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World Vision

A Global Education resource from World Vision

Indigenous Australia

March 2016



**Aboriginal and Torres Strait
Islander histories and cultures**

- People
- Country / Place
- Culture



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Left: Kamilaroi man, Matt Webb at Deadly Dressed showing off Indigenous fashion and design.
Cover page image: Natasha Thorne and Yulara Frail at Young Mob Leadership Program.

Indigenous Australia

Aboriginal and Torres Strait Islander cultures are some of the oldest continuous cultures in the world. The people are the first inhabitants of Australia and their communities are strong, culturally rich and diverse.

Aboriginal people comprise diverse Aboriginal nations, each with their own language and traditions, and have historically lived on mainland Australia and Tasmania. Torres Strait Islander people come from the islands of the Torres Strait, between Papua New Guinea and Cape York in Queensland. Torres Strait Islanders are of Melanesian origin with their own distinct identity, history and cultural traditions. Many Torres Strait Islanders live on mainland Australia.



Australian Curriculum – conceptual framework for Aboriginal and Torres Strait Islander Histories and Cultures

The term "Indigenous" is often used to refer to Aboriginal people, Torres Strait Islanders and Aboriginal and Torres Strait Islander people collectively. Indigenous Australians have a unique sense of identity that includes:

- a strong sense of family and kinship structures;
- special connection and responsibility for the country/place; and
- rich diversity of languages, culture and histories.

Across Australia, Aboriginal and Torres Strait Islander people practise hundreds of different cultures and speak 120 distinct languages. Thirteen can be considered strong and are still spoken by all age groups and passed on to children. However, about 100 of these languages are classed as severely and critically endangered because of the Frontier Wars, the effects of disease and government policies in education and the separation of children from their families. At the same time, perhaps 30 or more of these are seeing significant increases in levels of use as a result of language programs. (Source: Second National Indigenous Languages Survey, 2014.)

Your comments or questions about World Vision's Australia Program are welcome at australiaprogram@worldvision.com.au

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World Vision and Indigenous Australia

World Vision recognises that Aboriginal and Torres Strait Islander peoples are the first inhabitants of Australia and understands that each community has unique needs and priorities. This means they also require unique solutions. In each case, it's critical that local people drive the change they want to see.

World Vision supports Aboriginal and Torres Strait Islander people to lead their own development and build on their strengths. At the national level, this is done by engaging with the government, and at a local level by partnering with communities.

This resource has been developed in consultation with the National Indigenous Education Consultative Bodies and Reconciliation Australia. For further information on Aboriginal and Torres Strait Islander communities in your state or territory, contact your local Indigenous Education Consultative Body.

NB. Aboriginal and Torres Strait Islander people should be aware that this resource may contain images, voices or names of deceased persons in photographs, film or printed material.

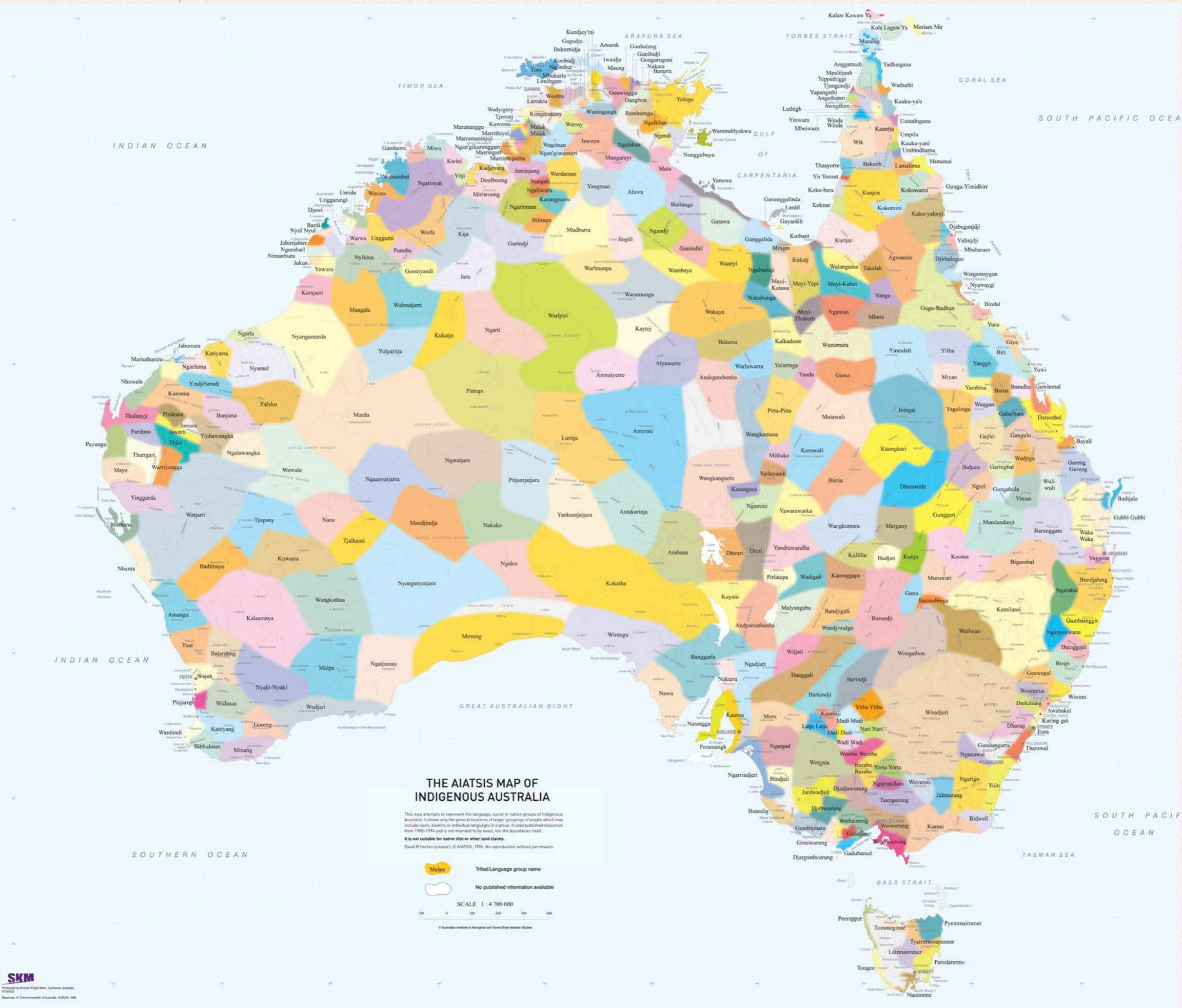
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For you to do

1. Use the language map (p. 4-5) to identify three language groups near your school community.
2. Research a language group near your school community and another in a very different geographic area: What are some words from the language group?
3. Watch the three Who We Are: Brave New Clan films on Culture, People and Country/Place at <http://www.reconciliation.org.au/schools/resources/> and make notes under the headings below. With a partner, discuss what you learnt about these ideas and list questions raised.

Culture	People	Country/Place

Map of Indigenous Australia



SKM
 Produced by Simon Knight Maps, Canberra, Australia
 1/2000000
 Sources: © Commonwealth of Australia, AIATSIS, 1994.

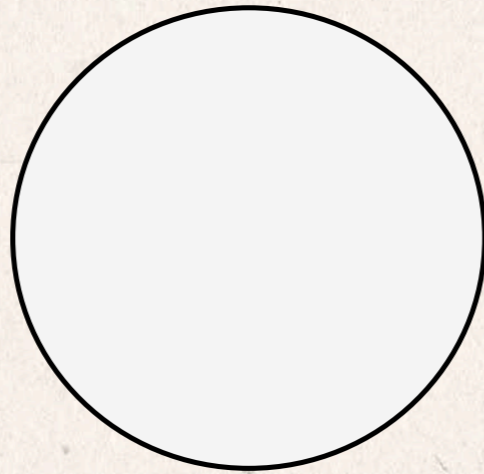
Population

In the 2011 Census there were 669,881 Aboriginal and Torres Strait Islander people (representing three percent of the Australian population), with 24 percent living in rural areas and 76 percent living in urban areas.

Figure 1: 2011 Census count – Australia’s Indigenous status by state and territory

State/Territory	Number	Percentage of state/territory population
New South Wales	208,476	2.9
Victoria	47,333	0.9
Queensland	188,954	4.2
South Australia	37,408	2.3
Western Australia	88,270	3.8
Tasmania	24,165	4.7
Northern Territory	68,850	29.8
Australian Capital Territory	6,160	1.7
Total	669,881	3

