



Dear Educator,

Thank you for scheduling a tour with the Education Department at the Museum of Contemporary African Diasporan Arts (MoCADA). Included in this packet are educational materials to give you and your students a context for the exhibition you will visit: *Saying No: Reconciling Spirituality and Resistance in Indigenous Australian Art*, guest curated by Bindi Cole.

The word “No” does not exist in the majority of the over 200 Australian Aboriginal languages. Where it does exist, this powerful word is reserved for the elders and is used with great care and ceremony. As these languages reach the brink of extinction, indigenous Australian artists are using contemporary art to assert their identity and culture and say no to racism, land theft and colonialism in an urban world. Aboriginal history in Australia parallels African American history in the United States, with a more recent Civil Rights Movement. The indigenous population has been subject to state sanctioned land displacement, ethnic cleansing and segregation - impoverishing their quality of life and relegating their culture to the margins of Australian society. *Saying No* features sculpture, installation, painting, photography, video and mixed media works that highlight the use of visual art as a form of social and political protest in the current Australian Aboriginal struggle for the right to representation. It is imperative to continue the dialogue about contemporary issues affecting the African Diaspora and to work together not just to educate ourselves about Aboriginal Australia, but also about the Diaspora at large and our current home city of Brooklyn!

The curriculum guide has three pre-visit activities to enhance the exhibition and the students’ understanding of the themes that will be discussed. These activities require minimal resources and can easily be adapted to accommodate your students’ needs and interests. Upon arrival to MoCADA, you will be led by either myself or by one of our trained docents. We encourage students and teachers to be prepared to ask questions. Our docents have a great deal of experience in engaging audiences in order to provide an interactive, individualized experience for each and every student.

We hope these materials and activities provide you and your students with new insights into the history, art and culture of the African Diaspora, and we look forward to your visit to MoCADA. If you have any questions, please do not hesitate to contact me at (718) 230-0492 ext 115.

Warm Regards,

Ruby Amanze

# MoCADA CURRICULUM GUIDE

## *Saying No: Reconciling Spirituality and Resistance in Indigenous Australian Art*

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<b>ACTIVITY #1: <i>Whose Land is it anyway?</i></b>
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**OBJECTIVE:** To discuss ideas of land theft and reparations.

**TIME:** 2 class periods.

**FORMAT:** Group role-play- Mock Trials, discussion and writing.

**PROCEDURE:**

1. As a class define and discuss the following vocabulary words: **Colonialism, Reparations, Reconciliation, Land theft/land rights, exploitation, Indigenous, APOLOGY**
2. Instructor should assign students to play the following court roles: Judge, Defendant (British Settlers), Plaintiff- (Indigenous Australians), Defendant's Counsel, Plaintiff's Counsel and Jury (+ Head Juror). The case being deliberated is as follows:

**The defendant has apologized verbally and publically for stealing the Plaintiffs land and/or culture. The plaintiff is seeking reparations for the wrong doings against their people, as well as the return of their land. The defense feels that they have already offered an apology for something that they did not personally do (their forefathers are 'technically' responsible). In addition they do not feel that to take what they consider to be 'their' land and give it back to the Indigenous people would be unfair.**

**Questions to think about:**

- a. Who decides who the land belongs to? Does land belong to anyone?
  - b. Does a verbal apology make up for wrong doings?
  - c. If not, does money (or any tangible gift) help smooth things over?
  - d. Do you believe in 'Forgive and Forget'?
  - e. Should you be held accountable for a wrong action committed by a friend or parent?
3. Hand out copies of the supplements for students to read to get a better understanding of the history of Indigenous peoples of Australia.
  4. Students will break into small groups to discuss the above questions as they relate to Australia's history and current political climate.
  5. After group discussion, students will conduct a mock trial session for the above-mentioned trial. The Jury will deliberate and reach a verdict to present to the 'court'.
  6. As a conclusion, students will each write a brief essay of opinion about the case being tried.

**Post Tour Activity**

Can you think of something that would relate?!

**RESOURCES:**

Steps to a Mock Trial (see attached), Articles on land theft and reparations

**NEW YORK STATE LEARNING STANDARDS:**

**Social Studies Standard 5:** Civics, Citizenship, and Government

**Social Studies Standard 3:** Geography

**Social Studies Standard 4:** Economics

**Mathematics, Science and Technology Standard 2:** Information Systems

**Language Arts Standard 4:** Language for Social Interaction

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**ACTIVITY #2: *Protest, Racial Profiling & Police Brutality***

**OBJECTIVE:** To use historical imagery to enrich discussions about the links between racial profiling, police brutality, and public reaction via protest. To think of technology’s role in protest.

**TIME:** 1 class period

**FORMAT:** Close examination of photographs below. Free writing, creative writing, story telling. Individual work and group discussion.

**PROCEDURE:**

1. Ask students what images come to mind when they think of police brutality. Share definition of police brutality to students.

**Police Brutality** *-noun*

Police brutality is a civil rights violation that occurs when a police officer acts with excessive force by using an amount of force with regards to a civilian that is more than necessary.

