

External assessment 2021

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.



Queensland
Government



Queensland Curriculum
& Assessment Authority

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Source 1

Excerpt from 'Apology to Australia's Indigenous Peoples'

On 13 February 2008, then prime minister Kevin Rudd delivered a speech expressing regret for past government policies that resulted in the removal of Aboriginal children and Torres Strait Islander children from their families.

... We the Parliament of Australia respectfully request that this apology be received in the spirit in which it is offered as part of the healing of the nation.

For the future we take heart; resolving that this new page in the history of our great continent can now be written.

We today take this first step by acknowledging the past and laying claim to a future that embraces all Australians.

A future where this Parliament resolves that the injustices of the past must never, never happen again.

Source 2

Excerpt from media release

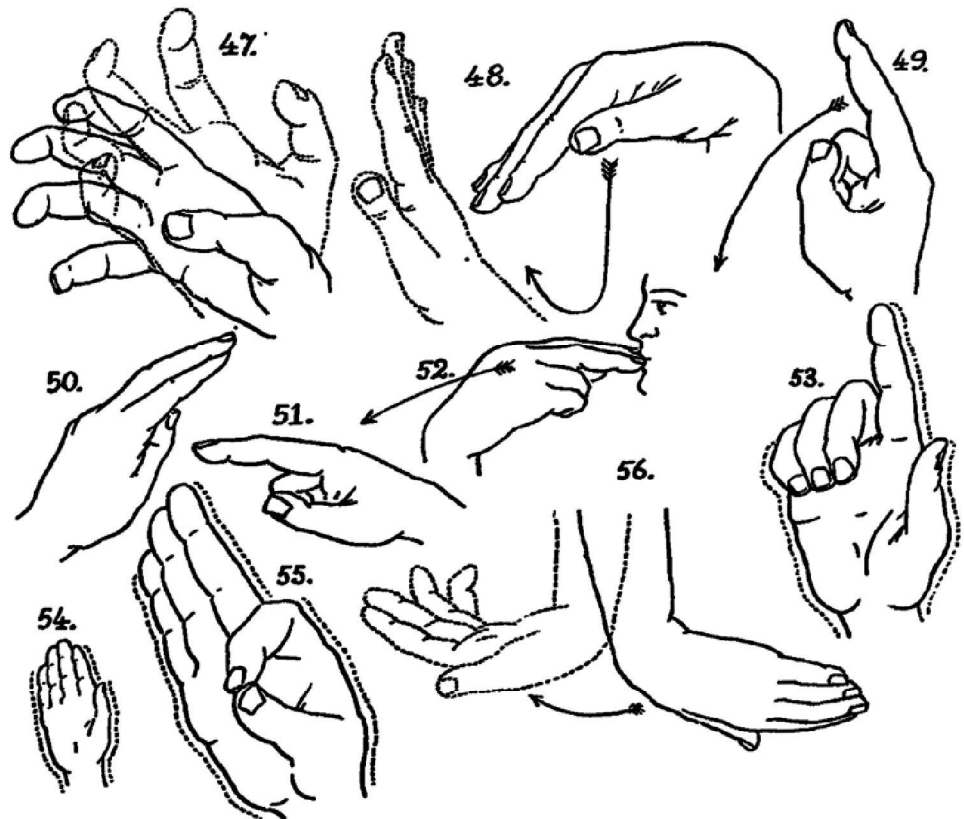
This media release was circulated to mark the thirteenth anniversary of the 'Apology to Australia's Indigenous Peoples'. The author, Fiona Petersen, is a Wuthathi descendant with family roots in the Torres Strait. She is the CEO of The Healing Foundation, a national Aboriginal and Torres Strait Islander organisation that partners with communities to address the ongoing trauma caused by actions like the forced removal of children from their families.

