

# TEACHING AND LEARNING RESOURCES

## National Reconciliation Week 2018 27 May - 3 June

don't keep  
history a

**mystery** | 

learn • share • grow

### Ideas for Teaching, Learning about, and Celebrating National Reconciliation Week (NRW) in your School or Early Learning Service

The theme for #NRW2018 is Don't Keep History a Mystery.

This year, we invite Australians to Learn, Share, and Grow – by exploring our past, learning more about Aboriginal and Torres Strait Islander histories and cultures, and developing a deeper understanding of our national story.

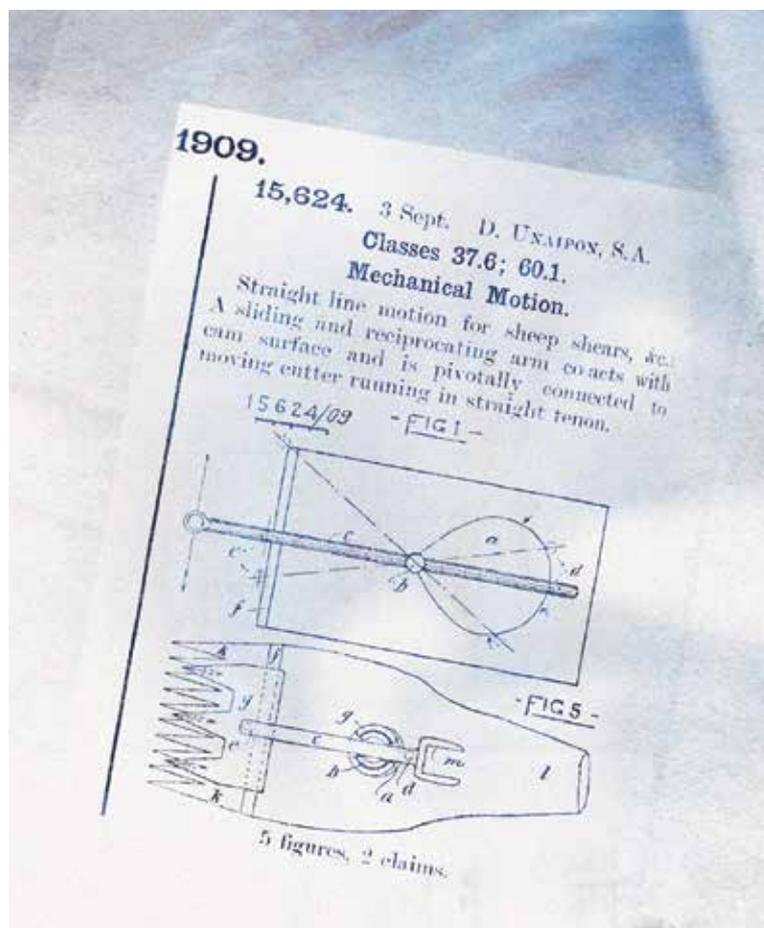
NRW is bookended by two important dates – the anniversary of the 1967 referendum on 27 May, and the anniversary of the historic High Court Mabo judgement on 3 June.

- **27 May 1967** – On this day, Australia's most successful referendum saw more than 90 per cent of Australians vote to give the Australian Government power to make laws for Aboriginal and Torres Strait Islander people and recognise them in the Census.
- **3 June 1992** – On this day, the Australian High Court delivered the Mabo decision, the culmination of Eddie Koiki Mabo's challenge to the legal fiction of 'terra nullius' (land belonging to no one) and leading to the legal recognition of Aboriginal and Torres Strait Islander peoples as the Traditional Owners and Custodians of lands. This decision paved the way for Native Title.

# TEACHING AND LEARNING RESOURCES

These resources are based on the #NRW2018 Poster that includes a collection of images which combine to represent just a small sample of the rich and diverse histories, cultures and contributions that are woven throughout our nation's reconciliation journey.

Historical acceptance is one of the five integral and interrelated dimensions of reconciliation in Australia. As well as appreciating the tens of thousands of years of Aboriginal and Torres Strait Islander histories prior to British colonisation, true historical acceptance requires all Australians to understand and accept the colonial wrongs of the past and acknowledge both the immediate and intergenerational impacts of these wrongs. It is only through honestly and holistically acknowledging the past that Australia can properly make amends for past wrongs and ensure that they are never repeated into the future.



David Unaipon (1872 – 1967), a Ngarrindjeri man, was an inventor and innovator most commonly known for his modified design of the shearing shears. During experiments to attain perpetual motion, Unaipon discovered a way for the blades of the shearing handpiece to move in a straight line, which is the basis of modern shears today. As well as being represented on this year's NRW poster, Unaipon and his work are also represented on the current Australian \$50 note.