<http://definitions.uslegal.com/p/police-brutality/>

**Australia**

“ There were 4,494 Indigenous prisoners in Australia (20% of the Australian prisoner population, while Indigenous people make up less than 2% of the civilian

**United States**

“ While African American men represent 14% of the population of young men in the U.S., they represent over 40% of the prison population. This figure does not

population).

“ The national rate of imprisonment for Indigenous persons was 1,800 per 100,000 of the adult Indigenous population.

include the number of young men on parole.

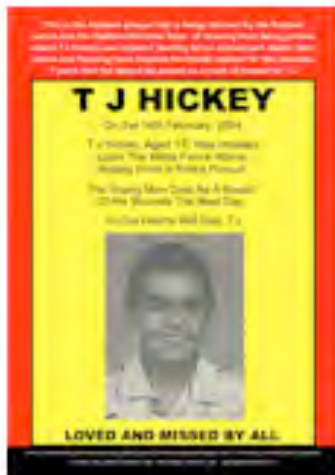
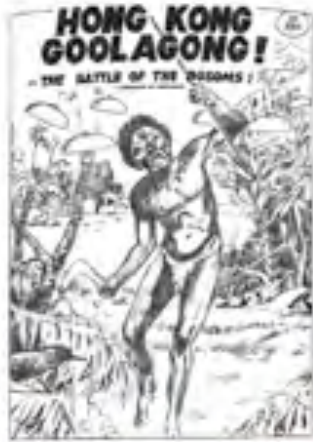
“ In 2009 black non-Hispanic males were incarcerated at the rate of 4,749 inmates per 100,000 U.S. residents of the same race and gender. White males were incarcerated at the rate of 708 inmates per 100,000 U.S. residents

2. Based on the two sets of facts around incarceration rates, what might the connection between the racial profiling of Aboriginal people and Black people in America? Draw out dialogue with your students paralleling the discrimination occurring between the two groups.

3. Ask students to compare and contrast the photos below. Students should ponder these questions regarding the photos:

- What technologies, if any, were used in the photos? (\*hint: technology is not limited to the use computers or cellphones. Technology can be the use of a pencil).
- *How* did Aboriginal and Black American protesters use technology to participate in resistance?
- **How could Aboriginal and Black American protesters *have used today's most current technology to further their causes?***





### Post Tour Activity

The word “no” does exist in most Aboriginal languages. The artists in the “Saying No” exhibition use visual media to vocalize their resistance. What tools would you use to express your own version of protest? (Ex: writing, drawing, painting, etc). Please instruct students to use an artistic medium to express their concepts. \*Note: The work completed by the students will be featured on MoCADA’s blog, so get them inspired by letting the know!

**RESOURCES:** need to add your resources in a more concise way...it took up like 2 pages!

**NEW YORK STATE LEARNING STANDARDS:**

**English Language Arts Standard 1:** Language for Information and Understanding  
**English Language Arts Standard 2:** Language for Literary Response and Expression  
**English Language Arts Standard 3:** Language for Critical Analysis and Evaluation  
**Social Studies Standard 2:** World History  
**Social Studies Standard 5:** Civics, Citizenship, and Government

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**ACTIVITY #3: *Re-Constitute***

**OBJECTIVE:** To challenge the notions of racial identity or perception by researching artists who address skin/hair politics through their work.

**TIME:** 1 class period

**FORMAT:** Class discussion, writing, collage

**PROCEDURE:**

Warm-up Questions:

- a. What does it mean to be Indigenous? What land/country are you indigenous to?
- b. Can White Australians be indigenous to Australia? What about White South Africans to Africa, Black Germans to Germany or Chinese peoples to Trinidad or Jamaica?
- c. What is the difference between race and ethnicity?

- 1. Students will look at the work of the following four artists of African descent whose work addresses racial politics (particularly as they pertain to physical identity): Ingrid Mwangi, Ellen Gallagher, Glenn Ligon and Adrian Piper.
- 2. How does their work address identity?
- 3. Students will create their own artwork addressing how they either perceive themselves racially or how others perceive them. The artwork can take any form (i.e. painting, collage, poetry etc.) but must be either all TEXT based (no images) OR all IMAGE based (no text). When given these limitations your choice of either words or imagery will have to be strong enough to stand on its own and still deliver an understandable message.

**What is *your* message? Are you angry, hurt, proud?**

- 4. Students may share their work if they chose.

INGRID MWANGI b. 1975- Kenyan | German



“In the photographic series *Static Drift*, Ingrid Mwangi experiments with her own body, likening it to an open book upon which her own national and racial lineage is both written and read. Here the artist transposes the borderlines of Germany and Africa onto her stomach by way of a stencil and exposure to the sun. National titles and geographic borders are displaced from their habitual contexts, causing one to contemplate what nationalism, skin color, and ethnic identity mean when physically inscribed on a body—particularly a female body. Within the dichotomy of Mwangi's personal biography (she was born in Nairobi and has lived in Germany for many years), the historical relationship between Germany and Africa, colonizer and colonized, oppressor and the oppressed, is also powerfully evoked.”