We hear stories of survival from Stolen Generations people who want to be heard and want the Australian public to know what happened to them. Assimilation policies that led to the Stolen Generations continued right up until the 1970s and many of those affected by the trauma are still alive today ... The first step in healing trauma is often the acknowledgment of truth and the delivery of an apology. The release of the *Bringing Them Home* report was followed by a wave of apologies to the Stolen Generations by state parliaments, judges, churches, civic associations, trade unions and other groups. However, it remained the responsibility of the Australian Government, on behalf of previous Australian Governments who administered this wrongful policy, to acknowledge what was done. Many Stolen Generations survivors felt that their pain and suffering was acknowledged, and that the nation understood the need to right the wrongs of the past. In this way, the Apology lays the groundwork for us to work more effectively towards achieving better outcomes for Aboriginal and Torres Strait Islander peoples. Commemorating the Apology Anniversary reminds us of the healing that needs to take place every day.

Source 3

Examples of sign language used by the Yolngu people from north-eastern Arnhem land in the Northern Territory

Figures 47–52 are signs used to represent birds and figures 53–56 are signs used to represent reptiles. Current research indicates that many speakers of Yolngu are fluent in sign language, with 1800 signs in use.

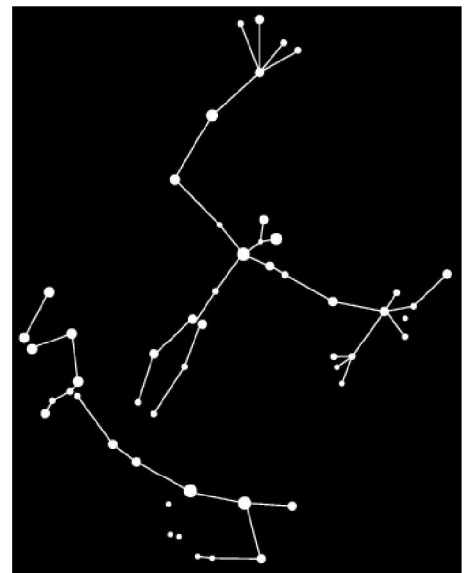


Source 4

The Tagai constellation

The stars tell Torres Strait Islander peoples when to plant their gardens, when to hunt turtle and dugong, when the monsoon season arrives, when the wind changes, and many other important aspects of daily life.

Tagai can be seen in the southern skies, standing in a canoe in the Milky Way. Tagai is important for navigation.



Source 5

Beizam (shark) dance mask, 1996, by artist Ken Thaiday Snr from Erub (Darnley Island) in the Torres Strait

Historically, Dari (headdresses) were worn by men during warfare; today, they are worn during dance ceremonies. When people come together for ceremony it is both a celebration and a form of communication. Each type of mask has a specific name, which describes the mask's purpose or the ceremony for which it was made. Headdresses (materials, style or form) reflect the specific island's history, culture and knowledge. The shark is the artist's totem.



Source 6

Excerpt from a newspaper article

The author, Justin Mohamed, is a former CEO of Reconciliation Australia, the national body on reconciliation in Australia. He is a Gooreng Gooreng man from Bundaberg.

Reconciliation action plans assist organisations to create a workplace culture that understands, values and respects the histories, cultures and contributions of Aboriginal and Torres Strait Islander peoples. They transform attitudes in the workplace through action to develop cultural awareness and understanding and foster relationships between employees and first Australians.

These kinds of RAP actions will help lead us to a reconciled nation, one free of racism. By building a better understanding of the past, RAPs have demonstrated that when implemented with full organisational commitment, they can genuinely build a better future for all Australians

...

Australia's business leaders, together with the companies they represent, have a key role to play. They must act as champions of reconciliation if we are to forge our way to a reconciled, just and equitable nation for all Australians.

Source 7

An excerpt from the Australian Rugby League Commission's Elevate Reconciliation Action Plan (2018–2022)

There are four levels of reconciliation action plan (RAP) that organisations can progress through. The Elevate level is the fourth stage. When organisations implement an Elevate RAP, it shows a commitment to embed reconciliation into core business practices. The Australian Rugby League Commission (ARLC) was the first national sporting organisation to develop a RAP at the Elevate level. This source shows two of the 19 actions that the ARLC has committed to in their current RAP.