- Innovation takes a number of different forms, from the aerodynamic design of the boomerang, to the enhanced design of modern shears.
- What are some other examples of technological and wider innovations designed by Aboriginal and Torres Strait Islander people throughout history?





In May 1868, a cricket team toured England comprised of 13 Aboriginal players, most of whom were Jardwadjali, Gunditjmara and Wotjobaluk men from the Western District of Victoria. These players represented Australia's first-ever sporting team to tour internationally (10 years before the first non-Indigenous cricket team took to the global stage). To commemorate the 150th anniversary of the tour, Australia Post worked with descendants of the original touring party to design a postage stamp.

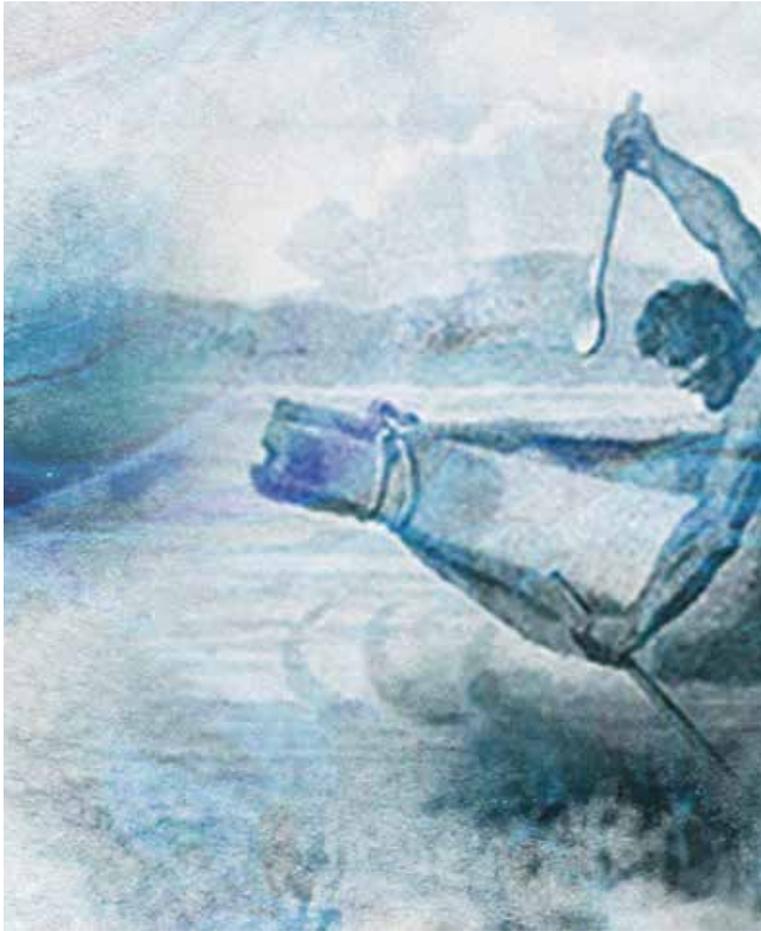
- *What are some of the significant ways in which Aboriginal and Torres Strait Islander people have contributed to national and international sport?*



Wiradjuri woman and tennis star Evonne Goolagong-Cawley (b. 1951) was ranked as the world number one in 1971 and 1976 alike. She has since started the Evonne Goolagong Foundation, which uses tennis as a meaningful platform for promoting education, health and wellbeing for future generations of Aboriginal and Torres Strait Islander young people.

