



**NAIDOC Week 2022
Teacher Resource**

Foundation to Year 10

SBS is the official media and education partner of NAIDOC Week 2022

[sbs.com.au/learn](https://www.sbs.com.au/learn)

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This resource was developed on lands of the Cammeraygal people, and the Wurundjeri Woiwurrung peoples of the Kulin Nation.

SBS, the National NAIDOC Committee and the National Indigenous Australians Agency acknowledge the Traditional Owners of Country throughout Australia and pay respect to Elders past and present.

Information in this resource is correct at time of publication (2022).



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Cover page: The 2022 National NAIDOC poster competition winning artwork, entitled 'Stronger'. © Ryhia Dank.

We'd love to hear what your school is doing to celebrate NAIDOC Week 2022. Write to us at sbslearn@sbs.com.au

About the author



Shelley Ware. © NITV. Photographer: Mel Steer.

Shelley Ware

Yankunytjatjara and Wirangu descendant

Shelley has been a classroom, specialist reading, and art teacher in primary schools for 25 years, based in Naarm (Melbourne). She started her own education consultancy to help educate teachers and inspire them to confidently embed Aboriginal and Torres Strait Islander histories and cultures into everyday teaching. Shelley is a curriculum writer for Culture is Life focussing on writing First Nations perspectives. She is an Ambassador for The Indigenous Literacy Foundation's Create Initiative program, mentoring children from remote communities to write and publish their own books and incorporate their local Indigenous language. Shelley is an Ambassador for the Jean Hailes Foundation for Women's Health Week and sits on the boards of Indigenous education foundation Opening The Doors and the Victorian Institute of Sport. She serves on Reconciliation Action Plan (RAP) advisory committees for Banyule City Council and Carlton Football Club. Shelley loves to give back to the community through her passion for helping people — particularly children — to be the best they can. She is a member of the all-female sports podcast *Outer Sanctum* and writes a regular AFL column for the *Koori Mail*.

Acknowledgement of Country

"I acknowledge the Traditional Custodians of the Lands that we are privileged to walk upon and learn on each day.

I pay my respects to Elders past and present, who are our knowledge holders, story keepers and teachers. I thank them for looking after the land, sky and waterways, so you and I can enjoy them, and so too can the generations to come.

I'd also like to acknowledge the work of my Aboriginal and Torres Strait Islander brothers and sisters who continue to **Get Up! Stand Up! and Show Up!** for our communities. I recognise the special contributions of First Nations peoples and cultures, that enrich and shape the cultural identity of this nation."

– Shelley Ware

Yiradhu marang! Wiradjuri for Good day!

- Dr Stan Grant Senior AM, Wiradjuri Elder.

Uncle Stan has touched and changed many lives across the nation, dedicating his whole life to revitalise Wiradjuri language and Yindyamarra values; respect, to give honour, go slow, and take responsibility - respectfully knowing how to live well in a world worth living in.



Smoking Ceremonies have been performed by Aboriginal and Torres Strait Islander peoples for thousands of years and are an important way of connecting people to Country. A Smoking Ceremony can be performed as its own ceremony or at the commencement of another ceremony. This ancient custom involves burning native leaves, bark and fungi to create smoke which has cleansing and protection properties and is designed to promote the well-being of Aboriginal and Torres Strait Islander peoples and visitors. Many Aboriginal and Torres Strait Islander communities will only use a certain type of leaves or bark to create the smoke based on the type of ceremony taking place and who is present.

Smoking gumtree leaves on Gadigal Land / Sydney. © Talei Elu Photography



A Smoking Ceremony is performed at a January 26/Australia Day event in 2018. © Anadolu Agency/Getty Images.

A great privilege of being a media organisation is bearing witness to moments of change. Some of these moments are marred by suffering; some marked with immense joy. As Australia's multicultural and Indigenous public broadcaster – and proudly the home of National Indigenous Television (NITV) – SBS has borne witness to the transformative courage and self-expression of First Nations peoples.

SBS's NAIDOC Week partnership is a source of celebration, excitement, and genuine learning, and we are delighted to share this with Australian schools in our role as Official Education Partner for NAIDOC Week.

We are grateful that the National Indigenous Australians Agency (NIAA) and the National NAIDOC Committee entrust SBS with developing this teaching resource, which we have done every year since 2019.

The depth and quality of the work is a tribute to our collaborators. I would like to thank Shelley Ware, a Yankunytjatjara and Wirangu educator, who has authored this year's resource – her fourth with SBS. I would like to also thank Kerri Wenitong, who co-wrote the 2019 and 2020 materials alongside Shelley, Associate Professor and NAIDOC Committee member, Lynette Riley, who provides invaluable consultation and support for this project every year.

In addition to these skilled educators, in 2022 we have been able to work with First Nations-owned and operated creative agency Gilimbaa, deepening the cultural integrity of the resource through its visual language. This visual language is formed around the 2022 NAIDOC Week winning poster by Gudanji/Wakaja artist, Rhyia Dank.

Engaging in quality learning experiences and discussions using this First Nations-authored resource, and respectful classroom protocols established by teachers can be powerful acts of allyship with First Nations peoples. This year's theme of **Get Up! Stand Up! Show Up!** celebrates those who have effected and continue to strive for positive change for First Nations peoples and communities.

Thank you for using this resource – SBS encourages you to employ it in classrooms during and beyond NAIDOC Week 2022.

James Taylor
SBS Managing Director

Each year, the NAIDOC Week theme is chosen to highlight matters of importance, create awareness and to recognise the achievements of Aboriginal and Torres Strait Islander peoples.

The NAIDOC Week theme for 2022 – **Get Up! Stand Up! Show Up!** – encourages all of us to champion and drive institutional, structural, and collaborative change while also acknowledging and celebrating those who for generations have driven positive change for Aboriginal and Torres Strait Islander peoples and communities.

I am delighted that these NAIDOC Week education resources will be available for educators, students, their parents and carers across Australia. I commend the SBS for developing these resources in partnership with the National NAIDOC Committee. These resources will support the sharing of important information and perspectives with the next generation, developing their understanding and pride in the cultures of Aboriginal and Torres Strait Islander peoples, no matter where they currently are on their journey.

This year's NAIDOC Week education resources complement the core work of the National Indigenous Australians Agency, which is to improve the lives of Aboriginal and Torres Strait Islander peoples. **Get Up! Stand Up! Show Up!** explores ways Aboriginal and Torres Strait Islander peoples have taken action to fight for justice. The theme also considers ways Australians can stand alongside Aboriginal and Torres Strait Islander peoples as advocates and allies; and how the future might look when we all **Get Up! Stand Up! Show Up!**

I invite everyone to engage with and celebrate the history and cultures of Aboriginal and Torres Strait Islander peoples and I wish you all a happy NAIDOC 2022.

Jody Broun
CEO, National Indigenous Australians Agency

We have a proud history of **Getting Up! Standing Up! Showing Up!** From the Frontier Wars and our earliest resistance fighters to our Aboriginal and Torres Strait Islander communities fighting for change today—we continue to **Get Up! Stand Up! Show Up!**

This year we celebrate the 50th Anniversary of the Tent Embassy and the 30th Anniversary of the High Court of Australia's decision in *Mabo v Queensland (No 2)*, which recognised that Aboriginal and Torres Strait Islander peoples have rights to land. We also celebrate the many who have driven and led change in our communities over generations—they have been the heroes and champions of change for equal rights and even basic human rights.

This year's theme asks us all to continue to **Get Up! Stand Up! Show Up!** for systemic change and to keep rallying around our mob, our Elders, and our communities. Whether it's seeking proper environmental, cultural and heritage protections, Constitutional change, a comprehensive process of truth-telling, working towards treaties, or calling out racism—we must do it together.

We are pleased to once more partner with SBS on an educational resource that encourages exploration of this year's National NAIDOC Week theme. We encourage you and your students to use these materials not only during National NAIDOC Week but as a continuous learning tool that demonstrates Aboriginal and Torres Strait Islander peoples' diverse culture, rich history and remarkable achievements.

We encourage you all to **Get Up! Stand Up! Show Up!** with us!

Shannan Dodson & John Paul Janke
Co-Chairs, National NAIDOC Committee

Guidance for using this resource

SBS wishes to advise members of Aboriginal and Torres Strait Islander communities this resource may contain images, voices and names of deceased persons and could cause distress.

The terms Aboriginal and Torres Strait Islander, First Nations and Indigenous are used respectfully and interchangeably throughout this document when referring to First Nations peoples of Australia. These terms are used to respectfully encompass the diversity of cultures, identities, and preferences of Aboriginal and Torres Strait Islander peoples.

Teachers – this is your official NAIDOC Week 2022 education resource. It is a resource for all Australian schools. It will help embed Aboriginal and Torres Strait Islander perspectives, knowledges and histories in your teaching and learning. Though NAIDOC Week is celebrated for one week each year, the teaching and learning opportunities in this resource are applicable year-round. It is highly recommended to connect with local Aboriginal and Torres Strait Islander community members, Traditional Owners, Elders, Land Councils, and other Indigenous community organisations. There is a list on [sbs.com.au/learn/NAIDOC22](https://www.sbs.com.au/learn/NAIDOC22) to help you connect. It is worth noting NAIDOC Week is one of the busiest calendar events for Aboriginal and Torres Strait Islander peoples and that your respectful, timely conduct in forging connections will be important.

