Focus Area 3

Country and its power: exile from Country, returning to Country
The Eagle, the Crow and the Bat Focus Area 3
Country and its power: exile from Country, returning to Country (2-3 sessions)

**Overview**

This session concentrates on the importance of Country for the Jaara people. It explores their connections to Country through listening to the voices of Elders and their own experiences of losing connection to Country. The responsibilities of caring for Country are linked to its key role in establishing, connecting to and maintaining culture and identity.

Students will use the crow’s experience of being banished from Country as a springboard to explore the ongoing effects of dispossession and being taken from Country and community for the Stolen Generation and for their children.

Students will hear from members of the Stolen Generation, explore the historical thinking behind taking children from their families, and develop their own response to the practice and its outcomes for Aboriginal people.

<table>
<thead>
<tr>
<th>The intended learning</th>
<th>Indicators of learning</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Students learn:</strong></td>
<td><strong>Students:</strong></td>
</tr>
<tr>
<td>- The importance of Country to Aboriginal and Torres Strait Islander People</td>
<td>- Describe the powerful connections between people and Country</td>
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<tr>
<td>- The effects of breaking connection and then returning to Country</td>
<td>- Evaluate justifications for removing people from Country in light of its ongoing effects</td>
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<tr>
<td>- The Stolen Generation and its effects</td>
<td>- Express their personal reaction to the Stolen Generation in images, written or oral form</td>
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<td></td>
<td>- Work with Elders to construct a plan for regenerating degraded Country</td>
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</tbody>
</table>

**Essential Questions**

What are the special physical and spiritual connections to Country and culture for Aboriginal and Torres Strait Islander People, as demonstrated by the ECB Teaching?

What are the effects of breaking connection to Country and culture?
<table>
<thead>
<tr>
<th>Activity</th>
<th>Time</th>
<th>Links to resources</th>
<th>Preparation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Introduction</td>
<td>10 mins</td>
<td>Focus Area 3 - Terminology</td>
<td>Read the guidelines.</td>
</tr>
<tr>
<td>Some background</td>
<td></td>
<td></td>
<td>Be clear about terminology and be prepared to provide further detail if required.</td>
</tr>
<tr>
<td>Teacher Guidelines Focus Area 3 - Terminology and Timelines</td>
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<tr>
<td>Fake news</td>
<td>15-20 mins</td>
<td>Focus Area 3 - Fake News, Real History Sorting Fact From Fiction</td>
<td>Watch the presentation, read the sorting activity sheet and read the teacher guidelines.</td>
</tr>
<tr>
<td>Sorting fact from fiction in recent Aboriginal history</td>
<td></td>
<td>Focus Area 3 - Fake News PPT</td>
<td>Run off one single-sided copy of the sorting activity for each pair of students.</td>
</tr>
<tr>
<td>Teacher Guidelines Focus Area 3 - Fake News and real history</td>
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<tr>
<td>Being off Country: The Stolen Generation</td>
<td>60-75 mins</td>
<td>Pages 10-17, Aunty Trish, page 22, Archie Roach Took the Children Away</td>
<td>Read the teacher guidelines.</td>
</tr>
<tr>
<td>The Teacher Guidelines Focus Area 3 - The Stolen Generation</td>
<td></td>
<td>Archie Roach Took the Children Away</td>
<td>Be familiar with each of the resources.</td>
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<tr>
<td></td>
<td></td>
<td><a href="https://www.youtube.com/watch?v=aywDT6yHMmo">https://www.youtube.com/watch?v=aywDT6yHMmo</a></td>
<td>Decide whether you want student to have copies of the song lyrics and if so run off one copy per student.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Archie Roach Took the Children Away lyrics</td>
<td>Run off one copy of the infographic per student.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Focus Area 3 - Infographic - Stolen Generations</td>
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<tr>
<td>Activity</td>
<td>Time</td>
<td>Links to resources</td>
<td>Preparation</td>
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<tr>
<td><em>Caring for Country</em></td>
<td>30 mins plus</td>
<td>Community voices, page 22. Aunty Lynne Warren, Uncle Rick Nelson, Kathryn, Tahnee and Montana, Grace and Tahnee</td>
<td>Be familiar with the community voices and their implications for the importance of caring for Country.</td>
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<tr>
<td></td>
<td>120 mins</td>
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<td>Arrange visit with Elders well in advance and according to advice in guidelines.</td>
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<td><strong>Focus Area 3 - Caring for Country Graphic of Elder pdf</strong></td>
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<td></td>
<td></td>
<td><strong>Focus Area 3 - Sustainability cheat sheet</strong></td>
<td></td>
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<tr>
<td><strong>Teacher Guidelines</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Focus Area 3 - Caring for Country</strong></td>
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</tbody>
</table>
### Specific Curriculum Connections

#### Aboriginal and Torres Strait Islander Histories and Cultures (the Victorian Curriculum no longer includes this priority)

**Organising idea 2:** Aboriginal and Torres Strait Islander communities maintain a special connection to and responsibility for Country/Place.