Figure 2: Percentage of Indigenous Rural/Urban population



Source: Australian Bureau of Statistics, 2011

Figure 3: State/Territory Indigenous populations by percentage

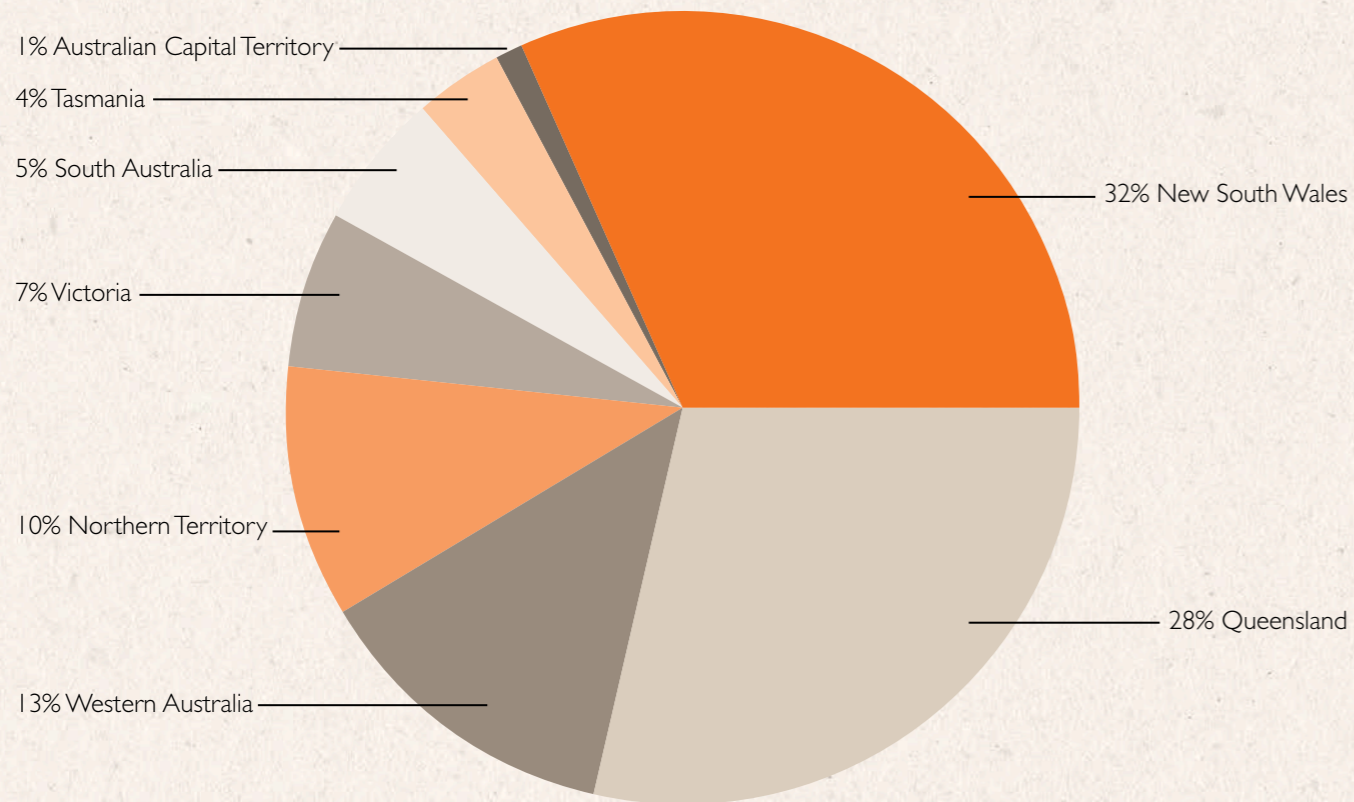
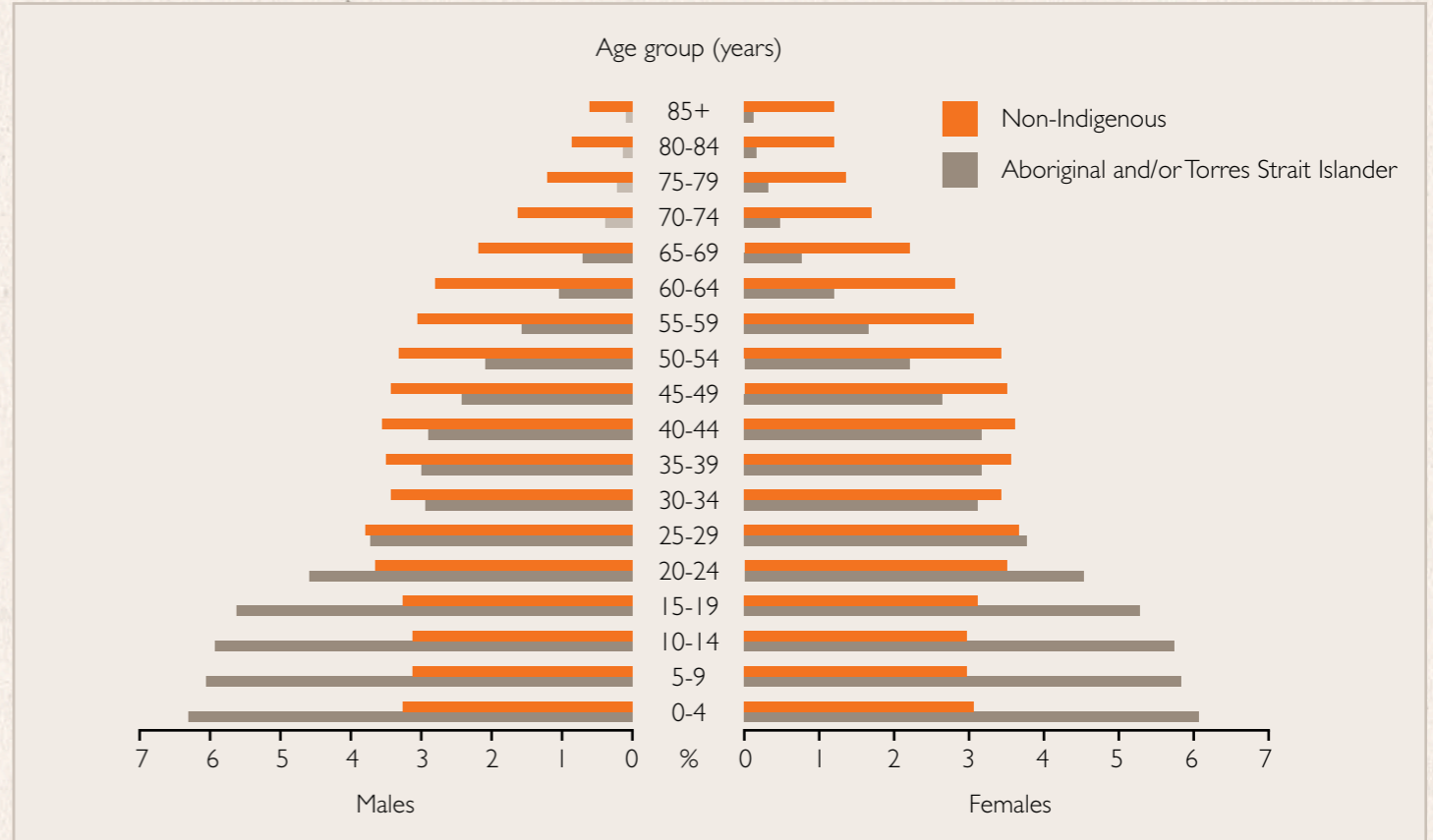


Figure 4: Aboriginal and Torres Strait Islander Indigenous population – 30 June 2011



Source: Australian Bureau of Statistics, 2011

For you to do

1. Rank the states and territories (1-8) according to the number of Aboriginal and Torres Strait Islander people living there.

1.	2.	3.	4.
5.	6.	7.	8.

2. Use Figure 1 to rank the states and territories (1-8) according to the percentage of people that are Aboriginal and Torres Strait Islander:

1.	2.	3.	4.
5.	6.	7.	8.

3. Use Figure 2 on page 6 to create a pie graph showing the proportion of Aboriginal and Torres Strait Islanders living in urban/rural areas. Label the graph clearly.

4. In Figure 4, what is the general shape of the Aboriginal and Torres Strait Islander population pyramid? How is it different from the non-Indigenous population pyramid? Suggest possible reasons.

Frontier Conflict (Wars)

In *Forgotten War*, the Australian historian Henry Reynolds discusses the numerous conflicts that took place on the continent between the 1790s and 1920s. Conservative estimates suggest approximately 30,000 people died on the Australian frontier – 90 percent of whom were Indigenous Australians.

1770 – Captain Cook entered Botany Bay, home of the Eora people, and the British Government did not _____ the rights of the Indigenous people and their special connection with the land. They claimed the land for the British Crown and declared Australia “terra nullius” – land belonging to nobody.

1788 – Captain Phillip _____ a permanent European settlement at Port Jackson in NSW.

From **1792**, Pemulwuy led raids on settlers for food, particularly corn, or as “payback” for atrocities. Lieutenant-Governor David Collins suggested that most of the attacks were the result of the settlers’ “own misconduct”, including the kidnapping of Aboriginal children.



AUSTRALIAN WAR MEMORIAL

ART50023

Drawing of 1938 Slaughterhouse Creek massacre in NSW.

On **1 May 1801**, Governor King _____

a government order that Aboriginal people near Parramatta could be shot on sight. In November a proclamation outlawed Pemulwuy and _____ a reward for his death or capture. He was shot dead in 1802. King wrote that although he regarded Pemulwuy as “a terrible pest to the colony, he was a brave and independent character”.

In **1824**, the Bathurst War was _____ between the Wiradjuri nation (led by Windradyne) and England (led by Governor Brisbane).

From **1824-1832**, the Tasmanian or Black War was a period of violent conflict that led to the near destruction of the local Indigenous population.

In **June 1838**, 28 unarmed Aboriginal people were _____ at Myall Creek in northwest NSW (see pages 22-23).

From the 1840s to the 1890s, as European settlement spread across Queensland, with its large Indigenous population, the Frontier Wars were particularly bloody and bitter.

From **1894-1897**, conflict in the Kimberley district of Western Australia was led by Jandamarra. He _____ opposition to European settlements on his Bunaba country. He was shot dead in 1897.

From **1910-1970**, the Australian Government _____ Indigenous children from their families. This generation is now known as the “Stolen Generation”.

In **1997**, the Human Rights and Equal Opportunity Commission (HREOC) _____ that this Australian Government policy was a violation of their human rights. The *Bringing Them Home* report found the harm continues in later generations, affecting their children and grandchildren.

“It never goes away. Just ‘cause we’re not walking around on crutches or with bandages or plasters on our legs and arms doesn’t mean we’re not hurting ... I suspect I’ll carry these sorts of wounds ‘til the day I die. I’d just like it not to be so intense, that’s all.” (HREOC *Bringing Them Home* report, 1997.)



The 2008 Apology was televised across Australia – here at Federation Square in Melbourne
<http://www.flickr.com/photos/virginiam/2261163403/>

In **2008**, the Australian Parliament _____ to the *Bringing Them Home* report with an apology:

Today we honour the Indigenous peoples of this land, the oldest continuing cultures in human history ... We apologise for the laws and policies of successive Parliaments and governments that have inflicted profound grief, suffering and loss on these our fellow Australians.

We apologise especially for the removal of Aboriginal and Torres Strait Islander children from their families, their communities and their country. For the pain, suffering and hurt of these Stolen Generations, their descendants and for their families left behind, we say sorry.