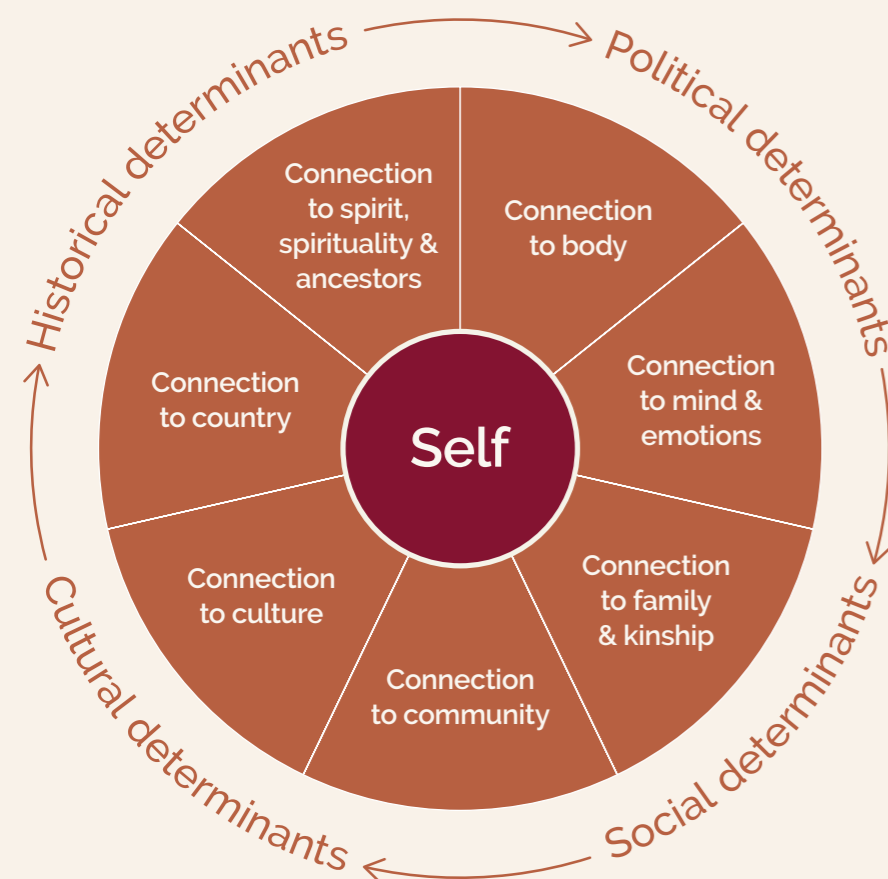


Child at Garma, 2019. © Yothu Yindi Foundation. Photographer: Melanie Faith Dove.

The teacher's role

The teacher does not always need to be the knowledge-holder when it comes to First Nations knowledges. In fact, the teacher's role is to facilitate the lesson using the content provided by First Nations peoples. Following this approach is an effective way to run classroom sessions suggested in this resource, so the students drive the learning. If this is a new way of running a learning opportunity, it might feel strange to begin with but stick with it! Having your students drive the learning is a powerful way to engage students and let them demonstrate their knowledge. There are also classroom protocol guides when teaching, noted below. The teacher's role is also to make sure that everyone is respectful to each other, and that everyone who wants to contribute constructively can be heard. Where possible, invite Traditional Owners, Elders and/or Aboriginal and Torres Strait Islander community members to talk about the NAIDOC Week theme. This gives students the opportunity to understand the concept, value, and power of Oral traditions. It also provides students with multiple perspectives on this topic.

It is also essential to carefully consider the integrity of references used in class. Prompt students to examine the sources of their prior learning and to seek new knowledge through reputable sources. Triangulate information using trusted sites such as [AIATSIS](https://www.aiatsis.gov.au), [Reconciliation Australia](https://www.reconciliation.gov.au), [Narragunnawali: Reconciliation in Education](https://www.narragunnawali.org.au), and [NITV / SBS](https://www.nitv.com.au).



Content Protocols

Explore Aboriginal ways of learning and working, such as interconnectivity and holistic thinking (rather than considering concepts in isolation). The diagram describes how the context of the learner and the substance of what is being learnt are interconnected.

Diagram: A Model of Social and Emotional Wellbeing
This diagram is from Chapter 4: Aboriginal and Torres Strait Islander Social and Emotional Wellbeing (Gee et al) in the book *Working Together: Aboriginal and Torres Strait Islander Mental Health and Wellbeing Principles and Practice (2nd Ed)*. Republished here with permission. © Gee, Dudgeon, Schultz, Hart and Kelly, 2013.

Classroom protocols

Before implementing this resource, read the Aboriginal and Torres Strait Islander Protocols Guide for Teachers at: [sbs.com.au/learn/resources/aboriginal-and-torres-strait-islander-protocols-guide-for-teachers](https://www.sbs.com.au/learn/resources/aboriginal-and-torres-strait-islander-protocols-guide-for-teachers). Authors Jarin Baigent and Shiralee Lawson (with guidance from Aunty Norma Ingram), walk teachers through essential steps to a safe, respectful learning environment for all students.

SBS Learn also publishes classroom guidelines and suggestions for managing classroom conduct. Align these with existing school policies and practices to bolster mutual respect, equity of dialogue and empathic communication amongst your students.



Consider organising a professional development session through a First Nations provider to embed cultural competence amongst staff. Check out page 39 for helpful ways to get this going. Investing in staff cultural competence will help embed Aboriginal and Torres Strait Islander knowledges, histories, and cultures year-round, and build confidence in teaching staff.

The 2022 National NAIDOC Poster Competition winner



Ryhia Dank. Image supplied.

Ryhia Dank

Front cover feature

Ryhia Dank, a young Gudanji/Wakaja artist from the Northern Territory is the winner of the prestigious National NAIDOC poster competition for 2022 with her entry, *Stronger*.

"I created this piece after reading this year's National NAIDOC Week theme – **Get Up! Stand Up! Show Up!** I knew straight away I wanted to do a graphic piece centred around our flags with text highlighting what we have been through and are still fighting for," said Ryhia. "I feel that this piece being black and white allows us to focus on the details and messages in the artwork."

Read more about Ryhia and watch a video about her storywork at naidoc.org.au/news/ryhia-dank-wins-2022-national-naidoc-week-poster-competition



Early childhood



NITV Jarjums artwork. © NITV. Artwork: Pitjantjatjara Artist Nicole Rupert and NITV Jarjums.

We know many early childhood educators use this resource to plan their NAIDOC Week celebrations, so here are some suggestions for younger learners:

- Contact your local Aboriginal and Torres Strait Islander community organisations to find appropriate Elders or knowledge-holders who can visit your school and run sessions relating to each year's NAIDOC theme.
- Educators can ask Aboriginal and Torres Strait Islander parents for sound foundation readers for Aboriginal and Torres Strait Islander children in their care.
- Use the activities and resources in the Foundation section of this resource. These will be easily adapted to pre-school learners.
- Dedicate a daily session to watching television programs from the National Indigenous Television service, NITV (part of the SBS network). For example, you can watch an episode of award-winning animation *Little J & Big Cuz* each day for the duration of NAIDOC Week (and beyond – there are three seasons so far!). There are episodes translated into Aboriginal languages Pintinjara, Arrernte, Wiradjuri, Yawuru, and palawa kani, with more languages to come.
- There are colouring sheets and posters available at naidoc.org.au



Learn: Wiradjuri together! Wiradjuri and Gamilaroi sisters, educators, and authors Lynette Riley and Diane Riley-McNaboe have written Wiradjuri language workbooks for all learners.

You can find books one and two on SBS Learn at sbs.com.au/learn/learn-wiradjuri. You can learn Wiradjuri words for people, family, numbers, greetings and so much more!



Jarjum is the Bundjalung word for child.

Find out the word for children from your local language group.

Let us know how your little ones go with their NAIDOC learning! Send us an email and tell us what you've been up to: sbslearn@sbs.com.au



A young girl at a NAIDOC Week event in Naarm (Melbourne), 2018. © Darrian Traynor/Getty Images.

Primary

Foundation to Year 6

This year's NAIDOC Week theme is a call to action. Aboriginal and Torres Strait Islander peoples have been taking action to fight for their freedom and create change since Australia was colonised. This action has taken many forms, including taking up arms, entering politics, marching in peaceful protests, creating art, and winning on the sports field.

Throughout this resource, we will explore how Aboriginal and Torres Strait Islander peoples have taken action to fight for equity and justice; ways Australians can stand alongside Aboriginal and Torres Strait Islander peoples as advocates and allies; and how the future of this nation of Nations might look when we **Get Up! Stand Up! Show Up!** together.



Yorta Yorta rapper Adam Briggs. Image supplied.

Foundation

There were more than 250 Indigenous languages including 800 dialects in Australia prior to colonisation. During and after colonisation there were laws which forbade First Nations peoples from speaking their languages. As a result, the practice and continuation of many First Nations languages has been impacted, with many of these languages at various stages of use. First Nations peoples are standing up and reviving their languages and sharing them with their children and the wider community, so they live on in future generations.

Geraldton sunset. © NITV.

Key questions

- Who are the Traditional Owners of the Country on which your school is located?
- Do you know the name of their language/s?
- Can you say any words in First Nations languages?
- Why is learning First Nations peoples' languages important?

“The theme for this year’s NAIDOC says accountability to me. Accountability to ourselves and each other as a people. Living in this country we have to endure a lot. Working in this industry we have to do the same. It’s about accountability that speaks to endurance. It’s part of knowing our truth and the backbone of our resilience. If we don’t show up for ourselves, no one else will.”

– Adam Briggs aka Senator Briggs.
Yorta Yorta man, rapper, musician, author.

Reading

Patyegarang was a Darug woman who learnt English from Lieutenant William Dawes, an officer aboard the First Fleet, which arrived in Botany Bay in New South Wales on 20 January 1788. Together Patyegarang and Lieutenant Dawes wrote the first books featuring Aboriginal languages. Dawes' lost notebooks were found in 1972 and helped revive the Darug language.

Read the stories of Patyegarang and other Indigenous trailblazers who have stood up against colonisation in Karen Wyld and Jaelyn Biunmaiwai's book *Heroes, Rebels and Innovators: Inspiring Aboriginal and Torres Strait Islander People from History* (Hachette Australia, 2021).

You can also read more at williamdawes.org/patyegarang.html. Create profiles to display in your classroom of Patyegarang and other people you discover who have stood up and made a difference for their people.



Activities

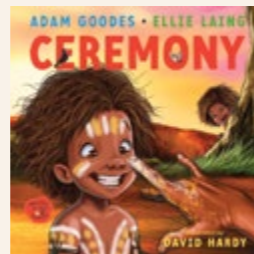
Display a First Nations language map (available at aiatsis.gov.au/explore/map-indigenous-australia) of Australia in your classroom.

Explore your local and surrounding language groups. Invite an Aboriginal community member, Elder or knowledge-holder through your local First Nations corporation or land council to come to your classroom, share stories and share language with your students.

As you learn new local words from the activities and links in this resource, write them down and add them to a wall next to your language map for others to learn too.

Reading

Time for some finger puppet fun...read *No Way Yirrikipayi!* written by the children of Milikapiti School Melville Island in Tiwi and English, and illustrated by Alison Lester (Indigenous Literacy Foundation, 2015). This is a fun story from the Tiwi Islands about a crocodile hunting for food. Make finger puppets and put together a puppet show to share with the local preschool or film it to share at home. This is a great way to share some language with friends and family!



Read *Ceremony: Welcome to Our Country* by Adam Goodes and Ellie Laing, illustrated by David Hardy (Allen & Unwin, 2022) – a story of the ceremony of the change of seasons conducted by the Adnyamathanha

people of South Australia. There is a language and a pronunciation link inside – listen and learn how to say some yura ngarwala language and teach your class. There are also teacher resources available.



