Religious Education Curriculum P-12
ARCHDIOCESE OF BRISBANE

Religion and Ethics

Elective 5: Indigenous Australian Spiritualities

Supporting Resources for the QCAA Applied Syllabus - Religion and Ethics

Support Resources for

Brisbane Catholic Education
teaching · challenging · transforming

1. What can we know about Aboriginal & Torres Strait Islanders beliefs & practices?

1.1 Beliefs - stories

1.1.1 The Dreaming
1.1.2 Stories of the Dreaming
1.1.3 Indigenous deities

1.2 Practices – passing on of stories

1.2.1 Indigenous art – recorded
1.2.2 Indigenous art - paintings
1.2.3 Place of story-telling

1.3 Land – significance of land, sea and air

1.3.1 Sacred spaces
1.3.2 New sacred spaces
1.3.3 New understandings – Mabo decision

Depthing Knowledge

1.3 The central place of Uluru

Extending Knowledge

1.2 What is Indigenous Art today?

What happened when European colonisation occurred?

2.1 What's the impact of social and political history of the last 200 years?

2.1.1 Dispossession of land
2.1.2 Dispossession of culture
2.1.3 Dispossession of religion

2.2 What has been the influence of Christianity?

2.2.1 Missions
2.2.2 Christianising influence

Depthing Knowledge

2.2 The influence of Christianity on Aboriginal & Torres Strait Islander Australians

2.3 Removal of children

2.3.1 State sanctioned
2.3.2 Church involvement
2.3.3 Impact today

Extending Knowledge

2.2 The Ration Shed

So what today?

3.1 What's possible?

3.1.1 Different dreaming
3.1.2 Recontexualising ancient stories

Depthing Knowledge

3.1 The Rainbow Serpent

3.2 Connecting with contemporary religious experience

3.2.1 Deep listening - Dadirri
3.2.2 Locating Christianity within an Indigenous mindset

3.3 Today's struggles?

3.3.1 Aboriginal Women
3.3.2 Young Indigenous males
3.3.3 Leadership in both worlds

Extending Knowledge

3.3 A case study: Outside the fences

Topic 1.1: Beliefs - stories

Core content Area 1: What can we know about Indigenous beliefs & practices?

Lesson 1.1.1: The Dreaming

How do we dance between our two lands?

In this lesson students will explore the nature of Aboriginal & Torres Strait Islander beliefs as told through stories.

Teachers: Before you start!

1. View the stimulus video for this elective
2. Familiarise yourself with the materials in *Teacher Background*: Not Religions But Religion and the two articles: An approach to studying Indigenous Australian spiritualities
3. Preview the clip 'The Land Owns us' and 'Kanyini' by Bob Randall

For Students

For students to explore beliefs within Indigenous Australian spiritualities select from the following activities including viewing the film clip:

1. In a class collaborative space have the students work in pairs to and make note of what they "know" about Indigenous Australians. Set up the collaborative space so that students cannot see other posts until they have posted themselves.
2. Take some time to go through these responses and code them using a key similar to: correct; some truth; not true; other.
3. What questions arise for the students?
4. Record these and keep for use later in the elective.
5. As a class group view the stimulus video.
6. Form groups of 3 and have the students respond to the video. Use a PMI – see Useful Resources.
7. Share these as a group and determine what is "common".
8. Students view the clip by Bob Randall 'The Land Owns us' and/or 'Kanyini' about connectedness.
9. Brainstorm questions about Aboriginal and Torres Strait Islander peoples – record these and display either electronically or in the classroom so that as they are addressed during the elective they can be ticked off.

Core content Area 1: What can we know about Indigenous beliefs & practices?

Topic 1.1: Beliefs - stories

Lesson 1.1.2: Stories from the Dreaming & the Before Time

In this lesson students will explore the nature of Aboriginal & Torres Strait Islander beliefs as told through stories.

Teachers: Before you start!

1. Familiarise yourself with the Dust Echoes study guide
2. Familiarise yourself with TSI resources SLQ
3. Familiarise yourself with the Teacher Background information
4. Decide how you are going to utilise the worksheet in *Useful Resources*

For Students

For students to explore beliefs within Indigenous Australian spiritualities select from the following activities:

1. Students work in groups of 4 and explore either ABC Education History stories or Ancient stories, new voices. Just take time becoming familiar with the interactive online resource.
2. Use the worksheet in *Useful Resources* to collect student ideas about the themes or ideas associated with each story:
    - Wagalak Sisters
    - The Be
    - Namorrodao
    - Morning Star
    - Mermaid Story
    - Whirlpool
    - Moon Man
    - Brolga Song
    - Spear
    - The Bat and the Butterfly
    - The Mimis
    - The Curse
    - Malo
    - Story of the Unwelcome Owl
    - Tagai note: deities
    - Wawa
    - Biw
    - Doker
    - Gelam
    - Wameyal
    - Koemuthnab
3. Once students have been through each of these stories and noted the theme or key idea share these with other groups in the room.
4. Individually have the students reflect on what they notice as being common throughout the stories – record these for use later in the elective.
5. Students to complete the Çhristian column of the 'Spiritual Sytem' and 'Belief System' included as useful resource 1.1.2a

Core content Area 1: What can we know about Indigenous beliefs & practices?

Topic 1.1: Beliefs - stories

Lesson 1.1.3: Indigenous deities

In this lesson students will explore the nature of Aboriginal & Torres Strait Islander beliefs as told through stories.

Teachers: Before you start!

1. Read through the article in *Useful Resources* by Strehlow and be quite familiar with it
2. Decide how you will work with this with your class – read it through, etc.
3. Establish a "control" group within the class

For Students

For students to explore beliefs within Aboriginal & Torres Strait Islander spiritualities select from the following activities:

1. Read through the article by Professor Strehlow in *Useful Resources*.
2. Consider as a class the "domains" that are named in the article and look closely at the descriptions and the actions associated with each.
3. Break the class into pairs and have them read through the creation stories in *Useful Resources*.
4. Pose the following questions either to the class or through a collaborative space:
    - What do you notice?
    - What is similar?
    - What is different?
    - What purpose do the stories serve?
5. Control Group: give them each of the stories – including the one from Strehlow – without any identification and have them read through and decide which one would be an Australian Aboriginal creation story. They would need to explain their reasons why they think this is the case. Have this group work in a separate space.
6. Ensure the Control Group is brought into the conversation with the other groups.

Core content Area 1: What can we know about Indigenous beliefs & practices?

Topic 1.2: Practices – passing on of stories

Lesson 1.2.1: Indigenous Art - recorded

In this lesson students will explore the nature of Aboriginal & Torres Strait Islander stories.

Teachers: Before you start!

1. Explore Aboriginal Art
2. Familiarise yourself with methods of art critique

For Students

For students to explore story within Aboriginal & Torres Strait Islander spiritualities select from the following activities:

1. Students compare the 'look' of the Aboriginal Art from a variety of regions in Australia.
2. Revisit methods of art critique using the simple guide in *Useful Resources*.
3. Students select two Aboriginal Art works from different regions and apply the art critique to them. Use the tables in *Useful Resources* to assist with this.
4. Form groups of 4 and share critiques with the other members of the group. Take note if two students critiqued the same art work.
5. Share one of each of these from each group with the whole class.
6. Endeavour to 'interpret' what the art work is trying to 'say' – what's the story of the art work?
7. Read through the following by way of giving meaning to the question of why this art is so important and significant:

   A culture of sharing
   Before British colonisation, there were up to 600 different Indigenous language groups in Australia. Each language group had its own laws, customs and sacred sites that were part of its Dreaming. Sometimes there was contact and sharing between different groups. Groups may have traded or shared different materials including species of plants or shells, or may have come together to share in a bountiful food supply such as Bogong moths. When groups came together, they participated in ceremonies and rituals that allowed them to pass on stories and information. This sharing of knowledge explains why there are many similar elements of Indigenous culture between groups.

   Indigenous families survived by sharing knowledge, information, and food. An Indigenous child was brought up not just by the mother and father, but by aunts and uncles. A child also had very strong bonds with its cousins as well as with brothers and sisters.

   The family worked together to gather food and this food was shared according to customary law. Knowledge and information about important hunting grounds and bush foods was passed down to the children so they learnt how to survive. Children were shown how to do things but they also listened to stories and attended ceremonies and corroborees that taught them necessary spiritual knowledge. Some information, however, was so important that it could not be passed on until the children became adults. This information was then passed on through initiation ceremonies.

   Initiation
   In traditional Indigenous society an initiation ceremony generally took place when boys and girls reached puberty. Initiation was when girls and boys learnt about secret rituals, sacred objects and spiritual knowledge. Both girls and boys went through an initiation process, but for the boys' initiation was a landmark event in their lives.

Boys were separated from normal camp life and most of their relatives. They would undergo ordeals and tests, and participate in secret ceremonies. They would learn about being a man in Indigenous society and would gain important knowledge about the Dreaming. After months, or even years, the boy would return to normal camp life as a man. He would often have some physical scars, but would be ready to share in the sacred life of his people.

Initiation for girls was less intense but may have included some physical markings such as body scars or a missing tooth. At the end of her initiation, a girl left her parents' camp and was usually married to a man that had already been chosen for her.

Oral history
There were many spoken Indigenous languages in Australia, but no written language. Information was passed down to the next generation through words, storytelling, art and dance. This is known as oral history and the stories are known as the oral tradition of the Indigenous peoples.

Since there were so many spoken languages, it was often difficult for different language groups to communicate. When groups were travelling, message sticks were carried to help identify the group. Sign language using hands, the body, or facial movements could also be used to communicate with other groups; and dance and other ceremonies were conducted to share information and knowledge.

It is not known how much Indigenous knowledge, information and history has been lost since the arrival of the British settlers. It is important that the knowledge and information that we do have is passed on to the generations that follow.
[Source: http://www.swirk.com (online subscription) – aboriginal – colonisation and contact – Australia before 1788]

Core content Area 1: What can we know about Aboriginal and Torres Strait Islander beliefs & practices?

Topic 1.2: Practices – passing on of stories

Lesson 1.2.2: Aboriginal & Torres Strait Islander Art - paintings

In this lesson students will explore the nature of Aboriginal & Torres Strait Islander stories.

Teachers: Before you start!

1. Read the *Teacher Background* on Aboriginal Art by Rosemary Crumlin
2. Familiarise yourself with PechaKucha

For Students

For students to explore story within Aboriginal & Torres Strait Islander spiritualities select from the following activities:

1. Revisit the method of PechaKucha with the class.
2. Establish with the class the fact that Aboriginal Art is varied and dependent upon the region that it has come from. Discuss this and consider some of the conditions that might have led to this: climate, available resources, etc.
3. Break the class into groups of 3.
4. Each group is to develop a PechaKucha – 20 slides – each slide on the screen for 20 seconds. The PechaKucha is to contain:
   - 20 different images of Aboriginal Art
   - Title, artist, and language group the art work comes from – this can be on the screen or a voiceover.
5. Present these to the class. Conclude the lesson with a general discussion about what is noticeable about the variety of styles.

Core content Area 1: What can we know about Aboriginal & Torres Strait Islander beliefs & practices?

Topic 1.2: Practices – passing on of stories

Lesson 1.2.3: Place of story-telling

In this lesson students will explore the nature of Aboriginal & Torres Strait Islander stories.

Teachers: Before you start!

1. Familiarise yourself with the reading in *Useful Resources*
2. Explore the stories on this link

For Students

For students to explore story within Aboriginal & Torres Strait Islander spiritualities select from the following activities:

1. Have the students explore the stories that are listed on the right hand side of the Gadi Mirrabooka website.
2. Take the time for the students to read a variety of these stories.
3. Gain an impression from the class about what they have read and what purpose the stories might serve.
4. Read through the article in *Useful Resources* on Aboriginal Storytelling. Highlight and discuss the "oral tradition". Refer to the work completed in previous lessons on the key ideas or themes in the stories that have the potential to form spiritual beliefs and values.
5. Give students time to read more of the stories.

Core content Area 1: What can we know about Aboriginal & Torres Strait Islander beliefs & practices?

Topic 1.3: Land – significance of land, sea, and air

Lesson 1.3.1: Sacred spaces

In this lesson students will explore the nature of Aboriginal & Torres Strait Islander land.

Teachers: Before you start!

1. Become familiar with the concept of Aboriginal Sacred spaces from the *Teacher Background*
2. Check out the sites used for this lesson: Sacred Spaces, Sacred Sites, Consecrating holy things

For Students

For students to explore the concept of land within Aboriginal & Torres Strait Islander spiritualities select from the following activities:

1. If possible, run this lesson in the school chapel, prayer space or some other "special" place in the school.
2. Begin by asking the question of the space that the class is gathered in: What makes this space special? Who determines that this is a sacred space? What happens when it is no longer a sacred space? You are looking for a number of responses here: sacred things, can only do special things in the space, etc.
3. View the clip about Sacred Spaces at a university campus. Respond to the following questions after viewing the clip:
    - What have they named as sacred?
    - What makes the spaces sacred? Is there something common about each space?
    - What can you say about the variety of spaces? Why would this be the case?
4. Have the students walk through the school property and on a map of the school indicate as many spaces, places, or things that could be identified as "sacred". You might decide to allocate particular features to groups.
5. Collate these on one map of the school when the students return.
6. Take note of the variety that can be seen.
7. Consider what makes a place sacred for Aboriginal Australians – physical, spiritual, cultural, and social elements combine to give a place its sacred character.
8. Explore the Northern Territory website: Protecting Sacred Sites. This site is interactive so students can explore the regions within the Northern Territory that are being protected.

Core content Area 1: What can we know about Aboriginal & Torres Strait Islander beliefs & practices?

Topic 1.3: Land – significance of land, sea, and air

Lesson 1.3.2: New sacred spaces

In this lesson students will explore the nature of Aboriginal & Torres Strait Islander land.

Teachers: Before you start!

1. Become familiar with the ideas presented in the *Teacher Background* by Marcia Langton and Francesca Merlan.
2. View the clip on blessing an altar.

For Students

For students to explore the concept of land within Aboriginal & Torres Strait Islander spiritualities select from the following activities:

1. View the clip as a whole group of the consecration of the Altar & Liturgy in a Russian Orthodox Church.
2. Respond to any general questions from the students.
3. Break the students into groups of three and have them describe the actions that occur during this consecration. Use the table in *Useful Resources* to assist with this.
4. Once students have been through this and completed the table ask them individually to respond to the question: What makes these things holy or sacred?
5. Share responses.
6. Consider the fact that Aboriginal sacred places are connected to the Dreaming. The thing that makes them sacred is their connection or reaching back through their stories to what is ultimately important.
7. Have the students suggest why Aboriginal sacred places are only now being claimed … the responses ought to consider the fact that they now live under different conditions in a different world and it ought to consider the fact that the meanings associated with places also now come through a different lens for Aboriginal people.
8. Revisit the Northern Territory site.
9. Take some time to read about the latest news with respect to Aboriginal Sacred Sites. Access the 612 ABC Brisbane website for the latest stories.

Core content Area 1: What can we know about Aboriginal & Torres Strait Islander beliefs & practices?

Topic 1.3: Land – significance of land, sea, and air

Lesson 1.3.3: New understandings – Mabo decision

In this lesson students will explore the nature of Aboriginal & Torres Strait Islander land.

Teachers: Before you start!

1. Familiarise yourself with the material from Frank Brennan SJ in *Teacher Background*
2. Read carefully Eddie Mabo's speech in *Useful Resources*
3. Decide how you want to organise this lesson

For Students

For students to explore the concept of land within Aboriginal & Torres Strait Islander spiritualities select from the following activities:

1. Read through Eddie Mabo's speech in *Useful Resources*.
2. Break the class into four groups:
   - Torres Strait Islanders
   - Queensland Government
   - Commonwealth Government representatives
   - Local non-indigenous land holders
3. Groups take Mabo's speech and workshop it from the perspective of their group:
   - What are the implications for the group?
   - What will the group now need to do?
   - What concerns are there for the group members?
   - What part of this are you prepared to accept?
4. Representatives from each group come forward and present their case to the class and are prepared to challenge the positions adopted by the other groups.
5. Debrief using some clips: Remembering Eddie Mabo, Eddie Mabo's legacy, Indigenous Australian Land Rights
6. Check with the students about their perspectives now that they have had a chance to engage with some material associated with Land Rights.

Core content Area 1: What can we know about Aboriginal & Torres Strait Islander beliefs & practices?

Topic 1.3: Land – significance of land, sea, and air

Depthing Knowledge: The central place of Uluru

In this lesson students will explore the nature of Aboriginal & Torres Strait Islander land.

Teachers: Before you start!

1. View the clip on Uluru
2. Familiarise yourself with an online poster maker

For Students

For students to explore the concept of land within Aboriginal & Torres Strait Islander spiritualities select from the following activities:

1. Students research the place of Uluru.
2. Create a poster using an online poster maker that focuses on an Aboriginal position on Uluru.
3. Include the concepts included in Pope John Paul II's address.
4. Decide on 5 key messages and explore these using symbols and imagery.
5. Publish these posters and have the students speak to the key messages.