ELLEN GALLAGHER b. 1965- NY, NY



GLENN LIGON b. 1960



**RESOURCES:**

[http://www.brooklynmuseum.org/exhibitions/global\\_feminisms/mwangi.php](http://www.brooklynmuseum.org/exhibitions/global_feminisms/mwangi.php)

[http://www.drawingcenter.org/pub\\_books.cfm?fid=47](http://www.drawingcenter.org/pub_books.cfm?fid=47)

<http://db-artmag.com/archiv/2006/e/1/1/406-3.html>

<http://www.spencerart.ku.edu/exhibitions/radicalism/piper1.shtml>

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**Social Studies Standard 2:** World History

**Social Studies Standard 5:** Civics, Citizenship, and Government

## SUPPLEMENTARY MATERIALS

### THE STOLEN GENERATION

The *Stolen Generation* refers to time period (1869-1969) in which Australian Aboriginal children and Torres Strait Islander children were (generally unlawfully) removed from their families from state government agencies and church missions. The children removed were generally of mixed heritage, or “half-caste.”

These removals were said to protect abandoned and neglected children, but this assertion is debated. Some say that the removal of solely mixed children indicated a desire on the part of the state to “breed-out” the Aboriginal ancestry of Australia. The belief was that full-blooded Aboriginals would die out and the “half-caste” children, if paired with non-indigenous Australians, would eventually produce groups with no Aboriginal ancestry. Some have proclaimed that these events are evidence of an attempted Aboriginal genocide.

A series of federal laws were passed to legalize the removal of Aboriginal children by the state. The first act, the Aboriginal Protection Act of 1869, passed in the colony of Victoria, legalized the removal of Aboriginal and “half-caste” children who were neglected or mistreated. The act also allowed for the removal of “at-risk” girls. The second act passed in relation to removal was the Aborigines Act of 1905 which was passed in Western Australia. This act revoked the guardianship rights of Aboriginal parents, thereby making their children wards of the state—which meant no parental permission was required to remove their children. Finally, the Aborigines Protection Amending Act, passed in 1915, allowed the state to remove Aboriginal children without having to prove that they were neglected or mistreated.

Though most of the removals ended in 1969, some assert that children were being taken into the 1970’s. There is a sustained debate over the number of children that were taken. Some conservative Australian politicians and commentators opine that the number of children said to have been taken by the state is exaggerated. Some people allege that at least 100,000 children were taken between 1910 and 1970 and cite the government report *Bringing Them Home*, launched by Attorney General Michael Lavarch in 1995, to support their claims. However, the report does not explicitly state such a number. Australian historian Robert Manne states that between 20 and 25,000 children were taken and references the Australian Bureau of Statistics report of 1994 to support his claims.

On February 13, 2008, after much debate, Australian Prime Minister Kevin Rudd presented an apology to indigenous Australians for the forcible removal of their children. We can look at these events and see the parallels that exist between the Aboriginal population in Australia and black Americans. (For example, movements existed in America to control the amount of children birthed by the poor and women of color).

The “history wars,” an on-going debate concerning the establishment of Australia, often gets heated when one broaches the subject of colonialism, examines the efforts made to contain the indigenous population, and the impact of racism on indigenous Australians. One of our duties as students and examiners of history and culture is to persistently look at history as well as history-makers. The stories we read and believe in can have an impact on how we look at the future and how we look at ourselves.

## Movies about The Stolen Generation:

**Rabbit-Proof Fence** (2002) A fourteen year-old Aborigine girl escapes with her sister and cousin from a 1930s Australian government camp intended to forcibly assimilate them into White society.

Trailer: <http://www.youtube.com/watch?v=rB-jkydqADg>

**Kanyini (2006)** Archival footage of Australia's indigenous culture augments this extended interview in which desert native and Aboriginal tribal elder Bob Randall details precisely how colonization ravaged his people's "kanyini" (a Pitjantjatjara term that encapsulates community, spirituality, family, and land) while devastating aboriginal communities across the world's smallest continent.

Trailer: <http://www.youtube.com/watch?v=LvoAE27I9gg>

ABC Interview with Helen Miran who was born to an Indigenous Australian father and White woman, and was stolen as part of The Stolen Generation (aired 12.2.2008)

[http://www.youtube.com/watch?v=y5rG5gY\\_Nt0](http://www.youtube.com/watch?v=y5rG5gY_Nt0)

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## HIGHLIGHTS OF AUSTRALIA'S POLITICAL TIMELINE

### Pre-Colonialism

.. 70,000 years BP (before present): Aboriginal stone tools were discovered and said to have been evidence of human presence in Australia 70,000 ago.

.. 40,000-70,000 years BP: people migrated from Southeast Asia to Australia; much of the indigenous Australian population were semi-nomadic hunter-gatherers, which meant that most of their foods were obtained by hunting wild animals and gathering (not harvesting) plants. Primary hunting tools were boomerangs, throwing sticks, and spears.

.. 3000-1000 BCE (before the Common Era): increase in population and trade; complex stone tools were constructed.