To the mothers and the fathers, the brothers and the sisters, for the breaking up of families and communities, we say sorry ... We the Parliament of Australia respectfully request that this apology be received in the spirit in which it is offered as part of the healing of the nation.

For you to do

1. Choose the words below to complete the text above.

separated	responded	killed	established	recognise
offered	led	fought	issued	found

2. What is the significance or impact of this historical perspective for Australia today?

3. What is the role of an apology in reconciliation and the healing of a relationship? Are there any other factors involved in the reconciliation of a broken or damaged relationship?

4. Discuss reasons for and against recognition of the Frontier Wars at the Australian War Memorial in Canberra.

Rights and freedoms: A timeline

In the 20th century, Aboriginal and Torres Strait Islander people, in partnership with supportive non-Indigenous Australians, continued their struggle for citizenship rights and freedoms. Heroes like William Cooper, Faith Bandler and Charles Perkins led protests that drew attention to the injustice, racism and inequality of Australian society and brought social change. The following events are a few of the key moments in the ongoing process of educating Australians and improving the human rights of Aboriginal and Torres Strait Islander people.

1925 – Australian Aborigines Progressive Association was formed. This mobilised support from a growing number of non-Indigenous organisations, including humanitarian and church groups.

1938 – Day of Mourning (see pages 12-13): Indigenous Australians staged a Day of Mourning on Australia Day (26 January) to draw attention to the treatment of Aboriginal people and to demand full citizenship and equal rights.

1962 – Right to vote: The Commonwealth Electoral Act was amended to give the vote to all Aboriginal and Torres Strait Islander peoples at federal elections. The Act provided that Indigenous Australians should have the right to enrol and vote at federal elections (but enrolment was not compulsory).

1965 – Freedom Rides (see pages 14-15): Modelled on the USA Freedom Rides, a group of Indigenous and non-Indigenous university students took a bus through rural NSW to highlight examples of segregation and racism.

1967 – Referendum: After a decade-long campaign by Indigenous and non-Indigenous people working side by side, a referendum held in May 1967 was the most successful this nation has ever seen. More than 90 percent of Australian voters said YES to the question of whether Indigenous Australians should be counted in the national population census.

1971-1972 – The Australian Aboriginal flag became the official flag for the Aboriginal Tent Embassy in Canberra after it was first flown there in 1972. Since then, it has become a widely recognised symbol of the unity and identity of Aboriginal people.

1966-1976 Gurindji Strike/Wave Hill Walk: Vincent Lingiari led a protest by the Gurindji people over employee rights and the return of their traditional lands. This led to the Aboriginal Land Rights Act.

1992 – Mabo: The High Court of Australia passed down the Mabo decision that recognised native title did in fact exist and that Australia had not been "terra nullius" (land belonging to nobody) at the time of European settlement.

1992 – Redfern Speech: At a public meeting at Redfern, Prime Minister Paul Keating stated, "It was we who did the dispossessing. We took the traditional lands and smashed the traditional way of life. We brought the diseases; the alcohol. We committed the murders. We took the children from their mothers. We practiced discrimination and exclusion. It was our ignorance and our prejudice – and our failure to imagine these things being done to us."

2008 – Apology: Prime Minister Kevin Rudd led a national apology to the Stolen Generations. "We reflect on their past mistreatment.



The Australian Aboriginal flag was designed by artist Harold Thomas.



The Torres Strait Islander flag was designed by Bernard Namok from Thursday Island.



Paul Kelly and Kev Carmody sing about the land rights won by Vincent Lingiari and the Gurindji people. Source: Fairfax

We reflect in particular on the mistreatment of those who were Stolen Generations – this blemished chapter in our nation's history ... We apologise for the laws and policies of successive Parliaments and governments that have inflicted profound grief, suffering and loss on these our fellow Australians. We apologise especially for the removal of Aboriginal and Torres Strait Islander children from their communities and their country."

2009 – United Nations Declaration on the Rights of Indigenous People: Australia supported the United Nations Declaration on the Rights of Indigenous People. The United Nations International Day of the World's Indigenous Peoples is celebrated every year on 9 August. Globally, there are over 350 million Indigenous people, representing over 5,000 cultures and languages in more than 70 different countries.

For you to do

1. Suggest reasons why the Redfern Speech is regarded as a turning point for non-Indigenous understandings of Australian history and the reconciliation movement in Australia.
2. Watch the 2008 Apology speech at <https://www.youtube.com/watch?v=xiLnsFyAVqE>. Why is the Apology another key turning point in Aboriginal and Torres Strait Islander reconciliation?
3. What is the significance of the first person plural pronoun (we/our) in the Redfern Speech and the Apology? Who does it refer to?
4. Research the symbolic meaning of the colours and design in the Aboriginal and Torres Strait Islander flags.
5. Watch the music film clip From Little Things Big Things Grow by Paul Kelly and Kev Carmody at <http://www.reconciliation.org.au/schools/resources/>. In their eight year campaign, what kind of obstacles do you think the Gurindji people had to overcome to continue and achieve their goals?

Day of Mourning – William Cooper

William Cooper was born on Yorta Yorta country in Victoria on 18 December 1860.

In 1935, Cooper helped establish the Australian Aborigines League and wrote, "The plea of our league is a fair deal for the dark race." (Letter to the Editor, The West Australian, 22 November 1938). The League collected 1,814 signatures on a petition to King George V for Indigenous Australians to be represented in the Australian Parliament, among other requests. Prime Minister Joseph Lyons agreed to meet but refused to forward the petition to the king.

In 1938, the League joined the Aborigines Progressive Association and staged a Day of Mourning on Australia Day (26 January) to draw attention to the treatment of Aboriginal people and to demand full citizenship and equal rights.

On that day he stood to say, "Now is our chance to have things altered. We must fight our very hardest in this cause. I know we could proudly hold our own with others if given the chance. We should all work in cooperation for the progress of Aborigines throughout the Commonwealth."

Another speaker, Jack Patten said, "On this day the white people are rejoicing, but we, as Aborigines, have no reason to rejoice on Australia's 150th birthday. Our purpose in meeting today is to bring home to the white people of Australia the frightful conditions in which the native Aborigines of this continent live. This land belonged to our forefathers 150 years ago, but today we are pushed further and further into the background. The Aborigines Progressive Association has been formed to put before the white people the fact that Aborigines throughout Australia are literally being starved to death. We refuse to be pushed into the background. We have decided to make ourselves heard. White men pretend that the Australian Aboriginal is a low type, who cannot be bettered. Our reply to that is, 'Give us the chance!' We do not wish to be left behind in Australia's march to progress. We ask for full citizen rights ..."



Day of Mourning, Australia Hall, Sydney 1938

AUSTRALIAN ABORIGINES CONFERENCE
Sesqui-Centenary

DAY OF MOURNING & PROTEST

to be held in

THE AUSTRALIAN HALL, SYDNEY
(No. 148 Elizabeth Street)

on

WEDNESDAY, 26th JANUARY, 1938
(Australia Day)

from

10 a.m. to 5 p.m.

THE FOLLOWING RESOLUTION WILL BE MOVED:

"WE, representing THE ABORIGINES OF AUSTRALIA, assembled in Conference at the Australian Hall, Sydney, on the 26th day of January, 1938, this being the 150th Anniversary of the whitemen's seizure of our country, HEREBY MAKE PROTEST against the callous treatment of our people by the whitemen during the past 150 years, AND WE APPEAL to the Australian Nation of today to make new laws for the education and care of Aborigines, and we ask for a new policy which will raise our people to FULL CITIZEN STATUS and EQUALITY WITHIN THE COMMUNITY."

Aborigines and Persons of Aboriginal Blood only are invited to attend. Please come if you can!

Signed for and on behalf of

THE ABORIGINES PROGRESSIVE ASSOCIATION

J. T. Patten, President.
W. Ferguson, Organising Secretary

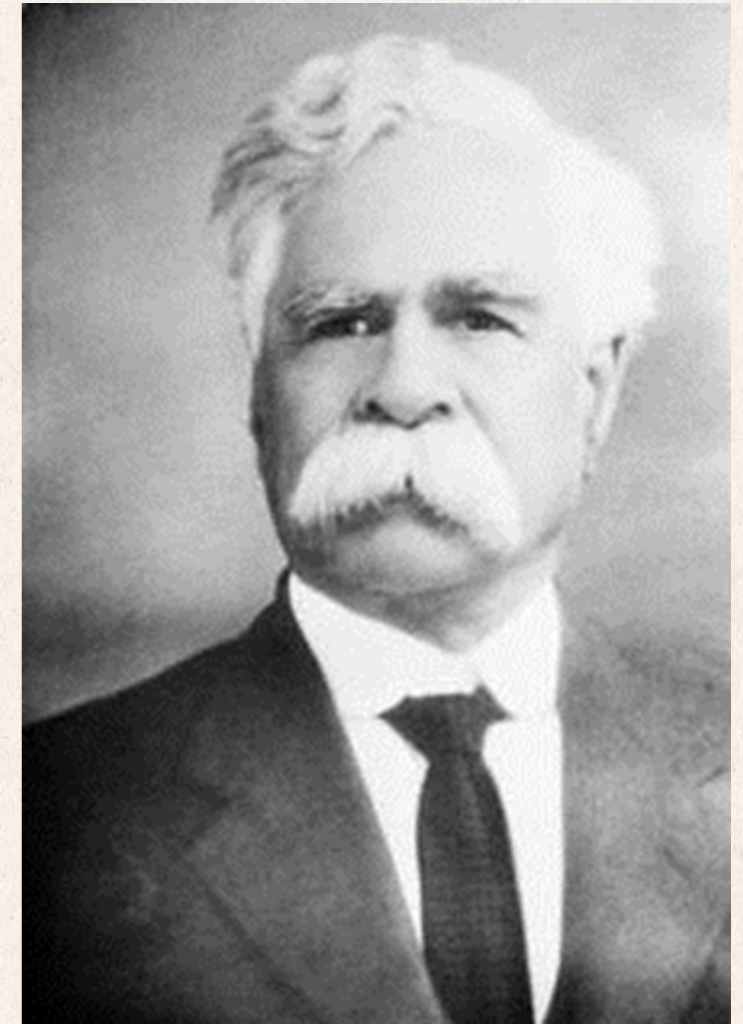
Address: c/o Box 1924 KK
General Post Office, Sydney

Source: Koori History Website. Licensed under public domain via commons <https://commons.wikimedia.org/wiki/File:Dayofmourning.jpg#/media/File:Dayofmourning.jpg>

Aboriginal and Torres Strait Islander communities have continued to draw attention to the rights of Indigenous people on 26 January, which some recognise as Survival Day or Invasion Day. For many Indigenous Australians, 26 January is not a day for celebration. Instead, it represents a day on which their way of life was invaded and changed forever. For others, it is Survival Day, and a celebration of the survival of people and culture, and the continuous contributions Aboriginal and Torres Strait Islander people make to Australia.