Core content Area 1: What can we know about Aboriginal & Torres Strait Islander peoples beliefs & practices?

Topic 1.2: Practices – passing on of stories

Extending Knowledge: What is Aboriginal & Torres Strait Islander art today?

In this lesson students will explore the nature of the passing on of stories.

Teachers: Before you start!

1. Organise to visit an Indigenous Centre in your local area eg. Ngutana- Lui Aboriginal & Torres Strait Islander Cultural Studies Centre.
2. Sort out permissions, etc.
3. Protocols for connecting with local communities should be observed by both teachers and students (see also www.qcaa.qld.edu.au/577.html and Ngtuana-Lui contacts 3033 7200 or 3033 7222)

For Students

For students to explore the nature of the passing on of stories within Indigenous Australian spiritualities select from the following activities:

1. Organise a visit to an Indigenous Cultural Centre in your local area so the students can experience something of the culture and something of the variety within Aboriginal and Torres Strait Islander spiritualities.
2. Explore art and the methods traditionally used for the passing on of stories.
3. Centres like: Ngutana- Lui Aboriginal & Torres Strait Islander Cultural Studies Centre at Inala in Brisbane offers students a range of opportunities to experience and learn more about Aboriginal & Torres Strait Islander history and spiritualities.

Core content Area 2: What happened when European colonisation occurred?

Topic 2.1: What's the impact of social and political history of the last 200 years?

Lesson 2.1.1: Dispossession of land

In this lesson students will explore social and political impact on Aboriginal & Torres Strait Islanders.
Teachers: Before you start!

1. Preview the clip on dispossession of land
2. Consider how you will re-visit the film in a few lessons time

For Students

For students to explore the social and political impact on Aboriginal & Torres Strait Islander spiritualities select from the following activities:

1. View the clip 'Babakiueria' on dispossession (The clip is 29 mins long)
2. Have the students respond to the clip – get them talking and thinking:
   - Did you learn anything from this movie? If you did, what was it?
   - What is the message of this movie? Do you agree or disagree with it?
   - Was there something you didn't understand about the film? What was that?
   - What did you like best about the movie? Why?
   - What did you like least about the film? Why?
   - What were you thinking as you finished watching the film?
   - What part of the story told by the movie was the most powerful? Why?
   - What feelings did you share with any of the characters in the movie?
   - Did any of the characters in this movie make you angry? Tell us why.
   - What comment is the author trying to make about the culture of the characters in this story?
3. Break the class into groups of 3 to talk about these questions.
4. Have each group report back one question or issue that challenged them through the film.
5. Tell the students that you will come back to this film in a couple of lessons.

Core content Area 2: What happened when European colonisation occurred?

Topic 2.1: What's the impact of social and political history of the last 200 years?

Lesson 2.1.2: Dispossession of culture

In this lesson students will explore social and political impact on Aboriginal & Torres Strait Islanders.

Teachers: Before you start!

1. Determine how you want the research element of the lesson to work
2. Decide on the presentation format you want to utilise for the lesson
3. Familiarise yourself with the material in *Teacher Background*

For Students

For students to explore the social and political impact on Aboriginal & Torres Strait Islander spiritualities select from the following activities:

1. Refer to the film the class viewed in the previous lesson. Recall a few of the major issues that came to mind for the students.
2. Break the class into two groups for some research:
    - Group 1: Research what indigenous life was like before colonisation. Address the following:
        - Religion
        - Social structure of groups – roles of men and women
        - Land - ownership
        - Food
        - Sacred Places
    - Group 2: Research what colonisation brought with it to Australia. What was Australia going to look like? Address the following:
        - Religion
        - Social structure of groups – roles of men and women
        - Land - ownership
        - Food
        - Sacred Places
3. Each group presents their research to the class
4. In the light of the 'Babakiueria' film from the previous lesson:
    - What can students now "say" about Aboriginals losing their culture?
    - What are the questions or issues they need a response to?
    - How would they feel? (You might have Indigenous students – perhaps ask if they would like to share something of their story.)

Core content Area 2: What happened when European colonisation occurred?

Topic 2.1: What's the impact of social and political history of the last 200 years?

Lesson 2.1.3: Dispossession of religion

In this lesson students will explore social and political impact on Aboriginal & Torres Strait Islanders.

Teachers: Before you start!

1. Familiarise yourself with Cultural Protocols for Aboriginal & Torres Strait Islander peoples
2. Organise an Aboriginal or Torres Strait Islander speaker to address the class and respond to questions
3. Protocols for connecting with local communities should be observed by both teachers and students (see also www.qcaa.qld.edu.au/577.html and Ngutana- Lui Aboriginal & Torres Strait Islander Cultural Studies Centre)

For Students

For students to explore the social and political impact on Aboriginal & Torres Strait Islander spiritualities select from the following activities:

1. Talk with the class about appropriate Cultural Protocols for a speaker of Aboriginal or Torres Strait Islander background.
2. Use the Cultural Protocols website to explain why this is done.
3. Prepare the class for the visit. Have students ready with a number of tasks / duties: welcome, introduction of speaker, questions, etc.
4. Have the speaker address the class about how they live an Aboriginal or Torres Strait Islander 'life' in a predominantly western world. The question is: How do they dance between their two worlds.
5. Have some students take note of the 'big' issues that get named by the speaker.

Core content Area 2: What happened when European colonisation occurred?

Topic 2.2: What has been the influence of Christianity?

Lesson 2.2.1: Missions

In this lesson students will explore Aboriginal missions.

Teachers: Before you start!

1. Familiarise yourself with the extract and the suggested work in *Useful Resources*
2. Ensure you know the meanings of the specific words in context
3. View the video on Toomelah and decide whether to use this given the issues raised
4. Check out these sites on Missions and reserves & Qld State Library
5. Check out the Cherbourg Ration Shed video clips

For Students

For students to explore Aboriginal missions select from the following activities:

1. Give the students the extract from Hilary Carey and work through the article with the class.
2. Have the students respond individually to the questions that follow:
   - Describe what this would mean to an Aboriginal community.
   - Suggest other ways missionaries might have worked. What different outcomes do you suggest might have been possible?
3. Share responses in small groups.
4. Bring the whole class together and discuss responses to the second question.
5. View the ABC clip on Toomelah.
6. Discuss the range of issues highlighted. Monitor the students" responses.
7. Choose one or two issues and explore these further with the class.
8. Use the State Library site on Missions and reserves to get a sense of the number and location of reserves in Queensland – this will be useful in a later lesson.

Core content Area 2: What happened when European colonisation occurred?

Topic 2.2: What has been the influence of Christianity?

Lesson 2.2.2: Christianising influence

In this lesson students will explore the influence of Christianity on Aboriginal & Torres Strait Islander peoples.

Teachers: Before you start!

1. Familiarise yourself with the Creative Spirits site
2. Establish a class collaborative space
3. Become familiar with the material in the *Teacher Background*

For Students

For students to explore the influence of Christianity on Aboriginal & Torres Strait Islander peoples select from the following activities:

1. Break the class into the following groups:
    - Christianity in Aboriginal art
    - Coming of the Light ceremony
    - Churches embrace Aboriginal culture
    - Aboriginal people as Christians: signs, Easter, etc.
2. Have each group begin by looking through the material on the Creative Spirits site.
3. Students use the class collaborative space report their learnings from the Creative Spirits site.
4. Groups research further on the topic they have been given and add to the class collaborative space.
5. Create time for the students to read through and comment on the notes made in the collaborative space.
6. Establish what the key learnings have been for the students about the influence of Christianity on Aboriginal and Torres Strait Islanders.

Core content Area 2: What happened when European colonisation occurred?

Topic 2.3: Removal of children

Lesson 2.3.1: State sanctioned

In this lesson students will explore the removal of children from Aboriginal & Torres Strait Islander families.

Teachers: Before you start!

1. View the clip on the Stolen Generation (clip is 18 min)
2. Familiarise yourself with the details of the Stolen Generation
3. Decide how you are going to establish the role play for this lesson

For Students

For students to explore the removal of children from Aboriginal & Torres Strait Islander families select from the following activities:

1. Establish what the students know or have heard about the "Stolen Generation". Add comments on the class collaborative space.
2. Role play using the following questions:
   - What would you do if one day the police turned up to your home and took your children away simply because of the colour of your skin?
   - How would you feel knowing you had no way of getting your children back and no higher authority to appeal to?
   - Imagine if one day you were at home with your parents and government officials came and took you away to live with strangers, and told you that you had to learn to live, eat, speak and dress differently than you were used to. How might that experience continue to affect you throughout your life?
3. Debrief this role play with the class.
4. View the clip on the Stolen Generation.
5. Allow time for the students to respond to the stories.
6. Have the students comment on the 'permits' involved at Cherbourg. What does this say about how the government looked upon Aboriginal people?

Core content Area 2: What happened when European colonisation occurred?

Topic 2.3: Removal of children

Lesson 2.3.2: Church involvement

In this lesson students will explore the removal of children from Aboriginal families.

Teachers: Before you start!

1. Familiarise yourself with the article in *Useful Resources*
2. Review the Santa Teresa community website

For Students

For students to explore the removal of children from Aboriginal & Torres Strait Islander families select from the following activities:

1. Read the article on 'The Catholic Church's toll on Aboriginal Australia'.
2. Explore the Santa Teresa community website.
3. Using the information from the article and what you learn from the website respond to the question that follows the article.
4. Students share responses with one other person in the class.

Core content Area 2: What happened when European colonisation occurred?

Topic 2.3: Removal of children

Lesson 2.3.3: Impact today

In this lesson students will explore the removal of children from Aboriginal & Torres Strait Islander families.

Teachers: Before you start!

1. Watch the introductory clip on the impact on the Stolen Generation
2. Familiarise yourself with the Stolen Generations Testimonies site
3. Research 'intergenerational trauma' and its impact in society today

For Students

For students to explore the removal of children from Indigenous families select from the following activities:

1. Allocate two or three testimonies to each student.
2. Have them take the time by themselves to listen to the stories – this might take some homework time as well.
3. Students choose one and complete the activity of recording the story using the template in *Useful Resources*.
4. Once students have completed making their notes arrange the class in a circle and have the students share some of what they learned.
5. Establish the 'common themes' that come through the stories.
6. Research the term 'intergenerational trauma' as it applies to Aboriginal & Torres Strait Islanders in Australia.
7. Conclude the lesson with Kevin Rudd's National Apology to the Stolen Generations.

Core content Area 2: What happened when European colonisation occurred?

Topic 2.2: What has been the influence of Christianity?

Depthing Knowledge: The influence of Christianity on Aboriginal & Torres Strait Islander Australians

In this lesson students will explore the influence of Christianity on Aboriginal & Torres Strait Islander Australians.

Teachers: Before you start!

1. View the clip 'Joan Hendriks' by Eureka Street of Joan Hendriks
2. Decide how the class is to conduct the associated research
3. Possible additional resources found in 'A spirituality of Catholic Aborigines & the struggle for justice' Aboriginal & Torres Strait Islander Apostolate, 1993
4. Possibly additional resource Australian Museum- Spirituality website

For Students

For students to explore the influence of Christianity on Aboriginal & Torres Strait Islander peoples select from the following activities:

1. As a class group view the clip of Joan Hendriks
2. Break the class into groups of 3 or 4.
3. Each group to research the life of Joan Hendriks and her place with the Aboriginal community of Brisbane – especially Stradbroke Island.
4. Present to the class the findings making particular attention to the areas named in the video clip:
   - How does she combine her Aboriginal and Catholic heritage?
   - How does she bring both of these together?
   - The connection between the Christian God and the Aboriginal Creator Spirit.
   - Aboriginal contemplation or Daddirri
5. Students should use Joan Hendrik's responses but go further to explore the ideas she presents. This further investigation is to be incorporated into the research.
6. Present the findings to the class.
7. Once all have presented ask the class:
   - Is this the case for all Aboriginal people?
   - How is Joan able to do this and others not?
   - What happened for Joan that permitted this to occur?
8. Discuss these responses and possibly take these further if time permits.

Core content Area 2: What happened when European colonisation occurred?

Topic 2.2: What has been the influence of Christianity?

Extending Knowledge: The Ration Shed

In this lesson students will explore the influence of Christianity on Aboriginal Australians.

Teachers: Before you start!

1. Familiarise yourself with the Cherbourg Mojo Out Loud
2. Check out the Rationshed website

For Students

For students to explore the influence of Christianity on Aboriginal Australians select from the following activities:

1. Students will explore something of the region around Cherbourg and particularly the Ration Shed. Use a variety of clips such as: The Rationshed – re-telling Cherbourg History and the Cherbourg – trailer 2006
2. Explore the Rationshed website
3. Ensure that you visit the Cherbourg Memory Project as part of this website.
4. Have the students explain why it is important for places like Cherbourg to keep its history alive …
5. Conclude the lesson by viewing the clip: Cherbourg Mojo Out Loud – looks at what is happening today.

Core content Area 3: So what today?

Topic 3.1: What's possible?

Lesson 3.1.1: Different dreaming

In this lesson students will explore contemporary issues for Aboriginal & Torres Strait Islander peoples.

Teachers: Before you start!

1. Invite some Aboriginal and Torres Strait Islander students at the school to come to class – you will need to brief them on what to expect
2. Invite the school's Indigenous Liaison Officer to come to class to talk about the programmes on offer for Aboriginal & Torres Strait Islander students
3. Protocols for connecting with local communities should be observed by both teachers and students (see also www.qcaa.qld.edu.au/577.html and Ngutana- Lui Aboriginal & Torres Strait Islander Cultural Studies Centre)
4. Revisit Australian Museum website and the concept of 'Screamtime'

For Students

For students to explore contemporary issues for Indigenous Australians select from the following activities:

1. Invite some of the Aboriginal and Torres Strait Islander students at the school to this lesson.
2. Have the visiting students explain what it is like to be Aboriginal or Torres Strait Islander in a school today.
3. Allow this discussion to go for as long as possible – exploring different ideas that get named.
4. Specifically move the discussion around to talk about the future prospects of the student visitors. Consider what might prevent this from happening – note these ideas on the board or in the class collaborative space.
5. Once the visitors have gone bring the class back together and talk about what they have learned.
6. As a class investigate programmes like the one run by Deadly Choices.
7. Go through the programme outline in detail.
    - What's good about the programme?
    - What's missing?
    - Is it working in our school? Why? Why not?
8. Invite the schools Indigenous Liaison Officer to come and speak about the programmes operating in your school.

Core content Area 3: So what today?

Topic 3.1: What's possible?

Lesson 3.1.2: Recontextualising ancient stories

In this lesson students will explore contemporary issues for Aboriginal & Torres Strait Islander peoples.

Teachers: Before you start!

1. Review the stories in Lesson 1.1.2
2. Consider using 'Spear' by Bangarra
3. Visit 'CleverMan' TV series creators interviews
4. Explore language use and localisation of terms. Eg. Different meaning, different languages for a term such as 'Cleverman'

TEACHER BEWARE: Recreating/ producing Dreaming stories and art is not culturally appropriate for all students. Teaching elements of the genre and art design would be appropriate.

For Students

For students to explore contemporary issues for Aboriginal & Torres Strait Islander peoples select from the following activities:

1. Revisit the Dreaming stories in Lesson 1.1.2 and consider the two worlds that Indigenous Australians live in.
2. Break the class into pairs and have each pair consider a number of these stories and what the message might be for today.
3. Share these learnings.
4. Have each pair consider a present-day situation and create a story with a message in the style of the Dreaming stories.
5. Illustrate these and publish.
6. Each pair to explore their "created" story with the class.

Core content Area 3: So what today?

Topic 3.2: Connecting with contemporary religious experience

Lesson 3.2.1: Deep listening - Dadirri

In this lesson students will explore contemporary religious experience for Aboriginal & Torres Strait Islander peoples.

Teachers: Before you start!

1. View the clip on Dadirri and Miriam-Rose speaking of it
2. View this clip

For Students

For students to explore contemporary religious experience for Aboriginal & Torres Strait Islander peoples select from the following activities:

1. Take time to be immersed in the concept of Dadirri through the clips above.
2. Read through as a class the text on Dadirri
3. Consider what is similar within Christianity? Use the table in *Useful Resources* to note this information.
4. In the table make note of the purpose of the activity within each of the traditions.
5. Discuss what is the same and what is different between these.
6. As a class make connections between the forms of meditation and approach to life that is described through Dadirri.
7. Locate similar inspirational YouTube clips to the one Miriam-Rose uses to introduce the concept of Dadirri.

Core content Area 3: So what today?

Topic 3.2: Connecting with contemporary religious experience

Lesson 3.2.2: Locating Christianity within an Aboriginal & Torres Strait Islander mindset

In this lesson students will explore contemporary religious experience for Aboriginal & Torres Strait Islanders.

Teachers: Before you start!