Our Home, Our Heartbeat by rapper Adam Briggs, and illustrated by Kate Moon and Rachael Sarra (Bright Light, a Hardie Grant Children's Publishing imprint, 2020), is a story

full of the achievements of many First Nations peoples and emerging leaders who have got up, stood up and shown up. You can also watch Briggs read the story with pride himself at youtube.com/watch?v=iGNHQ_IUs4. Discuss the amazing First Nations peoples and their achievements in this book.

Activities



Songs: Share the songs from the *Yakanarra Songbook* by Jessie Wamarla Moora and Mary Purnjurr Vanbee with the children of Yakanarra Community

School (Indigenous Literacy Foundation, 2016) with your class. Prepare a song to share in Walmajarri and English with the whole school at a future assembly. Listen to how to sing them correctly - search your favourite music service for 'Kumpapaja - song by Yakanarra Community School'.

Learn the "sit-down" song and dance movements of the Torres Strait Islander song *Taba Naba*, sung in the language of Meriam Mir, which celebrates going to the reef together and enjoying being on Country. You may like to perform it for the school at the next assembly. To learn more songs and rhymes from the Torres Strait, visit mamilisa.com.

Extension activities

Ask yourself how digital technology can help you teach your students their local Aboriginal language? Be inspired by *Pink the Robot* who teaches children in South Australia the Aboriginal language Narungga. Read about it at theconversation.com/how-a-robot-called-pink-helped-teach-school-children-an-aboriginal-language-119810.

There is a range of palawa kani language posters available with pronunciations and voice memos attached, so you know how to say and teach the palawa kani language from lutruwita (Tasmania). Show the posters that are relevant to your class on a big screen, play the voice memos and learn some palawa kani language together. View the poster and materials at: tacinc.com.au/palawa-kaniposters and tacinc.com.au/palawa-kani-firestrong-waters.

Going further

Listen: Download the free *Yorta Yorta, Wiradjuri, Nari Nari* and *Wamba Wamba* Dictionary apps. Listen to hundreds of First Nations words, songs, and stories and explore them with your class. Also available at: culture.yarkuwa.org.au/pages/about

Useful resources

Websites

- 1 Living Languages: aiatsis.gov.au/explore/living-languages
- 1 Language | Kaartdijin Noongar: noongarculture.org.au/language
- 1 10 Most Widely Spoken Aboriginal Languages in Australia: welcometocountry.org/10-most-widely-spoken-aboriginal-languages-in-australia/
- 1 Wiradjuri Workbooks by Lynette Riley and Diana Riley-McNaboe on SBS Learn: sbs.com.au/learn/resources/learn-wiradjuri-volume-1-ngumbaay
- 1 26 Aboriginal Words All Australians Need to Know: welcometocountry.org/26-aboriginal-words-australians-should-know/

Reading

- 100 These books allow Aboriginal children in lutruwita (Tasmania) to read stories in their reclaimed language: sbs.com.au/ondemand/video/1850906179927/picture-books-allow-aboriginal-children-in-tasmania-to-read-stories-in-their-reclaimed-language

The oldest continuing culture on Earth has fought hard for the right to sustain connection to Country, culture and community. Acknowledging First Nations peoples is an important way to show respect to this enduring connection. However, sometimes getting up, standing up and showing up takes more than words.

Gununa (Mornington Island) in Queensland, Karla Grant Presents - Earth. © NITV.

Key questions

- What is an Acknowledgement of Country? Have you ever seen one performed?
- What Country do you live on? What are the names of the First Nations peoples who live there, and their languages?
- What things do you do that make you feel connected to Country?
- Why is it time to listen to First Nations peoples about ways to care for Country?
- How can all Australians be a part of change?

Activities

When you say an Acknowledgement of Country, it should come from the heart and be words that you truly connect with, not a script you downloaded from the internet. There are words that should be included, but the words you say should have intent and personal meaning. The more you say an Acknowledgement, the more it means to you and others, and you will find you start to add to and change your words. Sit together in a yarning circle on Country and discuss what Country means to you. Write these ideas down and create a working document/poster for your classroom to help students say their personal Acknowledgements of Country at the start of each day.

Understanding what the words and legal doctrine of Terra Nullius meant for First Nations peoples since colonisation is vital to understanding the loss and strength in their hearts to this day. The legal concept of Terra Nullius – which means land belonging to no-one – was used by the British government during colonisation of Australia, to justify their occupation and right to claim ownership of Australia without payment or treaty. The concept was overturned in 1992 when the High Court of Australia made its finding in the *Mabo v Queensland (No. 2)* case. Include this article as part of a reading activity with the class: kids.britannica.com/kids/article/terra-nullius/476932.

Reading

Welcome to Country by Aunty Joy Murphy and Lisa Kennedy (Walker Books Australia, 2016) is a beautiful way to see, hear and feel the connection that First Nations peoples have with Country. Read this book to your class and invite a local Elder to perform a Welcome to Country so your students can experience that connection first-hand and form their own connections to Country.



Read *Looking After Country with Fire* by Victor Steffensen and illustrated by Sandra Steffensen (Hardie Grant Explore, 2022). Discuss what we can learn from this

book, as a nation. Ask your students to retell the essence of this story and way of life in a poem so others can hear their words and listen to how to look after Country.

Extension activities

In June 2022, First Nations peoples across Australia will commemorate the 30th anniversary of the landmark Mabo decision that overturned the legal doctrine of Terra Nullius and led to the *Native Title Act 1993*. Watch a section of *Mabo* (Blackfella Films, 2012) the movie and learn more about the trials and tribulations of Eddie Koiki Mabo, as he fought for First Nations peoples to have the right to be called the Traditional Owners of the country we call Australia. Write a short speech about Mabo the freedom fighter. Consider what Eddie Koiki Mabo achieved and the legacy he left for his people. Could you fight as hard as Mabo for something you believed in? Watch: blackfellafilms.com.au/project/mabo.

Reading

Albert Namatjira was one of Australia's most iconic artists. Read *Albert Namatjira* by Vincent Namatjira (Magabala, 2021). This picture book, by Albert's great grandson Vincent, captures both the artistic beauty of Albert's images of Country and the historical injustices he experienced. Be inspired by Albert Namatjira's artwork and the passion he had for his people's human rights. Take the class outside on Country to paint what they see and feel.

Read *The Little Red Yellow Black Book: An introduction to Indigenous Australia (Fourth Edition)* by Bruce Pascoe (AIATSIS, 2018). This book is the perfect springboard for readers who want to understand Aboriginal cultures and history.

Read *Hello and Welcome* by Gregg Dreise (Penguin, 2021) and share in the joy and pride of his connection to culture, Country, and community. Ask your students to share with the class if their culture has similar cultural practices.

Going further

Sharing and enjoying the native plants in our meals is a way of respecting First Nations cultures and connecting to Country. Check out recipes from past episodes of NITV's *Kriol Kitchen* and get cooking some of these delicious recipes in class or at home. Be sure to share them with your families too.

Damper is one of the most common foods enjoyed by First Nations peoples. If you are looking for a fun activity, make damper with your class. Visit sbs.com.au/food/recipes/damiens-damper for a bush style damper with lemon myrtle and wattleseed recipe.

Make connection with your local community on local Indigenous plants and with their help cook something using the ingredients.



Kriol Kitchen © NITV.

Useful resources

Websites

- 1 How to do an Acknowledgement of Country and Welcome to Country: reconciliation.org.au/acknowledgement-of-country-and-welcome-to-country/
- 1 Profile on Eddie Koiki Mabo: aiatsis.gov.au/explore/eddie-koiki-mabo
- 1 Protecting Country: antar.org.au/news/protecting-country
- 1 Our Islands Our Home: ourislandsourhome.com.au

Video

- 1 Deliver an Acknowledgement of Country that really means something: youtu.be/zxo18_7BDt4
- 1 Welcome to Country?: youtube.com/watch?v=BdYmSByzrL8

Reading

- 1 Terra Nullius Fact Sheet: racismnoway.com.au/teaching-resources/terra-nullius/

Many government policies, such as the policy of assimilation introduced in 1937 to absorb Aboriginal people into the wider community, led to government decisions like the forcible removal of First Nations children from their homes. Policies like this have affected the survival of First Nations peoples, as well as cultures, connection and identity since colonisation. In the face of harm, First Nations communities have stood up and shown up for rights and for thriving, strong cultures. Together, we can celebrate the people who have driven change.

Child running into water, 2020.
© Talei Elu Photography.

Key questions

- How have past government policies affected Aboriginal and Torres Strait Islander peoples?
- What does assimilation mean?
- What did the assimilation policy mean for First Nations peoples then and today?
- What other policies were introduced and why? How did they hurt Aboriginal and Torres Strait Islander peoples?
- What could people, organisations or governments have done differently in the past to protect First Nations peoples?
- What is 'people power'?
- How can you help make a difference?

This section discusses Stolen Generations, which can cause distress for many people to this day. Educating all children about Australia's history is essential to healing and reconciliation but must be done with sensitivity and appropriate care. Please follow these Protocols on SBS Learn to help set up a safe learning environment: [sbs.com.au/learn/resources/aboriginal-and-torres-strait-islander-protocols-guide-for-teachers](https://www.sbs.com.au/learn/resources/aboriginal-and-torres-strait-islander-protocols-guide-for-teachers).

Activities

Read *Kunyi* by Kunyi June Anne McInerney (Magabala, 2021) to help your students understand the impacts of past government policies, including the assimilation policy, which led to at least 100,000 children being forcibly removed from their families between 1910 and 1970. These children are known as the Stolen Generations. Discuss the implications and how this impacts First Nations peoples today. To help your students express themselves, give them art supplies to create a piece of art to show how they feel. Healing through music and art has been paramount for members of the Stolen Generations. Uncle Archie Roach's song *Took the Children Away* has become iconic and special to all involved.

Listen to the song with your class then sit in a yarning circle and help your students to break down this moment in history. In small groups ask them to write a response song to Archie Roach about how they are feeling.



A yarning circle is an important process within Aboriginal and Torres Strait Islander cultures and is a cultural practice of communication, building respectful relationships, and preserving and passing on cultural knowledges. For use in the classroom, participants can sit in a circle and nominate a person to facilitate discussions – such as a teacher, a student, or a visitor. Yarning circles can promote student-student interactions and student-school-community connectedness. Yarning circles can take a number of formats which are described on the QCAA website: qcaa.qld.edu.au/about/k-12-policies/aboriginal-torres-strait-islander-perspectives/resources/yarning-circles.