**Organising 3:** Aboriginal and Torres Strait Islander peoples have unique belief systems and are spiritually connected to the land, sea, sky and waterways.

**Organising idea 5:** Aboriginal and Torres Strait Islander ways of life are uniquely expressed through ways of being, knowing, thinking and doing

**Organising idea 6:** Aboriginal and Torres Strait Islander Peoples live in Australia as first peoples of Country or Place and demonstrate resilience in responding to historic and contemporary impacts of colonisation.

**Organising idea 7:** The broader Aboriginal and Torres Strait Islander societies encompass a diversity of nations across Australia.

#### Sustainability (the Victorian Curriculum no longer includes this priority)

**Organising idea 6:** The sustainability of ecological, social and economic systems is achieved through informed individual and community action that values local, global equity and fairness across generations into the future.

**Organising idea 7:** Actions for a more sustainable future reflect values of care, respect and responsibility, and require us to explore and understand environments.

**Organising idea 8:** Designing action for sustainability requires an evaluation of past practices, the assessment of scientific and technological developments, and balanced judgments based on projected future economic, social and environmental impacts.

**Organising idea 9** Sustainable futures result from actions designed to preserve and/or restore the quality and uniqueness of environments.

#### Capabilities
- Examine how different kinds of questions can be used to identify and clarify information, ideas and possibilities
- Consider the importance of giving reasons and evidence and how the strength of these can be evaluated
- Examine the contested meaning of concepts including truth and happiness and the extent to which these concepts are and should be valued
- Explain how intercultural experiences can influence beliefs and behaviours, including developing a critical perspective on and respect for their own and others’ cultures

#### History
- Identify and describe patterns of continuity and change in daily life for Aboriginal and Torres Strait Islander peoples, ‘native born’ and migrants in the Australian colonies
- Explain the causes of significant events that shaped the Australian colonies, contributed to Australian Federation and the effects of these on Aboriginal and Torres Strait Islander peoples and migrants
- The nature of convict or colonial presence, including the factors that influenced changing patterns of development, how the environment changed, and aspects of the environment
**Geography**
- Describe and explain interconnections within places and between places, and the effects of these interconnections
- Influence of people, including the influence of Aboriginal and Torres Strait Islander Peoples, on the environmental characteristics of Australian places
- Environmental and human influences on the location and characteristics of places and the management of spaces within them

**Health and Physical Education**
- Explore how identities are influenced by people and places

**English**
- Analyse strategies authors use to influence readers
- Use comprehension strategies to interpret and analyse information and ideas, comparing content from a variety of textual sources including media and digital texts
- Use a range of software, including word processing programs, learning new functions as required to create texts
- Participate in and contribute to discussions, clarifying and interrogating ideas, developing and supporting arguments, sharing and evaluating information, experiences and opinions, and use interaction skills, varying conventions of spoken interactions according to group size, formality of interaction and needs and expertise of the audience

**Science**
- Living things have structural features and adaptations that help them to survive in their environment
- The growth and survival of living things are affected by the physical conditions of their environment

**Media Arts**
- Explore representations, characterisations and viewpoints of people in their community, using stories, structure, settings, and genre conventions in images, sounds and text
- Develop skills with media technologies to shape space, time, colour, movement and lighting, within images, sounds or text when telling stories
This session focuses on excuses used by invaders for dispossessing Aboriginal people of the Country and stealing the children.

Begin by introducing the terms:

- Terra nullius
- Dispossession
- Invasion
- Colonisation
- Assimilation
- Protection Acts
- Stolen generation

Ask students to offer their own understandings of what the words mean. They may have trouble with some of them but give them an opportunity to explain before providing them with the definitions matching sheet. The matching exercise could be done using an IWB or using hard copies.