1. Build on the work of the previous lesson
2. Review the clip on Learning to Live in Two Worlds
3. Possibly review/use 'Spear' by Bangarra as stimulus
4. Use BCE Stimulus film eg. Brian's comment about being spiritual in both worlds

For Students

For students to explore contemporary religious experience for Indigenous Australians select from the following activities:

1. Ask the question: How do Aboriginal Australians live in two worlds?
2. Brainstorm this question – use a class collaborative space for the brainstorming. Set the collaborative space up so students have to post before they can see or comment on other posts. Require students to comment on two other posts.
3. Using the stimulus from the collaborative space have the students respond to how they live in two worlds themselves – use the stimulus in *Useful Resources* to assist with this.
4. Share responses with 2 other class members.
5. View the short clip on Learning to Live in Two Worlds.
6. Discuss how Indigenous people are asked to do this.
7. Invite an Indigenous student – either Aboriginal or Torres Strait Islander – to describe how they do live between two worlds.

Core content Area 3: So what today?

Topic 3.3: Today's struggles?

Lesson 3.3.1: Aboriginal women

In this lesson students will explore today's struggles for Aboriginal and Torres Strait Islanders in Australian today.

Teachers: Before you start!

1. View the clip on the role of Indigenous Women today
2. Decide how to best use the clip with your class
3. Familiarisation with modern struggles eg. Domestic Violence

For Students

For students to explore today's struggles for Aboriginal & Torres Strait Islanders in Australia, select from the following activities:

1. Discuss with students if they are ever in groups or situations where there is "secret knowledge or information" that is not commonly known.
2. How do you get to know the information?
3. Begin the lesson by viewing the clip on the role of Indigenous Women today. This clip is 36 minutes long – you might want to decide how best to use this in class.
4. Discuss the issues raised in the clip.
5. Read through the following article and visit this website site:

Most ceremonies practised in Aboriginal communities cannot be discussed fully due to their sensitive and sacred nature.
When discussing specific ceremonies it is important to have a local Aboriginal person present. There are many ceremonies and reasons for ceremonies in Aboriginal society, all have a firm place with The Dreaming.

Great Ancestral Spirits arranged the earth by creating people, animals, plants and birds and these were all put in their respective places according to the landforms and spirits surrounding them. These Ancestral Spirits made rules and the law to govern the land, its people, animals and plants. If life on earth was to continue, these rules would need to be followed. Ceremonies ensure that vital components of this law and The Dreaming stay intact. They provide a time where all people in a language group work together for the survival of The Dreaming.

All beliefs and stories of The Dreaming are individually owned and kept secure by individual members of a language group ensuring that they are protected for all people. These members of a language group had and continue to have the great task of ensuring that these stories were correctly remembered and passed on, and that the correct practise of rituals and ceremonies were performed to do this.

Aboriginal ceremonies are concerned with acting out The Dreaming, its laws and stories. Men and Women had different roles in ceremonies and these roles varied from language group to language group. In many areas men were given the role as guardians of a special spiritual site where a ceremony was performed. This role meant that the site would need to be cared for accordingly so that that particular spirit would continue to live there. Women were the guardians of a special knowledge and therefore hold great religious and spiritual power within the language group. Roles in ceremonies would vary considerably depending on the reasons why the ceremony was being held. Some ceremonies were for men only, others were for women only and both men and women had their own particular Spiritual and sacred objects. Sometimes this is talked about as men's business and women's business.

Neither men nor women possess greater spiritual needs than the other, they just coexisted in different ways to ensure that sacred elements of The Dreaming would be practised and passed on.

Ceremonies and rituals take on many different forms. Some were very private and involved only people in that language group while others involved all people belonging to the language group, even children. Sometimes the creation of special and sacred objects of drawings in sand and/or earth (sand painting), the moulding and carving of spirit figures in clay or wood, the painting of bark, the making of specific body design were used in many ceremonies. Often the objects or drawings made were placed in a bora ring or near the site where the ceremony was to be held. That is the reason why we find many scarred trees marking the site where sacred ceremonies were once held or continue to be held Special and sacred songs and dances were also created for these ceremonies.

Source: http://www.indigenousaustralia.info/culture.html

6. If time – have students read about the "Hindmarsh Island Bridge controversy" to highlight some aspects of the nature of Aboriginal Knowledge.

Core content Area 3: So what today?

Topic 3.3: Today's struggles?

Lesson 3.3.2: Young Indigenous males

In this lesson students will explore today's struggles for Indigenous Australians.

Teachers: Before you start!

1. Review the ABC news site on jail as a 'rite of passage'
2. ADD 7.30 report expose on Dondale detention in NT
3. Possibly explore 'First Contact' series (on SBS November, 2016)
4. Possibly explore film: 'A lousy little sixpence' 3 parts.

For Students

For students to explore today's struggles for Indigenous Australians select from the following activities:

1. Brainstorm "What it means to be a man". Begin the brainstorming using a collaborative space. Set up the collaborative space so that students have to post before seeing and commenting on other posts.
2. Review the brainstorming.
3. Draw out the issues that are raised and discuss with the class.
4. Take this conversation to what young men find difficult.
5. Read the article on the ABC news site and listen to the podcast.
6. Look at the article and associated links on Aboriginal prison rates.
7. Consider the story of Cameron Mulrunji Doomadgee. Chase up other links to read the story from different perspectives.
8. As a class group endeavour to determine what needs to change in Aboriginal communities for this trend to stop.
9. Publish the results of the conversation and invite and Indigenous Elder to speak to this issue with the class and talk through the proposal that class has produced.

Core content Area 3: So what today?

Topic 3.3: Today's struggles?

Lesson 3.3.3: Leadership in both worlds

In this lesson students will explore today's struggles for Aboriginal & Torres Strait Islanders in Australia.

Teachers: Before you start!

1. Preview the clip on Indigenous Leadership
2. Preview the Australian Indigenous Leadership Centre website

For Students

For students to explore today's struggles for Aboriginal & Torres Strait Islanders select from the following activities:

1. Students view the clip on Indigenous Leadership.
2. Discuss the main themes that come through the interviews.
3. Discuss if these are the same as for non-indigenous Australians.
4. Name the challenges that Indigenous Australians have with respect to leadership within their own culture and within the broader context.
5. Explore the Australian Indigenous Leadership Centre website.
6. Read about the experiences of an Aboriginal serviceman's experience.
7. Give time for the students to respond to this.
8. In groups of 3 students explore the works of Indigenous Australian Singers. See this link for a list of musicians.
9. Share one or two with the class.

Core content Area 3: So what today?

Topic 3.1: What's possible?

Depthing Knowledge: The Rainbow Serpent

In this lesson students will explore the Rainbow Serpent for Indigenous Australians.

Teachers: Before you start!

1. Check out the Aboriginal Dreamtime site
2. Review the questions in *Useful Resources*

For Students

For students to explore the Rainbow Serpent for Aboriginal Australians select from the following activities:

1. View the YouTube clip of the Rainbow Serpent or a spoken version.
2. For the text of this story see the following link.
3. Search for other Dreamtime stories and view them.
4. Use the questions in *Useful Resources* to respond to the following inquiry questions:
    - What is a Dreaming story?
    - How are Dreaming stories structured?
    - What do Dreaming stories teach us?
    - What is the same and/or different in Dreaming stories?
    - What has happened to Dreaming stories over time?
    - How has Christianity impacted on Indigenous Spirituality?
    - How are Dreaming stories moral tales?
    - Do you know of any other sacred stories from other religions that are moral tales?
    - How can Dreaming stories guide us in our relationships?
5. Review student responses.
6. Conclude the lesson by discussing how dreaming stories connect the land to its people and animals.

Core content Area 3: So what today?

Topic 3.3: Today's struggles?

Extending Knowledge: A case study: Outside the fences

In this lesson students will explore today's struggles for Indigenous Australians.

Teachers: Before you start!

1. Consider how the students will conduct the necessary research
2. Invite the key leadership people of the school to come and have the students present their reports
3. Revist Australian Museum - Spirituality

For Students

For students to explore today's struggles for Indigenous Australians select from the following activities:

1. Break the class into 6 groups. Each group will research one of the following topics with respect to Aboriginal and Torres Strait Islander people:
    - Proving land ownership
    - Remoteness
    - Health
    - Education
    - Employment
    - Social Attitudes
2. Each group needs to consider the implications for both groups: Aboriginal and Torres Strait Islanders. Consider the differences that exist for both groups. Present this in the form of a report. In general, reports are arranged in sections, each with a clear heading. A simple report is likely to include the following:
    - Title Page
    - Summary, i.e. key points of the report
    - Contents
    - Lists of tables and diagrams
    - Introduction, including aims and objectives, scope of the report
    - Methodology
    - Findings/results
    - Discussion
    - Conclusions and recommendations for students at the school
    - Appendices
    - References/bibliography
    - Glossary
3. Publish the reports and invite the school leadership to come and view them. Highlight the conclusions and recommendations for students at the school.

Teacher Background

Not Religion But Religions – an extract from the Introduction to *Aboriginal Religions in Australia*

The first theme is that we can no longer speak of Aboriginal religion *en bloc* but rather of Aboriginal religions in the plural. Just as there is a pluralism of distinct Aboriginal languages, so there is a pluralism of religions. And just as the Ancestor Beings are responsible for linguistic pluralism, so also they are responsible for religious pluralism, including different conceptions of the 'Dreaming' and the role of the Ancestor Spirits themselves. No doubt this religious diversity had already been remarked only by a number of older scholars such as Strehlow and Stanner, but it has been strongly reinforced and emphasised by contemporary thinkers. For example, Deborah Bird Rose claims that Aboriginal 'countries' or terrains are autonomous: 'No country, however defined, is dependent upon any other country for its Law, its livelihood, its right to be … Autonomous countries were established in Dreaming, and that is how they will remain when all is well.' Again, in a recent book Ian Keen has a valuable analysis of Aboriginal societies at the time of European contact which emphasises the significant differences in religions across the Australian continent. One needs to remember, however, that Aboriginal religions have always existed in the context of regional systems. While different peoples may emphasise a unique ancestral inheritance, they nonetheless practise their religions in the setting of ceremonial performances that require members of different groups to come together, and even to 'trade' in ceremonies. Again, the value of particular peoples' sacred objects derive in large part from their use in regional gatherings in which participants share a common set of underlying precepts of religious practice. (Charlesworth, Dussart, & Morphy, 2005, p. 2)

Charlesworth, M., Dussart, F., & Morphy, H. (Eds.). (2005). *Aboriginal Religions in Australia.* Aldershot: Ashgate Publishing Limited.

An approach to studying Indigenous Australian spiritualities – Aboriginal religions:

Max Charlesworth, in the introduction to the book: *Religious Business*, situates the history of the understanding of Aboriginal Indigenous spiritualities and the changing understanding of it. "In the late nineteenth century and the first half of the twentieth century it was largely assumed that Aboriginal cultures and their religions were quintessentially 'primitive' and of antiquarian interest only." (Bell, et al., 1998, p. xiv). This understanding has flavoured the way in which investigations into this religion was undertaken. An extension of this, of course, was the manner in which lay people interpreted this and the impact this had on the way they interacted with their indigenous neighbours.

Charlesworth goes on to name three "distorting assumptions" which impacted our ability to understand the Aboriginal religions. "First, there was the unquestioned assumption that Australian Aboriginal culture and religion was a unitary phenomenon." (Bell, et al., 1998, p. xvii). We now know that this is not the case and that in fact there existed a wide variety of Aboriginal cultures and with these quite specific religions. Today, "we speak of Aboriginal cultures and religions in plural." (Bell, et al., 1998, p. xvii). At the time of Captain Cook it is postulated that there were about 750 000 Aboriginals from some 500 distinct groups with about 200 languages.

Charlesworth's second distorting assumption was "that they [Aboriginal Australians) were essentially conservative and unchanging and 'timeless'". (Bell, et al., 1998, p. xviii). There is a public 'face' of Aboriginal Australians who would promote the timelessness and unchanging nature of Indigenous culture and religion. This is not the case across all concepts within this culture. One good example of this is the concept of the land. Much has been written on this topic which shows the shift from an understanding of local territories to the formalised understanding of Indigenous ownership through the High Court Mabo decision.

The third distorting assumption named by Charlesworth is that "Aboriginal cultures have been seen as predominantly 'male', in that power resided in the hands of the initiated and older men, and the central religious ceremonies and rituals were similarly controlled by men." (Bell, et al., 1998, p. xviii). We now know that women had a significant role within Aboriginal culture and in fact had a 'place' that men could not access.

Hilary Carey highlights the vast differences between Aboriginal groups. The following quotation highlights the differences across a sample of Aboriginal groups:

> "The southeast is associated with sky gods or All-Fathers, such as Baiamai or the Wellington Wiradjuri. People from this part of Australia also maintained an active belief in magic and sorcery. In central Australia, sometimes taken to be the ancient and 'orthodox' of Aboriginal religious divisions, there are no central deities*. Indeed, stories dealing with the mythology and cosmology of the land are distributed among many local groups. Central Australia is also characterised by its complex male initiation rites, which include circumcision and subincision. In the northeast, including Cape York, spirits of the dead and hero cults are important. All-Mother beliefs found in the central north. Finally, in the northwest of Australia, from Arnhem Land to the Kimberleys, Aboriginal religions are characterised by fertility rites. The most widely recognised spirit figures from this part of Australia are probably the Wandjina of the northwest Kimberley which have an increase function. The northwest and other pastoral regions have also been home to the best know millennial and nativistic movements. Other religious beliefs such as the Rainbow serpent, have an Australia-wide distribution and there are common patterns of association between ancestral mythological figures, kinship, ritual organisation and ontology which characterise the traditional religious beliefs of the entire continent. Anthropologists have differed in their interpretation of the function and origin of the significant differences which distinguish Aboriginal religions, with some favouring economic factors and others historical ones. Most would agree that the religious differences coincide with other social, linguistic and cultural blocs within Aboriginal Australia." (Carey, 1996, p. 41)

So, the question for us in this elective is to do with our approach to exploring Aboriginal religions. Charlesworth suggests that we need to move beyond the approaches used by the early anthropologists "to understand what Aboriginal beliefs and practices mean for Aborigines themselves." (Bell, et al., 1998, p. xxi). Rosemary Crumlin is critical of "how certain contemporary Aboriginal artists have attempted to incarnate religious idea sand symbols (both Aboriginal and Christian) in forms that derive from Aboriginal sources." (Bell, et al., 1998, p. xxi). Peter Willis suggests that "Aboriginal groups are not the passive subjects of Christian missionary activity;

rather, the Aborigines use the latter for their own religious purposes … [they] did not replace their religion with Christianity. They rather located it within categories of their own religious world." (Bell, et al., 1998, p. xxii).

Charlesworth indicates that the present discussion about Aboriginal issues has largely been influenced by W.E.H Stanner's ideas and general approach to this topic. "Stanner 'moved the agenda towards the way in which Aboriginal people experience the world' and his understanding of Aboriginal society and religion was 'a means of changing public opinion and advocating Aboriginal rights'." (Bell, et al., 1998, p. xxii).

This, of course, leaves us with the discussion of the impact of White colonisation on the Aboriginal peoples. "The prevailing situation was one where Aborigines were evicted from their lands without any real compensation. Generally, Aborigines were treated by pastoralists as chattels and kept in a position of virtual slavery where their wives and daughters were often sexually exploited; again, they were subjected to spasmodic massacres and arbitrary detention, while their children were often removed 'for their own good'". (Bell, et al., 1998, p. xxiv).

References:

Bell, D., Berndt, R., Brennan, F., Charlesworth, M., Crumlin, R., Rose, D., . . . Willis, P. (1998). *Religious Business: Essays on Australian Aboriginal Spirituality.* (M. Charlesworth, Ed.) Cambridge: Cambridge University Press.

Carey, H. (1996). *Believing in Australia.* St Leonards: Allen & Unwin.

An approach to studying Indigenous Australian spiritualities – Torres Strait Islander spirituality:

It is important to acknowledge that Torres Strait Islander spirituality is not the same as that of mainland Aboriginal religions. "Torres Strait Islanders are not mainland Aboriginal people who inhabit the islands of Torres Strait. They are a separate people in origin, history and way of life." (Shnukal, 2001, p. 1). In many senses Torres Strait Islanders see themselves as an "appendage" to Aboriginal spiritualities. In approaching a study of this kind, it is crucial to name the differences that exist between these two distinct groups. There are a number of key concepts that highlight this difference. Firstly, the presence of a continuous cultural group is postulated to have been only for the past 2500 years.

"The significance of Torres Strait as a culture area juxtaposed between Australian Aboriginal societies and those of wider Melanesia" (Barham, Rowland, & Hitchcock, 2003, p. 1) offers a fascinating look into the history of the region. "The Islanders were fishermen, hunters and agriculturalists and, because they gardened and were fearless defenders of their territories." (Shnukal, 2001, p. 2)

When studying Torres Strait spirituality it is important to consider three historical periods: the pre-contact period, the contact period, and the post-contact period. Archaeological evidence of the 'pre-contact' period is scarce for a number of reasons. One reason being the activity of missionaries: "Human skulls (from head-hunting) were formerly held upslope of the ceremonial area in a cave known as Augudalkula, but mission teachers extensively damaged this site". (Barham, Rowland, & Hitchcock, 2003, p. 12). "Pre-contact Torres Strait Islanders were not a single homogeneous or unified group and until this century did not think of themselves as one people ... each group considered itself separate from its neighbours and maintained its cultural and linguistic differences." (Shnukal, 2001, p. 2)

The second reason for the scarcity of evidence comes from our understanding of the geographical history of the region. We are reasonably certain that the present day region of the Torres Strait was once a connection between mainland Australia and PNG. This was little more than a shelf connecting the two areas of mainland. If there was habitation on the shelf there is now little chance of locating evidence to support its existence. The significant rise in sea level some 6500 years ago resulted in the formation of what we now have as some 200 islands in this group. The existence of this landbridge has implications for the indigenous population of mainland Australia.