Little J & Big Cuz. © Ned Lander Media.



Reading

Sorry Day by Coral Vass and Dub Leffler (National Library of Australia, 2019) tells the story of the Apology to the Stolen Generations who were forcibly removed from their homes. Read to your class and revisit the Apology by former Prime Minister Kevin Rudd.

Read *Once There Was a Boy* by Dub Leffler (Magabala, 2011) and talk about the main themes of friendship, reconciliation, and forgiveness. Write a short poem (for example a haiku) about how important it is to be a good friend or ally.



Read *Alfred's War* by Rachel Bin Salleh and illustrated by Samantha Fry (Magabala, 2018). Sit in a yarning circle and prompt your students to reflect on the First Nations soldiers who were not acknowledged or valued.

Ask them what could have been done differently and what impact that different approach might have had today?

Respect by Aunty Faye Muir and Sue Lawson, illustrated by Lisa Kennedy (Magabala, 2020) explores what the word respect means in First Nations peoples' lives and why it is important to listen, learn and share. Read the book to your students and discuss why respect is essential and why when people don't respect others, we need to stand up and offer our support.

As a class, discuss what it means to be a good ally. What does allyship mean? What can we do to be good friends and allies? Make a list together. Video: Kids Explain Allyship – youtu.be/sZBUmq4EEf0.



Extension activities

There are units of work available for teachers to learn more about Archie Roach's *Took the Children Away* book and song at cultureislife.org/education/. You can delve deeper into the policy of assimilation and the Stolen Generations with your class throughout the year to gain a better understanding of past atrocities, how they still impact Aboriginal and Torres Strait Islander peoples today, and the healing that lies ahead.

Is there a hero in your community who has fought for these rights in the past, such as Pearl Gibbs. What do you know about them? Can you invite someone from the local Aboriginal or Torres Strait Islander community to talk about these people?

Useful resources

Websites

- 1 Bringing Them Home: [bth.humanrights.gov.au](https://www.bth.humanrights.gov.au)
- 1 The Stolen Generations: [aiatsis.gov.au/explore/stolen-generations](https://www.aiatsis.gov.au/explore/stolen-generations)
- 1 Forgotten Heroes, Aborigines at War: [cv.vic.gov.au/stories/a-diverse-state/geelong-voices/forgotten-heroes-aborigines-at-war/](https://www.cv.vic.gov.au/stories/a-diverse-state/geelong-voices/forgotten-heroes-aborigines-at-war/)
- 1 Be a good ally: [itstopswithme.humanrights.gov.au/learn-about-racism/be-good-ally](https://www.itstopswithme.humanrights.gov.au/learn-about-racism/be-good-ally)

Reading

- 1 The Policy of Assimilation: Decisions of Commonwealth and State Ministers at the Native Welfare Conference, Canberra, January 26th and 27th, 1961: [aiatsis.gov.au/sites/default/files/catalogue_resources/18801.pdf](https://www.aiatsis.gov.au/sites/default/files/catalogue_resources/18801.pdf)

First Nations peoples have a proud history of getting up, standing up, and showing up, and they continue to show up today. Australian history books could be full of First Nations peoples who have fought for equality and their rights, but often these stories do not appear. It is time for truth-telling and ensuring people know the true history of Australia. Not only did freedom fighters stand up and create movements that empowered people, but everyday people stood up and showed up for real change.

Cradle Mountain, lutruwita (Tasmania). © NITV.



Key questions

- Why is it important to stand up and speak out?
- What does it mean to **Get Up! Stand Up! Show Up!?**
- Who do you know who has stood up for change? What have they achieved?
- What difference can you make in the fight for equality?

Activities

Listen to Elder Aunty Fay Carter share her story of the Cummeragunja Walk Off in 1939. This was a famous protest by the Aboriginal people who lived on Cummeragunja Station, a mission that was home mainly to Yorta Yorta people. Protesting poor treatment and poor living conditions, they crossed the border to Victoria to escape the NSW Protection Boards. Many didn't return and set up a new life in Victoria. Some of those people started up the Aborigines Advancement League in Melbourne, which is still strong today. Cummeragunja Station was closed in 1953 due to low numbers. Turn to a partner and share your thoughts on Aunty Fay's story of the Cummeragunja Walk Off. Listen to Aunty Fay at: deadlyandproud.vic.gov.au/storytellers-and-advocates/.

Watch the Bridge Walk Anniversary story on ABC's *Behind the News*. The story charts the events leading up to Corroboree 2000 and the Sydney Harbour Bridge Walk for Reconciliation, which was the largest march for justice and equality Australia had ever seen. About 250,000 Australians walked across the Sydney Harbour Bridge that day. Can you believe it took more than six hours for people to stop crossing the bridge? Ask your students to work in partners to write a 30 second speech about what we can do as a country and as individuals to create change. What has changed for First Nations peoples in Australia since 2000? What can we do to make sure it's not another 20 years before real changes happens? How do we ensure our politicians know what Australians want when it comes to reconciliation, action, and our country's future? abc.net.au/btn/classroom/bridge-walk-anniversary/12272786

Is there a Reconciliation group in your community who has fought for these rights? What do you know about them? Can you invite someone from the local community to talk about the work these people do?



Thomas Mayor. © Darrian Traynor/ Getty Images.

“Our Country has a rich history of people standing up for their rights together, and as with all things in Australia, it all begins with our First Nations people.”

Thomas Mayor, Kaurareg Aboriginal and Kalkalgal, Erubamle Torres Strait Islander man, National Indigenous Officer of the Maritime Union of Australia and author.

Activities

This year marks 50 years since the Aboriginal Tent Embassy was first established opposite Old Parliament House in Canberra in 1972. Watch this video 50 years of the Aboriginal Tent Embassy with Professor Gary Foley as a class: moadoph.gov.au/blog/a-short-history-of-the-aboriginal-tent-embassy-an-indelible-reminder-of-unceded-sovereignty/. Ask your students to reflect on the ways in which the voices of First Nations peoples have not been heard over the years. How do they continue to have the strength to keep protesting for their rights? Once students have quietly reflected, ask them to write a reflective journal entry about their thoughts and feelings.

Listen to Kuku Yalanji and Birri Gubba singer NeyNey's song *Cooking Soul* (2021) and listen to his words about wanting a strong future and how he is working hard to break through the intergenerational trauma to stand up and be a strong Aboriginal man. What do you feel when you listen to his words?

Listen here: youtu.be/MYQzB8JT49s.



Ngambri-Ngunnawal elder Matilda House at the Aboriginal Tent Embassy, Ngunnawal Country / Canberra. © Talei Elu Photography.

“My grandparents broke a cycle in our family and that was to get up, have a go, work hard and get somewhere. I read an old letter recently my Nan had sent applying to buy a home to get her family (husband and nine kids) out of a railway tent at Coffs Harbour and that letter was life-changing both for them and me. They have been my inspiration on many fronts and represent strength on all levels to me.”

– Troy Cassar-Daley, Gumbaynggirr and Bundjalung country music artist.



Troy Cassar-Daley performing at the Tamworth Country Music Festival 50th Anniversary Concert, 2022. © Don Darnold/WireImage.



Extension activities



Troy Cassar-Daley's Nan and Pop. Image supplied.

Troy Cassar-Daley: Inspiration and strength through family

Many First Nations peoples stand up for their rights every day, and their actions and strength play such an important role, particularly in the lives of their families – today and into the future. One of Australia's greatest storytellers is country music artist and proud Gumbaynggirr and Bundjalung man Troy Cassar-Daley. He shares the story of his Nan and Pop and the struggles they endured in his song, *My Gumbaynggirr Skies* (2016). Listen to this beautiful song on Country and sit in a yarning circle to talk about the connection to family, culture and Country. Troy sings about. How did this song make you feel? Who in your culture and community has helped create a better future for you by standing up and showing up? Search for *My Gumbaynggirr Skies* in your favourite music player or app.

Reading

Read *Black Cockatoo* by Carl Merrison and Hakea Hustler (Magabala, 2018) – a story of standing up for yourself, for culture and for family ties. Mia is a young girl from a remote community in the Kimberly, in northern Western Australia. In small groups, get your students to create a story map and development of Mia as a character as she discovers her inner strength.

Read *Game Day! Patty Mills Championship Collection* by basketball superstar and Muralag and Ynunga man, Patty Mills, with Jared Thomas and illustrated by Nahum Ziersch (Allen & Unwin Children, 2021). Mills's book series inspires young Australians to be courageous, stand up and show up through culture and pride, to be their best and achieve their goals. Take your students out on Country while they are eating their lunch and read this series to them.

Our Race for Reconciliation by Anita Heiss (Scholastic Australia, 2017) tells the story of a young girl's journey to Corroboree 2000, an event that brought thousands of Australians together to march across the Sydney Harbour Bridge, to celebrate First Nations heritage and to acknowledge past wrongs. A perfect book to read while your class is eating their lunch outside on Country. Discuss and share your thoughts together.

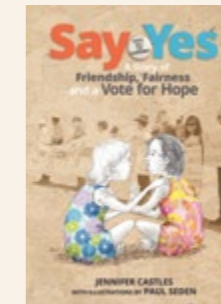
Useful resources

Website

- 1 When Australia walked the talk: the 2000 Reconciliation Bridge Walks: nrw.reconciliation.org.au/when-australia-walked-the-talk-the-2000-reconciliation-bridge-walks/

Reading

- 2 A short history of the Aboriginal Tent Embassy: sbs.com.au/nitv/article/2022/01/13/short-history-aboriginal-tent-embassy-indelible-reminder-unceded-sovereignty
- 3 Tent Embassy anniversary celebrated alongside Invasion Day rally in Canberra: sbs.com.au/nitv/article/2022/01/26/tent-embassy-anniversary-celebrated-alongside-invasion-day-rally-canberra



Read *Say Yes* by Jennifer Castles and illustrated by Paul Seden (Allen & Unwin, 2017) to your class. Discuss the two important laws that were changed as a result of the 1967 Referendum. Sit in a yarning circle and discuss the following: What did the vote show Aboriginal peoples

that the wider community wanted for them? Why do you think we still have a long way to go to true reconciliation and equality for First Nations peoples, even though the people spoke with their votes in 1967? What still must change?



Freedom Day - Vincent Lingiari and the Story of the Wave Hill Walk-Off written by Thomas Mayor (Bright Light, a Hardie Grant Children's Publishing imprint, 2021) tells the story of Vincent Lingiari and the Wave Hill Walk-Off. Listen

to the Paul Kelly and Kev Carmody song written about the Walk-Off – *From Little Things Big Things Grow*. In small groups, write a poem expressing how when many voices are joined together, change can happen.