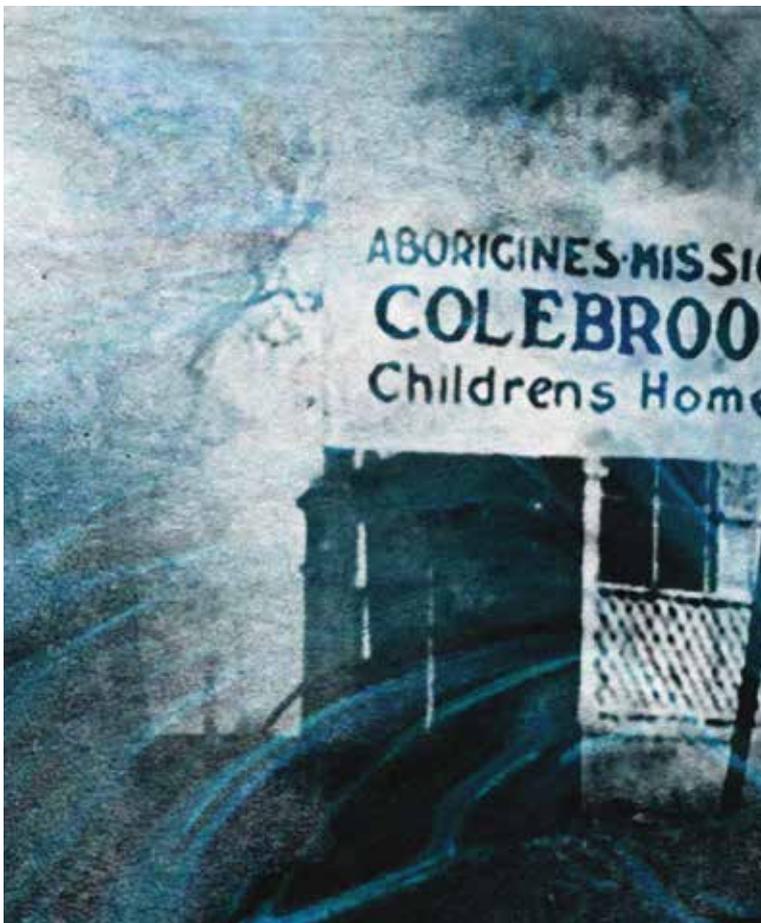
- *The life, work and achievements of Evonne Goolagong-Cawley has had a significant impact on the lives of many others.*
- *What are some other examples of Aboriginal and Torres Strait Islander people who inspire you, and who have made a positive impact on the lives of the wider Australian community?*





Pemulwuy ('man of the earth') was a Bidjigal warrior of the Dharug people, who led the resistance against British invasion in the Sydney region from 1788 through to 1802. Pemulwuy is thought to have been a Cleverman, as he escaped captivity several times, and there was a belief that firearms could not kill him.

- *What was Pemulwuy (and others) fighting for during the Frontier War period?*
- *As well as acknowledging and understanding the Frontier Wars in Australia, why is it important to develop a stronger appreciation of Aboriginal and Torres Strait Islander peoples' contributions to military service in Australia more widely?*



Colebrook Children's Home is one of many homes and missions around the country that played a devastating role in the Stolen Generations. Alongside wider forms of physical, psychological and socio-economic abuse, the disconnection from Country, culture and kin forced upon Aboriginal and Torres Strait Islander children taken to these homes by colonial authorities has been a source of severe and often intergenerational impacts.

- *Why is it important to understand the present and future implications of unjust policies and practices of the past?*
- *Why is it also important to appreciate the strengths and resilience of Aboriginal and Torres Strait Islander peoples and cultures in the face of such injustices?*





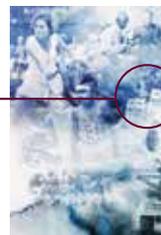
In 1966, Vincent Lingiari, a Gurindji stockman, initiated a strike in response to the poor, unequal and inequitable conditions faced by Gurindji workers on the Wave Hill Cattle Station. This strike lasted 8 years, and has widely become known as the 'Wave Hill Walk-Off'. The Wave Hill Walk-Off helped to pave the way for the future of the Aboriginal and Torres Strait Islander land rights movement, including the establishment of the Northern Territory Land Rights Act.

