

External assessment

Stimulus book

Aboriginal & Torres Strait Islander Studies

General instruction

- Work in this book will not be marked.

Aboriginal and Torres Strait Islander peoples are advised that the following content may contain images and information related to deceased persons.

Source 1

Extract from a letter sent by Father Ernest Worms to his colleagues in Austria, 1935

At the end of January, I sent a complete skeleton of a big Indigenous person to Limburg ... I found it in a crouching position wrapped in bark, in the fork of a tree — an old form of burial. I would like to put forward one request. Please avoid mention of my name and the location of my findings. It is forbidden to export anthropological or ethnological findings without government approval.

Source 2

Dr Eva-Maria Stange, a German Minister for Education and Research, speaking at a 2019 ceremony about returning human remains to Aboriginal communities

They became scientific objects but we don't see them as objects any more. We give dignity back to the deceased, and their families. These are the victims of unethical research and colonialism. It took a long time, in my opinion far too long, for this restitution to take place. This I deeply regret. I can only offer my sincerest apology.

Source 3

Yawuru¹ law boss Neil McKenzie leads a repatriation ceremony at the Australian embassy in Berlin, Germany

At the ceremony, the remains of more than 40 Indigenous Australians were handed back to their community.



¹ the Yawuru People are the Traditional Owners of the lands and waters in and around the town of Broome in the Kimberley region of northern Western Australia

Source 4

A reflection on time as understood by the Yanyuwa Peoples of the south-west Gulf of Carpentaria

The old people had a very detailed weather calendar. They recognised five seasons and they had names for all of the different kinds of winds and rains that could happen in those seasons. Many of these winds and seasons are Dreamings over Yanyuwa country. The cold season belongs to the Black Nosed Python Dreaming (*a-Buburna*) and belongs to the Wurdaliya Clan. The wet season has a lot to do with the Rainbow Serpent (*Bujimala*) and the Rain Dreamings. The old people talk about the weather thus, 'the cold season comes and so does the fog, it is dangerous and belongs to her, the Black Nosed Python. Later, the Rainbow Serpent will come at another time, he is for the rain, the wet season'.

Source 5

Excerpt from an article by Dr Duane Hamacher, Lecturer in Indigenous Astronomy at the University of New South Wales, writing about 'A shark in the stars: astronomy and culture in the Torres Strait' (from the Kala Lagaw Ya dialects of the Western and Central islands)

Tagai is important for navigation, as the Southern Cross (his left hand) points in the direction of south.

The stars tell Islanders when to plant their gardens, when to hunt turtle and dugong, when the monsoon season arrives, when the winds change, and many other important aspects of daily life.

For example, when Tagai's left hand (the Southern Cross) dips into the sea, Islanders know the wet season (*Kuki*) is about to begin. The rising of *Usal* and *Utimal* (Pleiades and Orion) in mid-November tells Islanders that turtle and dugong are mating and that it's time to plant their gardens in anticipation of the coming *Kuki* season.

Source 6

A poster: Contact — 1770's to 1890's: European invasion and settlement



Source 7

Recognising the Olkola connection

This stimulus has not been published for copyright reasons.

Source 8

Excerpt from the presentation to the National Aboriginal Conference, 1981

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Source 9

Excerpt from the Barunga Statement, 1988

We call on the Commonwealth Parliament to negotiate with us a Treaty recognising our prior ownership, continued occupation and sovereignty and affirming our human rights and freedom.

Source 10

Excerpt from former Prime Minister Paul Keating's Redfern Speech, 1992

The message should be that there is nothing to fear or to lose in the recognition of historical truth, or the extension of social justice, or the deepening of Australian social democracy to include Indigenous Australians.

...

We cannot imagine that the descendants of people whose genius and resilience maintained a culture here through fifty thousand years or more, through cataclysmic changes to the climate and environment, and who then survived two centuries of dispossession and abuse, will be denied their place in the modern Australian nation.