On 6 December 1938, following the Kristallnacht pogrom in Germany, Cooper led a group of League members to the German Consulate in Melbourne protesting the "cruel persecution of the Jewish people by the Nazi government of Germany".

Cooper's work has been appreciated by the Jewish community in Australia and Israel. In 2002, a plaque was unveiled at the Jewish Holocaust Centre in Melbourne in honour of "the Aboriginal people for their actions protesting against the persecution of Jews by the Nazi Government of Germany in 1938".



Above: William Cooper (c) 1937 http://www.indigenoustrights.net.au/images/people/p962_m.jpg which is simply hosting a copy. https://en.wikipedia.org/wiki/File:William_Cooper.jpg#/media/File:William_Cooper.jpg

Left: On 26 January 2016, more than 1,000 people marched to the Australian Hall in Elizabeth Street to protest Invasion Day. On the same day in Sydney, the Yabun Festival is an all day celebration of Aboriginal and Torres Strait Islander cultures.

For you to do

1. What was the aim or purpose of the Day of Mourning protest?
2. What was the significance of calling the protest on 26 January 1938?
3. Why is the Day of Mourning protest remembered as an important milestone in the civil rights of Aboriginal and Torres Strait Islander people?
4. Why did William Cooper lead a group from the Australian Aborigines League to the German Consulate in 1938?
5. Evaluate the effectiveness of civil rights strategies such as the Day of Mourning.

Freedom Rides – Charles Perkins

The American “Freedom Riders” of the 1960s influenced the 1965 Freedom Rides in New South Wales. In the USA, the Freedom Riders helped African Americans to register to vote. In Australia they highlighted the segregation and racism in many country towns. The Australian Freedom Riders were led by Charles Perkins, one of only two Aboriginal students at Sydney University at the time. The students drove to country towns and protested at the segregation and discrimination in north-western New South Wales. These towns included places like Moree and Walgett, where Aboriginal people could only use the town swimming pool at certain times, where they were banned from socialising in the hotels and where Indigenous ex-servicemen could not enter the local RSL.

Freedom Riders in Walgett in 1967.



18-19 February 1965 (Moree)

“When we got down to the pool I said, ‘I want a ticket for myself and these ten Aboriginal kids behind me. Here’s the money.’ ‘Sorry, darkies not allowed in,’ replied the baths manager. The manager was a real tough looking bloke too. He frightened me. We decided to block up the gate: ‘Nobody gets through unless we get through with all the Aboriginal kids!’ And the crowd came, hundreds of them. They were pressing about twenty deep around the gate.” (Charles Perkins, *A Bastard Like Me*)

“Then – breakthrough! The mayor came up to us and stated categorically that he would be prepared to sign a motion to rescind the 1955 statute we were protesting against, and would get two other aldermen to co-sign it.” (Ann Curthoys’ Freedom Ride diary)

“They let the kids in for a swim and we went in with them. We had broken the ban! Everybody came in! We saw the kids into the pool first and we had a swim with them. The Aboriginal kids had broken the ban for the first time in the history of Moree.” (Charles Perkins, *A Bastard Like Me*)

Impact of the Freedom Rides

“This tour was the first time that the plight of Aborigines was front-page news for a sustained period. I am sure it did much to make all Australians aware of the issues and expanded the support for action, primarily because of the violence we encountered. I, myself, was king hit and knocked to the ground when we were demonstrating against the absolute ban on any Aborigine swimming in the municipal pool in Moree ... Of equal significance was the fact that Charlie was clearly the leader. This was the first time, perhaps outside sport, that an Indigenous Australian was seen to be in a political and social leadership role.” (Jim Spigelman, former NSW Chief Justice, Secretary of Freedom Rides, *Australian Geographic* 2011)

“We weren’t all front runners like Charlie, but we needed people like that. These people weren’t afraid to go out and get what they believed in and that’s what we needed ... Growing up, there were no bolts and chains on the mission or in town but there was an invisible gate that you couldn’t get through and I would always think ‘What did we do wrong to deserve this treatment?’ The fighters like Charlie Perkins, they’re the ones [who] opened the doors for us. They’ve done plenty for how Aboriginal people are treated today. They were all pioneers.” (Elaine Russell, Indigenous author, artist and illustrator in *Australian Geographic* 2011).

For you to do

1. What was the significance of the Freedom Rides for the civil rights of Aboriginal and Torres Strait Islander people?
2. What was the role of Charles Perkins and his contribution to civil rights in Australia?
3. Research another Aboriginal civil rights leader and present a report on his/her work.
4. Use the information on p. 8-15 and mark the timeline below.

Positively advanced Aboriginal and Torres Strait Islander peoples’ citizenship rights



Negatively impacted Aboriginal and Torres Strait Islander peoples’ citizenship rights

Country

Harrison Sabatino – Thursday Island

My name's Harrison Sabatino. I'm from the Torres Strait. My dad is from Nagir Island and I come from the clan of stingrays and gulls. My mum is from Saibai. I grew up on Thursday Island and lived here most of my childhood.

I used to wake up in the morning, come outside and see the beautiful horizon, calm weather and the fresh sea breeze. There are many things that we can do here on this island: being able to just put the boat down in the water and go for a cruise; hanging out with my cousins or my brothers; all the cultural knowledge to do with dancing, singing and hunting. I've been taught these.

I think it's important for us to keep that tradition flowing from generation to generation as all the elders say. Just try to keep it alive so we have all the uncles and all the older people – generations trying to teach us all the cultural knowledge.

Listening to my grandfather as he tells those stories to me as an elder ... "The islands of Saibai have now been affected badly by the rising waters from global warming affecting the islanders to move on to higher grounds. Our languages will be affected, the customs or even the way in which the stories are told refers to

Watch the rest of Harrison's story at <http://www.reconciliation.org.au/schools/resources/#who-we-are-harry-sabatino> (6 minutes, 42 seconds)



Harrison Sabatino moves between his home in the Torres Strait and his studies in urban Brisbane. Photograph: CAAMA Productions.

the locations and the land upon where they came from – the land of their birth."

During high tides, grounds are going underwater, history is being lost and that's motivated me now to do my civil engineering degree ... Back in the day, my dad didn't finish school. They didn't have that opportunity so they wanted to give it to me. My grandmother wanted me to go to boarding school as well – before she passed away. So it was a dream that I had to fulfil ...

For you to do

1. How is life different for Harrison when he is in the Torres Strait and when he is in the urban, university setting?
2. What does Harrison fear for the future?
3. How does Harrison want to make a difference in the future for the Torres Strait and his people?

People

Miranda Tapsell – Larrakia/Tiwi

My name is Miranda Tapsell. I am an actor and the beautiful icing on that cake is that I am a proud Larrakia/Tiwi woman from the Darwin region ... I wish I had a spiritual connection to this country. Most of the kids that I connected with weren't Indigenous. I made friends with a lot of miners' kids because I lived in town. I wish I learnt the language in this area. I wish I learnt more about the Dreamtime stories and all that sort of thing. I think that's one thing I do look back and wish I did.

Through my work in stage and screen and through my study at the National Institute of Dramatic Art (NIDA), I started to really bond with other Indigenous students. They were from all over Australia. They've been able to share their cultural heritage and where they come from. I thought, "Wow!" This really opened my awareness to just how diverse we are ...

Watch the rest of Miranda's story at <http://www.reconciliation.org.au/schools/resources/who-we-are-miranda-tapsell/> (7 minutes, 52 seconds)



Miranda Tapsell starred in The Sapphires. Photograph: CAAMA Productions.

Miranda Tapsell starred in the film The Sapphires and the television series Love Child. In 2015, she won two Logie Awards and in her acceptance speech, she urged the industry to better reflect Australia's racial diversity: "Put more beautiful people of colour on TV and connect viewers in ways which transcend race and unite us. That's the real team Australia."

For you to do

1. Use de Bono's six thinking hats to explore Harrison and Miranda's stories of life as Aboriginal and Torres Strait Islander people.



White hat: Write down five facts you have learnt about Harrison and Miranda.



Red hat: How do these stories of Harrison and Miranda make you feel? Do they make you feel sad, angry, positive, confused, hopeful, disappointed, or something else?



Black hat: What are some of the negative or difficult aspects of life for Harrison and Miranda?



Yellow hat: What are some of the positive or enjoyable aspects of life for Harrison and Miranda?



Green hat: How have Harrison and Miranda shown creativity in addressing difficulties?



Blue hat: What new insights have you gained about life for Aboriginal and Torres Strait Islander people?

Culture

Girramay (Djirbalngan), Kalkadoon and Gu-Gu Yalanji (Kuku-Yalanji)

I'm Sean Chilboora and I work as a comedian. On my father's side, I belong to the Girramay people, and on my mother's side, the Kalkadoon and the Gu-Gu Yalanji people.

I have seven brothers and four sisters and I went to a big school with nearly a thousand kids – and there were only four Aboriginal (Murri) kids. I remember a teacher telling the class, "Only two of you would be able to find your way out of the bush." I said to my Murri mate, "Do you think he means us?" I had a pretty good time at school.

My first job was working as a DJ for "black fella" events. In 1987-1988, Aboriginal people were not allowed into night clubs in Townsville and so we had to run our own dances. I also worked as a volunteer at the local radio station until I moved to Sydney. Then I joined the Aboriginal Islander Dance Theatre and travelled around schools doing a mixture of traditional and hip-hop dancing.

