

INTRODUCTION | BANJO MORTON

Learning Intentions

Developing an Inquiry framework

Asking questions that guide an Inquiry

1. TUNING IN | QUESTIONING | DEVELOPING INQUIRY MINDSET

Discussion | Look at the Title screen. What do you think is meant by untold story?

Questioning | What questions do we need to answer to learn the untold story? Share with the class. These questions form the start of our INQUIRY. Record three that interest you most:

1. COMPREHENSION | The 5 Ws and 1 H | DEFINING INQUIRY

Read, view and listen | Explore the introduction page. Identify the who, what, when, where and how of at least 4 elements and annotate your understanding in THINK PAIR SHARE table below.

Source/Section	Who	What	When	Where	How

Share your table with a partner. Share with the class and together add any answers we now have to the inquiry questions.

2. EXIT QUESTIONS | REFINE INQUIRY

To complete an inquiry into Banjo's story, we need to ask relevant and investigative questions.

Refine | Compose at least 4 questions which will be the starting point of your inquiry into this topic. Try to compose questions which challenge your existing knowledge.

What have we answered? What new questions do you have?

Add questions and answers to the class inquiry questions on exit.

CHAPTER 1 | 1949 WALK-OFF

Learning Intentions:

Mark key places on a map

Sequence key events on a timeline

Analyse a range of primary and secondary sources

1. TUNING IN | GEOGRAPHICAL CONTEXT

Applying and mapping | Use the [blank map](#) from the appendix to complete the chapter 1 [tasks](#).

2. TIMELINE | HISTORICAL CONTEXT | ARRANGING & ORDERING

In 1949 Banjo and a handful of his mates walked off the station at Lake Nash. Using the timeline prompts add key dates and moments from Banjo's story and your own life, life in Australia and around the world. Start a timeline with key dates, details using words and icons.

Organise and sequence | Use the dates from the website and [prompts from the list](#) to add to your [blank timeline](#).

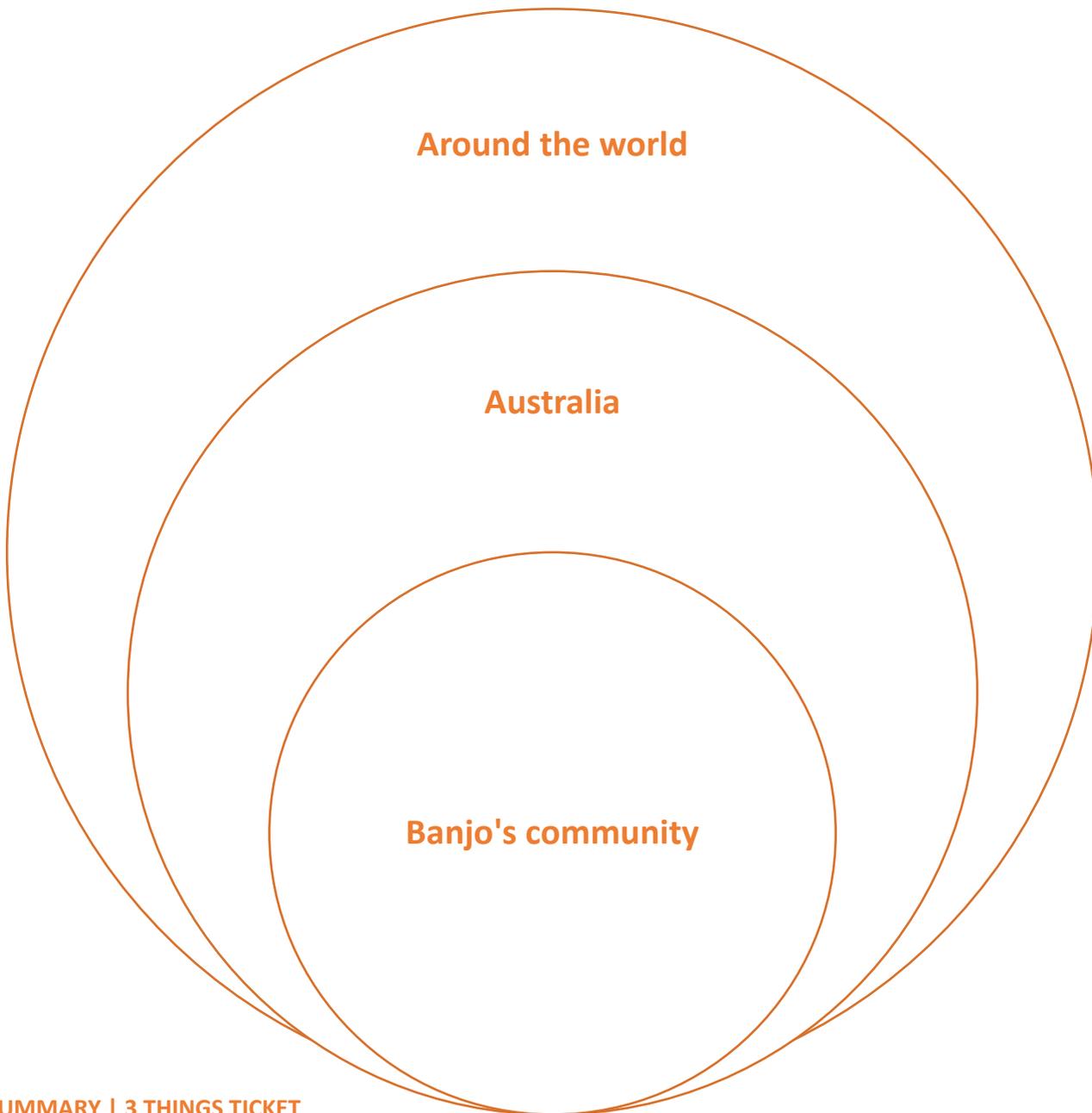
3. SOURCE ANALYSIS | Examine the sources provided so far and note key ideas and analysis.