Focus area: We actively promote respect, harmony and reconciliation within our community	
Action	Target
1. Building our cultural competency	<ul style="list-style-type: none">• 100% of new staff will complete face-to-face cultural awareness training within their first six months• RAP Working Group members to undertake a culture immersion activity• All Commissioners and Executive to undertake a cultural immersion activity• Review and update an Aboriginal and Torres Strait Islander cultural awareness training strategy for our staff which defines continuous cultural learning needs of employees in all areas of our business and considers various ways cultural learning can be provided• Develop a framework that measures the cultural learning journey of staff• Update Reconciliation Australia on progress and insights of the cultural measurement framework
2. Embed cultural protocols into all NRL activities	<ul style="list-style-type: none">• Ensure compliance with the NRL's Welcome to Country & Acknowledgement of Country Cultural Protocols Policy• Conduct an Acknowledgement of Country at all community events• Organise for a Traditional Owner to provide a Welcome to Country at major events each year including but not limited to All Stars, State of Origin, NRL Grand Final & Dally M Awards• All staff email signatures to include an Acknowledgement of Country• Display Aboriginal and Torres Strait Islander Acknowledgement of Country plaque in our main offices

Source 8

Excerpt from a news article published by NITV News

The passing of the Meriba Omasker Kaziw Kazipa (Torres Strait Islander Traditional Child Rearing Practice) Bill 2020¹ into Queensland law established a legal framework that recognises the cultural practice of Kupai Omasker, an ancient Ailan Kastom².

This article was written by journalist Keira Jenkins, a Gamilaroi/Gomeroi woman.

Stimulus redacted.

Stimulus redacted.

Source 9

Excerpt from an article published by a global law firm

More broadly, this Bill follows numerous reports that considered the issue of recognising Aboriginal and Torres Strait Islander cultural practices in general law ... In 1997, the *Bringing Them Home* report recommended that the *Family Law Act 1975* (Cth) be amended to recognise and acknowledge the rights of Indigenous children to enjoy their own culture, a recommendation which the Family Law Council Report reiterated in 2004. This report also recommended that the *Family Law Act* be amended to recognise the 'unique kinship obligations and child-rearing practices of Aboriginal and Torres Strait Islander culture'.

Source 10

Excerpt from *Yarra River Protection (Wilip-gin Birrarung murrong) Act 2017*

This Act was the first in Victoria to use the language of Traditional Owners in its title and one of the first in Australia to include it in the Act's body.

Preamble

The Yarra River is of great importance to Melbourne and Victoria. It is the intention of the Parliament that the Yarra River is kept alive and healthy for the benefit of future generations ...

In the Woi-wurrung language of the traditional owners, *Wilip-gin Birrarung murrong* means “keep the Birrarung alive”. The following statement (in the Woi-wurrung language and in English) is from the Woi-wurrung—

Woiwurrungbaluk ba Birrarung wanganyinu biikpil

Yarrayarrapil, manyi biik ba Birrarung, ganbu marram-nganyinu

Manyi Birrarung murrondjak, durrung ba murrup warrongguny, ngargunin twarnpil

Birrarungwa nhanbu wilamnganyinu

Nhanbu ngarn.ganhanganyinu manyi Birrarung

Bunjil munggary biik, wurru-wurru, warriny ba yaluk, ba ngargunin twarn

Biiku kuliny munggary Bunjil

Waa marrnakith-nganyin

Balliyang, barnumbinyu Bundjilal, banyu bagurk munggary

Ngarn.gunganyinu nhanbu

nyilam biik, nyilam kuliny — balit biik, balit kuliny: balitmanhanganyin manyi

biik ba Birrarung. Balitmanhanganyin durrungu ba murrupu,

ba nhanbu murrondjak!

We, the Woi-wurrung, the First People, and the Birrarung, belong to this Country. This Country, and the Birrarung are part of us.