In the theatre, there were Aboriginal students from all over Australia. Some really knew their culture and some didn't – but a lot of them really wanted to know more. They were hungry to get connected with their culture and learn more about it.

For Aboriginal people, our culture helps us find where we fit in the world. It is part of our identity and strength. It means that I go back to my home in north Queensland to ground myself in my culture. Down here in the big cities, you can get caught up in all the distractions and forget what is really important in life. When you know your culture, it gives you a confidence and pride.

When Aboriginal people get together we ask, "Where are you from? Who is your mob?" Our culture is the key. We don't ask, "What do you do?" I'd like Australians to respect our differences. We are one of the oldest cultures, we are unique and deserve to be appreciated and valued.



Sean Chilboora grew up in Townsville, north Queensland.

Find out how your school can foster a higher level of knowledge and pride in Aboriginal and Torres Strait Islander histories, cultures and contributions through the Narragunnawali: Reconciliation in Schools and Early Learning Program. Visit www.reconciliation.org.au/schools

For you to do

1. What insight do you gain from Sean into culture for Aboriginal and Torres Strait Islander people?
2. Find the Djirbalngan, Kalkadoon and Kuku-Yalanji language groups on the map (pages 4-5).
3. Watch some of Sean Choolburra and his comedy on Youtube.

Education

Adnyamathanha

My name is Clayton Cruse and I am Adnyamathanha. My land is the Vulkathunha Ranges in South Australia. I've spent a large part of my life on my country, learning from my nan and pop, aunts and uncles. I have a strong connection to my land.

Through primary and high school in Adelaide, it became obvious to me that my people were nowhere to be seen in any of the work we would do in class. Anything to do with Indigenous Australia, anything to do with me, was not something to be valued. There was plenty of information shared about the arrival of Europeans in my country, about the "discovery" of this place, but no information about my people, my culture and our experiences. Why? Had we done something wrong?

After a while, even though I think I already knew, I figured out why there was no representation of my people in the curriculum. I had essentially moved through my formal schooling without learning anything about Aboriginal and Torres Strait Islander people, or the way we had lost access to land, language and culture. Instead, I learnt of the people who took that away from me, as if they were to be my new heroes. The suffering of my people, at the hands and policies of the "new people" would not be shared, because it made people feel ... uneasy. Uncomfortable.

As someone who is so proud of my people, for what we have endured, I need to believe that we as a nation are ready to face our past head-on, with an open heart and focused mind. I need to believe that people want change. I need to see those beautiful smiling faces of our Aboriginal and Torres Strait Islander students smiling in the classroom, and succeeding in the workplace.

We need to give our young people credit to be able to accept the history of Aboriginal and Torres Strait Islander people.

Without it, we deny Indigenous students their rightful place and a sense of belonging in our classrooms, and we deny non-Indigenous students the right to a more accurate history of our country and [to] develop into more rounded and informed members of our community.

AFL footballer Adam Goodes, the 2014 Australian of the Year, is another Adnyamathanha man.



Clayton Cruse works to promote Aboriginal languages with the Mobile Language Team.

For you to do

1. Find the Adnyamathanha language group on the map (pages 4-5) and play the language quiz at <http://www.apps.sa.edu.au/act/Adnyamathanha-Quiz-With-Voice/Adnyamathanha-Quiz-With-Voice.htm>
2. Suggest reasons why Clayton's school education had "no information about my people, my culture and our experiences". What would that feel like for Aboriginal and Torres Strait Islander students and what are some of the consequences of this education for all Australians?
3. What are Clayton's hopes for education in the future? Reflect on your own school education. How is your experience similar or different to Clayton's?

Human wellbeing

Human wellbeing is about a population's quality of life. This can be measured by objective indicators, such as life expectancy and income. It can also be measured by more subjective or qualitative measures of how people perceive the quality of their life. This can be gained using an interview.

Subjective measures

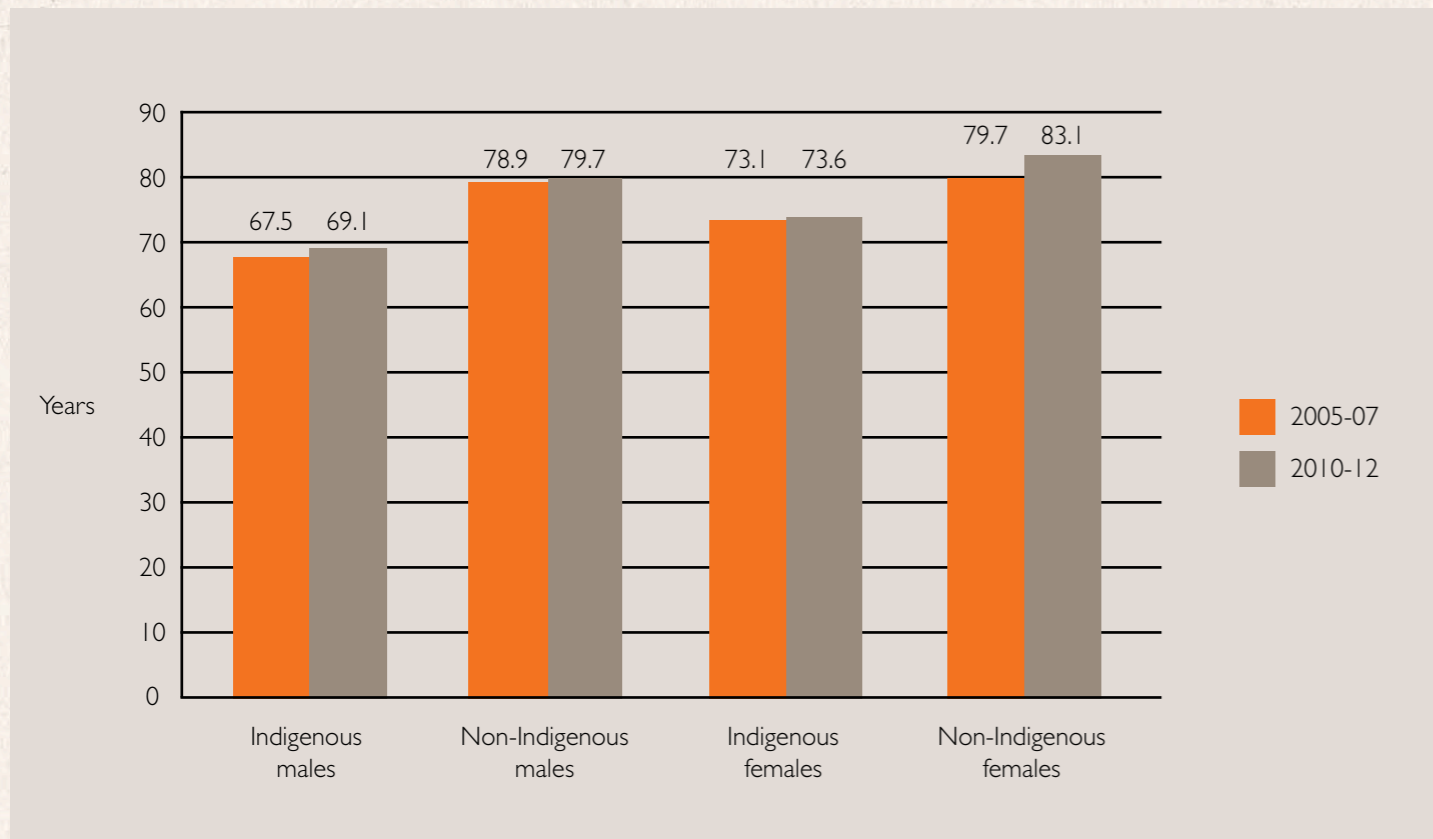
Aboriginal and Torres Strait Islander Social Justice Commissioner Mick Gooda suggests that Indigenous people may have different understandings of human wellbeing: "For example, while employment might be an important indicator for wellbeing for many Australians, if it is at the expense of connection with country, family and community, it may not result in the actual improvement of wellbeing for an Aboriginal and Torres Strait Islander person."

The wellbeing of Indigenous Australians has been deeply harmed by dispossession and colonisation, and the subsequent loss of lands, language and culture. These losses have impacted on the social, emotional, spiritual and cultural wellbeing of Aboriginal and Torres Strait Islander people. These connections to country, culture, spirituality, family and community are important and impact wellbeing. Thus, a person's social and emotional wellbeing is influenced by government policies and past events.

Objective measures – Close the Gap

Close the Gap is a campaign to close the health and life expectancy gap between Aboriginal and Torres Strait Islander and non-Indigenous Australians, with targets set for 2030.

Figure 5: Life expectancy for Indigenous and non-Indigenous Australians (2005-2012)



Source: Australian Institute of Health and Welfare, 2014

Figure 6: Infant mortality rates



Source: Australian Bureau of Statistics, 2012; World Bank, 2014 – number of deaths (under age one) per 1,000 live births

Rates of infectious disease are 12 times higher among Indigenous Australians than non-Indigenous Australians. Diabetes is two to four times more common among Indigenous Australians, and they are more likely to die from it than non-Indigenous diabetics. Other "objective" human wellbeing indicators for a population include measures of unemployment, incomes and educational levels.

Mr Gooda states, "In an Aboriginal context, we are building the capacity of people based upon what they know about their

country. The culture we have around family coming first, for instance. People look at a large extended family as somehow being a deficit, but extended family negates the needs for childcare and old people's homes because family are there to look after them ... People and organisations constantly want to do the right thing, but the problem has been in doing the right thing according to them and not according to the people for whom the programs are meant to deliver outcomes."

For you to do

1. What is the life expectancy gap between Indigenous and non-Indigenous males and females in 2007 and in 2012? How has the life expectancy gap closed or increased over those five years?
2. Suggest reasons for the different infant mortality rates in Figure 6 above.
3. What are other measures of human wellbeing that are important to Indigenous Australians?
4. Suggest reasons why Australia's history continues to affect the human wellbeing of Aboriginal and Torres Strait Islander people.

Reconciliation

Each year from 27 May to 3 June, National Reconciliation Week celebrates and builds on the respectful relationships shared by Aboriginal and Torres Strait Islander peoples and other Australians. The celebration is an opportunity for all Australians to explore ways to join the national reconciliation effort.