Source 11

Quote from Professor Larissa Behrendt, 2003

Symbolic recognition that could alter the way Australians see their history will also affect their views on the kind of society they would like to become. It would alter the symbols and sentiments Australians use to express their identity and ideals. It would change the context in which debates about Indigenous issues and rights take place. It would alter the way the relationship between Indigenous and non-Indigenous Australia is conceptualised. These shifts will begin to permeate them. In this way, the long-term effects of symbolic recognition could be quite substantial.

2 a Treaty of Commitment to be entered into between the Australian Government and Aboriginal Nations

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References

Source 1

Parke, E 2015, 'Stolen ancestral remains repatriated to Western Australia after years of negotiations', *ABC News*, 23 November, www.abc.net.au/news/2015-11-21/human-remains-returned-to-northern-wa/6961260.

Source 2

Quote from article 'Enslaved, exported, then made into an artefact, one young girl is finally coming home', Miller, N 2019, *The Sydney Morning Herald*, 16 April, <https://www.smh.com.au/world/europe/enslaved-exported-then-made-into-an-artefact-one-young-girl-is-finally-coming-home-20190416-p51ejh.html>

Used with permission.

Source 3

Image from article 'Enslaved, exported, then made into an artefact, one young girl is finally coming home', Miller, N 2019, *The Sydney Morning Herald*, 16 April, <https://www.smh.com.au/world/europe/enslaved-exported-then-made-into-an-artefact-one-young-girl-is-finally-coming-home-20190416-p51ejh.html>

Used with permission.

Source 4

Excerpt from Bradley, J. J. 2003, 'Forget About Flinders', A *Yanyuwa atlas of the south west Gulf of Carpentaria*, 1st ed., Yanyuwa families, John Bradley and Nona Cameron. Used with permission from Yanyuwa families, John Bradley and Nona Cameron.

Source 5

Extracted from Hamacher, D 2013, 'A shark in the stars: astronomy and culture in the Torres Strait' in *The Conversation*, <https://theconversation.com/a-shark-in-the-stars-astronomy-and-culture-in-the-torres-strait-15850>. Licensed under Creative Commons Attribution-NoDerivatives 4.0 International (CC BY-ND 4.0) <https://creativecommons.org/licenses/by-nd/4.0/>

Source 6

Hayson, J. and Higgins, C., *Contact – 1770s to 1890s*. Used with permission from the State of Queensland (Department of Education).

Source 7

Bateman, D 2014, 'End of the rainbow for traditional owners as Aboriginal-owned Olkola national park created on Cape York Peninsula', *Cairns Post*, 12 December, www.cairnspost.com.au/news/cairns/end-of-the-rainbow-for-traditional-owners-as-aboriginalowned-olkola-shynational-park-created-on-cape-york-peninsula/news-story/a6612e9f3fd8e1ee39e22f475adff7f2.

Brown, A 2018, 'Olkola leading the way for their Totem', *Bush Heritage Australia*, 10 July, www.bushheritage.org.au/blog/olkola-leading-the-way-for-their-totem.

Olkola Aboriginal Corporation 2019, *Olkola's Journey Home and management arrangements*, www.olkola.com.au/country.

Source 8

The National Aboriginal Conference 1981, 'Papers presented by Rev. Cedric Jacobs at the International NGO Conference on Indigenous Peoples and the Land', Palais des Nations, Geneva, Switzerland 15–18 September, p. 16, <https://aiatsis.gov.au/collections/collections-online/digitised-collections/treaty/national-aboriginal-conference>.

Source 9

Final sentence extracted from the Barunga Statement 1988: The Australian Institute of Aboriginal and Torres Strait Islander Studies and the Northern and Central Land Councils 1988, *The Barunga Statement*, AIATSIS, <https://aiatsis.gov.au/sites/default/files/2020-09/thebarungastatement.pdf>

Source 10

Excerpts from Prime Minister Paul Keating's Redfern Speech, 10 December 1992, <https://pmtranscripts.pmc.gov.au/release/transcript-8765> Used under licence Creative Commons Attribution 4.0 <https://creativecommons.org/licenses/by/4.0/>

Source 11

Extract from Behrendt, L 2004, *Achieving Social Justice: Indigenous rights and Australia's future*, The Federation Press, 2003 pp. 144–145. Used with permission.



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