### Colonial Period

.. 1788: British colonization of Australia began in Sydney. *European epidemic diseases, such as chickenpox, smallpox, influenza and measles were fatal to much of the indigenous population.*

.. 1788-1900: Disease, loss of land and direct violence at the hands of the British reduced the Aboriginal population by an *estimated 90%*. Pre colonial intervention, the indigenous Australian population was estimated to be between 315,000-750,000 (some scientists estimate the population could have been as large as 1.25 million prior to British intervention).

- .. 1828-32: The *Black War*, a period of conflict occurring between the Tasmanian Aboriginals (of Tasmania, Australia) and the British, was characterized by martial law and the mass murder of Aboriginals. Some historians suggest that the Black War was genocidal.
- .. c. 1848: Aboriginal guide, nicknamed “Jackey Jackey” helped explorer Edmund Kennedy in his travels. When Kennedy was killed by Aboriginals, Jackey Jackey, under fire, buried Kennedy and hid his notes and maps. Jackey Jackey was later awarded a medal and a monetary prize for his bravery. “Jackey Jackey” later entered the vernacular and became a pejorative term used by non-indigenous Australians to describe blacks and indigenous Australians.
- .. 1850’s: **The Australian Goldrush**, a period that saw massive population growth, required many indigenous Australians to perform manual labor for no monetary compensation (they received clothing, food, and other necessities).
- .. 1872: David Unaipon was born. Unaipon was one of the most famous indigenous Australians of his time. He was a writer, preacher, and, due to his penchant for invention, was known as the Australian Leonardo Da Vinci. He is featured on Australia’s fifty dollar note in commemoration.

## Post-Colonial Period

- .. 1902: The *Commonwealth Franchise Act* of 1902 barred indigenous Australians from voting unless they were on the rolls before 1901 (an act possibly similar to the *grandfather clause* in America).
- .. 1932: The beginnings of the *Caledon Bay Crisis*. Members of a Japanese fishing boat crew attacked an Aboriginal woman. Because of this, some Aboriginals fought the crew members. A related incident occurred, resulting in the death of two white men. A policeman (Constable Albert McColl) investigating the latter incident was killed by Aboriginals (McColl allegedly attacked and raped an Aboriginal woman). Before he died, McColl fired a shot at an Aboriginal man named Takiera, who was the husband of the attacked woman. Because of these violent outbursts, many feared that indigenous Australians would soon start an uprising. Law enforcement decided to “teach a lesson” to indigenous Australians by attacking and killing them. The plan was thwarted by Christian missionaries who thought it best to put the accused on trial. Takiera was sentenced to death for killing McColl, but was later exonerated, while the other three men accused of McColl’s murder were sentenced to twenty years of hard labor. However, after Takiera’s release he disappeared (it is believed that he was lynched by police). Donald Thomson, an anthropologist, eventually convinced authorities to release the three men convicted of killing McColl.
- .. 1949: Indigenous Australians in the armed forces were given the right to vote.
- .. 1962: All indigenous Australians were given the right to vote in Commonwealth elections.
- .. 1964-65: Students from Sydney University (in a group called the Student Action for Aboriginals) began a series of protests, **Freedom Rides**, inspired by the Freedom Riders in the American Civil Rights Movement. The students rode into segregated territories and protested against and picketed segregated establishments.
- .. 1967: The *1967 Referendum* was passed, which meant that Aboriginals would be included in counts

to determine electoral representation.

.. 1975: The Racial Discrimination Act of 1975 was passed, which prohibited racial discrimination in employment, housing, access to public facilities, and public provisions of goods and services.

**Contemporary**

.. 1992: The Australian High Court ruled in favor of recognizing certain land claims of Aboriginals pre-colonialism.

.. 1998: *National Sorry Day* was instituted in Australia to acknowledge the wrongdoing perpetrated during the forced removal of indigenous children from their families.

.. 2000: Cathy Freeman, an Aboriginal, won the gold medal in the 400 meter race at the Sydney Olympic Games. She was only the second Australian Aboriginal Olympic champion ever. She chose to carry both the Australian flag and the Aboriginal flag on her victory lap, even though the Australian flag was the only flag recognized by the International Olympic Committee (and carrying non-recognized flags is illegal). Her presence and subsequent victory at the Olympic Games brought to the surface unresolved tensions that existed between indigenous Australians and non-indigenous Australians. She was lauded by Australia and promoted as a unifying force for the country; these declarations obscured racial tensions that still existed between Aboriginals and non-indigenous Australians.

.. 2008: Prime Minister Kevin Rudd makes a formal apology to the Aboriginal people for the state removal of Aboriginal children from their families.

Sources:

Grosz, Chris and Shane Maloney. "Jackey Jackey and the Yadhaykenu." *The Monthly: Australian Politics, Society, and Culture*. 33 (2008):1  
<http://www.themonthly.com.au/encounters-shane-maloney-jackey-jackey-yadhaykenu--863>

"History of Indigenous Australians."  
[http://en.wikipedia.org/wiki/History\\_of\\_Indigenous\\_Australians#The\\_impact\\_of\\_British\\_settlement](http://en.wikipedia.org/wiki/History_of_Indigenous_Australians#The_impact_of_British_settlement)

Bruce, Toni and Emma Wensing. "'She's Not One of Us': Cathy Freeman and the place of Aboriginal people in Australian National Culture." *Australian Aboriginal Studies*. 2 (2009): 90-100.