Sue Blacklock, Helen Lo Schiavo (great-granddaughter of William Hobbs) and Beulah Adams. Photographer: Lisa Wiltse

Case study: Myall Creek (Kamilaroi)

“On 10 June 1838, a gang of stockmen led by a squatter rode into Myall Creek Station and brutally murdered about twenty-eight unarmed women, children and old men. The younger Wirrayaraay men were away cutting bark on a neighbouring station. Eleven of the twelve men who carried out the massacre were arrested, tried and acquitted. In a second trial seven of them were found guilty and executed. The squatter involved was never brought to trial. This was the first time that white men had been executed for murdering Aboriginal people. However this did not end the massacres. They continued throughout the continent, often unreported, until the 1920s.” (Myall Creek plaque)

In October 1836, William Hobbs became an overseer of Mr Henry Dangar’s three cattle stations on the Big River, one of which was on the Myall Creek. As the first person discovering evidence of the incident and reporting it, he became one of the main witnesses in the murder trials in Sydney.

“On my return I saw near the hut the remains of about thirty blacks, principally women and children. I recognised them as part of a tribe that had been at the station for some time and who had since they first came conducted themselves in a quiet and proper manner. On making enquiry I was informed that a party of white men had come to the station who after securing them had taken them a short distance from my hut and destroyed nearly the whole of them.

I should have given information earlier but circumstances having prevented me sooner coming down the country.” – William Hobbs (Police Magistrate, Invermein)

A Kamilaroi woman, Sue Blacklock first heard the story of Myall Creek from her parents around the campfire when she was six or seven years old.

“We were always taught not to trust anyone, especially white people. And we just had that fear embedded in us that they were going to do the same to us as kids that they did to our ancestors.”

As an adult, Sue Blacklock approached a Uniting Church reconciliation group about commemorating Myall Creek.

Des Blake was working as a bank manager about four hours’ drive from Myall Creek when he discovered that he was descended from one of the convicts involved in the massacre. He wanted to meet the Aboriginal descendants planning the dedication of a memorial at the site. Beulah Adams, whose great-uncle was hanged, also became involved.

Sue Blacklock remembers the tears the first time she and Beulah Adams talked – and embraced.

“When Beulah Adams asked me to forgive them, and I said yes, well, it was just like ... I just wanted to cry. Because it was so emotional, you know? Just to know that somebody would come back to ask me to forgive them. It’s always the other way around. We had to

forgive and say that they were sorry for what they’d done, you know? It’s really touched me. I was touched by that.

“It lifted a burden off of my heart and off my shoulders to know that we can come together in unity, come together and talk in reconciliation to one another and show that it can work, that we can live together and that we can forgive. And it really just makes me feel light. I have found I have no more heaviness on my soul.”

On 7 June 2008, 170 years after the Myall Creek Massacre, the Myall Creek memorial was established as a National Heritage site. This protects natural, historic and Indigenous places of outstanding heritage value to the nation. It is now an important reconciliation site.



Students like Aimee Lee Wallace learn about reconciliation in the Young Mob Leadership Program (see p.24-25).

National Reconciliation Week is a great time for your school to start developing a Reconciliation Action Plan. Visit www.reconciliation.org.au/schools/raps

The day before National Reconciliation Week, 26 May, is National Sorry Day, which is now commemorated nationally to remember and honour the Stolen Generations.

For you to do

1. Why is the Myall Creek massacre significant in the history of conflict between European and Indigenous Australia?
2. How does William Hobbs describe the Indigenous community at Myall Creek?
3. What was a significant factor in the reconciliation process for Sue Blacklock?
4. What were some of the outcomes of the reconciliation process for Sue Blacklock?
5. What lessons does this Myall Creek story have for reconciliation between people?
6. As a class, plan an event to celebrate and promote National Reconciliation Week. For ideas, visit the Narragunnawali Reconciliation in Schools and Early Learning website at <http://www.reconciliation.org.au/schools/>

Young Mob Leadership Program

The Young Mob Leadership Program is a positive development program for Indigenous youth living in Sydney. The program promotes strong identity, leadership, life skills and cultural affirmation. Aboriginal elders and facilitators provide opportunities for participants to learn more about their Indigenous culture, reinforcing confidence in their Aboriginal identity. In urban areas, Aboriginal students may be growing up away from their country and may not be aware of their own language group or country. Traditional activities such as basket weaving, spear making, lessons in bush food and bush medicine are taught in workshops. There are also storytelling opportunities and annual camps.

– today our young kids are growing up in a very different environment. They are growing up in the cyber world where many kids are spending most of their time online playing games or caught up in social media such as Facebook and Twitter. Many of the young people are getting caught up in alcohol and drugs from a very young age.

As a kid, we were never in the house. We spent endless weekends learning all sorts of practical stuff – snorkelling, fishing, surfing and even playing golf. We earned pocket money collecting and selling golf balls. As a young kid from a big extended family, we would all go over to the rocks and collect shellfish and go fishing. The mums would cook it up right there on the rocks and we'd walk along with our elders and they would point out what we could and couldn't eat.

My people are "saltwater people", so understanding the ocean is an important part of our culture. We need to be able to "read" the sea – to know where and when to fish, to know when it is safe and when it is dangerous, and to know the rips, and how to collect the pippies and shellfish.

My mum would often ask us, "Go and get a dozen mussels and some oysters" and me and my brother would go and get them off the rocks. If we brought back more than we needed we'd get into trouble for being greedy. It was wrong to take more than what you needed. The sustainability of the environment and the food chain was always drummed into us – so that when we go back there is always plenty of food for everyone.



Peter Cooley

Peter Cooley – Dharawal (Tharawal)

I'm Peter Cooley and I'm 42 years old. I am from the Dharawal nation and I'm a facilitator with Young Mob.

Growing up in La Perouse, us kids were given lots of cultural knowledge and taught important values such as respect through our peers and elders. Over the past 30 years, I have noticed this passing of culture and values is happening less



Djajawan Dancers from Yuin country at Young Mob student camp.

Natasha and Mark Thorne Kamilaroi – Ngemba (Wongaibon)

"Before the program I didn't think I would finish school. It gives you the right attitude towards life and to becoming a leader, and that's what I want to be in life – a leader," said Mark Thorne.

"I thought I was going to drop out of school in Year 10. The Young Mob program completely changed my attitude towards school and turned my life around. I started to apply myself with the skills the program had given me. By using the public-speaking skills and confidence I'd built through the program, I was able to become captain at my high school in Year 12."

Mark was encouraged to get involved with Young Mob by his older sister Natasha. Both now work as facilitators with Young Mob while they complete their university studies.

"The cultural side of it was definitely the hook for me," Mark says. "Young Aboriginal people love learning about their culture and that's a big part of why progress is happening. I believe if you know your culture, basically you're learning about yourself. If you're learning about yourself and where you're from, that builds strength."

"The students are keen to become leaders and to be culturally engaged with their schools and community. The thing that binds it all together is strong spirit. I think the program helps to change negative views of Aboriginal people and shows what we can really do – and that we have a voice."



Through Young Mob, Natasha and Mark Thorne work with Aboriginal students in Sydney schools.

For you to do

1. Watch the films Mark Thorne: Young Mob (2 minutes, 44 seconds) <https://www.youtube.com/watch?v=ZE9wJYm3wvc> and Young Mob: Connecting with culture (2 minutes, 53 seconds) <https://www.youtube.com/watch?v=GYHUmZRFh5k>

How do these films seek to persuade the viewer? Discuss how effective or ineffective the texts are in achieving their purpose.

2. What is the evidence that the Young Mob Leadership Program is improving the human wellbeing of young urban Aboriginal students?
3. Find the Yuin, Tharawal, Wongaibon and Kamilaroi language groups on the map on p. 4-5 (Hint: all in New South Wales)
4. If you are interested in running Young Mob in your school or would like more information, contact World Vision at youngmob@worldvision.com.au

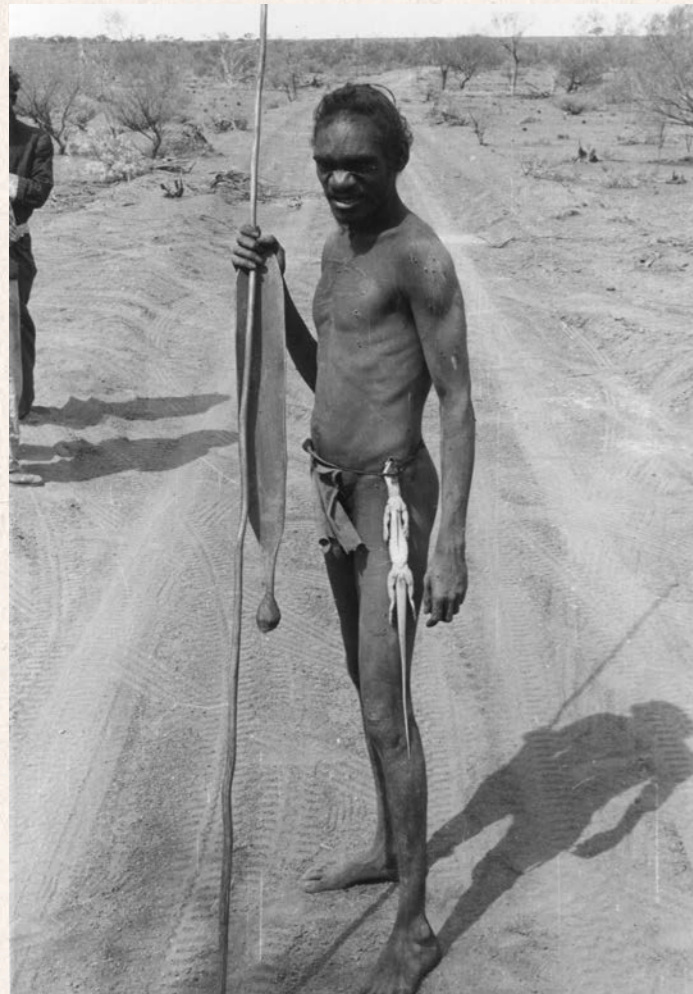
Martu (Mardu) Leadership Program

Community-led development in Aboriginal communities requires local leadership. Communities want to grow leaders that are strong in both their Indigenous culture and in navigating the western or European world.