We can attest to the fact that "Aboriginal people were in Australia by at least 40000 years BP and possibly as early as 45-65000 years BP; Melanesian occupation of the PNG mainland and offshore islands is well established as greater than 35000 BP." (Barham, Rowland, & Hitchcock, 2003, p. 42). Evidence would suggest that the islands of the Torres Strait were inhabited from about 2500 years ago.

In approaching a study of Aboriginal and Torres Strait Islander spiritualities it is important to note this enormous variation in the relative 'age' of the two groups. There is also a need to appreciate the difference in numbers. At the time of Captain Cook's exploration there was an estimated 700 000 Aboriginal Australians living on the mainland. These were associated with a number of different clans or tribes and hence expressed their spirituality differently to each other. In the Torres Strait there were about 6000 persons scattered across the 20 inhabitable islands. "The Torres Strait population … was kept at replacement level through the custom of couples not rearing more than two or three children." (Shnukal, 2001, p. 2)

Torres Strait Islanders were not dispossessed of their lands as were Australian Aborigines. Their encounter with Christian missionaries was quite different to that of their mainland counterparts. The missionaries, Samuel McFarlane and Archibald Murray arrived on Darnley Island. "He [McFarlane] sploshed over the volcanic rock pools and dropped to his knees on the beach before the fearsome Erubians. Dabad prepared to slay them all. McFarlane grasped his bible in both hands and thrust it towards Dabad. … Dabad stayed his spear. The warrior accepted the book he couldn't read, and its promised light." (McCamish, 2014, p. 34). This 'contact period' saw an enormous change to the lives of the Torres Strait Islanders. This occasion is celebrated each year as the "Coming of the Light". "Christianity impacted profoundly upon tradition religious and political structures, although Islanders today see it as a fulfilment of the traditional belief system rather than a complete break with the past, as they were previously encouraged to do." (Shnukal, 2001, p. 5).

The action of the missionaries has quite significantly changed the 'identity' of these islanders. They are only now endeavouring to recover and reaffirm their identity as Torres Strait Islanders.

The 'post-contact' period saw the development and subsequent demise of the pearling industry as well as competition from commercial fishing. Whilst the islands are in an idyllic part of the world there is little work for the locals. "It's beautiful because there's hardly anyone here. There's hardly anyone here, it has to be said, because most people who identify as Torres Strait Islanders – around 42 000 – live on the mainland." (McCamish, 2014, p. 39).

Within about 10 years the changes to traditional Torres Strait Islander society was quite dramatic. In short: "Commercial quantities of pearlshell were discovered in 1870; Christian missionaries and teachers arrived in 1871; and all the islands were legally annexed to the Colony of Queensland by 1879." (Shnukal, 2001, p. 5).

References:

Barham, A., Rowland, M., & Hitchcock, G. (2003). Torres Strait Bepotaim. *Memoirs of the Queensalnd Museum*, 1-72.

McCamish, T. (2014). Island Time. *The Monthly*, 34-41.

Shnukal, A. (2001). Torres Strait Islanders. In M. Brandle (Ed.), *Multicultural Queensland 2001: 100 years, 100 communities, a century of contributions.* Brisbane: Qld State Govt.

An extract from The Wailing: A National Black Oral History

In 1988, white Australia celebrated two hundred years of settlement. For black Australia, it was a year of mourning. In Sydney, forty thousand indigenous people from throughout Australia marched for land rights and social justice, the largest number of indigenous people ever to come together in Australia. While white Australians celebrated 'settlement', indigenous people celebrated their survival and mourned the loss of their land and traditional way of life, the murder of their ancestors with bullets and poisoned flour, their rape and abuse, their imprisonment in their own land. Not all white Australians celebrated; some chose to grieve. A white songwriter, Paul Kelly, sang, 'I have not the heart for dancing, for dancing on his grave.'

At an historic meeting at Barunga, near Katherine in the Northern Territory, on 12 June 1988, the Australian Prime Minister, Bob Hawke, received the Barunga Statement from tribal elders calling on the Federal government to grant national land rights, negotiate a treaty, recognise the rights of indigenous people in accordance with international covenants covering civil and political rights, and for Aboriginal and Islander affairs to be monitored by a nationally elected organisation.

Hawke promised a treaty within two years, but then retreated to the middle ground of 'reconciliation': *I have been trying to make all Australians understand that the two hundred years that are being talked about in the bicentenary year … come on top of forty thousand years of Aboriginal culture, tradition and civilisation; that it is the Aboriginal people who were the prior occupiers and owners of this land. You were the people who for forty thousand years have cared for this land and it is only if we understand that that we are entitled in any way to have these celebrations in 1988, and it is because I see now the signs that are strongly emerging of the preparedness on the part of Aboriginal people and of no-Aboriginal people to start to talk sensibly about these things that I am so happy.*

While Australia's indigenous people belong to the oldest living culture on earth, stretching back at least 50 000 years, the past 205 years have been a nightmare of murder and despair, deprivation and imprisonment, grief and struggle. There has been a wailing in this country, a dreadful cry that has soaked black Australia, a wailing behind the mission stile, a wailing in poverty streets.

In *The Law of the Land*, Henry Reynolds said, 'Despite coming under the protection of the common law, over twenty thousand Aborigines were killed in the course of Australian settlement. They were not, in the legal sense, foreign enemies struck down in war. Most were murdered, nothing more, nothing less.

The twentieth century was no less brutal. After the killings of the eighteenth and nineteenth centuries came more violence, more abuse, imprisonment, humiliation, a grotesque gallery of laws which denied indigenous people their fundamental human rights. The missionaries gave them a haven from the bullets of the police and the white 'landowners', but usually the price required was their culture. As the missionaries at Hermannsburg, in Central Australia, sang them Bach cantatas, they prayed for God to change the heart of the Australian Aborigine.

In most of Australia, indigenous people were forbidden to speak their hundreds of beautiful languages, and pursue their culture. They were governed by protection boards whose absolute powers determined where and how they would live. Local protectors were often the police and usually bigoted whites vigilantly pursuing policies designed to 'breed out the black', not 'smoothing the pillow' of a dying race but suffocating them under it. Prisoners in neck chains are among this country's most forbidding historical images. Children were snatched from their parents' arms by police and welfare officers and then sent out to work as domestic servants and labourers for little or no money.

Many indigenous people worked their entire lives for rations and blankets, others who were supposed to be paid a 'lousy little sixpence', or a shilling or two, usually never saw the wages which were supposed to have been placed in 'trust' for them. Employment opportunities meant working on road gangs or on the railways. Indigenous people were restricted as to whom they could associate with, whom they could marry. They lived with dusk curfews in many towns, there were restrictions on movement, the constant knowledge that they could be deported to a reserve at any time; they lived with a constant threatening presence of the police in their lives. At places like Laverton, Western Australia, an oppressed and disillusioned group of indigenous people struggled in the twenties to survive on garbage on the edge of a town from which the mounted policeman drove them at midday every day with a stockwhip flaying. There were special Aboriginal prisons, there were the infamous 'lock hospitals' on Dorre and Bernier islands where indigenous people suffering from

venereal diseases and other contagious conditions were incarcerated, which the missionary Daisy Bates called the Isles of the Dead.

Throughout Australia, people clung to what they could of their culture and incorporated into its fabric the suffering of the missions and reserves and stations. The stories have been handed down in the homes of black Australians, told to new generations, taught in explanation of racism and mistreatment, recited with rage and dignity and sorrow.

These memories begin at the end of the killing years, at a time when indigenous people 'belonged' to pastoral stations and to missions, and were often treated as less than human, less than stock.

They are memories that end, more or less, in a present when indigenous communities throughout Australia are struggling with mind-numbing alcoholism and celebrating a triumphant survival, where we find a man in Central Australia who after decades of cultural bewilderment goes back into the desert to find himself, and a young man in the black heart of Sydney who can find it within himself to say, 'The Dreaming has begun again'.

High Gods by L.R. Hiatt in Aboriginal Religions in Australia

The earliest reference to a 'High God' among the Aborigines appeared in the records of the United States Exploring Expedition of 1838-42. Although only half a century had elapsed since the arrival of the first British settlers, the Aboriginal tribes of the Sydney area were virtually extinct. Horatio Hale, the chief ethnologist, travelled several hundred miles inland to a new mission at Wellington, where he was told that the natives believed that the world had been made by a deity called Baiame. In the years that followed, information recorded by colonists elsewhere indicated that Baiame was by no means a peculiarity of the Wellington Valley. By the end of the century it could be said that, while given different names in different regions (such as Bunjil, Daramulun, Nurelli), the High God of the tribes of south-eastern Australia was uniformly conceived as a Sky God referred to as "Our Father", who created the earth and instituted culture, and whose presence is manifest in the rumbling of thunder.

Hartland, like Tylor, found it hard not to believe that at least some of these characteristics had come out of the Bible. Apart from that, it was not unreasonable to expect any Supreme Being worthy of the name to be eternal, omniscient and moral. Yet in Hartland's judgment the evidence from Australia was disappointing on all scores. Indeed, once we begin to look carefully at the myths and legends, comparison with civilized conceptions of divinity becomes embarrassing. Daramulun is a cannibal whose name means 'leg-on-one-side' or 'lame'; Bunjil, with his two wives and six sons, was blown into the sky by wind released from one day while pursuing an emu. In mystery cults he is shown carved in the earth in this humiliating posture, together with a print of his hand left in the ground when he tried to break the fall. Such childish tales bear no comparison with the sublime conception of the Creator as set forth in the book of Genesis.

With regard to the borrowing hypothesis, Lang made the following points. First, Aboriginal High Gods have been recorded in circumstances strongly suggesting that the beliefs were in existence prior to contact with Europeans. The missionaries at Wellington were told about Baiame and the songs in which he was worshipped shortly after they arrived. Further north, in 1844-5, in a frontier region well beyond direct Christian influence, a settler named John Manning (inspired by a conversation with Goethe) studied native customs and made extensive notes on Baiame's similarity to the Christian God. In order to maintain that Aboriginal notions of deity are the product of proselytization, one would have to assume that Christian beliefs caught on at their points of introduction and (like smallpox) travelled ahead of the invaders. Second, detailed information about Aboriginal High Gods has consistently come from initiated adult males, on the understanding that it should not be divulged to women and children. If it were true that the deities of the male cults were borrowed from the missionaries, how would we reconcile the men's desire for secrecy with the fact that knowledge of Christian doctrine is freely available to all? Furthermore, male elders in Aboriginal society are notoriously conservative. Why, especially in the matter of religion, should they be so ready to abandon old beliefs and embrace the new? (Hiatt, 2005, pp. 45-46)

Hiatt, L. (2005). High Gods. In M. Charlesworth, F. Dussart, & H. Morphy (Eds.), *Aboriginal Religions in Australia* (pp. 31-44). Aldershot: Ashgate Pubishing Company.

Interpreting the Dreaming an extract from *Aboriginal Religions in Australia*

… the centrality of the Dreaming and the Ancestor Spirits was recognised in the past by Strehlow and Stanner, but there is no doubt that it has been powerfully reinforced by recent scholars. However, we must also recognise that the realm of the Dreaming is characterised in different ways by diverse Aboriginal peoples. Thus the anthologist John Morton speaks of the Dreaming, as conceived by the Warlpiri, almost in Aristotelian terms. So he says: 'As we delve deeper into the complex associations of "the Dreaming" it begins to appear as something much, much more than dreaming (i.e. in the ordinary sense). It is, in effect, a First Cause, a synthetic principle to which all minor causes are subordinate. While manifested through the material world, it is not in itself a material entity. It has been described by Strehlow as "eternity uncreated, sprung out of itself." Morton also speaks of the creative beings of the Dreaming as 'eternal and transcendent'.

On the other hand David McKnight speaks of the concept of the Dreaming of the Lardil people of Mornington Island in a subtly different way. For the Lardil the realm of the Dreaming exists in parallel with the terrestrial world – a quasi-Platonic or dualist view of the Dreaming. As McKnight puts it: "The Lardil believe Dreamtime is something that came into being (or perhaps more accurately, has always existed) before the appearance of humans, and it is a time that will continue after humans cease to exist. In some unexplained way, a split occurred in Dreamtime and as a result the time of this world in which we live came into existence. The two times, Dreamtime and the time of this world, exist in parallel to one another so that there are two streams of time. For the Lardil, the everyday secular world in which they live is only an imitation of Dreamtime. It is not true reality. True reality is Dreamtime. But Dreamtime is timeless and unchanging". This view of the Dreamtime is reminiscent of the Platonic theory of Forms where the world or domain of the eternal and immaterial and unchanging Forms is paralleled by the contingent and material and changing world of our immediate experience. (Charlesworth, Dussart, & Morphy, 2005, pp. 9-10)

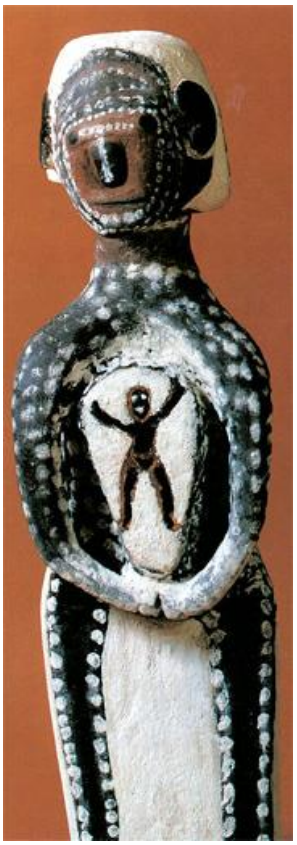
ADD additional resource: Keith Goldsworthy 'The Dreaming' resources. From 'An introduction to Aboriginal Society' by Edwards (also in Adult unit)

Aboriginal art before it became an industry

Rosemary Crumlin | 22 January 2008

The following excerpt is from an article that appeared in *Eureka Street* — volume 1, number 1, back in March 1991. In it, Rosemay Crumlin recalls travelling in search of Aboriginal Christian art for an exhibition to coincide with the World Council of Churches Assembly. She was joined on her pilgrimage by exhibition co-curator Anthony Waldegrave-Knight and the project's conceiver, Frank Brennan, then director of the Jesuit research and social action agency Uniya.

Our first journey into the outback was full of adventure, incredible 49-degree heat, and quite a lot of disillusion. You see, part of the process involved visiting remote Aboriginal communities to see whether we could discover any art that gave evidence that people were re-thinking Christianity in their own symbolic system. And what Christian art we did find was often as bad as I'd expected.



But at Balgo, in the Central Desert, we came across some huge wall-hangings and panels rolled up in the church the people there use for liturgies. I knew we were at the edge of something. But the heat was terrible and Anthony and I and even Frank (who looks like God, walking around in his hat) thought we'd had enough. It wouldn't have taken much to persuade us to omit Turkey Creek from our itinerary.
I rang Sister Clare Ahern at Turkey Creek, admitting to some hesitation. Her reaction was unambiguous: 'I think you should have come here first.' So we caught the little mail plane to Turkey Creek and arrived at the Meriingki Centre.

There, on the walls, was what we had been looking for. Startling! ... absolutely knockout works from the people of the Warmun Community. But particularly astonishing were those of Hector Sundaloo, George Mung and Paddy Williams. These three had been Christians from way back, and now, in their late 50s or early 60s ... they are the unmistakable community leaders. Hector is regarded as a ngapuny man, a man of God.

There were many paintings we might have taken from Turkey Creek, all of them done not as an artist would paint in a studio but as part of liturgy, done for use.

George Mung had carved a statue out of a piece of tree, a work of extraordinary beauty. Here it was, sitting on top of a hot-water system. About a metre high, it is an Aboriginal woman, a Madonna, pregnant with a man-child who stands in a shield just below her heart, his feet extended and his hands tipping the edges of the shield. It's almost like the image you get in the Leonardo drawing, but also like a Russian icon (which George Mung could never have seen).

The woman's body is painted with the paint reserved to young Aboriginal women before they have children. Accompanying her is a carved wooden bird, because Aboriginal people in this area believed in the holy spirit long before Christianity came. They believe that each person is accompanied through life by a holy spirit, male for male and female for female.

This work of George's would take its place, I believe, beside the great sculptures in the history of art. It is as moving as the carvings at Chartres, as great as the Germaine Richier crucifix in the church at Assy or the great Lipschitz sculpture at Iona. It is incredibly moving.