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**'Apology Speech' February 13<sup>th</sup>, 2008**  
**Former Prime Minister Kevin Rudd**

**NOTE: The word 'sorry' was not used. Some people do not consider it a legitimate apology with the use of this word...what do you think?!**

"Today we honour the Indigenous peoples of this land, the oldest continuing cultures in human history. We reflect on their past mistreatment.

We reflect in particular on the mistreatment of those who were Stolen Generations - this blemished

chapter in our nation's history.

The time has now come for the nation to turn a new page in Australia's history by righting the wrongs of the past and so moving forward with confidence to the future.

We apologise for the laws and policies of successive Parliaments and governments that have inflicted profound grief, suffering and loss on these our fellow Australians.

We apologise especially for the removal of Aboriginal and Torres Strait Islander children from their families, their communities and their country.

For the pain, suffering and hurt of these Stolen Generations, their descendants and for their families left behind, we say sorry.

To the mothers and the fathers, the brothers and the sisters, for the breaking up of families and communities, we say sorry.

And for the indignity and degradation thus inflicted on a proud people and a proud culture, we say sorry.

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

For 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.

A future where we harness the determination of all Australians, Indigenous and non-Indigenous, to close the gap that lies between us in life expectancy, educational achievement and economic opportunity.

A future where we embrace the possibility of new solutions to enduring problems where old approaches have failed.

A future based on mutual respect, mutual resolve and mutual responsibility.

A future where all Australians, whatever their origins, are truly equal partners, with equal opportunities and with an equal stake in shaping the next chapter in the history of this great country, Australia."

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## Senate Apologizes for Slavery

No, this is not an Onion Headline. Six months into Barack Obama’s presidency, the ultimate good ol’ boys club quietly comes clean and seeks reconciliation, justice and harmony for the American people. Better way, way, way, late than never.

• By: Terence Samuel | Posted: June 18, 2008 at 1:00 AM



KAREN BLEIER/AFP/Getty Images

At two minutes before noon on Thursday, June 18, 2009, 146 years after Lincoln signed the Emancipation Proclamation and 150 days after a black man took the presidential oath of office, the United States Senate, in a unanimous voice vote, apologized to African Americans for slavery and the racial discrimination during the Jim Crow era. It’s about damn time!

Introduced by Iowa Democrat Tom Harkin, and co-sponsored by 21 other senators, [the resolution](#) acknowledged that it is important “for the people of the United States, who legally recognized slavery through the Constitution and the laws of the United States, to make a formal apology for slavery and for its successor, Jim Crow, so they can move forward and seek reconciliation, justice, and harmony for all people of the United States.”

Who could disagree with that?

And so the Congress, “apologizes to African-Americans on behalf of the people of the United States, for the wrongs committed against them and their ancestors who suffered under slavery and Jim Crow laws.”

Apology accepted. But what’s taken so long? I know it is Constitutionally enshrined that the Senate is to act slowly, deliberately; that it is to be neither impetuous nor impulsive, but even by the most extreme standards, this was a ridiculously long deliberation -- 150 years is a longtime.

Of course, everyone would grant that an earlier apology without the hard work that has been done to end discrimination and racial injustice would have been a particularly empty gesture. So on this one, as

with most things, actual hard work and progress counts more than just words. At least with Barack Obama in the White House, there is an argument to be made that the apology is sincere. One of the reasons for the delay was the complicated and complicating idea of reparations for slavery. Some have worried that the existence of an official apology would only strengthen the case for reparations; time, it seems, has just diminished those concerns.

Still the Senate was careful to address some of those concerns. The Senate resolution differs from the one passed by the House last summer, in that it includes a disclaimer that reads: “Nothing in this resolution-- (A) authorizes or supports any claim against the United States; or (B) serves as a settlement of any claim against the United States.” So forget any reparations claims based on this particular apology.

While the apology is official, it does not have the force of law. The President does not have to sign it allowing him whatever distance he needs from the debate. But both Presidents Clinton and Bush made a point to condemn the legacy of slavery with President Bush describing it as “one of the great crimes of history.”

Comments from the floor were predictably moving and contrite. Kansas Republican Sen. Sam Brownback said that with the resolution, the Senate was, on behalf of the American people, not just saying sorry, but also asking for forgiveness.

Harkin noted the historic quality of the moment: “The clerk just read for the first time ever in this body what we should have done a long time ago -- an apology for slavery and the Jim Crow laws which for a century after emancipation deprived millions of Americans their basic human rights, equal justice under law and equal opportunities.”

The apology notes that Africans were “were brutalized, humiliated, dehumanized and subjected to the indignity of being stripped of their names and heritage” and noted that “the system of slavery and the visceral racism against people of African descent upon which it depended became enmeshed in the social fabric of the United States.”