Contrast the words invasion and colonisation. Explain that use of the words is ‘contested’ in Australian history. Discuss why this might be and who is likely to choose each word.

Explore the concepts of assimilation and protections briefly.

Ask students to arrange the words in order of when they occurred in Australia.

**Note:** the first protection act (*The Aborigines Protection Act*) was passed in 1869 by the Victorian Government. The last was passed in the Northern Territory by 1911.
FOCUS AREA 3 TERMINOLGY

Draw a line connecting the term in the boxes with the correct definition in a circle.

- **Terra Nullius**: Land belonging to no-one
- **Dispossession**: The act of taking something of value from its owner
- **Invasion**: The act of taking control of another
- **Colonisation**: The act of sending a group of people to live in and govern another
- **Protection acts**: Laws that are designed to look after a group of people
- **Assimilation**: Making people become part of a group, or society
- **Stolen Generations**: Aboriginal and Torres Strait Islander children who were removed from their families by government or church organisations
This session focuses on excuses used by invaders for dispossessing Aboriginal people of the Country and stealing the children.

Show the first slide of the *Fake News* PowerPoint. Ask students:

- When the term was invented
- Who invented the term?
- Whether anyone other than the term’s inventor uses the term and give examples, if possible?
- Why and how the term is used?
- To reflect on what the slide title might mean.

Go through the presentation slide by slide, asking what is ‘fake’ about each one. Prompt discussion where necessary.

Use the *Fake News, Real History – Sorting it out* activity to help students identify fact from fake. Students work in pairs for this activity.

Hand out a copy of the fake titles and the true facts to each pair.

Ask them to select facts that address each fake title by colouring the title and matching facts the same.

Ask students to reflect on what they have found. Perhaps consider how many members of the class is represented by one in three.
### FOCUS AREA 3: FAKE NEWS, REAL HISTORY
SORTING FACT FROM FICTION

#### FAKE HEADINGS

<table>
<thead>
<tr>
<th>Terra Nullius</th>
</tr>
</thead>
<tbody>
<tr>
<td>For their own good – religion</td>
</tr>
<tr>
<td>It never happened</td>
</tr>
<tr>
<td>For their own good – safety</td>
</tr>
<tr>
<td>For their own good – training and good jobs</td>
</tr>
</tbody>
</table>
### REAL HISTORY

<table>
<thead>
<tr>
<th>Event</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>The invaders had many encounters with the custodians of the land</td>
<td>Aboriginal people already had strong beliefs – they were just different</td>
</tr>
<tr>
<td>Moving people into reserves freed up land</td>
<td>The jobs were often as servants or farm labourers and Aboriginal people were often not paid properly</td>
</tr>
<tr>
<td>The Federal Government of Australia made a formal apology on 13 February 2008 for past actions</td>
<td>Some Aboriginal people accepted Christianity because they were cut off from their own beliefs</td>
</tr>
<tr>
<td>Keeping Aboriginal people on reserves meant they could be well controlled and kept an eye on</td>
<td>It suited the invaders to say to that the land belonged to no-one because it meant they could take it</td>
</tr>
<tr>
<td>The land was managed but not in a way that was like Western farming</td>
<td>Girls often ran away from their jobs and tried to go home</td>
</tr>
<tr>
<td>The <em>Bringing them Home Report</em> made 54 recommendations</td>
<td>The government inquiry received 777 reports, many from large numbers of Aboriginal People</td>
</tr>
</tbody>
</table>
TEACHER GUIDELINES FOCUS AREA 3: THE STOLEN GENERATION

This topic is sensitive and may cause strong emotional responses in some children. It is an area that Jaara Elders asked be addressed in the resource, though. Consider how you will talk to students about the session before you start and what support you could offer them afterwards. Be sure to end on the positives – the Bringing Them Home Report, the year 2000 walks around Australia for reconciliation, the federal government apology on 13 February 2008, the establishment of Sorry Day, the final part of Archie Roach’s song, (‘the children came back’). It may be worth mentioning to parents that you will be covering this topic.

Begin by examining the effects of the crow’s exile from Country from the iBook.

Ask students to reread pages 10-17. Provide them with these questions to consider:

- Why did the crow leave Country – was it his choice?
- What happened to him while he was away?
- What did he do when he returned and why?
- What was the effect of his behaviour?

Option: Consider asking them to create a class mural to tell the tale.