This image alone raises major questions, as did the whole Turkey Creek experience. The art would be worth millions of dollars to a collector. It is not well-known as yet. I wondered, what if we take a sculpture like George's and show it to the world? What happens to the community?

We spoke of this together with the people, backwards and forwards. Our argument was that this work of theirs no longer belonged just in that little group. The world is entitled to its greatness. Not that the people expressed it like that themselves. George Mung said simply (of his sculpture), 'You take it. You take it. I'll do another one.' Never was it so clear how different was his sense of time, value and ego from that of European Australians ...

A lot of people think Aboriginal art is about dots and circles on canvas. In that they are really just thinking of the Central Desert and what has happened with Central Desert art. In fact, Aboriginal art differs in each part of the country and has its own local tradition.

What you have are people with a highly developed sense of vision, and because their languages have not been written down until now, their eyesight and sense of story — their visual and oral traditions — are enormously well developed. That will change, of course; the young people's eyesight will not be as finely tuned as the elders', nor their psyche as captivated by story.

Two of the Turkey Creek paintings exemplify that outer and inner vision. When I asked Hector, the painter, about one, he explained in a softish voice (he's a big tall man): 'This is the young Joseph and the young Mary before they came together.' Since, in the tradition of that area, they would not be able to speak to each other, each is seen to have a holy spirit, and so their spirits can commune. It is a marvellous image.

On my return to Turkey Creek to collect the paintings, the people invited me to an adult baptism. Though a priest spoke the words, it was in fact Hector, regarded by the community as their own ngapuny man, together with the elders and the community itself, who performed the ceremony. We discovered something from that: the second criterion Anthony and I had set ourselves — a sense of immediate spirituality — meant that the paintings in the exhibition have all been done by an older man or an older woman, since it is they who have the law. For Aboriginal people, art is valid and good if it truthfully tells a story, and if the story is told by someone with the required authority.
I was struck by something Salman Rushdie said in an interview shown last November. Rushdie claimed that he couldn't imagine a world without story. I feel that very strongly myself. It reminded me that those who do not understand story or its importance will never understand Aboriginal art. Nor can anyone who under-values symbol find a way into the art.

[Source: http://eurekastreet.com.au/article.aspx?aeid=5066#.VzPNWiE09jY]

Sacred Geography by Marcia Langton

Casey explains: 'I do not take place to be something simply physical. A place is not a mere patch of ground, a bare stretch of earth, a sedentary set of stones.' He asks, 'What kind of thing is it then?'

> Rather than being one definite sort of thing – for example, physical, spiritual, cultural, social – a given place takes on the qualities of its occupants, reflecting those qualities in its own constitution and description and expressing them in its occurrence as an event; places not *are*, they *happen*. (And it is because they happen that they lend themselves so well to narration, whether as history or as story.) Just as a particular place is at least several kinds of things, so there are many sorts of places and not one basic kind only – the actual things, so there are many sorts of places and not one basic kind only – one supposedly supreme genus. Sorts of places depend on the kinds of things, as well as the actual things, that make them up … If, as Wallace Stevens put it, 'a mythology reflects its region', then a region reflects both what is held together here (its 'contents', its co-tenants) and how it is so held.

A vast region of formidable terrain and sparse water sources, occasionally blessed by rainfall, and offering up a precious harvest by season and circumstance, has been socialised and shaped as a vast mind-map, remembered in sacred designs and songs. As Myers points out, the logic of Pintupi sociality attempts to overcome distance as a threat to relatedness. While they establish wide-ranging relatedness among individuals, 'the Pintupi do so partly at the expense of preventing any social centre from emerging'.

This means that their social life is a dynamic round of negotiations about place:

> Local groups cannot isolate themselves as units from individuals who claim ties. Without firm boundaries to determine who has an interest and who does not, action is subject to ongoing negotiation as the membership of local groups changes.

Aboriginal concepts of land estates refer simultaneously to social, physical and metaphysical matters. Space and temporality are intertwined as contingent dimensions of life in Aboriginal philosophy. The meanings of social responsibility – the bonds of being related to one another – are expressed through the rituals and ideas of the sacred landscape, through symbols of the past and present (the living and the dead) embodied in particular places. These places are themselves part of the fabric of relatedness in Aboriginal life in the desert.

In this life lived under the stars, places are marked not through physical inscriptions, but through kin and dreaming ties that inscribe the self in place and place in the self. That is, places are inscribed through metaphysical relationships. Places are not simply 'out there', but experienced through relationships with the emplaced dreaming beings who gave rise to the original ancestors. Both sense of place and rights to place are marked by ancestral connections passed down through indigenous law, not simply through humanly created physical signposts. In turn, the places of memory and experience are sensual proof of the truth of Aboriginal law. Through the authority of the elders as keepers of law and customary land tenure, cultural memories become inscribed in the places of tradition, and such places become 'site-markers of the remembering process and of identity itself'. (Langton, 2005, pp. 134-135)

Langton, M. (2005). Sacred Geography. In M. Charlesworth, F. Dussart, & H. Morphy (Eds.), *Aboriginal Religions in Australia* (pp. 131-140). Aldershot: Ashgate Publishing Company.

Do Places Appear? by Francesca Merlan

What may be appropriate anthropological positions on the investigation of issues relating to place and the possibility of new places? Do we demand evidence of the long-term nature of meaningfulness of places, aligning ourselves with a 'heritage' perspective that focuses upon significance as already fixed and *in* places, and regard everything else as illegitimate? Clearly not, for that denies the possibility of contemporary agency and of interpretations of "culture" that move away from the notions of it as "object" and toward understandings of modalities of social action and the ways in which these relate to each other. On the other hand, do we accept a fluid constructionist view that whatever indigenous or any other people say about a place ipso facto constitutes its present significance? A cynical version of this view has gained popular ground in Australia as an understanding of Aboriginal "sacred sites issues", that Aborigines can be made to say just about anything at

all about places and that their objections to proposals concerning places are made up to suit particular situations;. In reducing understandings of contemporary action to ones featuring pure opportunism and denying genuineness of Aboriginal concern and legitimacy of interest, this view is clearly unacceptable. One must, however, recognise the importance and responsibility, in the current context, of establishing the social character of meaningfulness.

In my experience in the Katherine region and elsewhere in the Northern Territory and Western Australia, Aboriginal people continually "produce" places, assessing and reassessing their significance in terms of current conditions and relationships. A few of these places are new. That is, Aborigines sometimes identify as places locales where the concept of distinct, socialized place had not existed or been only indeterminate before, appear to modify their notions of the significance of places, or both.

Below is an account of one instance of such production, which I say, in certain of its aspects at least, as involving *recent* production. Despite recency, there is, I believe, no reasonable way of seeing the processes involved as straightforward ones of opportunistic constructionism. Nevertheless, I also want to argue that the character of meanings, and the way in which they are produced in this particular instance, provides insight into changing relations of Aboriginal people with places, in two ways. First, the way in which meanings are produced changes as Aborigines' lives are lived under different conditions of being in places from those that characterised earlier forms of Aboriginal social life. Second, and linked to this, the production of meaning changes as a result of the significances that Aborigines now attribute to places emerging into, and being part of, an intercultural social context (of socially specific and changing character). In this context, kinds of meanings are possible, are attributed social value, and often have material implications in the constantly changing socio-political field.

Recognition of these two dimensions requires us to move beyond inadequate polarities between continuity or discontinuity, authenticity or opportunism, and motivated construction versus "authentic" cultural expression as the sole terms of understanding new places. It forces us to attempt to understand contemporary social processes as perhaps involving all of these, not as polarities but all potentially at play in the shaping of action.

Land Rights – The Religious Factor by Fr Frank Brennan SJ

As life change for Aborigines, so too does their relationship to land and to each other. Changes in these relationships effect changes to the religious life of myth and ritual. Which also inform those relationships. The state, which has authorised Aboriginal dispossession and cultural invasion, has a duty in justice to provide protection of Aboriginal interests in land and aspirations for community self –determination, so that Aborigines may more readily determine the changes offered by new technology and lifestyles. Land rights legislation is essential, providing a protective regime of space and time, acknowledging Aboriginal spiritual responsibility for as well as economic opportunity from their country. Though the religious factor is involved for the recognition of land rights and the right to restrain outside interests from interfering with the land (even in the public interest), Aboriginal landowners are also seeking political and economic bargaining power to maintain their legitimate self-interest. Attempts to authenticate Aboriginal spiritual relationships with land are usually made by those who are not Aboriginal attempting to weigh up Aboriginal claims over against the claims of others whose value system and worldview more readily accords with that of the state's decision-makers. We are yet to let Aborigines make decisions for themselves and for the rest of us regarding the best use of their country. Though there is greater willingness now to extend recognition to Aboriginal law regarding land and life, that law is still under threat from outsiders as well as its inheritors who, for a variety of reasons, are 'running away from ceremony'. The more we can allow Aborigines to speak for their country, the more they will be able to maintain and reveal the life-sustaining capacity of the land which, being the only constant is a sea of change, is sacred.

Land Rights

In 1492, Europeans and the American Indians discovered each other. To each, there opened a New World. For centuries, Christopher Columbus was described as the discoverer, and the Indians as the discovered. Throughout the world, indigenous peoples were then dispossessed of their lands without consent and without adequate compensation. Their societies were destroyed and slavery was common. In 1537, Paul III in the bull *Sublimis Deus* condemned those who held that 'the inhabitants of the West Indies and the southern continents should be treated like irrational animals and used exclusively for out profit and service'. He declared that the

> Indians aw well and any other peoples which Christianity will come to know in the future, must not be deprived of their freedom and their possessions even if they are not Christians and that, on the contrary, they must be left to enjoy their freedom and possessions.

In colonial times, the European powers carved the globe into spheres of influence. Having asserted sovereignty by act of state, the coloniser would assert control over the local population and resources. Native system of land title would continue but only until they were extinguished by will of the sovereign. Especially where the native population lived a communal lifestyle, hunting and gathering, without a political system operating beyond the territory occupied by the local language group, the colonisers would take over the land as if it were *terra nullius.* The assertion of sovereignty often resulted in the expropriation of native lands without consent nor fair compensation.

After the Second World War, the United Nations committed itself to a decolonisation process. Native peoples with an identifiable population and land base were entitled to self-determination. Local population could make a free choice whether or not to be integrated into the adjacent society administered by the colonising power. When separated by blue water or by identifiable boundaries, such populations could decide to separate and seek their own development.

In this post-colonial era, indigenous people have become more political in their struggle. Their rights are an international issue. Their claims to land rights, sovereignty and self-determination are being heard, but are restricted by prevalent notions of private property, national sovereignty and assimilation. In many countries, a just and proper settlement is still to be reached. Land rights in an issue in countries where an indigenous population is in the minority and the law of the new settlers has in the past paid insufficient regard for the traditional owners' right to land. It is also an issue where indigenous people are the majority but where communal notions of native land title are giving way to individual notions which are more compatible with the demands of foreign investors.

In international law, self-determination has applied chiefly to people emerging from the colonisation process being guaranteed a choice of future. It is not allowed to just any group. There must be an inquiry whether there is enough homogeneity or unity or common desire to hold the state together; whether it has economic

resources and political capacity. Though there is still no definition of 'peoples' in international law, the right of self-determination, carrying with it the entitlement to partition of territory, is exercisable only by a territorial community, the members of which are conscious of themselves as members of such a community.

The international community of nations will not agree to interference in their domestic affairs to the extent that outside agencies would be able to adjudicate the claim of indigenous peoples to separate themselves from the nation state, especially when the nation has long been recognised as a member of the world community of nations with boundaries intact. It would be even less likely if the indigenous population is scattered throughout the land, made up of diverse groups without a long established nationwide political structure, having inter-married with descendants of the settlers over centuries. Land rights for these groups can provide the economic and spiritual base for them to make a realistic choice between their traditional lifestyle and that of other nationals.

In his world travels, Pope John Paul II has spoken often about indigenous land rights and the need to negotiate agreements with indigenous people. To Australian Aborigines he said:
Let it not be said that the fair and equitable recognition of Aboriginal right to land is discrimination. To call for the acknowledgement of the land rights of people who have never surrendered those rights is not discrimination. Certainly, what has been done cannot be undone. But what can now be done to remedy the deeds of yesterday must not be put off till tomorrow.

The establishment of a new society for Aboriginal people cannot go forward without just and mutually recognised agreements with regard to these human problems, even though their causes lie in the past. *The Pontifical Commission for Justice and peace has spoken of aboriginal peoples as being marginalised with respect to their country's development and the need to guarantee the rights of first occupants to land, and to a social and political organisation which allows them to preserve their cultural identity, while remaining open to others. One risk to be avoided is their 'being forced to assimilate without any concern for their right to maintain their own identity'. The rate of their integration into the surrounding society must be their decision.*

In seeking an appropriate social and political organisation for indigenous people, we have to move beyond the primitive notion that assimilation is a precondition for justice for all. Equality does not equal uniformity. Equality of treatment requires recognition of differences which indigenous minorities themselves want to maintain in order to develop according to their own specific characteristics, while still having regard for others and for the common good of society and the world community. An assured land base is essential. Any decision to be integrated into the surrounding culture must result from a guaranteed free choice based on the right of minority group members to live together according to their specific cultural and religious characteristics. This requires the provision of realistic alternatives, backed by the equitable provision of government services to indigenous people, whichever choice they make.

Indigenous people are not simply self-identifying groups in the community who are in need of welfare assistance. As descendants of the first occupants and as the primary custodians of indigenous culture and heritage, they have a right to continue the management of their community affairs on their lands as autonomously as possible, provided they do not act contrary to the common good nor interfere with the rights of others, and provided all community members are afforded a realistic choice between their community life and the lifestyle available to other nationals. Through the provision of such choice may require extra resources from government, the cost is justified and necessary, given the history of dispossession of land and kin which was the precondition of the birth of modern nation states which include indigenous people within their borders. The evils of assimilation and discrimination will be overcome only by indigenous people determining their future, even if it be inevitably as a part of a nation state in which they are numerically a minority.

Recognising indigenous land rights, a post-colonial legal system is able to reverse some of the wrongs from previous generations and to wrap their land (often spiritual as well as economic), affording them the protections and opportunity needed to determine their own future and to manage their own affairs, no longer foreigners nor second class citizens in their own land. Land rights laws usually preclude tribal elders alienating the land or relinquishing control. The land is to be maintained for future generations. The land is help in trust for the benefit of all tribe members. Special provisions govern access to the land by miners and other developers because such commercial activity can disrupt the spiritual life and traditional lifestyle of the people. The risk of such disruption should be permitted only with the consent of the people. (Brennan, 1998, pp. 142-150)

Brennan, F. (1998). Land Rights - The Religous Factor. In M. Charlesworth (Ed.), *Religous Business* (pp. 142-175). Cambridge: Cambridge University Press.

The European Discovery of Aboriginal Religions by Hilary Carey

In the long series of first encounters between Aborigines and Europeans, most Europeans confidently reported that Aborigines had no religion. There were a number of variations on this theme. Observers influenced by the values of the Enlightenment, which classed religion as part of the oppressive detritus of the old regime, happily declared that the lack of Aboriginal religion should be regarded as a blessing, along with their absence of clothes, possessions and other encumbering evils of civilisation. But this negative assessment also had an imperial convenience. Just as the absence of hedges, buildings, fences and other material manifestations of ownership was taken as evidence that Aborigines held no title to the land through which they were seen to wander, so the absence of churches, priests and the institutional forms of religion showed that they had no organised spiritual values to be respected. Denial of Aboriginal religion was an essential part of the process by which Australia's indigenous people were disappropriated of their land. Imperial authorities considered religion to be a major indicator of the level of civilisation achieved by societies facing colonisation, a measure which determined the response they made prior to seizing the resources of a new land. Absence of religion was one of the most horrifying lapses observed among native peoples.

The conviction that a people who had no religion must also be without moral restraint readily led to the accusation that the Australian Aborigines were guilty of every depravity, from cannibalism, for which there was very little evidence, to infanticide, for which the evidence as extensive. The Buddhist of Southeast Asia, the Hindus of India and the Muslims of north Africa all merited treaties, negotiations and declarations of war which were denied to the godless and, therefore, immoral Aborigines of Australia.

The earliest European accounts of Australia of any detail were written by the English adventurer, William Dampier, after his visits to the west coast of New Holland in 1688 and 1699. Dampier had nothing positive to say of the people he observed in Shark Bay. They were miserable, naked, ugly and impoverished, and most damning of all: "I did not perceive that they did worship any thing."

Missionaries, and indeed any Europeans who made more than the briefest of contact with Aborigines, were much less inclined to dismiss them as a people without religion. Lancelot Threlkeld, the missionary supported by the London Missionary Society at Lake Macquarie, represented this shift in view. Threlkeld agreed that Aborigines had no 'proper' religion but he did not argue that they had no spiritual beliefs at all. Rather he classified their beliefs as the work of the devil or unspecified forces of darkness. This was the most venerable paradigm available for the classification of non-Christian belief. Some more benevolent observers were not prepared to assume a necessary connection between irreligion and immorality, even in the case of the debased natives of Australia.