We know that problems remain. The resolution wisely acknowledges such: “African-Americans continue to suffer from the consequences of slavery and Jim Crow laws--long after both systems were formally abolished--through enormous damage and loss, both tangible and intangible, including the loss of human dignity and liberty.”

Shockingly late timing aside, there are passages of inescapable truth in the resolution that make it [worth reading](#). It says, for example, that “an apology for centuries of brutal dehumanization and injustices cannot erase the past, but confession of the wrongs committed and a formal apology to African-Americans will help bind the wounds of the Nation that are rooted in slavery.”

Yes, there are still wounds to be bound, and they are not all symbolic. The recent sub-prime mortgage crisis is reminder enough, for anyone who needs reminding. But that's another debate. Another resolution.

Apology accepted.

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## **OPPOSING POLITICAL VIEWPOINTS ON OFFERING A GOVERNMENTAL APOLOGY TO AUSTRALIA'S INDIGENOUS PEOPLE**

**The article below represents the viewpoint of those in favor of the apology as expressed by the Former Prime Minister, Kevin Rudd:**

February 12, 2008

The Australian government apologized Wednesday for years of "mistreatment" that inflicted "profound grief, suffering and loss" on the country's Aboriginal people. New Prime Minister Kevin Rudd read the apology Wednesday to Aborigines and the "Stolen Generations" of children who were taken from their families.

"To the mothers and fathers, to the brothers and sisters we say sorry. And for the indignity and degradation on a proud people and a proud culture we say sorry." For 60 years, until 1970, the Australian government took mixed-race Aboriginal children from their families and put them in dormitories or industrial schools, claiming it was protecting them. As a result of the policy, "stolen" children lost contact with their families and heritage, received poor education, lived in harsh conditions, and often endured abuse.

"There is nothing I can say today that will take away the pain... Words are not that powerful," Rudd said in the Australian Parliament.

He said that the apology was the start of a new approach towards Aborigines which included helping them find their lost families, closing pay gaps and a 17-year difference in life expectancy between Aborigines and white Australians. He said new policies would be introduced to provide better healthcare and education to Aborigines.

"The mood of the nation is for reconciliation now," Rudd said. The policy was largely a secret until a decade ago, when a government inquiry and high-profile movie exposed it. That sparked a mass movement, supported by many white Australians, demanding an apology.

Former Prime Minister John Howard refused to offer an apology, saying the current generation should not be held accountable for past misdeeds. He instead issued a statement of regret. Rudd, who defeated Howard last November, made an apology part of his election campaign. Howard's successor as leader of the Liberal Party, Brendan Nelson, supported the apology Wednesday.

"The apology ... is ... very much just the first step," said a spokeswoman for Jenny Macklin, the minister

for Families, Housing, Community Services and Indigenous Affairs. "We have serious inequalities between indigenous and nonindigenous Australians. The apology is symbolic, but there's a lot of hard work to be done to reverse those inequalities."

[http://articles.cnn.com/2008-02-12/world/australia.aborgines\\_1\\_aborigines-stolen-generations-apology?\\_s=PM:WORLD](http://articles.cnn.com/2008-02-12/world/australia.aborgines_1_aborigines-stolen-generations-apology?_s=PM:WORLD)

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**The article below represents the viewpoint of those who do not feel that the current government should apologize for the wrongs of their ancestors.**

### **Australian Leader Refusal to Apologize for Native Land Theft**

By Wilson da Silva

(AR) MELBOURNE -- Australian Prime Minister John Howard expressed regret for past injustices committed by white settlers to Australia's Aborigines, but stopped short of an apology -- triggering angry scenes at the opening of a national reconciliation conference last week.

"I am sorry for the hurt and trauma many people here today may continue to feel as a consequence of those practices," he said to a resounding wave of applause from the mainly Aboriginal audience of around 1,500 delegates gathered to repair relations between black and white Australians.

**But the applause quickly turned to shouts of anger as he qualified the long-sought after apology by saying that his generation should not be made accountable for the crimes of the past. He continued on above the din, saying that the history of white settlement of Australia was not one of "imperialism and exploitation and racism."**

The conference hall erupted into angry jeering, and scores of delegates turned their backs on Howard as he continued to speak. A flustered prime minister began to pound the lectern, saying his proposed solution for reconciliation with indigenous Aborigines was not a new "land grab" by white Australia.

In contrast, speaker Cheryl Kernot, leader of the small Australian Democrats party, drew cheers when she said modern Australians felt shame for the now discredited policy -- practised until 1964 -- or forcibly removing Aboriginal children from their parents and bringing them up in church missions or in the care of white families." I take this opportunity to apologize for the past policy of stealing Aboriginal people from their parents".

More than 100,000 Aboriginal children were taken from the parents in a system branded in a report by Australia's Human Rights Commission as genocide under international law. Many of the "stolen generation," as they are being called, had spent decades not knowing their true identity, nor being allowed to trace their indigenous parents.