In the Pilbara region of Western Australia, World Vision works with the local organisation Kanyirninpa Jukurrpa (KJ) to support a leadership program for Martu people. It grew out of KJ's

successful ranger program that employs local community members and draws on traditional knowledge to manage and protect the environment.

Elders wanted to encourage younger members of the community to develop practical skills to engage with government, corporations and non-government organisations. The following case study (p. 27) is an example of this growing confidence and skill.



Left: Nyari Morgan, a Western Desert "Putjiman" (bushman), photographed in the mid-1960s. Nyari is a Martu man. He walked a vast section of the Western and Great Sandy Desert region including the Ngaanyatjarra and Pintupi country. Photographer: Terence Long.

Above: Nyari (second from left) and other Martu community members in Canberra in 2006. Photographer: Mayika Chapman.

The Martu are the traditional owners of a large part of central Western Australia. In 2002, the Martu were awarded native title rights to over 13.6 million hectares of the Western Desert (twice the area of Tasmania). Numbers vary during the year but there can be up to 1,000 Martu living in the communities with a further 1,000 living in other localities around the state.

The Martu were some of the last of Australia's Indigenous people to make contact with European Australians, with many migrating from their desert lands into neighbouring pastoral stations and missions in the 1950s and 1960s.

Kanyirninpa Jukurrpa (KJ) is a Martu organisation "working to keep culture strong and country healthy".

World Vision partners with Kanyirninpa Jukurrpa (KJ)

In mid-2014, shortly after joining the Martu Leadership Program, Galvin Roberts had to face court on a driving-related charge. Tim Schneider, coordinator of the program, accompanied Galvin to court. After Galvin had pleaded guilty, the magistrate prepared to sentence him. He asked Galvin whether he had anything to say.

He told the magistrate how he knew he had a long record of driving offences but he had recently become involved in the Martu Leadership Program. He told the magistrate that he was intent on turning his life around.

As Galvin spoke, the magistrate paid close attention to what Galvin was saying. Then he told Galvin that, until he started to speak, he was going to go to gaol for nine months. "But I've listened to what you've said. I want to see you turn your life around. I want to see you get involved in this leadership program and take a new direction. I'm going to give you that chance."

Immediately after court, Galvin wanted to invite the magistrate to come out on country with the Martu rangers, to camp and speak with them and see a different side of Martu life. A couple of months later, the magistrate went out on country with Galvin and about 30 Martu people. He spent two days with them – old and young, men and women. They talked to him about their work, their hopes for community and the leadership program.

The magistrate has now become a champion of the leadership program. Prior to a recent three-day walk for a new set of program candidates, the magistrate rang the group and spoke of the importance of the journey they were starting and the significance of their decisions to take charge of their futures.



Galvin Roberts organising a trip onto Martu country with local Pilbara Magistrate Deen Potter. Photographer: Tim Schneider.

Program participants now talk about how they have turned the magistrate's head around – before, he could only look one way (backwards, at their record) while now they have turned his head around to look forwards, at the new path they are taking. In 2015, the magistrate invited the Martu leadership group to be guest speakers at a gathering of West Australian magistrates.

Galvin's courage in speaking up, his use of the leadership program to take hold of an opportunity, and his integrity in seeking to work with the magistrate, have changed not only his life, but the relationship of all leadership program participants with the law. The leadership program gave him the encouragement and the opportunity to shape that future.

For you to do

1. Watch the trailer KJ 2014 (2 minutes, 21 seconds) at <http://www.kj.org.au/kj-2014/>. How is the Martu Leadership Program improving the human wellbeing of the people?
2. Watch the film Martu Leadership Program (2 minutes, 15 seconds) <https://www.youtube.com/watch?v=XQL-tTPAwKk>. Identify similarities and differences between the Martu Leadership Program and the Young Mob Leadership Program.
3. Indigenous Australians are over-represented in the Australian prison population. Research the percentage of Aboriginal and Torres Strait Islander people in Australian prisons and suggest reasons for this.

Early childhood education

Martu (Mardu)

At the invitation of the Martu people in Western Australia's Pilbara region, World Vision operates early childhood programs in three Martu communities. Local workers and World Vision facilitators draw on cultural teachings to provide maternal health, child health and early childhood education.

Program Manager, Yvonne Mkandara said: "Many community members still remember their first contact with white people in the early 1960s. That is relatively recent contact compared to other language groups and there is a very strong attachment to family land and their identity. The Martu move in family groups and children are a big part of that group. One family can be up to 20 people and they all move together. It's a very communal way of bringing up kids.

"When contact happened, a lot of the children were taken to boarding schools and that very strong family connection was disrupted and that has had huge implications on people's lives. Playgroup is a simple way of re-engaging with families and ensuring children are accessing opportunities to thrive. It's not just the parents involved in playgroup; it's the whole community including aunts, uncles, older siblings and grandparents. This enables us to learn from all the family members about how things used to be done.

"We do bush playgroups where we set out a safe space for the kids, and parents go out looking for honey ants. Elders talk about what they look for when they are looking for honey ants. There are fantastic numeracy and literacy skills that can develop naturally in this context. This project has led to an increased



Delvene working at the Jigalong playgroup.

percentage of children with age-appropriate development from 16 percent in 2007 to 60 percent in 2012. Children entering school now display greater emotional maturity and cognitive and language skills."

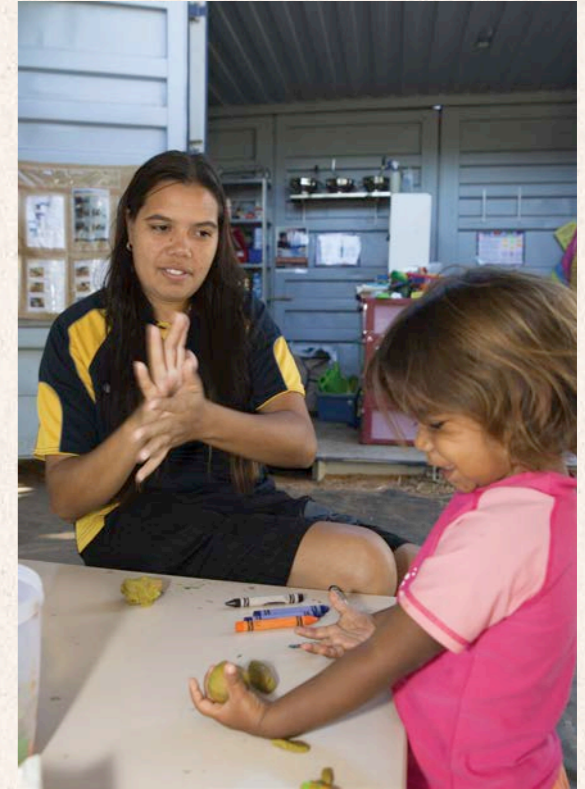
The team mentors community members in early education. In 2015, two community members, Janelle and Delvene, qualified for their Certificate II in Community Services. Janelle said, "I can take the certificate with me anywhere I go. If I go to another place or another community or town, if I look for work, I could take it with me."

Janelle works as an Educational Assistant at the primary school, and Delvene is now the employed leader of the Jigalong playgroup. Through these positions, they help give young kids a head start with their education. They're also role models for teenagers and young mothers in the community.



Martu country in Western Australia.

Sheree with her son in Lajamanu, Warlpiri, in the Northern Territory.



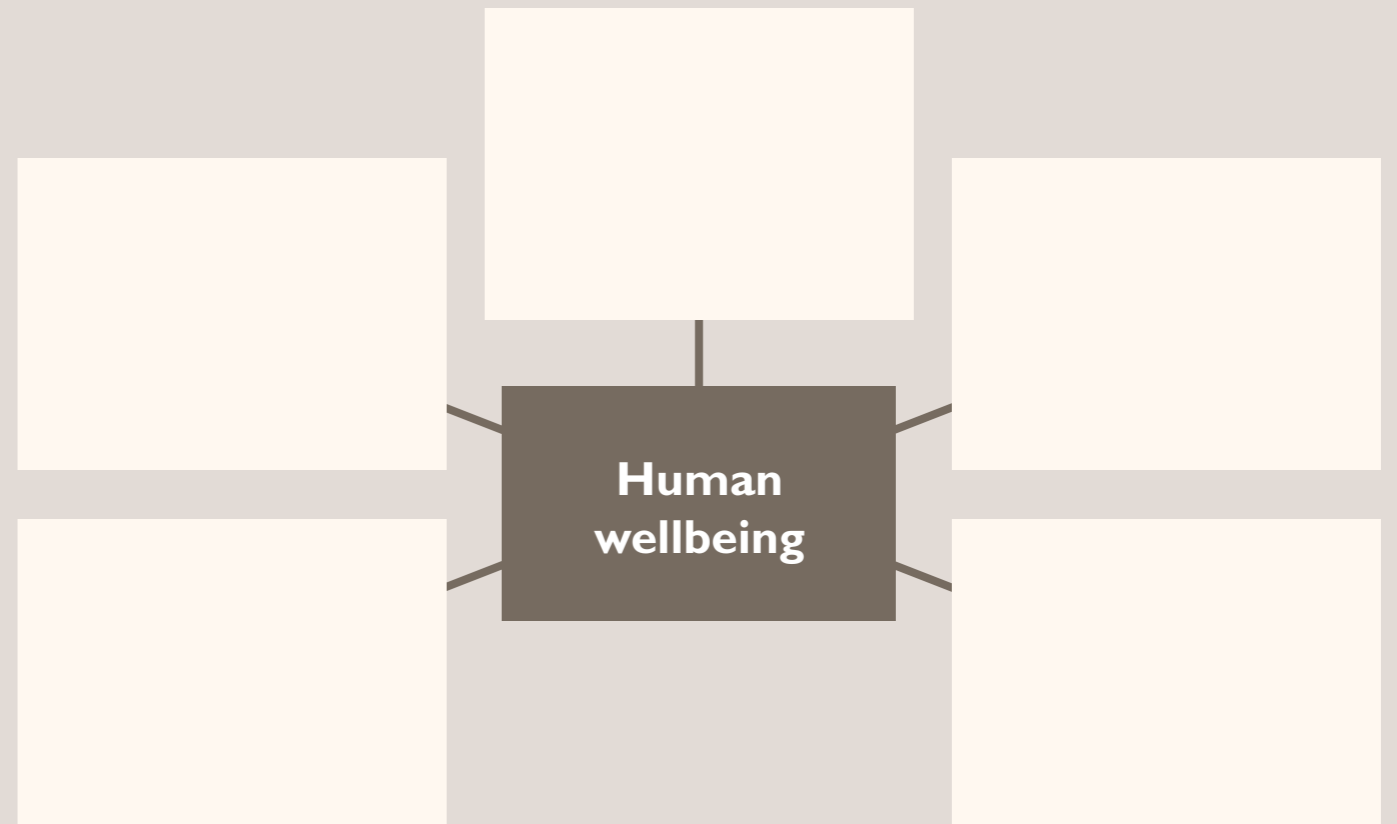
Warlpiri

In the Northern Territory, World Vision works with four Warlpiri communities. Program Manager Annette Fuller said: "For children, play is how they learn about their world. Through play they can start building concepts across language. In early childhood, we use bilingual resources so that children are strong and confident in their first language and this can continue throughout their educational journey.