- 4 What was the Cummeragunja Walk-Off?: sbs.com.au/nitv/article/2022/02/03/what-was-cummeragunja-walk
- 5 What did 1967 referendum achieve?: sbs.com.au/news/article/what-did-1967-referendum-achieve/pelqzx0yf

The Uluru Statement from the Heart seeks constitutional change through establishing a First Nations Voice to Parliament enshrined in the Constitution, and the establishment of a Makarrata Commission for the purpose of treaty-making and truth-telling. This would involve a comprehensive truth-telling process, working towards sovereignty and formal recognition of First Nations peoples' rights. Generations of First Nations peoples have mobilised to stand up for their rights and put forward ways to heal past wrongs, proposing treaties, a Voice to Parliament, and the ability to freely use symbols of strength and identity.

Gooreng Gooreng Country. Source: Bamay, Adam Manovic and Steve McFie. Permission: Richard Johnson

Past generations of Aboriginal and Torres Strait Islander peoples have stood up and fought for rights and freedoms. While much has changed through these years of activism, there is still much to **Get Up! Stand Up! Show Up!** for.

This section explores what the future might hold for Australia, as we shape that future together. What work still needs to be done by all Australians to heal the past and move towards an equitable future for everyone? How can Australia address ongoing injustices towards First Nations peoples?

This resource will help students explore their vision for a country where we stand up for one another's rights and support each other to succeed and thrive.



Ground painting of Southern Cross, Central Desert. From Warwick Thornton documentary *We Don't Need a Map*. © Barefoot Films



Key questions

- *Why is the Uluru Statement from the Heart important?*
- *What is a treaty?*
- *Why do many First Nations peoples believe a treaty is needed today?*
- *What can you do to support reconciliation?*
- *How has the Aboriginal flag been used as a way of 'standing up'?*

“When I think of this year’s NAIDOC theme, I think of the Wiradjuri word, ‘dirrayawadha’ which means to ‘rise up’. I think this year’s theme is a call to ACTION to all – sign the Uluru Statement, buy Black products, read First Nations literature, use your own platforms positively to bring awareness to the causes that matter most to you.”

– Award-winning Wiradjuri author Anita Heiss.



Reading



Living on Stolen Land by Ambelin Kwaymullina (Magabala, 2020) is a collection of poems. Read these poems aloud to your class and encourage them to write a poem in response about the colonisation of Australia and listening more to First Nations peoples sharing their knowledges of living on Country. Ask them to consider what their call to action could be?

First Nations peoples sharing their knowledges of living on Country. Ask them to consider what their call to action could be?

Truth-Telling by Henry Reynolds (NewSouth Books, 2021) is about today as much as it is about the past. To truly move forward we must look at the past and how it affects the present and the future. Reynolds breaks down the importance of the Uluru Statement from the Heart and treaties, and proposes a road map for the future.

Activities

Take some time to read through the Uluru Statement from the Heart ulurustatement.org/the-statement.

Watch Thomas Mayor on NITV's current affairs program *Living Black*. Thomas talks about the Uluru Statement from the Heart, the proposal for Australia to go to referendum, and the movement towards constitutional reform. Mayor helps unpack the actions of the Uluru Statement from the Heart and what we can do moving forward. Discuss this episode as a class sbs.com.au/learn/naidoc22, and read this article theguardian.com/australia-news/2022/mar/21/australians-urged-to-make-uluru-statement-from-the-heart-an-election-issue about a proposal to make the Uluru Statement from the Heart an election issue. Were Indigenous rights an election issue in the 2022 election? What about elections in your state or territory? What would have to happen for an Indigenous Voice to Parliament to be enshrined in the Australian Constitution? Encourage students to research the latest news on the Uluru Statement. Ask them to write a paragraph responding to what they have learned about the Uluru Statement, why they think it is important, and what they would propose as the next steps?

The Aboriginal and Torres Strait Islander flags can be important symbols of sovereignty, recognition and sometimes of political activism for the rights of First Nations peoples. Did you know until recently using the Aboriginal flag was subject to copyright costs? This meant anyone who wanted to use the flag in an artwork, or a project, had to pay a fee. Explore the Free The Flag campaign with your class and discuss how people-power made a difference in the Aboriginal flag becoming free for use.

Read about the campaign: clothingthegaps.com.au/pages/free-the-flag. Does your school fly an Aboriginal flag or a Torres Strait Islander flag? If not, use your student voice to ask the school leaders to do so. Did you know you can get flags free of charge by contacting the electorate office of your local Senator or Member of the House of Representatives? As a class create a timeline of the history of the Aboriginal flag and the Free The Flag campaign.

Work through this Treaty explainer as a class or in small groups. sbs.com.au/nitv/explainer/explainer-what-treaty. What do you think having a treaty would mean for First Nations peoples of Australia?

The Yothu Yindi song *Treaty* is as relevant today as it was when it was written in 1988. Play the song *Treaty* to your class. Ask them to write a short persuasive text about what having a treaty would mean for Australia. Search for the song on your favourite music player or app.



The Clothing The Gaps team outside their Brunswick store after the Aboriginal 'flag was freed'. © Clothing The Gaps



Extension activities

The Yoorrook Justice Commission, launched in Naarm (Melbourne) in March 2022, is Australia's first truth-telling commission. This Commission aims to investigate injustices committed against Aboriginal peoples since colonisation, and to take action on the Truth and Treaty elements of the Uluru Statement from the Heart. Read this article and allow time for your students to research the history and aims of the Yoorrook Justice Commission:

sbs.com.au/nitv/article/2022/03/24/yoorrook-truth-telling-commission-launched-melbourne. Did you know the state of Victoria has established a First Peoples' Assembly, which has begun to develop a treaty? Learn more about this process, and how the Yoorrook Justice Commission and the First People's Assembly of Victoria will work together: firstpeoplesvic.org.

“Freeing the Aboriginal flag was an enormous collective win for everyone who has been a part of this movement. Public advocacy has paid off. The flag is now back in the public domain where it belongs as the public symbol that all flags should be.”

– Laura Thompson, Gunditjmara woman, Clothing The Gaps Co-Founder & CEO, and convenor of the #FreeTheFlag movement.



Laura Thompson. © Darrian Traynor/Getty Images.

Going further

Cathy Freeman became the first Aboriginal person to win a Commonwealth gold medal as a member of the 4 x 100m relay team at the 1990 Commonwealth Games in Auckland, New Zealand. She won gold in both the 200m and 400m sprints at the 1994 Commonwealth Games in Canada and celebrated by carrying both the Aboriginal flag and the Australian flag in her victory laps. This caused enormous controversy and sparked a national debate, because at that time the Aboriginal flag was not recognised as an official flag of Australia. Freeman's courageous act is credited with the Australian Government recognising the Aboriginal flag as an official flag of Australia in 1995.

When the nation stopped to watch Freeman race in the 2000 Sydney Olympics, she won gold in the 400m and again carried both the Aboriginal and Australian flags on her victory lap. Watch *Freeman* (General Strike and Matchbox Pictures, 2020) and hear her story, then sit in a yarning circle and discuss the importance of standing up for what you believe in. Frame discussions in terms of Freeman's visibility and fame and how she used this to champion First Nations rights and identities. Also, keep in mind the efforts of past governments to erase First Nations identity and how Freeman's use of the flag helps address this erasure. Watch the film here: freemanthefilm.com.



Cathy Freeman celebrates gold in the Women's 400m Final at the Sydney 2000 Olympics Games. © Nick Willson/Allsport.

Useful resources

Websites

- 1 About the Truth-telling process: firstpeoplesvic.org/our-work/truth-telling
- 1 Free the Flag Campaign: clothingthegaps.com.au/pages/freed-the-flag-overview
- 1 Profile on Cathy Freeman: aiatsis.gov.au/explore/cathy-freeman

Watch

- ▶ Explainer: Uluru Statement from the Heart: sbs.com.au/ondemand/video/1536590915993/explainer-uluru-statement-from-the-heart
- ▶ Australian Government 'frees' Aboriginal Flag for public use: sbs.com.au/nitv/article/2022/01/24/australian-government-frees-aboriginal-flag-public-use

Reading

- 📖 *Treaty* by Yothu Yindi: aiatsis.gov.au/blog/treaty-yothu-yindi
- 📖 Cathy Freeman & the Aboriginal flag: The risk and reward: mamamia.com.au/cathy-freeman-aboriginal-flag
- 📖 Reconciliation Reading list: antar.org.au/reconciliation-reading-list

First Nations peoples have been caring for Country for thousands and thousands of years. We can learn so much from the oldest continuing culture in the world that can help our country and environment thrive. Seeking environmental, cultural and heritage protections must be done together to preserve this remarkable Country. We need to **Get Up! Stand Up! Show Up!** for Mother Earth now.

Gurrugra (Pyramid Hill), Pilbara, WA, taken from documentary Connection to Country. © Weerianna Street Media.

Key questions

- Why is caring for Country important for our future?
- How can we learn from First Nations peoples about caring for the planet?
- How can we stand up for Country as individuals, as a class and as a community?

Country is always spelled with a capital C, as the meaning of Country is more important than just ownership or connection to land.

“I often think, if Country could speak, what would Country be saying? What needs to change? What can I do to stand up for Country?”

– Vanessa I. Cavanagh, Bundjalung and Wonnarua, BSc Hons (I) PhD candidate and Associate Lecturer in the School of Geography and Sustainable Communities at the University of Wollongong (UOW).

Reading

Singing the Coast by Margaret Somerville and Tony Perkins (NewSouth Books, 2010) is a rare look in the Gumbaynggirr culture sharing connection to place and identity, culture and Country. Read as a class and complete a novel study.

Maralinga's Long Shadow by Christobel Mattingley (Allen & Unwin Children's, 2016) tells the story of Anangu woman Yvonne Edwards and her removal from her homelands due to the nuclear tests at Maralinga in South Australia. The destruction of this Country and its peoples has been ongoing to this day. Research the Maralinga testing site with your class and learn more about how Country is still contaminated with nuclear waste to this day.

Often First Nations voices are left out of conversations about climate change. Read *A Climate in Chaos: and how you can help* by Neal Layton (Hachette Australia, 2020). As a class, create a double page advertisement about how First Nations peoples' knowledges and cultural practices can help address climate change in Australia.

Activities

The traditional practice of Cultural Burning uses fire to protect and manage Country. Cultural Burning improves the health of Country, by using fire to reduce heavy fuel loads and therefore prevent bushfire, and to promote rejuvenation in particular plant and animal species. Knowledge of the practice had been dormant in Victoria until recently when Wurundjeri Elders held the first Cultural Burning in more than 160 years at Coranderrk Station. Watch this NITV The Point segment about the Cultural Burn: [sbs.com.au/learn/naidoc22](https://www.sbs.com.au/learn/naidoc22).