The furor among the country's indigenous people, who represent less than two percent of the population here, follows an attempt by the government to restrict the rights of Aborigines won in a landmark case in Australia's High Court in December. The case, brought by the Wik people of northeastern Australia, found that leases to government land given to farmers and cattle breeders did not necessarily extinguish the native title rights of Aborigines.

The so-called Wik ruling followed the ground-breaking High Court decision in 1992 that exploded as a legal myth the principle upon which rested all Australian property law: that when white settlers arrived, Aborigines -- most of whom were thought nomadic -- had no link to the land and that therefore, legally, Australia was "empty land".

The principle, known as "terra nullius," allowed white settlers to dispossess Aborigines of large parts of the country from the start of colonization by the British in 1788. Advancing settlers drove Aborigines from prime land into the mostly sparse outback, where in isolated cases some settlers rounded up Aborigines and massacred them, or poisoned water holes frequented by outback tribes.

However, the policy had been contrary to British policy at the time and did not follow the original guidelines under which the colonies of Australia were created. The 1992 case, brought by an Aboriginal family who had never left their land, shattered the legal fiction and created a new and at times amorphous type of new land title: native title.

However, the court ruled that in the cities, where tribes had died out and where land was held in freehold, native title no longer existed.

The former leftist Labor government of Prime Minister Paul Keating struck a compromise with Aborigines that gained security of tenure for farmers who operate on government-owned land -- representing most of Australia's land mass. It had been thought that long-term leases to farmers, known as pastoral leases, precluded claims to native title.

Following the Wik ruling in December, which showed this was not always the case, the new conservative Liberal-National coalition government -- which came to power in March 1996 -- has drawn up laws that effectively extinguish the rights of Aborigines to making any claim over pastoral leases.

The Howard government has since rejected calls for an apology for past injustices, and has dismissed the Human Rights Commission report on the "stolen generations" -- ordered by their predecessors and released this week -- and said it will ignore the report's recommendations.

The conservative government is in for a battle to get the restrictive native title legislation through Australia's Senate, where the coalition does not have a majority and where Labor, the Democrats and Independents have said they may block it if changes are not made. Should that happen, the beleaguered Howard government has said it could call an early election over the issue.

It is already under fire for not reacting fast enough to a growing white supremacist movement led by a populist Independent politician, Pauline Hanson, who has called for a halt to Asian immigration and for Australia to withdraw from the United Nations.

Since her election, she has established a new party, called One Nation, which is attracting nearly 10 per cent support in opinion polls. Commentators say that it is fear of the racist constituency to which One Nation appeals that the Howard government last week cut immigration levels for the second time since gaining office. <http://www.albionmonitor.com/9706a/ausapology.html>

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## GEOGRAPHY & DEMOGRAPHICS

AUSTRALIA is the **sixth largest country** in the world, but yet it is the **smallest continent in the world**. The island of Australia is approximately 2.97 million square miles. About one third of Australia is made up of desert.

- Population- 17.5 million
- Capital- CANBERRA
- The landscape varies greatly
  - There is the “outback”, which is actually located in most of the interior parts of Australia. The outback is mostly hot, dry desert land that is home to very few people.
  - Eastern Australia is composed of many grasslands. This type of land is mainly used for cattle and sheep.
  - Certain parts of Australia are also mountainous. On the South-Eastern coast of Australia, there is a mountain range called the Blue Mountains. They have this name because they have a blue haze from oil droplets that come from nearby eucalyptus trees.
  - There are also urban areas, in which 70% of all Australians reside.
- The main language spoken in Australia is English.
  - There were over 200 aboriginal languages that were spoken in Australia before the arrival of Europeans.
  - Less than 15 of these languages are still spoken today.
  - There is no word for “no” in most of the Aboriginal languages.
- The main religion of Australia is Christianity.



## SOME OF AUSTRALIA'S INDIGINOUS ETHNIC GROUPS:

- Koori (or Koorie) in New South Wales and Victoria (Victorian Aborigines)
- Ngunnawal in the Australian Capital Territory and surrounding areas of New South Wales
- Murri in Queensland
- Murrdi in Southwest and Central Queensland
- Nyungar in southern Western Australia
- Yamatji in central Western Australia
- Wangai in the Western Australian Goldfields
- Nunga in southern South Australia
- Anangu in northern South Australia, and neighbouring parts of Western and Northern Australia
- Yapa in western central Northern Territory
- Yolngu in eastern Arnhem Land (NT)
- Tiwi on Tiwi Islands off Arnhem Land.[12]
- Anindilyakwa on Groote Eylandt off Arnhem Land
- Palawah (or *Pallawah*) in Tasmania.



This is the Australian flag. The pattern on the upper left corner is England's flag, also known as the Union Jack. Australia was composed of six self-governing colonies of England until 1901. The star located underneath Union Jack is called the Commonwealth Star. It is seven-pointed to represent the original 6 states of Australia, and 1 point represents all other territories. The organization of the other 5 stars represents the Southern Cross, which is one of the most visible constellations in the Southern Hemisphere.