Play Aunty Trish's words to the class. Discuss the pain and hurt she feels about not knowing her culture and being separated from her sister, who was stolen, and what made her feel so wonderful.

Think, pair, share Ask students to think about how they would feel about being taken away from their family, carers, friends and home. Pair up with another student and discuss. Ask them to choose words that would best describe their feelings. Share with the rest of the class. Each pair adds two of these words to a wall chart. After each pair has added two words, ask for any extra words to be added so there is a good range of emotions shown. Leave the chart on the wall.

In the same pairs, ask students to read the infographic on the stolen generation. Discuss the facts – what shocked them, what they already knew,

Archie Roach’s Took the children away. Consider whether you want to hand out the lyrics for the song. If so, hand out after playing the video.

For discussion after playing the video (if using the lyrics, students could have hem now):

1. How does the song make you feel? What does it make you think?
2. What emotions does Archie Roach convey during the song? Do they change during the song?
3. Did you hear anything in the song that was ‘fake news’? What?
4. Are there particular words or phrases that really make you stop and think?
5. What tells you that this is Archie Roach’s own story?
6. How does he convey the joy and relief at coming home? What things matter in the homecoming?
7. How has this song helped you understand more about the Stolen Generation?
Task Ask students to:

- **Either** write a short letter to Archie Roach about how the song made them feel and what they learned from it
- **Or** record a brief audio message for him about how the song made them feel and what they learned from it

**Collect** the responses, vet them and send them to Archie Roach if suitable.

Contact him through this website: [http://www.archieroach.com/contact/](http://www.archieroach.com/contact/)

**Reflect** with students on what they have learned and how they feel. Consider using the positive images in the PPT.

**Ask** students to record what they wish in the iBook journal.
Archie Roach – Took The Children Away

This story's right, this story's true
I would not tell lies to you
Like the promises they did not keep
And how they fenced us in like sheep.
Said to us come take our hand
Sent us off to mission land.
Taught us to read, to write and pray
Then they took the children away,
Took the children away,
The children away.
Snatched from their mother's breast
Said this is for the best
Took them away.

The welfare and the policeman
Said you've got to understand
We'll give them what you can't give
Teach them how to really live.
Teach them how to live they said
Humiliated them instead
Taught them that and taught them this
And others taught them prejudice.
You took the children away
The children away
Breaking their mothers heart
Tearing us all apart
Took them away.

One dark day on Framingham
Come and didn't give a damn
My mother cried go get their dad
He came running, fighting mad
Mother's tears were falling down
Dad shaped up and stood his ground.
He said 'You touch my kids and you fight me'

And they took us from our family.

Took us away
They took us away
Snatched from our mother's breast
Said this was for the best
Took us away.

Told us what to do and say
Told us all the white man's ways
Then they split us up again
And gave us gifts to ease the pain
Sent us off to foster homes
As we grew up we felt alone
Cause we were acting white
Yet feeling black

One sweet day all the children came back
The children come back
Back where their hearts grow strong
Back where they all belong
The children came back
Said the children come back
Back where they understand
Back to their mother's land
The children come back

Back to their mother
Back to their father
Back to their sister
Back to their brother
Back to their people
Back to their land
All the children come back
The children come back
The children come back
Yes I came back.

Lyricsfreak.com © 201
Australia’s Stolen Generations

When?
1890s – 1970s
Aboriginal children were stolen from their families, creating the “Stolen Generations”

Who?
Mixed descent children
Mainly children of mixed descent, i.e. where one parent was Aboriginal, were taken

How many?
Tens of thousands
Australia-wide tens of thousands of children. Government estimates 10% of Aboriginal people aged over 25.

What happened to them?
Used as cheap labour
Raised on missions or by foster parents, without education, girls were trained to be domestic servants, the boys to be stockmen. Many were physically, emotionally and sexually abused.

1 in 6
Girls ran away.

1 in 11
Girls became pregnant while apprenticed.

1 in 12
Girls died.

Government spendings
$80 million was spent on the surveillance of families and the removal of children compared with just $500,000 on supporting the same impoverished families.

What were the effects?
Loss of identity
Mistrusting everyone
Internal guilt
Substance and alcohol abuse
Depression and other mental illneses

Difficulties parenting
Intergenerational trauma
Violence
Loss of cultural affiliation
Loss of language

Stayed connected
60%
In Victoria, only about 60% of Koorie children in care remained connected to their family and culture

Lost all contact
33%
One-third of the Aboriginal children removed to non-Aboriginal homes have told the government they had lost all contact with family.