It was readily apparent to missionaries that Aboriginal religious beliefs were fundamentally different from those of maintained by Europeans and most other peoples of the world. Their religions were deeply problematic for most devout Christians because of the seeming absence of any equivalents to their central deity, preferably a father figure who lived in the sky, priests to worship Him, altars to sacrifice to Him, and prayers to make contact with Him.

There seemed to missionaries to be nothing from which Aborigines could be converted, no idols to topple, priests to confound or blasphemies to denounce.

It was therefore a considerable surprise when missionaries and travellers began to report a belief in a high god or All-Father and lesser deities who were acknowledged by different language groups throughout the southeast of Australia. (Carey, 1996, pp. 27-29)

Carey, H. (1996). *Believing in Australia.* St Leonards: Allen & Unwin.

The Mission Age – *an extract*

Aboriginal culture and belief had a negligible impact on religious life in colonial Australia. In this the Australian experience differed from that of other British colonies established in the eighteenth century, such as India, Kenya, the Cape colony or Fiji. In these colonies there was conversion to Christianity, ranging from some to nearly all of the population, as well as the training of native Christian clergy, but did not extinguish the pre-existing religious order. In Africa, India and the Pacific, Christian conversion was accompanied by the creation

of new syncretist faiths and other local religious responses to colonialism and conversion. But in Australia the native population always treated the teaching of missionaries with a measured lack of interest. Converts were few; deaths were many; the number of native Aboriginal clergy could be counted on the fingers of one hand prior to 1900. Overall, it is fair to say that the long attempt to convert the Australian Aborigines, from 1788 to 1910, was a complete failure. The Aborigines were neither converted nor 'civilised' as the missionaries had hoped and by and large they retained their own religious beliefs which remained a mystery to the Europeans. Nevertheless the centuries of contact with Melanesians and Indonesians in the north, as well as European colonists and missionaries after 1788, had a profound impact on indigenous religions throughout much of Australia.

The Australian mission age can be considered to have begun in 1788 with the arrival of Richard Johnson and his parcel of SPG Bibles and tracts, and to have ended with the passage of Aboriginal protection acts in all states by 1911. It is important not to exaggerate the direct influence played by missionaries on Aboriginal society or on the pattern of European settlement. The intention of converting the native people of Australia to Christianity was not included as one of the objects of the first penal settlements of New South Wales. Pressure from evangelical Christians in London led to the establishment of the Select Committee on Aborigines in 1837 which recommended that the natives be subjected to conversion and civilisation as compensation for the loss of their land. The missionary Daniel Matthews placed the relevant extract from the Governor's official instructions which reflected the change in official policy at the beginning of his mission diary dated 5 March 1861. As was traditional, the instructions were in the form of a personal letter from the reigning monarch, Queen Victoria, to Sir John Young, the incoming Governor of New South Wales and a devout Evangelical Anglican:

> And it is our further will and pleasure that you do to the utmost of your power to promote religion and education among the native inhabitants of our said Colony, and that you do especially care to protect them in their person and in the free enjoyment of their possessions, and that you do by all lawful justice which may in any manner be practised or attempted against them, and that you take such measures as may appear to be necessary to further their conversion to the Christian faith, and their advancement in civilisation.

Besides official lack of interest, there were other limitations to the ambitions of the missionaries. Throughout the nineteenth century, most Aborigines had no permanent relationship with missions and continued to live in and travel through their traditional lands. Well into the twentieth century, particularly in norther and central Australia. Aborigines who were able to make a choice did not live on missions but in camps on land alienated to Europeans, often as a significant labour force, in fringe settlements outside major urban centres, or on vacant Crown land where they continued to pursue their traditional lifestyle. The most prosperous missions, such as Poonindie in South Australia, had a population which peaked in the 1870s of no more than 90 individuals. Higher numbers were achieved on some missions, but only after legislation allowed state governments to compel Aborigines to remain on them. In 1900 there were fewer than twenty church missions or schools operating throughout Australia. If all of these had even a hundred Aboriginal people who made use of their resources, and many had far fewer, this would still make a mission population of less than 2000 out of a total Aboriginal population of about 100000.

Christian missionaries in Australia formed a rather different force from their counterparts elsewhere in the Pacific, where a single man could work the conversion of an entire people in a few years. In particular places, for example at the Lutheran mission among the Aranda at Hermannsburg in the Northern Territory, a mission might exert major cultural pressure on a particular people. But in most parts of Australia, missions and missionaries represented only one of the many forces compelling change and Europeanisation, and before 1900 often a quite minor one. In Australia unlike in parts of South America, it would not be true to say that the cross accompanied the sword, except in the sense that missionaries, as Europeans, were representative of the general colonial enterprise.

Samuel Marsden set the tone for most early attempts to convert the Australian Aborigines when he rapidly concluded that they posed a particular challenge to all civilising influences. Although both Mary and Richard Johnson and Elizabeth and Samuel Marsden fostered Aboriginal children, unsuccessfully in their homes. Marsden decided to concentrate on the more rewarding missions of New Zealand. Apart from Governor Macquarie's Native Institution at Parramatta and Black Town, a school run by a variety of missionary teachers from 1814 to 1823, the first organised mission to the Aborigines was conducted by the Wesleyan Missionary Society. The Wesleyan missionaries complained that the Aborigines were too widely scattered, they spoke too many languages, their nomadic lifestyle made evangelisation almost impossible, and they seemed to have no

religion of their own from which to be converted. Most agreed that the only hope was to establish a school for the young and to make sure it was far enough away to prevent the natives being corrupted by the alcohol and other vices of the white community. The first Wesleyan missionary, Samuel Leigh, had little success with the attempt at a school, and later returned to England. His successor, Walker, abandoned the attempt to minister to Aborigines outside the settlement almost immediately, and took over the Native Institution. Trying to organise matters from London proved frustrating, as the native inhabitants of New South Wales refused to behave like the heathen of India, New Zealand or the Pacific Islands. Indeed, only Africa with its virulent diseases came to rank lower in popularity with mission-minded young men. (Carey, 1996, pp. 55-59)

Carey, H. (1996). *Believing in Australia.* St Leonards: Allen & Unwin.

ADDITIONAL RESOURCES

Watch Allan Kastom 'The Culture of the Torres Strait' DVD 2012

Possibly read: 'Aboriginal Spirituality for Today's Australians' 1997, National Centre for Religious Studies

Useful Resources

Lesson 1.1.1

After viewing the stimulus video complete this PMI in groups of three:

Positive: What did you find that you agreed with or you thought was a good representation?	**Minus**: What was missing from the stimulus video? What did you find disappointing?
Interesting: What did you find interesting? What stimulated questions for you?	

Lesson 1.1.2

View the twelve stories in the online resource: Dust Echoes.
After viewing each of the stories indicate below what the major theme or idea for each of the stories is:

Story	***Theme or Idea***	***Notes***
Wagalak Sisters		
The Be		
Namorrodao		
Morning Star		
Mermaid Story		
Whirlpool		
Moon Man		
Brolga Song		
Spear		
The Bat and the Butterfly		
The Mimis		
The Curse		

What do you notice about these stories?

Lesson 1.1.2 (cont.)
After viewing each of the stories indicate below what the major theme or idea for each of the stories is:

Story	***Theme or Idea***	***Notes***
Tagai Attached as a useful resource		
Malo		

Please note: *not Malo Bombi*		
Wawa		
Biw		
Doker		
Gelam		
Wameyal		
Koemuthnab		

What do you notice about these stories?

1.1.2a

See attached pdf of system beliefs table

Lesson 1.1.3

Read the following extract from the work of Professor Strehlow that comes from the Aranda-speaking peoples of central Australia.

In the sky were a nameless Father and his wives and children. He and his sons were emu-footed, his womenfolk dog-footed. All were young and sempiternal, there being no death. They were self-existent, undescended from anyone. Father had reddish skin and shining blond hair; his sons were strong and comely, his daughters full-bosomed and beautiful, his wives with the grace of young girls. They lived to themselves, self-sufficiently, in a land perennially green, free from drought, and full of trees, fruits, flowers and birds, but no other animals. The Milky Way was a river flowing through the sky, its course bordered by stars, which were the sky-beings' camp fires. Their glow threw a dim light on the surface of the earth. But the sky-beings had no interest in the earth or its beings, and had no power over them.

The terrestrial domain was dark, being sunless, and moonless, lacking even an Evening Star. It was also cold, fearless and desolate, without plants or animals. But there was a sort of life upon it in the form of innumerable diminutive beings, somewhat human-like but barely foetal, and clumped together at many places. They were immobile and helpless; their fingers and toes were webbed together; and each had nose, eye and mouth closed. They were alive but unable to develop, age, decay or die.

In the third, the sub terrestrial, domain there was veritable human-kind, in the form of a great many mature persons of both sexes. While being truly human they were also superhuman, or at least more than human in that, intermixed with their essential humanity, were animal, plant and other vital life-principles and capacities. These beings had been 'born out of their own eternity'. They lay under the surface of the earth, as they always had, deeply asleep.

Spontaneously, they awoke and, of their own will, broke through to the surface. As they did so, the sun rose and brought light and warmth. The sometime sleepers now revealed, or assumed, a four-fold distribution. One group had the forms of animals but thought and acted like human beings. A second looked like perfectly formed human beings but had inward affinities with species of animals and could change at will into them. A third was human in form but had plant affinities: they fed exclusively upon the affine species but did not – could not – take on the form. A fourth group, the smallest, were human in form with neither the animal not plant affinities.

All the sometime sleepers were like men and women of today in that they had similar thoughts, strivings and feelings, could be hurt and suffer pain, could age and in a certain physical sense die although a part of them, a second soul, and could not die. Otherwise they were free of the limitations, restrictions and inhibitions that affect today's men and women. Some of them acted violently, cruelly and unfairly but not always with impunity. Some came to downfall from having tried to do so: the good and the bad in living were beginning to define themselves.

Perhaps the greatest difference of the awakened sleepers was a truly superhuman creative capacity and/or energy which enabled them to work marvels that men now cannot emulate. They wandered widely working such marvels. Some went to help the protean earth-beings. they cut the huddled clusters into distinct individuals, freeing them from their physical disabilities, separating the sexes, and teaching them the arts of living as true men and women in the changed world now being brought about by other awakened sleepers, who were in their several ways bringing about all the distinctive features of the earth, indeed, of the cosmos.

At length the super humans wearied. Some went into the earth; others turned into sacred objects, or into hills, rocks, tress, water-holes and other things, and resumed their deep sleep. Some went into the sky where, unlike the celestial beings, they remained interested in the affairs and able to affect men's lives on earth. The sun, moon and planets now became set upon their courses. Every place at which the sleepers had emerged, or made camp, or had performed a prodigy, or returned to sleep, even the tracks they had made as they wandered, became charged forever with their being, and with the powers or principles they possessed, and were marked eternally by *tjurunga* or other symbols and signs. Before the final disappearance from the visible plane, they composed songs, stories and ceremonies now used to commemorate what had happened. The rights to such property, corporeal and incorporeal, were bequeathed to persons or groups according to an immutable plan of descent or attribution. The heavy secrets of replenishing the world from each such place,

by annual, seasonal or occasional rites, with the life-giving powers ordained for it, when each to its proper custodian, or a plan as immutable and as sacrosanct.

When all this had been done, in the words of our authority, 'the world of labour, pain and death that men and women have known ever since, came into being'. (Stanner, 1998, pp. 4-5)

Stanner, W. (1998). Some Aspects of Aboriginal Religion. In *Religous Business* (pp. 1-23). Cambridge: Cambridge University Press.

Creation Myths

Hopi Creation Story

[From: *The World of Myth* by David Adams Leeming.]

First Tale

In the beginning there were only two: Tawa, the Sun God, and Spider Woman, the Earth Goddess. All the mysteries and power in the Above belonged to Tawa, while Spider Woman controlled the magic of the Below. In the Underworld, abode of the Gods, they dwelt and they were All. There was neither man nor woman, bird nor beast, no living thing until these Two willed it to be.

In time it came to them that there should be other Gods to share their labors. So Tawa divided himself and there came Muiyinwuh, God of All Life Germs; Spider Woman also divide herself so that there was Huzruiwuhti, Woman of the Hard Substances, the Goddess of all hard ornaments of wealth such as coral, turquoise, silver and shell. Huzruiwuhti became the always-bride of Tawa. They were the First Lovers and of their union there came into being those marvelous ones the Magic Twins -- Puukonhoya, the Youth, and Palunhoya, the Echo. As time unrolled there followed Hicanavaiya, Ancient of Six (the Four World Quarters, the Above and Below), Man-Eagle, the Great Plumed Serpent and many others. But Masauwhu, the Death God, did not come of these Two but was bad magic, who appeared only after the making of creatures.

And then it came about that these Two had one Thought and it was a might Thought -- that they would make the Earth to be between the Above and the Below where now lay shimmering only the Endless Waters. So they sat them side by side, swaying their beautiful bronze bodies to the pulsing music of their own great voices, making the First Magic Song, a song of rushing winds and flowing waters, a song of light and sound and life.

"I am Tawa," sang the Sun God. "I am Light. I am Life. I am Father of all that shall ever come."

"I am Kokyanwuhti," the Spider Woman crooned. "I receive Light and nourish Life. I am Mother of all that shall ever come."

"Many strange thoughts are forming in my mind -- beautiful forms of birds to float in the Above, of beasts to move upon the Earth and fish to swim in the Waters," intoned Tawa.

"Now let these things that move in the Though of Tawa appear," chanted Spider Woman, while with her slender fingers she caught up clay from beside her and made the Thoughts of Tawa take form. One by one she shaped them and laid them aside -- but they breathed not nor moved.

"We must do something about this," said Tawa. "It is not good that they lie thus still and quiet. Each thing that has a form must also have a spirit. So now, my beloved, we must make a mighty Magic."

They laid a white blanket over the many figures, a cunningly woven woolen blanket, fleecy as a cloud, and made a mighty incantation over it, and soon the figures stirred and breathed.

"Now, let us make ones like unto you and me, so that they may rule over and enjoy these lesser creatures," sang Tawa, and Spider Woman shaped the Thoughts into woman and man figures like unto their own. But after the blanket magic had been made, the figures remained inert. So Spider Woman gathered them all in her arms and cradled them, while Tawa bent his glowing eyes upon them. The two now sang the magic Song of Life over them, and at last each human figure breathed and lived.

"Now that was a good thing and a mighty thing," said Tawa. "So now all this is finished, and there shall be no new things made by us. Those things we have made shall multiply. I will make a journey across the Above each day to shed my light upon them and return each night to Huzruiwuhti. And now I shall go to turn my blazing shield upon the Endless Waters, so that the Dry Land may appear. And this day will be the first day upon Earth."

"Now I shall lead all these created beings to the land that you shall cause to appear above the waters," said Spider Woman. Then Tawa took down his burnished shield from the turquoise wall of the kiva and swiftly mounted his glorious was to the Above. After Spider Woman had bent her wise, all-seeing eyes upon the thronging creatures about her, she wound her way among them, separating them into groups.

"Thus and thus shall you be and thus shall you remain, each one in her own tribe forever. You are Zunis, you are Kohoninos, you are Pah-Utes..." The Hopis, all, all people were named by Kokyanwuhti then.

Placing her Magic Twins beside her, Spider Woman called all the people to follow where she led. Through all the Four Great Caverns of the Underworld she led them until they finally came to an opening, a sipapu, which led above. This came out at the lowest depth of the Pisisbaiya (the Colorado River) and was the place where the people were to come to gather salt. So lately had the Endless Waters gone down that the Turkey, Koyona, pushing early ahead, dragged its tail feathers in the black mud where the dark bands were to remain forever.

Mourning Dove flew overhead, calling to some to follow, and those who followed where his sharp eyes had spied out springs and built beside them were called "Huwinyamu" after him. So Spider Woman chose a creature to lead each clan to a place to build their house. The Puma, the Snake, the Antelope, the Deer, and other Horn creatures, each led a clan to a place to build their house. Each clan henceforth bore the name of the creature who had led them.

The Spider Woman spoke to them thus: "The woman of the clan shall build the house, and the family name shall descend through her. She shall be house builder and homemaker. She shall mold the jars for the storing of food and water. She shall grind the grain for food and tenderly rear and teach the young. The man of the clan shall build kivas of stone under the ground. In these kivas the man shall make sand pictures as altars. Of colored sand shall he make them, and they shall be called 'ponya.' The man too shall weave the clan blankets with their proper symbols. The man shall fashion himself weapons and furnish his family with game."

Stooping down, she gathered some sand in her hand, letting it run out in a thin, continuous stream. "See the movement of the sand? That is the life that will cause all things therein to grow. The Great Plumed Serpent, Lightning, will rear and strike the earth to fertilize it; Rain Cloud will pour down waters, and Tawa will smile upon it so that green things will spring up to feed my children."

Her eyes now sought the Above where Tawa was descending toward his western kiva in all the glory of red and gold. "I go now, but have no fear, for we Two will be watching over you. Look upon me now, my children, ere I leave. Obey the words I have given you, and all will be well. If you are in need of help, call upon me, and I will send my sons to your aid."