The Birrarung is alive, has a heart, a spirit and is part of our Dreaming. We have lived with and known the Birrarung since the beginning. We will always know the Birrarung.

Bunjil, the great Eagle, the creator spirit, made the land, the sky, the sea, the rivers, flora and fauna, the lore. He made Kulin³ from the earth. Bunjil gave Waa, the crow, the responsibility of Protector. Bunjil's brother, Palliyang, the Bat, created Bagarook, women, from the water.

Since our beginning it has been known that we have an obligation to keep the Birrarung alive and healthy — for all generations to come.

3 refers to the people of the Kulin Nation, the traditional owners and custodians of a large part of central and southern Victoria, including Melbourne. The Kulin Nation consists of five language groups: Boonwurrung, Dja Dja Wurrung, Taungurung, Wathaurung and Woi-wurrung

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References

Source 1

Excerpted from Parliament of Australia, 2008. *Apology to Australia's Indigenous Peoples*. https://www.aph.gov.au/Visit_Parliament/Art/Exhibitions/Custom_Media/Apology_to_Australias_Indigenous_Peoples Available under Creative Commons Attribution-NonCommercial-NoDerivs 3.0 Australia licence (CC BY-NC-ND 3.0).

Source 2

Healing Foundation, "The Healing Foundation continues telling the stories of Stolen Generations survivors 13 years on from the Apology" 12 February 2021. <https://healingfoundation.org.au/2021/02/12/the-healing-foundation-continues-telling-the-stories-of-stolen-generations-survivors-13-years-on-from-the-apology/> Used with permission.

Source 3

Roth, WE 1897, 'Plate V, sign language', *Ethnological studies among the North-West Central Queensland Aborigines*, <https://archive.org/details/cu31924029890328>.

Source 4

Adapted from Horton, DR 1996, 'Map of Indigenous Australia', *AIATSIS*, <https://aiatsis.gov.au/explore/map-indigenous-australia>.

Source 5

Cairns/Queensland/Australia

Ken Thaiday (Australia, b.1950) Beizam (shark) dance mask 1996
plywood, black bamboo, string, plastic, paint, glass, feathers,
86.7 x 106 x 71 cm

Art Gallery of New South Wales

Mollie Gowing Acquisition fund for Contemporary Aboriginal art
1997

© Ken Thaiday

Image © AGNSW 4.1997

Source 6

Mohamed, J., "Why businesses like David Jones need a reconciliation action plan more than ever", *Sydney Morning Herald*, 23 October 2015, <https://www.smh.com.au/opinion/why-businesses-like-david-jones-need-a-reconciliation-action-plan-more-than-ever-20151023-gkgmpg.html>. The use of this work has been licensed by Copyright Agency except as permitted by the *Copyright Act*, you must not re-use this work without the permission of the copyright owner or Copyright Agency.

Source 7

Extracted from Australian Rugby League Commission Elevate, *Reconciliation Action Plan 2018–2022* pp.24-25, <https://www.nrl.com/siteassets/community/nrl-official-reconciliation-action-plan.pdf> Used with permission.

Source 8

Excerpt from a news article published by NITV News,

Jenkins, K., *Traditional Torres Strait Islander adoptions legally recognised in Queensland*, NITV, 9 September 2020, <https://www.sbs.com.au/nitv/article/traditional-torres-strait-islander-adoptions-legally-recognised-in-queensland/yjwu0dxyq>

Source 9

Excerpted from Collingburn, L. "Queensland Bill to recognise Torres Strait Island cultural practice of Kupai Omasker", Norton Rose Fulbright, July 2020, <https://www.nortonrosefulbright.com/en-au/knowledge/publications/4e7d46a0/legal-update-queensland-bill-to-recognise-torres-strait-island-cultural-practice>

Source 10

Victorian Legislation, Authorised Version No. 005 *Yarra River Protection (Wilip-gin Birrarung murrn) Act 2017*, <https://www.legislation.vic.gov.au/in-force/acts/yarra-river-protection-wilip-gin-birrarung-murrn-act-2017/00>

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