May 26, 1997
Sorry Day
Publication of the Bringing Them Home Report. The inquiry made 54 recommendations. 26 May 1998 is the inaugural Sorry Day to commemorate the history of forcible removals and its effects.

Feb 13, 2000
Apology
Prime Minister Kevin Rudd, on behalf of the Australian government, apologises to the Stolen Generations

Healing
The hibiscus flower is a symbol for the Stolen Generations. It was chosen because its lilac colour denotes spiritual healing and compassion, and for the fact that it is widespread, grows everywhere and is a survivor.

Even more are taken away today

The number of Aboriginal children living in out of home care is rising constantly. In 2008 it was 4 times the number of 1969.

8% of Aboriginal people aged 15 years and over were removed from their natural families in 2008.

Institutions (selection)
1887 – 1986 Parramatta Girls’ Home
1908 – 1981 Bomaderry Children’s Home
1911 – 1969 Cootamundra Girls’ Home
1920s – 1970 Kinchela Aboriginal Boys’ Home

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This session falls into two parts:

- a 20-30 minute in-class preparation
- a 90-120 minute excursion onto Country or incursion with Elders visiting the School if the excursion is not possible

**In class preparation**

This section develops understanding of what Caring for Country means and why it matters.

**Establish** prior knowledge by asking students to explain their understanding of Caring for Country

**Introduce** the concept of sustainability and explore similarities and differences between Caring for Country and sustainability. Discuss why students think they matter.

Display the graphic of Marlene Nampitjimpa.

Divide students into groups of 3-4 and ask them to read/listen to these community voices on page 22: Aunty Lynne Warren, Uncle Rick Nelson, Kathryn, Tahnee and Montana, Grace and Tahnee. Ask them to think about:

- the main message of each voice
- how that relates to Caring for Country
- how the Marlen Nampitjimpa message relates to what they have read/listened to

In groups, students **create** their own message about the importance of caring for Country and share these with the class.

**Explain** that they will be will soon be walking on Country with Elders and create a class list of questions they would like to ask about its importance and how traditional custodians did, and do, care for Country and how they as young people could contribute.

**Excursion**

Arrange visit with Elders well in advance. Ask if it is possible to meet some where that would benefit from regeneration so that they can demonstrate the need to students and, if possible, get them helping during the visit. Ask for Elders’ permission to take and use photos in the students’ work. Let Elders know the kinds of things students are likely to ask. Arrange any necessary permission notes. Let students know that they will need their iPads.

Go with the flow!

**Reflect** on visit and ask students to update their iBook journals with any photos, comments, annotations, interview snippets and drawings.
We need to sing our country up, give it life, to let it be what it wants to be. If we don’t sing up country, it dies, if Country is sick, me and my people are sick

Marlene Nampatjimpa, Warlpiri Elder
OVERVIEW SUSTAINABILITY AND ITS PLACE IN EDUCATION

The Australian Curriculum places emphasis on Sustainability as a priority for study that connects and relates relevant aspects of content across learning areas and subjects.

Cross-curriculum learning is fundamental to:

- understanding the ways social, economic and environmental systems interact to support and maintain human life
- appreciating and respecting the diversity of views and values that influence sustainable development participating critically
- and acting creatively in determining more sustainable ways of living.

Through the learning about sustainability, students develop the knowledge, skills, values and world views necessary to contribute to more sustainable patterns of living.

Sustainability addresses the ongoing capacity of Earth to maintain all life.

Sustainable patterns of living meet the needs of the present without compromising the ability of future generations to meet their needs. Actions to improve sustainability are individual and collective endeavours shared across local and global communities. They necessitate a renewed and balanced approach to the way humans interact with each other and the environment.

Education for sustainability develops the knowledge, skills, values and world views necessary for people to act in ways that contribute to more sustainable patterns of living. It enables individuals and communities to reflect on ways of interpreting and engaging with the world. Sustainability education is futures-oriented, focusing on protecting environments and creating a more ecologically and socially just world through informed action. Actions that support more sustainable patterns of living require consideration of environmental, social, cultural and economic systems and their interdependence.
Special thanks to our project partners

Resources created by Deb Palmer with Aunty Julie McHale and SharingStories Foundation for The Eagle, the Crow and the Bat.

These resources are for trial purposes and should not be repurposed or adapted.