Invite a local First Nations Elder or knowledge-holder to your classroom to discuss what your local community does (or is campaigning to do) to practice traditional land management in your area. Ask them what you can do to help as an individual.

First Nations peoples have tens of thousands of years of knowledges about caring for Country. Yet First Nations cultural practices are often ignored in conversations about climate change. Read this article and write your thoughts on how we can listen and hear First Nations voices around climate change: theconversation.com/indigenous-peoples-across-the-globe-are-uniquely-equipped-to-deal-with-the-climate-crisis-so-why-are-we-being-left-out-of-these-conversations-171724.

Read this article about the concept of Aqua Nullius. Although Australia made massive progress when the High Court overturned Terra Nullius and Native Title laws were introduced, there has been little progress on traditional water rights. Turn to a partner and share your thoughts about Aqua Nullius then discuss as a class. au.news.yahoo.com/terra-nullius-overturned-now-must-191422185.

Read The Australian Museum's webpage on ghost net art. First Nations peoples are creating pieces of art made from abandoned fishing nets to raise awareness of the damage being done in our oceans. This is an exciting example of how we can care for Country by cleaning up sea pollution and repurposing the materials. Use the four fact sheets and classroom activities on the website to help give your students an insight into the damage our modern way of life is causing to wildlife and oceans: australian.museum/learn/cultures/atsea-collection/ghost-net-art.

Learn about Seed – a network of young Indigenous Australians taking action against climate change. Watch *Water is Life* nt.seedmob.org.au/water_is_life a documentary about the Aboriginal communities fighting against fracking plans in the Northern Territory. Fracking is a drilling technology which releases natural gas from deep underground. Many people assert fracking threatens to poison groundwater, pollute surface water and threaten farming and wildlife. Why are the Aboriginal communities in *Water is Life* protesting against fracking? Discuss in small groups.



A Smoking Ceremony, Karla Grant Presents - Fire. © NITV.

Activities

On August 23, 1936, Torres Strait Islander workers held a massive maritime strike to bring an end to the policies of the Queensland Government and its appointed Native Protector. The Native Protector was a white official who had legal control over the Torres Strait Islander workers' pearling boats – even though the local people built, operated, and owned the boats. The Torres Strait Islander workers went on strike and won the right to better pay and conditions, and to control their own boats. This day is celebrated every year and is considered the day that the Torres Strait became a Nation. Read about the 1936 Maritime Strike by the Torres Strait Islander workers: atui.org.au/union-history-blog/the-1936-maritime-strike-by-torres-strait-islander-workers.

Discuss as a class then ask your students to write a reflective piece about the strike and the courage of the Torres Strait Islander protestors. Keep in mind this is relatively modern history – the strike occurred only about 80 years ago.

Standing up for Country is happening all over Australia to this day. For example, lawyers acting for the community of Wreck Bay (near Jervis Bay in southern NSW) filed a class action against the Australian Defence Department. This action claims that historic use of toxic chemicals known as PFAS on defence lands in this area is contaminating the natural environment. Aboriginal people of Wreck Bay state they are no longer able to practice traditional and cultural knowledges due to pollution and environmental damage.

Activity: Research another example of how humans have impacted not only the natural environment but the ability of First Nations peoples to preserve and practice cultures that have existed since time immemorial. Choose a site, event, or policy in Australia for this task (examples include Juukan Gorge and rising sea levels in the Torres Strait). Prepare a presentation for the class. What are communities, activists and governments doing to **Get Up! Stand Up! Show Up!** for Country?

Watch the video from Seed about how climate change is impacting Aboriginal communities in the Northern Territory and what they want to change to preserve Country for future generations. Sit in a yarning circle and discuss the film and what you can do to heal Country where you live. [youtube.com/watch?v=b6mqfLLgv5g](https://www.youtube.com/watch?v=b6mqfLLgv5g).



Man netting on Thursday Island, Torres Strait/Zenadth Kes. © Talei Elu Photography.



An 1892 map of the Torres Strait Islands, Queensland. © Collection of the National Library of Australia (CC BY-SA 4.0) creativecommons.org/licenses/by-sa/4.0/

Extension activities

Often misinformation about First Nations peoples leads to stereotypes and systemic racism that impacts their daily lives and future prospects. In pairs, spend some time reading thorough the Australian Human Rights Commission website and debunk some of these stereotypes with a discussion partner. Where can you learn more about what else needs to be done to close the gap between Indigenous and non-Indigenous Australians and to promote equity and self-determination? Take notes as you read about the myths and highlight the accurate information you find. Prepare a presentation to share with a family member to show what you learnt. [humanrights.gov.au/our-work/publications/questions-and-answers-about-aboriginal-torres-strait-islander-peoples](https://www.humanrights.gov.au/our-work/publications/questions-and-answers-about-aboriginal-torres-strait-islander-peoples).

Read the stories of how climate change is impacting real First Nations people in Australia. Create posters to display in your classroom to share these stories with others. These posters can remind the school community that everyone has a role in standing up for Country.

Going further

Using a safe blogging site (for example Kidblog), ask students to write a blog article about the examples they have studied of First Nations peoples standing up for Country. Ask them to detail something they already knew (or thought they knew), something they learnt for the first time, and something they would like to learn more about.

Useful resources

Websites

- 1 Adapting to Climate Change: tsra.gov.au/the-tsra-programmes/env-mgt-program/adapting-to-climate-change
- 1 First Nations Climate Justice Panel: climatecouncil.org.au/first-nations-climate-justice-panel/
- 1 Cultural burning returns to Coranderrk: vic.gov.au/cultural-burning-returns-coranderrk
- 1 Seed: Australia's first Indigenous youth led climate network: seedmob.org.au/our_story
- 1 Follow the deadly journey of a ghost net from Indonesia to the coast of Australia: ghostnets.com.au
- 1 Narragunnawali - Caring for Country (Primary): narragunnawali.org.au/curriculum-resource/187/caring-for-country-primary

Reading

- 1 Holding the Beachhead: The Fight to Save Fingal [1990]: classic.austlii.edu.au/au/journals/AboriginalLawB/1990/6.html
- 1 "Wake up, Australia, we have got a country to save": croakey.org/wake-up-australia-we-have-got-a-country-to-save
- 1 A discussion paper on First Nations people's wellbeing related to climate change: lowitja.org.au/content/Image/Lowitja_ClimateChangeHealth_1021_D10.pdf

Colonial wars and massacres, often referred to as the Frontier Wars, are estimated to have killed tens of thousands of First Nations peoples. The Frontier Wars have been forgotten by many Australians and not embraced as part of our country's mainstream history. The Frontier Wars and massacres of First Nations peoples lasted for many years – from the late 1780s until the early 1930s. Traditional Custodians fought against colonisation and migration into parts of Australia that were home to Aboriginal peoples. Many of these warriors lost their lives. Their deaths are not often remembered in history books or commemorated on days of observance, and many massacre sites have yet to be acknowledged and commemorated.

A modern-day photo of Captain Cook's Landing Place at Kurnell, Kamay Botany Bay National Park. © Maksym Kozlenko (CC BY-SA 3.0) creativecommons.org/licenses/by-sa/3.0/au

Please be advised: this section contains information about acts of violence that may be distressing. Care is to be taken while discussing these themes and events with students.



Key questions

- Have you heard of the Frontier Wars before?
- When did the Frontier Wars happen in Australia?
- Did you know previous Australian governments sanctioned the killing of First Nations peoples?
- Why were massacres sanctioned by these past governments?
- Do you know the names of any First Nations Resistance Fighters?



Ryan, Lyndall; Debenham, Jennifer; Pascoe, Bill; Smith, Robyn; Owen, Chris; Richards, Jonathan; Gilbert, Stephanie; Anders, Robert J.; Usher, Kaine; Price, Daniel; Newley, Jack; Brown, Mark; Le, Le Hoang; Fairbairn, Hedy. Colonial Frontier Massacres in Australia 1788-1930 Newcastle: University of Newcastle, 2017-2022. <http://hdl.handle.net/1959.13/1340762> (accessed 16/03/2022).

Activities

This activity contains information about acts of violence that may be distressing. There are no images of people within the website involved.

Historian Lyndall Ryan and her team at the University of Newcastle have created an interactive map of Colonial Frontier Massacres in Australia that occurred in central and eastern Australia between 1788 and 1930. Spend time exploring and discussing this map with your class. Explore the map: c21ch.newcastle.edu.au/colonialmassacres/map.php.

Activity: Invite a member of your local First Nations community into your classroom and ask them to share their knowledge of Frontier Wars and massacres that happened in your area. Take time to listen and hear the stories. You may like to create a memorial garden in your school or make a plaque to remember those who lost their lives in colonial

wars – perhaps some of these conflicts were on the land local to your school. Talk to your class about ways to commemorate and remember.

Intergenerational trauma is prevalent in First Nations peoples as the stories of Frontier Wars, massacres, past government policies and child removals filter down through the generations. A mistrust in systems, government and community can be very real for some people and communities. Educating people about the facts and understanding different perspectives of history can help Indigenous and non-Indigenous Australians heal together. Teachers, review this video from the Healing Foundation before sharing with your class, then reflect and discuss together healingfoundation.org.au/intergenerational-trauma/.



Reading

The Coniston Massacre in the Northern Territory was the last official government-sanctioned massacre in Australia and one of the last battles of the Frontier Wars. It would be easy to think this event happened more than 200 years ago but tragically the Coniston Massacre occurred between August and October 1928. Historians estimate at least 30 Warlpiri people were murdered. Share this article (sbs.com.au/news/article/remembers-the-coniston-massacre/7lwdujx6n) with your class and ask them to write a reflective piece on how they think the survivors of the Coniston Massacre felt about non-Indigenous people in the days, weeks and years following the massacre, and what that might have meant for the next generations who have heard these stories.

The Battle of One Tree Hill by Ray Kerkhove and Frank Uhr (Boolarong Press, 2019) tells the story of a father and son, Moppy and Multuggerah, who in 1843 stood up against pastoral expansion into Queensland. It was one of the first solid defeats of white settlement in Queensland. Read and discuss as a class.

Read the book *Common Wealth* by Gregg Dreise (Scholastic Australia, 2021) to your students. Every page is about the importance of inclusion and knowing Aboriginal and Torres Strait Islander peoples' history to move forward together. Talk about the main themes and encourage your students to write their own slam poetry around these themes. There are some confronting images in this book so pre-read before sharing with your class – this book is suggested for mature readers.