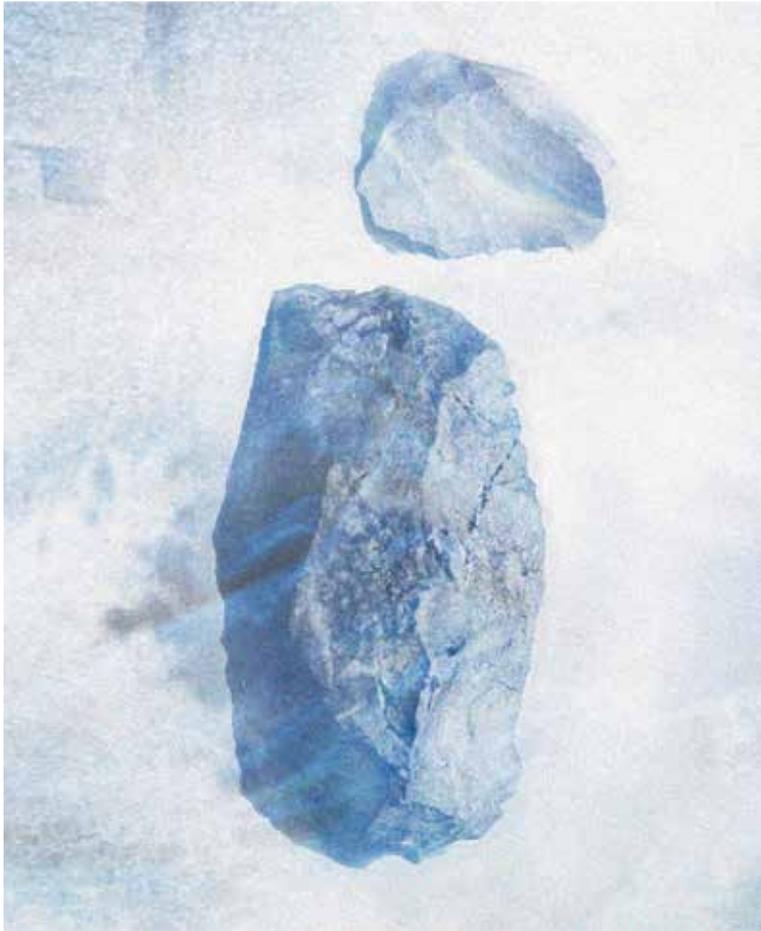
- *What is the relationship between the Aboriginal and Torres Strait Islander land rights movement and the reconciliation movement in Australia, and why is this relationship significant?*
- *Why is it important to recognise and respect the unique rights of Aboriginal and Torres Strait Islander peoples alongside shared human rights?*



The anniversary of the 1967 Referendum (27 May) marks the start of NRW each year. The 1967 referendum altered the Australian Constitution in a momentous way, with more than 90 per cent of Australian voters choosing 'Yes' to count Aboriginal and Torres Strait Islander peoples in the census and give the Australian Government the power to make laws for Aboriginal and Torres Strait Islander peoples.

- *Why is it important to learn about, and celebrate, days and weeks of national significance to the changing rights and freedoms of Aboriginal and Torres Strait Islander peoples, and to reconciliation in Australia?*





Despite the long perpetuated myth 'terra nullius' prior to the historic Mabo decision (June 3, 1992), there is overwhelming evidence of ancient and continuing Aboriginal and Torres Strait Islander agricultural, fishing and cultivation practices across the Australian continent. Artefacts such as stone tools have been carbon dated to 40,000+ years and confirm that there were indeed active and complex Aboriginal and Torres Strait Islander civilisations present long before colonisation.

- *What can we learn about the longevity, diversity and dynamism of Aboriginal and Torres Strait Islander cultures through engaging with artefactual evidence?*
- *What myths or misunderstandings about Aboriginal and Torres Strait Islander peoples and cultures, past and present, can such evidence help to debunk?*



This photograph was taken during the 2017 Garna Festival, organised annually by the Yothu Yindi Foundation for the purpose of sharing knowledge and understanding of Australia's First peoples and cultures, as well as bringing together business, political, intellectual, media and community leaders to discuss the most pressing affairs and issues in Australia today.

- *What does this image suggest about the importance of acknowledging Aboriginal and Torres Strait Islander youth as the leaders of the future?*
- *Why is it important to recognise not only those Elders, leaders and community members who have come before, but also those present and emerging, in understanding and shaping Australia's history-making processes?*



Use the #NRW2018 poster as a stimulus for inspiring further research, reflection and discussion around Aboriginal and Torres Strait Islander histories of local and national significance to Australia's reconciliation journey – past, present and future.

For further resources regarding the relationship between historical acceptance and reconciliation see:

- The *State of Reconciliation in Australia* 2016 report (in summary or in full) and accompanying Discussion Guide
- Narragunnawali's History resource guide (you might also like to consider the historical context of all subject/learning areas by accessing the full, cross-curricula suite of Narragunnawali resource guides)



## CELEBRATING #NRW2018 IN YOUR SCHOOL OR EARLY LEARNING SERVICE COMMUNITY

NRW is a great opportunity for individuals, class groups and whole schools and early learning services to organise and attend public celebratory events. Connect with your local community, reflect on reconciliation challenges and successes, and build momentum by strengthening community understanding and engagement with reconciliation.

For tips and resources around celebrating NRW in your school or early learning service, visit:

- Reconciliation Australia's NRW website: [www.reconciliation.org.au/nrw](http://www.reconciliation.org.au/nrw)
- Search 'Celebrate National Reconciliation Week' at: [www.narragunnawali.org.au](http://www.narragunnawali.org.au)

*Narragunnawali's online platform is free to access and provides practical ways to introduce meaningful reconciliation initiatives in the classroom, around the school and with the community.*



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