The people gazed wide-eyed upon her shining beauty. Her woven upper garment of soft white wool hung tunic-wise over a blue skirt. On its left side was woven a band bearing the Butterfly and Squash Blossom, in designs of red and yellow and green with bands of black appearing in between. Her neck was hung with heavy necklaces of turquoise, shell and coral, and pendants of the same hung from her ears. Her face was fair, with warm eyes and tender lips, and her form most graceful. Upon her feet were skin boots of gleaming white, and they now turned toward where the sand spun about in whirlpool fashion. She held up her right hand and smiled upon them, then stepped upon the whirling sand. Wonder of wonders, before their eyes the sands seemed to suck her swiftly down until she disappeared entirely from their sight.

Huron

In the beginning there was only one water and the water animals that lived in it.

Then a woman fell from a torn place in the sky. She was a divine woman, full of power. Two loons flying over the water saw her falling. They flew under her, close together, making a pillow for her to sit on.

The loons held her up and cried for help. They could be heard for a long way as they called for other animals to come.

The snapping turtle called all the other animals to aid in saving the divine woman's life.

The animals decided the woman needed earth to live on.

Turtle said, "Dive down in the water and bring up some earth."

So they did that, those animals. A beaver went down. A muskrat went down. Others stayed down too long, and they died.

Each time, Turtle looked inside their mouths when they came up, but there was no earth to be found.

Toad went under the water. He stayed too long, and he nearly died. But when Turtle looked inside Toad's mouth, he found a little earth. The woman took it and put it all around on Turtle's shell. That was the start of the earth.

Dry land grew until it formed a country, then another country, and all the earth.. To this day, Turtle holds up the earth.

Time passed, and the divine woman had twin boys. They were opposites, her sons. One was good, and one was bad. One was born as children are usually born, in a normal way. But the other one broke out of his mother's side, and she died.

When the divine woman was buried, all of the plants needed for life on earth sprang from the ground above her. From her head came the pumpkin vine. Maize came from her chest. Pole beans grew from her legs.

The divine woman's sons grew up. The evil one was Tawis-karong. The good one was Tijus-kaha. They were to prepare the earth so that humans could live on it. But they found they could not live together. And so they separated, with each one taking his own portion of the earth to prepare.

The bad brother, Tawis-karong, made monstrous animals, fierce and terrifying. He made wolves and bears, and snakes of giant size. He made mosquitoes huge, the size of wild turkeys. And he made an enormous toad. It drank up the fresh water that was on the earth. All of it.

The good brother, Tijus-kaha, made proper animals that were of use to human beings. He made the dove, and the mockingbird, and the partridge. And one day, the partridge flew toward the land of Tawis-karong.

"Why do you go there?" Tijus-kaha asked the partridge.

"I go because there is no water. And I hear there is some in your brother's land," said the partridge.

Tijus-kaha didn't believe the bird. So he followed, and finally he came to his evil brother's land. He saw all of the outlandish, giant animals his brother had made. Tijus-kaha didn't beat them down.

And then he saw the giant toad. He cut it open. Out came the earth's fresh water. Tijus-kaha didn't kill any [more] of his brother's creations. But he made them smaller, of normal size so that human beings could be leaders over them.

His mother's spirit came to Tijus-kaha in a dream. She warned him about his evil brother. And sure enough, one day, the two brothers had to come face to face. They decided they could not share the earth. They would have a duel to see who would be master of the world.

Each had to overcome the other with a single weapon. Tijus-kaha, the good, could only be killing if beaten to death with a bag full of corn or beans. The evil brother could be killed only by using the horn of a deer or other wild animal. then the brothers fixed the fighting ground where the battle would begin.

The first turn went to the evil brother, Tawis-karong. He pounded his brother with a bag of beans. He beat him until Tijus-kaha was nearly dead. But not quite. He got his strength back, and he chased Tawis-karong. Now it was his turn.

He beat his evil brother with a deer horn. Finally, Tijus-kaha took his brother's life away. But still the evil brother wasn't completely destroyed. "I have gone to the far west," he said. "All the races of men will follow me to the west when they die."

It is the belief of the Hurons to this day. When they die, their spirits go to the far west, where they will dwell forever.

In the Beginning: Creation Stories From Around the World by Virginia Hamilton

Inuit
It is said that Raven made the world. He is a man with a raven's beak. When the waters forced the ground up from the deep Raven stabbed it with his beak and fixed it into place. This first land was just big enough for the house that was on it. There were three people in the house. This was a family with a man, his wife and their little son Raven who had fixed the land. The father had a bladder hanging over his bed. After much pleading by Raven the father allowed the boy to play with it. While playing Raven damaged the bladder and light appeared. The father not wanting to have light always shining took the bladder from the boy before he could damage it further. And that is how day and night started over the land.

Japanese

In the beginning, heaven and earth were not divided. Then, from the ocean of chaos, a reed arose, and that was the eternal land ruler, Kunitokotatchi.

Then came the female God, Izanami, and the male, Izanagi. They stood on the floating bridge of heaven and stirred the ocean with a jewelled spear until it curdled, and so created the first island, Onokoro. They built a house on this island, with a central stone pillar that is the backbone of the world. Izanami walked one way around the pillar, and Izanagi walked the other. When they met face to face, they united in marriage.

Their first child was named Hiruko, but he did not thrive, so when he was three, they placed him in a reed boat and set him adrift, he became Ebisu, God of fishermen.

Then Izanami gave birth to the eight islands of Japan. And finally Izanami began to give birth to the Gods who would fashion and rule the world -- Gods of the sea and Gods of the land, Gods of wind and rain. But when Izanami gave birth to the God of fire, she was badly burned and died.

Izanagi was furious with the fire God and cut him into three pieces. Then he set out to search for Izanami. He went right down into the Land of Gloom looking for her. He called her, saying, "Come back, my love. The lands we are making are not yet finished!"

She came to him, saying, "You are too late. I have already eaten the food of this land, But I would like to return. Wait here for me, and I will ask permission from the spirits of the underworld. But do not try to look at me."

At length, Izanagi got tired of waiting, so he broke off a tooth from the comb he wore in his hair to use as a torch and followed her. When he found her, he saw that she was already rotting and maggots were swarming over her body. She was giving birth to the eight Gods of thunder.

Izanagi drew back, revolted. Izanami called after him, "Shame on you." She commanded the foul spirits of the Land of Gloom to slay him.

The spirits pursued Izanagi, but he managed to escape. He threw down his headdress and it turned into grapes, which the spirits stopped to eat. Then he threw down his comb, which turned into bamboo shoots, and once again the spirits stopped to eat.

By the time Izanagi reached the pass between the land of the dead and the land of the living, Izanami herself had nearly caught up with him. But Izanagi saw her coming and quickly blocked the pass with a huge boulder that it would take a thousand men to lift, so making a permanent barrier between life and death.

Standing on the other side of the boulder, Izanami shouted, "Every day I will kill a thousand people, and bring them to this land!"

Izanagi replied, "Every day I will cause one thousand five hundred babies to be born."

Then Izanagi left Izanami to rule the Land of Gloom, and returned to the land of the living.

Hebrew / Genesis

Six Days of Creation and the Sabbath

1 In the beginning God created the heavens and the earth. 2 The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters.

3 And God said, "Let there be light"; and there was light. 4 And God saw that the light was good; and God separated the light from the darkness. 5 God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

6 And God said, "Let there be a firmament in the midst of the waters, and let it separate the waters from the waters." 7 And God made the firmament and separated the waters which were under the firmament from the waters which were above the firmament. And it was so. 8 And God called the firmament Heaven. And there was evening and there was morning, a second day.

9 And God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear." And it was so. 10 God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. 11 And God said, "Let the earth put forth vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, upon the earth." And it was so. 12 The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. 13 And there was evening and there was morning, a third day.

14 And God said, "Let there be lights in the firmament of the heavens to separate the day from the night; and let them be for signs and for seasons and for days and years, 15 and let them be lights in the firmament of the heavens to give light upon the earth." And it was so. 16 And God made the two great lights, the greater light to rule the day, and the lesser light to rule the night; he made the stars also. 17 And God set them in the firmament of the heavens to give light upon the earth, 18 to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. 19 And there was evening and there was morning, a fourth day.

20 And God said, "Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the firmament of the heavens." 21 So God created the great sea monsters and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. 22 And God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth." 23 And there was evening and there was morning, a fifth day.

[24] And God said, "Let the earth bring forth living creatures according to their kinds: cattle and creeping things and beasts of the earth according to their kinds." And it was so. [25] And God made the beasts of the earth according to their kinds and the cattle according to their kinds, and everything that creeps upon the ground according to its kind. And God saw that it was good.

[26] Then God said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth." [27] So God created man in his own image, in the image of God he created him; male and female he created them. [28] And God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." [29] And God said, "Behold, I have given you every plant yielding seed which is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. [30] And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. [31] And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, a sixth day.

2 Thus the heavens and the earth were finished, and all the host of them. [2] And on the seventh day God finished his work which he had done, and he rested on the seventh day from all his work which he had done. [3] So God blessed the seventh day and hallowed it, because on it God rested from all his work which he had done in creation.

[4] These are the generations of the heavens and the earth when they were created.

Lesson 1.2.1

A simple guide to critiquing art work! Source: http://www.wikihow.com/Critique-Artwork

Describe what you see	*This involves a "technical" description – nothing more*	<u>Should include things like</u>: • Subject of the painting • Objects in the painting • Colours used • Shapes, lines, texture • Use of light • What's the "mood"?
Analyse the artwork	*This is an in-depth examination of how the things you've described were used by the artist*	<u>Technical elements</u>: • Colour • Shapes, forms and lines • Texture • Light & shadow • How each contribute to the mood and meaning
Interpret the artwork	*This is subjective – you need to say what you think the artist's intended purpose was in this artwork*	• Describe what you think the artist is trying to say through the work of art. • What does the artwork mean to you, and why? • Are there any symbols in the artwork? How are they used to convey meaning?
Evaluate the artwork	*Draw some conclusions about the artwork based on your judgments so far*	• What is the value of this artwork? • What do you think is good about this artwork? • Where do you think it is lacking?

Now it's your turn! Describe what you <u>see</u> in two pieces of Aboriginal Art:

Artwork name, artist and region:		
Insert art work here	*What is the subject of the painting?*	
	What other objects are there in the painting?	
	What major colours are used?	
	What can you say about the shapes, lines, texture used?	
	How is light used in this image?	
	What's the "mood"?	
Artwork name, artist and region:		
Insert art work here	*What is the subject of the painting?*	
	What other objects are there in the painting?	

	What major colours are used?	
	What can you say about the shapes, lines, texture used?	
	How is light used in this image?	
	What's the "mood"?	

Lesson 1.2.3

Aboriginal storytelling: The Dreaming

The period of creation before time as we know it existed, is known to the Aboriginal people as **The Dreaming**. This is when the very essence of human nature came to be understood.

The lessons of this period of enlightenment and the ability to live in peace and harmony, are encapsulated within The Dreaming and passed on to the next generation in the oral traditions. As there was no known written language, information was passed on orally.

Stories from the Dreaming

Dreamtime is a word, first used by a European anthropologist, in the early 1900's, to define what he perceived, as a religion. He used this word to describe the all-encompassing mystical period of Aboriginal beginning.

The word 'Dreamtime' tends to indicate a time period, which has finished. In reality, the Dreamings are ongoing all over Australia. However, many Aboriginal people do still use the word 'Dreamtime', and this usage must be respected

The art, stories, songs and dances, became well known as part of the Dreaming, but it is still little understood. The Dreaming is part of the **oral** tradition, and is only one aspect of a very complex spiritual belief system – the Dreaming.

The Dreamtime stories, are the oral form of the spiritual Dreaming, which comprises: Art – the visual form, Dance – the physical form, Customs – the practical form, Music – the acoustic form, Totems – the spiritual forms, Lore – the cultural form, Lands – the physical forms.

However, the Aboriginal people do not worship any single Deity or other Gods. They built no monoliths, memorials or idols, nor did they have an organized religion. They lived by the lores of the Creator and Ancestral Spirits of the diverse landscapes, sky, creatures and plants of Australia.

Altogether, they form an all-encompassing, mystical whole. Over the last 220 years, since colonization of Australia, non-indigenous people have perceived these art forms as separate entities, rather than as part of a whole. The result has been a fragmented overview of the Aboriginal culture.

The Stories of the Dreaming are more than myths, legends, fables, parables or quaint tales. They are definitely not fairytales for amusement of children. Down through generations, the Aboriginal people's stories, were told orally, but were never written down. They were the oral textbooks, of their accumulated knowledge, spirituality, and wisdom, from when time began.

The structure and form of a traditional Dreaming story is quite unique and cannot easily be copied. An oral Dreamtime story of ten minutes' length, can cover several topics and subject matters, and be suitable for all age groups. They are structured with valuable lessons for children, or for bringing a renewed understanding to older people.

For instance: twenty or more lessons can be found in one story, teaching such topics as: The spiritual belief system, Customs, Animal behaviour, Animal psychology, Land map of the region, Hunting and gathering skills, Cultural norms, Moral behaviors, Survival skills, Food resources.

In the book, Gadi Mirrabooka, the stories: "Brolga" and "First Platypus" are excellent examples of Stranger Danger and "The Murray Cod", is a Creation Map story. The Min MinLight is a Space story.

Every genre of storytelling and hundreds of categories are used, within the Dreaming stories, such as:

- Babies', older children's and adult stories,
- women's stories – both public and secret.

- men's stories – both public and secret,
- love, comedy, tragedy and horror stories,
- parables, sacred stories – both public and secret
- and mystical stories.

The Dreaming stories are not specifically related to time, as time was not important for the story to become part of the oral tradition. The important issue is the event which occurred, and affected the people, the land and the culture.

Research into animals, described in traditional Dreaming stories, corroborates the existence of these creatures of the Creation and megafauna, which existed in other periods of world history. Many of these animals are now extinct, but their remains are currently being discovered and studied by archaeologists.

Some examples of these are:

- The Giant Lizard stories, of the Dinosaur Period.
- The Birth of the Platypus story, of at least 1,000,000 years ago.
- The Giant Kangaroos of at least 15,000 years ago.
- The Dreaming story of the Devil Dingo, of at least 5000 years ago,
- The invention of Weapons – the Boomerang – of at least 15-25,000 years ago,
- The Dreaming story, of how Death came into the world. (date unknown)
- The Dreaming story, of the Birth of the Sun. (date unknown)

Many of the Dreaming stories refer to an Aboriginal group's creation time, for instance; `Rainbow Serpent Dreaming' or 'Honey Ant Dreaming'. Their ancestor spirits arrived here at the time of creation in human and animal spirit form, and are now encapsulated in the Stories of the Dreaming, associated with that group of people.

New Dreaming stories are being continually added to those already in existence. Stories of islands, pushed along by clouds, were of the sailing ships of the 1700's, with their strange men from across the seas. The Aboriginal people perceived them as ghosts, or evil spirits, but, in fact, they were the colonists of 1788 to the 1950's.

Tales abounded of hoofed, four-footed, monstrous creatures – with two heads – that stank like bunyips (water demons) and defiled nature — men on horses. Stories of other objects were told, that could only be described by the sounds they made. There is no word in any Aboriginal language that could describe such a creature. They were known as `chuggasshhhh-chuggashhhhhh', and were the early paddle steamers on the Murray River.

The stories of the `flying ships' of sixty years ago – airplanes of the 1940s – totally amazed and terrified those people of the interior, who had never seen them.

The most recent Dreaming stories are of `the black cloud of Maralinga' – the atomic testing grounds of the 1950's, `deaths in custody' and `removed or stolen children' – a time, better known to the Aboriginal people, as the 'Screamtime – Nightmare' period of history.

The lessons within a Dreaming story are not taught directly, but are assimilated by repetition. Understanding of the story is acquired from life experiences, as a person grows to maturity. When the time comes for that person to keep the oral tradition alive, by passing the stories on in their entirety, to the next generation, it can be done correctly and without distortion.

As the Aboriginal culture was an oral one, the written word was unknown to these people, so the storyteller's role was not just to entertain, but also to preserve their culture, while educating the growing generation of children and young adults, in the history, traditional values and lore of their people.

Symbolic languages, such as the map-like dot pictures and cave paintings and carvings, were used throughout Aboriginal Australia to record information. A written language was never developed or used.

There is no universal Aboriginal language, as there are approximately 700 Aboriginal groups – each with their own dialect. On top of this, there are regional languages, common to many groups or clans within a region, such as the Murray River basin region, Northern Territory or Kimberley.

According to the land regions and the creatures' habitat, there are as many different versions of a core story, as there are clans. These may differ in that, the animals or other creatures in the story, may be changed to fit the regional landscape of swamps, rivers, mountains, plains or coastal land areas.

The Aboriginal people do not believe in land ownership. Rather, they see themselves as custodians of the landmass, known as Australia. They believe, the time has now come for the Aboriginal people, who have survived many changes – both natural and man-made – to share, not only their culture, but also the wisdom and experience of The Dreaming. The elders have given permission for stories, including some previously secret stories from The Dreaming, to be disseminated.