Activities

Confronting forgotten history in this country is important. Watch this 9-minute news story by SBS's *The Feed* about the Myall Creek Massacre, in northern New South Wales, with your class (sbs.com.au/news/the-feed/article/this-interactive-map-highlights-150-indigenous-massacres/9jow67hh4). Ask students to work in pairs and talk about how they feel. Then, as a creative writing activity, have students write a letter to a warrior or family member from Myall Creek expressing their thoughts on what happened at Myall Creek. This is not to send to an actual recipient but an exercise in empathy and historical acceptance. What happened as a result of the Myall Creek Massacre?

Read more about the Coniston Massacre and the Myall Creek Massacre. When did they occur and how were they different from each other? Why is the Myall Creek Massacre so significant? Write a short speech which outlines your understanding of intergenerational trauma and ways in which we can acknowledge past injustices and work together for a better future.

Massacres of First Nations peoples, as shocking as they are, seem so far removed from modern Australia. But new evidence suggests that massacres took place as recently as 1981. Read this article as a class and discuss your thoughts about how this has impacted First Nations peoples' trust in authority and their sense of safety today: theguardian.com/australia-news/2022/mar/16/attempted-aboriginal-massacres-took-place-as-recently-as-1981-historian-says.

Here is a list of First Nations Warriors and Freedom Fighters who fought for their Land, equality and basic human rights in frontier conflicts. In pairs, ask your students to further research a chosen warrior and create a PowerPoint presentation or two-minute speech to share with the class. View the list here: australianfrontierconflicts.com.au/resources/aboriginal-and-torres-strait-islander-warriors.



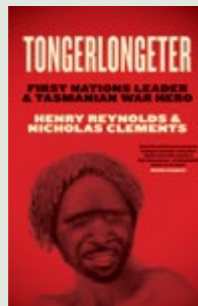
Extension activities

Read *The Battle of Parramatta: 21-22 March 1797* by Jonathon Lim (Australian Scholarly Publishing, 2009) about Pemulwuy, the Darug leader and freedom fighter who led his people to rebel against the white settlers who had begun to colonise the area west of Sydney for farming and grazing.



Watch and explore the tales of Pemulwuy. His leadership and bravery saw him march into Parramatta with 100 other Aboriginal warriors and threaten anyone who tried to stop them. At least five Aboriginal men were killed, and Pemulwuy was badly wounded but ultimately survived. Watch Pemulwuy - Aboriginal Guerrilla Warrior: [youtube.com/watch?v=2mdUPPtlpfw](https://www.youtube.com/watch?v=2mdUPPtlpfw) and read article: nma.gov.au/defining-moments/resources/pemulwuy. In small groups, create projects of your choice about Frontier Wars and conflicts – and the warriors who fought in them – that occurred in your state, city, or town. You could also write a short profile piece about a warrior.

Read *Tongerlongeter: First Nations Leader and Tasmanian War Hero* by Henry Reynolds and Nicholas Clements (NewSouth Books, 2021), a story of resistance, suffering and survival. Write an essay about the life of Tongerlongeter and what he faced, his bravery in the face of colonisation and what colonisers could have done differently to avoid these massacres and wars.



Read *Queensland's Frontier Wars* by Jack Drake (Boolarong Press, 2021). The book explores how the wars aimed to gain access to grazing and farming land and shows the invasion from New South

Wales into Southern Queensland and from the sea into central and north Queensland. Prepare a one-minute speech to share your thoughts on this moment in history.

Read *Out of the Silence: The history and memory of South Australia's Frontier Wars* by Robert Foster (Wakefield Press, 2012) - a truth-telling of the colonisation of South Australia in 1836 that came with a broken promise to avoid the violence of early colonisation in other states. Ask your students to write a piece about whether the colonisers did or didn't learn from past mistakes and whether they perpetrated acts of violence upon First Nations peoples.

Taboo by Kim Scott (Macmillan Australia, 2017) is a story based on real past events set in the present day in rural south west Western Australia. In the story, a group of Noongar people visit a taboo place, a place of a massacre, as they attend the opening of a Peace Park and commemorate the massacre of the Wirlomin people. Complete a book study and discuss the main themes.

Alternatively, you could allocate a book from this list of Frontier War books for students to read. Ask them to then prepare a presentation of their choice, to share their thoughts and learnings with the rest of the class. Find the reading list: australianfrontierconflicts.com.au/resources/books/.

Read the biographies of these two resistance fighters – Bunuba man Jandamarra from the Kimberley district of Western Australia, and Windradyne, a Wiradjuri man from NSW. What do they have in common? Further research them and create a fact file on Jandamarra and Windradyne using the following: ia.anu.edu.au/biography/jandamarra-8822 and adb.anu.edu.au/biography/windradyne-13251.

Going further

Listen to the podcast *Frontier War Stories* by Boe Spearim. Spearim is a Gamilaraay and Kooma radio host and podcaster who lives in Meanjin (Brisbane). His podcast is dedicated to truth-telling about a critical chapter in Australia's past. In each episode Spearim speaks with different First Nations and non-Indigenous people about research, books and oral histories that document the decades of conflict and resistance following European arrival. Listen to the podcast: boespearim.podbean.com.

Confronting, remembering and commemorating Frontier Wars and First Nations warriors is important. Discuss with your class why.

Useful resources

Websites

- 1 The killing times: the massacres of Aboriginal people Australia must confront: theguardian.com/australia-news/2019/mar/04/the-killing-times-the-massacres-of-aboriginal-people-australia-must-confront
 - 1 Australian Frontier Conflicts 1788-1940: australianfrontierconflicts.com.au/resources/videos
 - 1 Battle of Meewah (also known as The Battle of One Tree Hill), Australian Frontier Wars: historyguild.org/battle-of-one-tree-hill-australian-frontier-wars
 - 1 Learning about intergenerational trauma: australianstogether.org.au/discover/the-wound/intergenerational-trauma/
- ### Reading
- 00 Police interactions with Aboriginal people are scarred by Australia's violent frontier history: theguardian.com/australia-news/postcolonial-blog/2022/mar/19/police-interactions-with-aboriginal-people-are-scarred-by-australias-violent-frontier-history



Protest at Parliament House in Ngunnawal Country / Canberra.
© Talei Elu Photography.

Racism has impacted First Nations peoples' fight for recognition, rights, equality, and equity since colonisation. The role of an ally is important in challenging stereotypes and dismantling institutionalised racism that negatively impacts First Nations peoples and communities to this day. There needs to be a genuine commitment from everyone, and support for institutional, structural, collaborative, and cooperative reforms. Everyone must learn about and celebrate Australia's true history and the heroes who have made real change in this nation, and ask themselves moving forward – what role we can all play together?

Key questions

- How can you **Get Up! Stand Up! Show Up!?**
- What do we have to do as a nation to make real change?
- What can thwart change from happening in Australia?
- How can you get involved to bring about meaningful change?

Activities

This short film contains mature themes including violence, which may be distressing to some viewers.

Watch the short film *Eight Minutes Forty Six Seconds* created by 17-year-old Kamilaroi student Kara Rose to highlight and pay homage to George Floyd, the African-American man murdered by a police officer in Minnesota in the United States in May 2020. The film also calls out and commemorates the more than 500 Aboriginal Deaths in Custody since the 1991 Royal Commission. Ask your students to work in pairs and share their thoughts with each other. Ask them to write a reflective piece about how Kara's film impacted them and what action they could take to raise awareness of historic racism and police brutality. What is Australia doing to prevent Aboriginal Deaths in Custody? Watch the short film: [youtube.com/watch?v=IzboNrcCaxY](https://www.youtube.com/watch?v=IzboNrcCaxY).

Reading

Talking to my Country by journalist Stan Grant (Harper Collins, 2017) is a book that talks to all Australians about what Australia is and what it could be. Grant asks us to keep asking ourselves, how can we be better? Read and take time as a class to reflect and share your thoughts.

Am I Black Enough for You? by Anita Heiss (Penguin, 2012) has been reprinted in 2022 to celebrate its 10-year anniversary. The book shares Anita Heiss's personal story, as she joined others in charging a newspaper columnist with breaking racial discrimination laws. This book challenges the stereotypes of how an Aboriginal person should look. Ask your students did it challenge their thinking?

Blacklines edited by Michele Grossman (Melbourne University Press, 2012) is a collection of essays examining the many issues facing contemporary First Nations peoples. Choose an essay to analyse as a class.

Activities

First Nations peoples have marched in protest for years as a way of showing one collective voice in the fight for equal human rights. Listen to *Mob March* by Emma Donovan (2020) with your class. Ask them to reflect on the power in her words. Create a sign that you think would work at a protest march for human rights. Consider what still needs to happen in Australia for First Nations peoples to achieve equal rights. Search for 'Mob March' on your favourite music player or app.

Aboriginal and Torres Strait Islander peoples have not always been afforded the right to self-determination. Allow your class time to explore what self-determination means and how they can support First Nations peoples to claim their rights to self-determination. [vpsc.vic.gov.au/html-resources/aboriginal-cultural-capability-toolkit/aboriginal-self-determination](https://www.vpsc.vic.gov.au/html-resources/aboriginal-cultural-capability-toolkit/aboriginal-self-determination).

Watch this video from the University of Sydney highlighting the work they are doing to make their library and university culturally safe for First Nations peoples by embedding culturally competent practices. As a class, think about how your school can create safe spaces for First Nations peoples, and brainstorm what your school can do better. Compile a list for your class to take leadership to help lead the way. [youtube.com/watch?v=8brLpnchyNc](https://www.youtube.com/watch?v=8brLpnchyNc).

Being an ally to First Nations peoples is part of making a difference moving forward. Ask the class to read this NITV article on how to be a good ally. Then, in partners, reflect on and share what they are going to do moving forward. [sbs.com.au/nitv/how-to-be-a-good-indigenous-ally/Ofd43db9-7565-47d7-b1fc-d530e8c8dfd2](https://www.sbs.com.au/nitv/how-to-be-a-good-indigenous-ally/Ofd43db9-7565-47d7-b1fc-d530e8c8dfd2).

It's time for empty words to be a thing of the past. We need real action and real change. So often you hear the words "We have a long way to go!" when people are talking about First Nations peoples' rights and the fight for equality. Ask your class to write down or discuss what they think of this phrase. What words would they prefer to hear people say at the end of a conversation about First Nations rights and equality?