This flag was adopted as the symbol of Australian Aboriginal and Torres Strait Island people when it was first flown in 1971. It is a strident 3-colour flag composed of a large central yellow circle imposed on a background of a red lower half and a black upper half; the black represents the Aboriginal people, the yellow the sun as a life force, the red the earth and the blood of the Aboriginal people. It has no official government standing but is becoming widely recognized and acknowledged by the community and is perhaps the only symbol commonly accepted by the diversity of Aboriginal people.



This flag replaces the British Union Jack with the Indigenous flag. Some argue that this version is just as problematic as the current national flag because it still separates Australia into two distinct groups as opposed to one Australia.

<http://www.anbg.gov.au/oz/flag.html>

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## Preparing for a Mock Trial

### 1. The Opening of the Court

Either the Clerk of the Court or the judge will call the Court to order.

When the judge enters, all the participants should remain standing until the judge is seated.

The case will be announced, i.e., "The Court will now hear the case of vs. ."

The judge will then ask the attorney for each side if they are ready.

A representative of each team will introduce and identify each member of the team and the role each will play.

### 2. Opening Statement

(1) Prosecution (in criminal cases) Plaintiff (in civil cases)

The prosecutor in a criminal case (or plaintiff's attorney in a civil case) summarizes the evidence which will be presented to prove the case.

(2) **Defendant (in criminal or civil case)**

The defendant's attorney in a criminal or civil case summarizes the evidence for the Court which will be presented to rebut the case the prosecution has made.

(3) **Direct Examination by Plaintiff**

The prosecutors (plaintiff's attorneys) conduct the direct examination of its own witnesses. At this time,

testimony and other evidence to prove the prosecution's (plaintiff's) case will be represented. The purpose of direct examination is to allow the witness to state the facts in support of the case.

Note: The attorneys for both sides, on both direct and cross examination, should remember that their only function is to ask questions; attorneys themselves may not testify or give evidence, and they must avoid phrasing questions in a way that might violate this rule.

**(4). Cross-Examination by the Defendant's Attorneys**

After the attorney for the prosecution (plaintiff) has completed questioning each witness, the judge then allows the other party (i.e., defense attorney) to cross-examine the witness. The cross-examiner seeks to clarify or cast doubt upon the testimony of opposing witnesses. Inconsistency in stories, bias, and other damaging facts may be pointed out to the judge through cross-examination.

**(5). Direct Examination by the Defendant's Attorneys**

After all the prosecution's (plaintiff's) witnesses have been examined by both sides, the defense will present its witnesses. Direct examination of each defense witness follows the same pattern as the above which describes the process for prosecution's witnesses.

Cross-examination by the prosecution (plaintiff's attorneys). Cross-examination of each defense witness follows the same pattern as the step above for cross-examination by the defense.

**6. Closing Arguments (Attorneys) (1) Prosecution (Plaintiff)**

The closing argument is a review of the evidence presented. It should indicate how the evidence has satisfied the elements of the charge or claim, point out the law applicable to the case, and ask for a favorable verdict.

**(2) Defendant**

The closing argument for the defense is essentially the same as for the prosecution. Counsel for the defense reviews the evidence as presented, indicates how the evidence does not satisfy the elements of the charge or claim, stresses the fact favorable to the defense and asks for a verdict favorable to the defense.

**THE JUDGE'S ROLE AND DECISION (VERDICT)**

The judge is the person who presides over the trial to assure that the parties' rights are protected, and the attorneys follow the rules of evidence and trial procedure. In trials held without a jury, the judge also has the function of determining the facts of the case and rendering a judgement.

**Books and Articles (for further research)**

Curthoys, Ann. *Freedom Ride: A Freedom Rider Remembers*. Allen & Unwin, 2003. Print.

Ellinghaus, Katherine. "Absorbing the 'Aboriginal problem': Controlling Interracial Marriage in Australia in the late 19<sup>th</sup> and early 20<sup>th</sup> Centuries." *Aboriginal History* 27 (2003):183-207 <http://www.kooriweb.org/foley/resources/pdfs/82.pdf>

McCarthy, Terry. "The Stolen Generation." *Time* (2000)  
<http://www.time.com/time/magazine/article/0,9171,998067-1,00.html>

McGinn, Ian. "An apology to Indigenous Australia." *The Australian Development Review* (2010)  
<http://www.theadr.com.au/wp/?p=146>

Smith, W. Ramsay. Myths and Legends of the Australian Aborigines. Dover Publications, 2003. Print.

### **EXHIBITION VOCABULARY LIST**

See how many words you can define!

Torres Strait Islanders  
Miscegenation  
Indigenous  
Aborigine  
The Stolen Generation  
Motion of Reconciliation  
Colonialism  
Eugenics  
White Australia Policy  
Immigration Restriction Act 1901  
Black War  
Aboriginal Lands Rights Act of 1976  
National Sorry Day  
Racial Discrimination Act of 1975  
Commonwealth Electoral Act of 1962  
Tasmanians  
Mungo Man  
Australian Aboriginal English  
Freedom Ride  
Day of Mourning  
Cultural Genocide  
Folk Art  
Symbolism  
Diaspora  
Medium  
Collage  
Installation  
Commissioned  
Curator  
Elements of Art  
Genre