Through these stories, which teach us to care for the land and one another, we catch glimpses of the great diversity within Australia — of its people, animals, and landforms. The stories in this book offer a comprehensive glimpse of the Dreaming.

Some early European anthropologists who'd arrived to study the Aboriginal people, brought some of the "secret men's and secret women's stories", and "secret, sacred stories", back with them and published them. An unfortunate lack of understanding, by outsiders, of the significance of these special stories, which the Aboriginal people regarded as **sacred** and part of their cultural property, greatly offended the Aboriginal people. They had shared their deepest secrets with these men and their permission to share, or publish them, had not been sought!

Note: It is courteous, if you find an Australian Aboriginal story you wish to tell, to always attempt to find the source and ask permission from the Aboriginal Elders, to tell it.

[Source: http://www.aboriginalstories.org.au/aboriginal-storytelling/]

Lesson 1.3.2

After viewing the clip of the consecration of the Altar and Liturgy make note of what happens during this religious service:

Time	*Dot point description*	*Meaning?*

Answer the question: What makes these things holy or sacred?

Lesson 1.3.3

Eddie Koiki Mabo: Land Rights in the Torres Strait

I would like to first of all express my sincere thanks to the organizers of this conference: in particular the James Cook University Student Union and the Aboriginal Treaty Committee in Townsville for allowing me to speak at this very important conference. I am also pleased to see so many of our people as delegates, and interested participants from all parts of Australia.

Struggle for land rights has been a major issue in Aboriginal and Islander politics for the last decade. It is interesting to note that our struggle for land rights has attracted so many of our fellow white Australians to join with us. Some larger institutions such as the churches and trade unions have also made public announcements giving their support for Aboriginal and Islander land rights claims. However it is extremely pleasing to see so many of our white friends here representing organizations and various professions giving us moral and professional support.

Before I address you on the topic which I have been requested to speak on, I want to tell you that I will not be making references to any books, because what I know about my people and our culture did not come from books written by academics. My text books were my parents, especially my late mother and father Maiga and Benny Mabo of Las village, and so many other people who contributed to my traditional education, and all my people of the Eastern Torres Strait Islands who unknowingly contributed to the knowledge I now have.

In the Torres Strait, land ownership is the same throughout. It is different from Aboriginal land ownership on the mainland. Although we have tribal regions, we go much further into the clan area and then to individual or family holdings. This system existed as long as we could remember. When the first white men arrived in our islands they found people as village dwellers who lived in permanent houses and in well-kept villages. They also discovered that we were expert gardeners and hunters.

The land was inherited always by the male descendants just as male children in white societies always retained the family name. The terms we use for the male name-holders are Neai Borom or Neai Lied-Lied. Girls inherited land only in cases where the couple had no male children. In some instances daughters were given land as a wedding present.

Before the father died, or during his life-time, he would make sure that his family and friends knew his wish as to which one of his sons would be the heir to his land. He would also insist that the heir to his land must not deprive the rest of his sons or daughters of the use of his land. In most instances the decision for the use of their father's land remains at the good-will of the heir. Such was the case of my father allowing his sisters to garden in the land that I now inherit.

I want to use some examples here so that you may become more aware of our land ownership. For instance in Britain you have three distinct areas, Wales to the south, England, and Scotland to the north. I will discuss Scotland because I have a close friend, Brian McLeod, who actually gave me this information.

In Scotland they have different areas of land distinctly belonging to certain clans, such as the McLeod country etc. I also recall there was a TV coverage of Mr Malcolm Framer, who returned to his family castle in Scotland, situated in the Fraser country of Scotland, owned by Mr Fraser's clan. My understanding of the Scots is that Scotland was divided into clan groups, and within each clan grouping you have the individual or family holdings such as the Fraser castle.

On Mer we have the same situation. Let me explain further. The island is divided into three major tribal divisions (see table). These are Meriam Pek, Komet Pek and Dauer Pek. These are divided and subdivided right down to clan groups. The laws relating to land were maintained by the Aet of Mer or Dowar. Whenever there was a dispute over boundaries, the Aet was called upon to settle the disputes in each of their respective islands.

In case you may wonder what the Aet is, it is much the same as you have King of England who was the defender of your Christian faith. In much the same way our Aet was the upholder of our laws, the defender of Malo-Bomai cult and the Au zogo zogo le, the central figure of all the sacred people. Typically of the colonists, the first Europeans disrupted the Aet system of government by appointing their representatives (known as mamooses). Three mamooses were appointed for Mer and Dowar. Again in this case, people who were not traditional leaders were appointed as mamoose in order that they would suppress traditional leaders. The people who were appointed as mamoose and police officers were people whom we regard as Zogo kak buai. This term has a variety of meanings and I do not want to explain it here.

In relation to land distribution in the Torres Strait I'm going to use Mer as an example and I want you to know this exists throughout the Torres Strait and I want you to use your own imagination in this case. Murray (Mer) Island is firstly divided into three large tribal divisions. Draw a line from North-West Coast to the South-West

Coast of the Island. Within each of the subdivisions of the tribal districts, we have individual, family or clan holdings (see table).

Inside our Piaderam tribal subdivision of Las village, I own the land handed down to me by my father, and on the right of my clan (Mabo), I have Sagigi and Kanieu clan and on my left are Sam, Wailu and Dawita clans. The boundaries between us are all distinct and known to us all. From my point of view, we have a similar system to the English, Welsh and Scots. None of the land will ever be sold for cash.

I can see that lots of problems will be created if the Queensland government decides to de-reserve the existing reserves.

I want to make a proposal to all Queenslanders and the Queensland government. This proposal is based on several reasons.

Torres Strait has been a lost paradise in the State and in the Commonwealth. Since the boom in plastics and decline of pearl and trochus industries, we have been the non-productive area of the State, and according to the State Department of Aboriginal and Island Advancement we have been a liability to the State government. This is unmistakably untrue. It is a deliberate attempt to mislead the people of Queensland on how well we are looked after.

The only area in which the State contributes is a means of travel to and from Thursday Island on the MV Melbidir. Little tin and fibro cottages which would cost no more than $1000 in southern markets have been provided for us to live in as family homes, all of which are not much more than an average chicken coop. But nevertheless most of these are paid for by the Islanders on a long-term loans basis.

I myself and my colleagues of the Torres Strait Land Council fail to see any good reason for Torres Strait to remain as part of Queensland. Our wish for the area to be transferred to the Commonwealth has gradually caught on in the Islands themselves. Problems associated with our well-being in the area of health, education, housing and industrial development are all lacking attention from the State. Whatever services are being provided are inadequate compared to the standards on the mainland. Education and health are the prime examples of Queensland's lack of interest in the area and its black people. This race will either die out or be made into zombies as a result of VD and lack of attempts to eliminate the disease.

What we actually want is real help, not patronising colonial rule anymore; more advanced help from our prosperous white Queenslanders to enable us to stand on our own feet and be able to exercise our rights as Australians and 'Members of the British Empire' as stated by Douglas at the time of annexation of Torres Strait by Queensland. We do not want to remain as your poor neighbour any more. The only real help we want from Queensland is to transfer the area to the Commonwealth, to be under the Department of Home Affairs and the Department of Aboriginal Affairs for financial assistance.

Here is the draft summary of the proposal for the transfer of the Torres Strait Islands to the Commonwealth, extension of democracy and elimination of colonial rule of Queensland in the Torres Strait area:

(1) Transfer all islands north of the Cape York Peninsula from Boigu in the west to Bramble Cay in the east, from Queensland to the Commonwealth government.

(2) Declaration by the Commonwealth of the area as an autonomous region within the Commonwealth of Australia.

(3) Election to be conducted to elect a Constituent Assembly on an adult franchise basis.

(4) Drawing up of the Constitution of the Torres Strait by the Constituent Assembly.

(5) Members of Commonwealth government and members of the legal profession to be appointed as advisers to assist in (4) above.

(6) All rights of marine industries currently exploited by foreign companies, and all other natural wealth including seabed rights be reserved exclusively for the Torres Strait Islanders with heavy penalties to outsiders infringing on these rights.

(7) Financial assistance to this region and appointment of other necessary advisers who would assist in the implementation of administrative machinery, technical and business enterprises to the democratically elected Assembly and the people of Torres Strait.

Australia already has Norfolk Island existing as an autonomous region. Declaration of Torres Strait as an autonomous region would not be new to the Commonwealth government.

While we the Islanders would be involved in deciding our constitution for the area, we would want the Commonwealth government to police the area by permanently employing three naval patrol vessels; one to be stationed in the Western Islands, one in the Central and one in the Eastern Islands. These patrol vessels would be aided by the employment of three Canberra bombers to be stationed at Horn Island air base. Employment of these naval vessels and the aircraft would provide on-the-job training for our young men to be involved in the defence of Australia's most northerly point and protection of their internal rights within the Torres Strait region.

[Source: http://www.nfsa.gov.au/digitallearning/mabo/info/doc4.htm]

Lesson 2.2.1

Read the following extract about Missionaries and their work:

Missionaries are compromised witnesses at best to the nature of indigenous religious belief in Australia as it was practised in the colonial period. Not only did they fail to understand both traditional and nativistic religious cultures, missionaries were often, consciously and unconsciously, the cause of disputes between the new and old religious orders. The capacity of missionaries to impinge on the local custom in the belief that they were thereby promoting the gospel is well illustrated from the diary and publications of George Taplin. Taplin was a good linguist, with considerable interest in the indigenous culture of the Narrinyeri who attended the mission. Taplin's work can be checked against the 'memory culture' of the Kukabrak as it was recalled and told to anthropologists in the 1940s. Despite this interest in native culture, Taplin was a rigid and uncompromising man, who classed all native practices as heathenry and insisted on total Europeanisation as evidence of Christian conversion. (Carey, 1996, p. 35)

Carey, H. (1996). *Believing in Australia.* St Leonards: Allen & Unwin.

Consider the last sentence in this extract. Describe what this would mean to an Aboriginal community:

Suggest other ways missionaries might have worked. What different outcomes do you suggest might have been possible?

Lesson 2.3.2

The Catholic Church's toll on Aboriginal Australia
Mike Bowden | 24 June 2013 – Eureka Street

Public confidence in the Catholic Church has eroded considerably. There are several reasons for this, but one for which it has failed to take much responsibility is its failure in regard to Indigenous affairs. Not just the part it played in the Stolen Generations, but also its role in the destruction of Aboriginal cultural integrity and language.

Present members of missionary orders, when writing up the story of their predecessors, tend to present these pioneer missionaries as enlightened men and women suffering hardship to spread the gospel. It is true, these men and women travelled into the unknown, poorly prepared, terribly equipped and unsuitably clothed — think of the nuns in their wimples and habits toiling under the sun — to share the story of the healer from Nazareth.

And today there is a vibrant body of Australian Aboriginal Catholics who delight in the gift of the faith passed on. The destructive effect of the approaches taken by some missionaries does not negate the good work of many others. But it is part of the story and should be told.

For two years in the early 1980s my family lived at Ernabella in the far north-west of South Australia. Ernabella was established by the Presbyterian Church in the late 1930s in an effort to prevent the destruction of Pitjantjatjara people in the region encompassing the lands abutting the Western Australian, South Australian and Northern Territory borders. It was a wonderful experience and I am still in touch with *anangu* from Ernabella

Dr Charles Duguid, who inspired the mission, told his missionaries to respect the local language and culture. According to the *Australian Dictionary of Biography* he said there should be 'no compulsion nor imposition of our way of life on the Aborigines, nor deliberate interference with tribal custom' and that the vernacular language should be used, medical care offered, and responsibility passed to the local people as soon as possible.

He hoped the local people would see the gentle caring lives of the missionaries, recognise that their lives were based on the teachings of Jesus, and come to want to live like that.

Ron Trudinger, a young teacher and linguist from Adelaide, having been able to learn the language and develop Pitjantjatjara orthography quite quickly, began to teach the children in Pitjantjatjara. Photos and films of these early days show groups of laughing, naked *anangu* children attending school and singing and writing in their own language. Over many years Duigud's message worked — *anangu* became Christians.

Meanwhile the Missionaries of the Sacred Heart (MSCs) were conducting a mission in Alice Springs. The first missionary was Father Paddy Maloney MSC, assisted by a lay missionary named Frank McGarry. As a community worker he worked side by side with the Arrernte men as they strove to build a mission that came to be known as the Little Flower Mission in Charles Creek, a kilometre from the centre of Alice.

McGarry's message to the Arrernte men was different from Duigud's. His story is recorded in the book *Francis of Central Australia*, by Frank O'Grady. O'Grady quotes McGarry ordering the children that they 'were not to speak *Arunta* [sic] in church or in school otherwise they would be sent home without tucker'. McGarry also sought to 'work quietly towards the elimination' of adherence to Arrernte cultural practices.

Soon the Our Lady of the Sacred Heart (OLSH) sisters arrived. Their impact was powerful. They forbade the girls to speak Arrernte within the school or dormitory. I have heard many older Arrernte Catholic women attest to their pain at having their language drummed out of them in the name of the Church.

The mission was moved to the abandoned gold mining centre at Arltunga 100km to the east of Alice during World War Two, then again to Santa Teresa (80km south-east of Alice Springs) in the early 1950s. It is today known as Ltyentye Apurte. It is a vibrant Catholic Community where until very recently the Marist brothers ran the Catholic School. The MSCs and OLSH sisters, suffering from a decline in numbers, have left the community.

I worked with the Arrernte people of Charles Creek, where the first Little Flower Mission stood, in the 1990s and early 2000s. Many of the Arrernte children I taught at the Catholic high school in Alice Springs could not speak Arrernte and their understanding of Arrernte culture was deeply fractured. And of course they were in serious trouble with the 'whitefella' law. Although nominally Catholic, they had very little connection to the Church.

Many missionaries tried to do better. Fr Tom Dixon MSC is famous for his intervention in the Rupert Max Stuart murder case, where his knowledge of English and Arrernte was crucial in confirming that the 'confession' signed by Stuart could not have been relied upon because it was written in a form of English that Stuart did not use. Fr David Reilly MSC used Arrernte as widely as he could in his relatively short ministry at Santa Teresa.

In the 1990s Fr Pat Mullins SJ in Alice Springs sought to recite the Eucharistic Prayer at Masses with the Catholic Arrernte community in Arrernte, and all the hymns were in Arrernte. Today these skills and attitudes are again lost and the Mass for Arrernte is distinctly English.

Today the clergy in Santa Teresa and Alice Springs are Divine Word Missionary priests recruited from a variety of overseas countries. These good-hearted men, coming from very different cultural heritages and having little understanding of the impact of settler colonialism on the Arrernte, have little appreciation of the struggle Arrernte have faced and make little effort to incorporate Arrernte language and cultural practices into liturgy.

Whereas the Presbyterians valued and assisted the maintenance of Pitjantjatjara and did not seek to undermine *anangu*'s practice of the *tjukurpa*, the Catholics in Central Australia often achieved quite the opposite.

Today I received a Facebook message from a friend in Ernabella written in Pitjantjatjara and speaking both of her sadness at being in 'sorry camp' and of being consoled by her faith in her Christian God. Alice Springs Catholic Arrernte want the same experience but find themselves blocked to achieve it.

In Alice Springs the Ngkarte Mikwekenhe Community (NMC) (Mother of God community), largely the product of a symbiotic relationship between several local Arrernte women and Catholic religious, still does not have a viable centre. And in 2012, Irrkerlantye Learning Centre, a Catholic Arrernte education centre, was closed.

It is time for the Catholic Diocese of the Northern Territory to truly take on the 'mission' to the Arrernte, which might entail an apology, a rewriting of the history, a renewed effort to get the message right including placing Arrernte language at the core of practice, and significant financial inputs into the building of new worship and education centres, with a view to handing responsibility for them to the local Catholic Arrernte elders.

When you have a lot to answer for you are left with a lot to do.

Having read through this article and explored some of the websites associated with the Northern Territory respond to the follow in 200 – 300 words. **What should the Catholic Church do with respect to the Aboriginal people of Santa Teresa?**

Lesson 2.3.3

Stolen Generations Testimonies: You have viewed a couple of stories. Choose one and compete the following as a record of their story:

Name:	
Born:	
Removed:	

Choose three recollections from the testimonies and make notes in the spaces below:

Recollection One:

Recollection Two:

Recollection Three:

Lesson 3.2.1

Dadirri?? Consider what it is similar to in other World Religions:

Tradition	*Similar concept*	*Purpose of concept*
Christian		
Judaism		
Islam		
Hinduism		
Buddhism		

Lesson 3.2.2

Learning to live in two worlds?

My main world		***My second world***

How do you live in two worlds?

Lesson 3.1 – Depthing Knowledge

After viewing the clips on the Rainbow Serpent and explored other Dreaming stories respond to the following questions:

What is a Dreaming story?

How are Dreaming stories structured?

What do Dreaming stories teach us?

What is the same and/or different in Dreaming stories?

What has happened to Dreaming stories over time?

How has Christianity impacted on Indigenous Spirituality?

How are Dreaming stories similar to the parables of Jesus?

How can Dreaming stories guide us in our relationships?

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