Extension activities

Ask your students: How are you going to **Get Up! Stand Up! Show Up!** And – why? What is the change they want to see for First Nations peoples? As a class, brainstorm what you can do to make a difference. Then make a personal pledge and write it down as a call to action to be a part of real change for First Nations peoples and for this country.

Read and further research the stories of these inspiring First Nations women who have changed Australia. Write a letter to them, a family member of theirs or a community they represent to share your thoughts on the impact and change they have made to Australia and how they inspire you to contribute to an equitable society. *Please note some of the people featured in this list have passed away, so Aboriginal and Torres Strait Islander students should exercise caution when viewing this article.* [sbs.com.au/nitv/nitv-news/article/2015/03/06/20-inspiring-black-women-who-have-changed-australia](https://www.sbs.com.au/nitv/nitv-news/article/2015/03/06/20-inspiring-black-women-who-have-changed-australia).

Recently, some government sectors have expressed that they see value in supporting the Uluru Statement from the Heart. Why is raising community awareness about the changes proposed by the Uluru Statement from the Heart important? If you wanted to raise community awareness about what the Uluru Statement proposes, what would you do?

Going further

Does your school have a Reconciliation Action Plan (RAP)? Create a working group and work with Reconciliation Australia to create a RAP for your school to help create change.

What roles do allies play? Allies need to put in the work to be actively anti-racist as only being 'not racist' does not affect lasting change. Racism impacts First Nations peoples (and people of many cultures) and can have lifelong health and wellbeing ramifications. Does your school have an anti-racism policy? If not, do you think the school should have one? Discuss how such a policy would benefit your school. What would need to be stated? Who would you work with (and how) to develop this policy?

Steps for developing a RAP on the Narragunnawali platform: narragunnawali.org.au/raps/what-is-a-rap.

Useful resources

Watch

- ▶ **Uluru Statement from the Heart in Auslan:** sbs.com.au/learn/naidoc22

Reading

- 🔗 **Kamilaroi student spotlights deaths in custody in award-winning short film:** sbs.com.au/nitv/article/2022/03/01/kamilaroi-student-spotlights-deaths-custody-award-winning-short-film
- 🔗 **Massacres and protest: Australia Day/January 26:** theguardian.com/australia-news/2018/jan/24/massacres-protest-australia-day-undeniable-history
- 🔗 **Constitutional reform: Recognising Aboriginal & Torres Strait Islander people in the Constitution:** humanrights.gov.au/our-work/constitutional-reform-fact-sheet-recognising-aboriginal-torres-strait-islander-people
- 🔗 **Incarceration Nation Teacher Resource:** sbs.com.au/learn/resources/uncovering-injustice
- 🔗 **Community facts – Systemic Racism:** vals.org.au/wp-content/uploads/2022/01/Community-fact-sheet-Systemic-Racism.pdf
- 🔗 **Close the Gap Report (2022):** humanrights.gov.au/our-work/aboriginal-and-torres-strait-islander-social-justice/publications/close-gap-2022
- 🔗 **15 must-read books by Aboriginal and Torres Strait Islander People:** cockburnlibraries.com.au/blog/15-must-read-books-by-aboriginal-australians

Teacher professional learning

Teacher learning is an effective way to build staff confidence and competence around embedding Aboriginal and Torres Strait Islander perspectives across curricula. Here is a sample of course providers, to get you started:

- Supply Nation has a listing of professional learning providers. Use the business directory to search for First Nations cultural competence providers: [Supplynation.org.au](https://supplynation.org.au)
- BlackCard: theblackcard.com.au
- Australians Together: australianstogether.org.au
- Narragunnawali: narragunnawali.org.au
- Share Our Pride: shareourpride.org.au

Dadirri

Learn about Dadirri – deep listening – to help students to self-reflect: miriamrosefoundation.org.au/dadirri

Kinship Module

This module, developed by Associate Professor Lynette Riley, promotes cross-cultural understanding by explaining the intricacies of the Aboriginal Kinship system: sydney.edu.au/about-us/vision-and-values/our-aboriginal-and-torres-strait-islander-community/kinship-module.html.

SBS Learn teacher resources

Head to SBS Learn for resources and classroom-ready clips connected to documentaries, online interactives, dramas, multilingual content and news and current affairs. sbs.com.au/learn



We Don't Need a Map



K'gari



Connection to Country



Occupation: Native



Servant or Slave



My Grandmother's Lingo



Taryn Laleen and her family (Betty Clan Crew) sharing stories and songs from Aboriginal and Torres Strait Islander cultures at a NAIDOC Week 2012 event in Sydney. © Mosman Library (CC BY 2.0) creativecommons.org/licenses/by/2.0

Celebrate NAIDOC Week together

NAIDOC Week celebrations are for everyone. Here are some suggestions for how your school can get involved. Head to the NAIDOC Week website for more.

- **Organise** an event to explore the theme, inviting Aboriginal and Torres Strait Islander guests to offer their perspectives.
- **Learn** the meanings of local or national Aboriginal and Torres Strait Islander place names and words.
- **Invite** local Aboriginal and Torres Strait Islander Elders and community members to come and speak.
- **Invite** an Aboriginal and Torres Strait Islander scientist, musician, sportsperson or artist to come and speak.
- **Invite** Aboriginal and Torres Strait Islander dancers to perform, or to share dance, song and story, and educate the students on their meaning.
- **Host** a community BBQ or luncheon which could include a flag raising ceremony, Smoking Ceremony and Welcome to Country.
- **Sign up** to Narragunnawali, an online platform developed by Reconciliation Australia that provides practical ways to introduce meaningful reconciliation initiatives in the classroom.
Narragunnawali.org.au
- **Display** the National NAIDOC Poster or other Aboriginal and Torres Strait Islander posters around your school.
- **Listen** to First Nations musicians or watch a movie about Aboriginal and Torres Strait Islander history and analyse the main themes and messages. Relate these themes and messages to the 2022 NAIDOC Week theme, **Get Up! Stand Up! Show Up!**
- **Make** your own Aboriginal and Torres Strait Islander trivia quiz, highlighting achievements of Aboriginal and Torres Strait Islander peoples, and significant milestones for First Nations peoples and communities.
- **Study** a prominent Aboriginal and Torres Strait Islander Australian or research NAIDOC Award Winners naidoc.org.au/awards/winner-profiles

- **Research** the Traditional Owners and languages of your area – reach out to your Local Aboriginal Land Council, Elders groups or Aboriginal and Torres Strait Islander organisations for information (use this as an opportunity to create ongoing relationships). Local councils can assist to find links to your local Aboriginal and Torres Strait Islander community organisations. Plan ahead of time.
- **Tips:**
 - Some communities have a number of Elders and/or community members who have the cultural authority to tell the local stories.
 - Be mindful that there may be different points of view as sometimes knowledges and languages are in different stages of reclamation and practice. Depending on the area, knowledges may vary.
- **Invite** a local Aboriginal and Torres Strait Islander artist or musician to share art, crafts and music practices.
- **Run** an art competition for your school or community asking them to reflect on what the 2022 theme means and interpret this through their artwork.
- **Visit** local Aboriginal and Torres Strait Islander sites of significance or interest in your area.

Visit naidoc.org.au to find out more.

Information adapted from the NAIDOC website and published with permission.

About NAIDOC Week



David Williams, a Wakka Wakka man, Co-Founder of Gilimbaa, musician, performer and artist, performs at the 2019 NAIDOC Awards. © National NAIDOC Committee. Photographer: Joseph Mayers.

What is NAIDOC Week?

NAIDOC Week celebrates the history, cultures and achievements of Aboriginal and Torres Strait Islander peoples. NAIDOC Week is celebrated by all Australians and is a great opportunity to learn more about Aboriginal and Torres Strait Islander communities.

When is NAIDOC Week in 2022?

NAIDOC Week will be held 3–10 July 2022. NAIDOC Week is usually held in the first week (a Sunday to Sunday) of July that incorporates the second Friday – which historically was celebrated as 'National Aboriginal Day'.

Why was the NAIDOC Week 2022 theme selected?

Getting Up, Standing Up, and Showing Up can take many forms.

The NAIDOC 2022 theme – **Get Up! Stand Up! Show Up!** – was chosen by the National NAIDOC Committee. It recognises the history of getting up, standing up, and showing up – from the Frontier Wars to Aboriginal and Torres Strait Islander communities fighting for change today, and the courage not to lose momentum for change.

Whether it's seeking environment, cultural and heritage protections, Constitutional change, a comprehensive process of truth-telling, working towards treaties, or calling out racism – everyone must do it together. It's also time to celebrate those who have driven and led change in communities over generations—the heroes and champions of change, of equal rights and human rights. The relationship between Aboriginal and Torres Strait Islander peoples and non-Indigenous Australians needs to be based on justice, equity, and the recognition of Aboriginal and Torres Strait Islander peoples' rights. The theme calls on people to amplify their voices and narrow the gap between aspiration and reality, good intent and outcome.

This information was adapted from the NAIDOC Week website and is republished here with permission. Visit naidoc.org.au to find out more.

Project partners

SBS Learn

SBS Learn is a portal of teacher resources linked to SBS documentaries, dramas, news & current affairs, sport, and productions aired on SBS and NITV. Created especially for teachers SBS Learn hosts quality resources aligned to the Australian Curriculum.

For more great resources, head to sbs.com.au/learn. Email sbslearn@sbs.com.au to ask a question or share work from your classroom.



The National Indigenous Australians Agency (NIAA)

The National Indigenous Australians Agency is committed to improving the lives of all Aboriginal and Torres Strait Islander peoples. The NIAA recognises that each community is unique. Our team includes people across Australia who work closely with communities to make sure policies, programs and services address these unique needs. We work to support the Minister for Indigenous Australians. The NIAA works to influence policy across the entire Australian Government. We liaise closely with State and Territory governments, Indigenous peak bodies, stakeholders and service providers to ensure that Indigenous programs and services are delivering for Aboriginal and Torres Strait Islander peoples as intended.



National NAIDOC Committee

The National NAIDOC Committee makes key decisions on National NAIDOC activities including the dates for the week-long celebrations, the focus city, the theme, the National NAIDOC Poster Competition winner and the National NAIDOC Awards winners. A voluntary Committee independent of Government, the NAIDOC Committee comprises eight committee members and two co-chairs. Members are appointed for a term of three years following a public expression of interest process.

To learn more about the National NAIDOC Committee visit naidoc.org.au



*Teachers – send us a photo of your school's NAIDOC Week celebrations for a chance to be featured on the SBS Learn website!
sbslearn@sbs.com.au*





GET UP!
STAND UP!
SHOW UP!
3-10 JULY 2022



This booklet was printed on 100% recyclable materials