"While most early childhood programs focus solely on the child, it is important to take a more holistic view that respects Warlpiri culture, language and community. The Warlpiri early childhood program also recognises that a healthy child means more than just physical health; it's also about recognising their emotional, cultural and spiritual needs. So if a child has a strong healthy family then they are in a great position to grow up strong and healthy. It is very important that they know who they are and where they come from especially when they are sitting across two worlds with competing needs."

For you to do

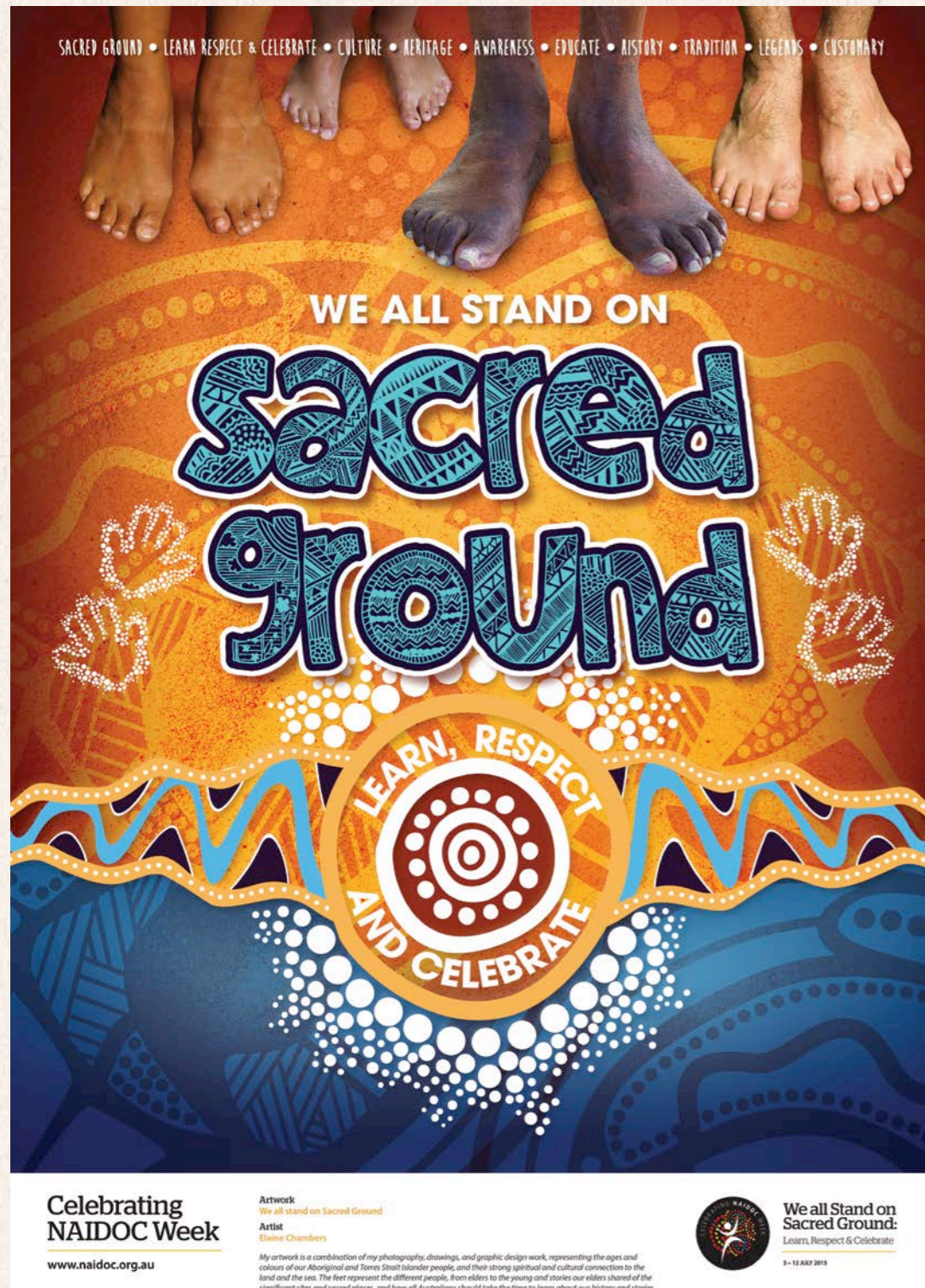
1. Find the Martu and Warlpiri language groups on the map (pages 4-5).
2. Watch the Martu film (2 minutes, 15 seconds) <https://www.youtube.com/watch?v=b8zn7NI5Tvg> and the Warlpiri film (2 minutes, 12 seconds) <https://www.youtube.com/watch?v=N-NtLAtaFN8>
3. Complete the mind map showing how these early childhood programs contribute to the human wellbeing of the Martu and Warlpiri communities.



NAIDOC Week

NAIDOC Week celebrations are held across Australia each July to celebrate the history, culture and achievements of Aboriginal and Torres Strait Islander peoples. NAIDOC Week is celebrated not only in Indigenous communities, but by all Australians. The week is an opportunity to participate in a range of activities and to support your local Aboriginal and Torres Strait Islander community. NAIDOC originally stood for "National Aborigines and Islanders Day Observance Committee". This committee was once responsible for organising NAIDOC Week.

Since 1972, NAIDOC Week has featured posters based on important themes for Aboriginal and Torres Strait Islander people. These posters use a range of language features, images, colours and designs to represent the chosen theme.



NAIDOC Week Poster 2015

A combination of photography, drawing and graphic work represents the ages and colours of the Aboriginal and Torres Strait Islander people and the strong spiritual connection to the land and sea. The lines and dots represent sacred areas throughout the country and joins with a meeting place in the centre that represents the families and communities.

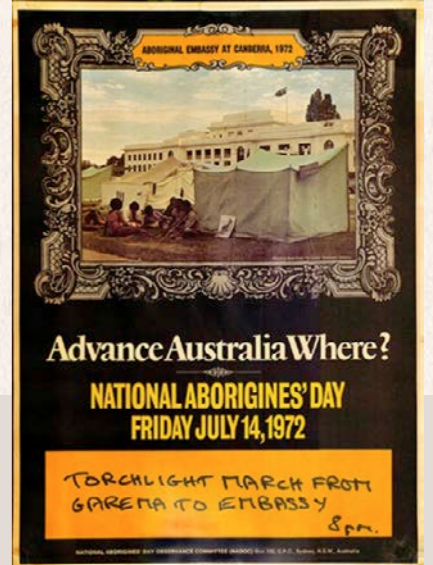
Elaine Chambers' artwork features the feet of four generations of her family, the most prominent feet being that of her father, Charlie Chambers Senior. "Those old feet there in the image are my Dad's feet, and he hands down information to us about the sacred grounds we stand on."

NAIDOC Week Poster 1972

On Australia Day in 1972, a number of Aboriginal activists erected a beach umbrella on the lawns of Old Parliament House. They placed a sign that said "Embassy" to represent a displaced nation.

The Tent Embassy has become a focal point for protests and marches on Parliament. It continues to be a visible presence in the national capital, Canberra.

The black, yellow and red land rights flag was first flown at the Tent Embassy in 1972, uniting Aboriginal people from around the country.



For you to do

1. Look at the collection of NAIDOC posters at <http://www.naidoc.org.au/poster-gallery> and identify the main themes from 1972 to the present. What does this show about changes in Australia from 1972?

1970s	1980s	1990s	2000-2009	2010 to present

2. As a class, contact your local Aboriginal Education Consultative Group and invite elders to help develop a plan to celebrate NAIDOC Week in your school.

Young Mob students visited the Tent Embassy in 2014.



Glossary

Aboriginal: Latin meaning "from the beginning". This is used because there is no Aboriginal word that refers to all Aboriginal people in Australia. In different areas, Aboriginal and Torres Strait Islander people refer to themselves by the use of various terms. A few examples include:

- **Murri** – Queensland and northwest New South Wales
- **Nyoongah** – Western Australia
- **Koori** – New South Wales
- **Goori** – north coast New South Wales
- **Koorie** – Victoria
- **Anangu** – Central Australia
- **Nunga** – South Australia (but not always a more appropriate term)
- **Ngarrindjeri** – South Australia (River Murray, Lakes, Coorong people)
- **Torres Strait Island Peoples**
- **Mer or Murray Island Peoples**
- **Palawa** – Tasmania
- **Yolngu** – Arnhem Land

There are also local names for particular Aboriginal and Torres Strait Islander language groups and nations (see map p. 4-5). A few examples include Kamilaroi, Larrakia, Kurna and Martu.

World Vision works with many Aboriginal and Torres Strait Islander communities across Australia. We pay respects to the Elders past, present and future and recognise their strengths, knowledge and right to determine their own futures.