The way that we produce and consume goods depletes the Earth of its supplies of water, air and soil, endangering the lives of many plant and animal species. The growing world population continues to drain the Earth of its natural resources. At the same time, we are faced with war, famine and disease.

What can we do?

The choice is ours: we can start making changes so that we can build a better future for everyone. The **Earth Charter** gives us a path to follow – www.earthcharter.org

Everybody is responsible

To change our world, we need to be responsible for our actions, because everything that we do is interconnected – everything on our planet is woven together into the fabric of life. We need to think about the way that we use resources and the way that we care for plants and animals. We need to think about the way that we treat other people. If we all take responsibility for our own actions, we can start to work together to care for the present and future wellbeing of humanity and all living things on this planet. Together we can all share in the hope for the future.

RESPECT AND CARE FOR ALL LIVING THINGS

- 1. Respect the Earth and all living things: people, animals and plants.**
 - a. Understand the importance and the interconnectedness of all living things.
 - b. Accept all people as unique and valuable.
- 2. Care for all living things, with understanding, compassion and love.**
 - a. Use natural resources wisely, taking care not to cause harm to the Earth
 - b. Protect the rights of people and accept their differences.
- 3. *Form groups of people who act justly, treat others equally and work together peacefully.***
 - a. Recognise everyone's right to be free and the right to choose how they will develop and grow.
 - b. Include all people and work towards safe, peaceful and fair communities.
- 4. Co-operate so that all people can enjoy the beauty and the fruits of the Earth.**
 - a. Act responsibly for the present, making sure not to neglect the needs of future generations.
 - b. Pass on knowledge and encourage future generations to be caretakers of the Earth.

2002 Adaptation for young people based on the first 4 Principles of the Earth Charter.

Resource 14: The Values and Principles of the Earth Charter

RESPECT AND CARE FOR THE COMMUNITY OF LIFE

1. Respect Earth and life in all its diversity.
2. Care for the community of life with understanding, compassion and love.
3. Build democratic societies that are just, participatory, sustainable, and peaceful.
4. Secure Earth's bounty and beauty for present and future generations.

ECOLOGICAL INTEGRITY

5. Protect and restore the integrity of Earth's ecological systems, with special concern for biological diversity and the natural processes that sustain life.
6. Prevent harm as the best method of environmental protection and, when knowledge is limited, apply a precautionary approach.
7. Adopt patterns of production, consumption, and reproduction that safeguard Earth's regenerative capacities, human rights and community wellbeing.
8. Advance the study of ecological sustainability and promote the open exchange and wide application of the knowledge acquired.

SOCIAL AND ECONOMIC JUSTICE

9. Eradicate poverty as an ethical, social and environmental imperative.
10. Ensure that economic activities and institutions at all levels promote human development in an equitable and sustainable manner.
11. Affirm gender equality and equity as prerequisites to sustainable development and ensure universal access to education, health care and economic opportunity.
12. Uphold the right of all, without discrimination, to a natural and social environment supportive of human dignity, bodily health and spiritual well-being, with special attention to the rights of indigenous peoples and minorities.

DEMOCRACY, NONVIOLENCE AND PEACE

13. Strengthen democratic institutions at all levels and provide transparency and accountability in governance, inclusive participation in decision making and access to justice.
14. Integrate into formal education and lifelong learning the knowledge, values and skills needed for a sustainable way of life.
15. Treat all living beings with respect and consideration.
16. Promote a culture of tolerance, non-violence and peace.

Resource 15: Earth Charter Children's Poster