Source Type (newspaper, document, video, interview, letters etc)	Who is the source? Relevant role or relationship to Banjo or his story?	Key ideas and notes Relevant events or facts included. The language used to describe people, place, or practices. Note any thoughts about the point of view or bias.	Evaluate the source Rate its reliability out of 5 (1 being not very reliable and 5 being very reliable)
	Banjo Morton		
	Ted McFarlane		
Newspaper article			
	Bruce Simpson Boss Drover		
	Drover/stockman		
General report			
	Director of Native Affairs		
Lake Nash Police Diary entry			

Further Reading | Some Aboriginal and Torres Strait Islander people did work on missions, reserves or at jobs on nearby farms. However, the mission manager/protector was the legal owner of all Aboriginal and Torres Strait Islander possessions. This meant any wages earned by Aboriginal and Torres Strait Islander people were given to the manager. Money was placed in a 'compulsory' savings account and could only be used to buy essential items such as food and clothing, usually from the mission store where things were very expensive. [Parliament of Australia, Unfinished business: Indigenous stolen wages \(2007\)](#)

4. CREATING CONTEXT | 1949 ON A PAGE

Examine | Using information from Chapter 2 show your understanding of what was happening in Banjo's local area, in Australia and the world in 1949 in an ecological model:



5. SUMMARY | 3 THINGS TICKET

Fill in the 3 THINGS TICKET, rip off and hand to your teacher to leave today's lesson.

3 THINGS TICKET		Which phrase fits your understanding of this key information?: a) Got it b) Want to know more c) Help, I'm lost!
THREE KEY FACTS FROM TODAY'S LESSON		
1		
2		
3		

CHAPTER 2 | 2009 WALK OFF

Learning Intentions

Examine different viewpoints | Consider multiple perspectives
 Empathise with others | Use criteria to make judgements
 Explore where ideas for laws come from and how they become law

1. TUNE IN | VALUES CONTINUUM | Intervention

There are many places along a continuum that can represent your opinion about a given topic or statement. These places may change over time or be affected by personal values, culture, and experiences. Using the values continuum indicate your response to the examples of changes created as part of the intervention by adding numbers to the line below.

1. Withholding 50% of welfare recipients payments
2. Welfare paid as “income cards” that can only be spent at government-approved food outlets
3. Bans on alcohol in Aboriginal communities
4. Increased police and military presence in Aboriginal communities
5. Compulsory health care checks for all Aboriginal children
6. Government powers to repossess Aboriginal land

Agree _____ Neutral _____ Disagree _____

“We feel like we’re all yarded up like a mob of bullock within the boundaries of that lease.”

2. COMPARE and CONCLUDE | The Walk Off 2009 vs 1949

Banjo has been involved in two walk offs in his lifetime. Using the table below compare the two walk offs that happened 60 years apart. Define the context, people involved, the issues, and the significance. Analyse and evaluate the actions and outcomes at the time they happened.

BLOOM'S What to do	Key information to provide	Your notes (use dot points and connection lines to show comparison)
Name and define	The individual or the group you have chosen.	
Describe	What did they do? Make sure to include imagery.	
Explain the significance	Why was what they did important to Aboriginal people?	
Analyse	How did the actions of the individual or group help to improve the lives of Aboriginal people?	
Evaluate and conclude	In this section, you are to provide an overall summary evaluating the importance of the actions of the individual or the group in improving the lives of Aboriginal and Torres Strait Islander peoples.	

“Now we have established our independence” Banjo Morton, 2009

3. VIEWING and LISTENING | THE PROTEST HOUSE

What concerns were raised by Banjo and the community?

Describe in your own words any actions they took e.g. Staged a walk off.

Who did they send a letter to? What was their role/responsibility to the community?

What outcomes and action were Banjo and the community hoping to achieve?

The introduction speech starts with a welcome. What is your understanding of the importance of a Welcome to Country? _____

The Board of the NSW Aboriginal Land council wanted to mark the occasion, CEO Geoff Scott describes this as the day that _____.

He asks those in the crowd if they remember the day of the Prime Minister’s apology on 13 February 2008 – click here for [full transcript and speech](#).

What is the symbolism of the bell given to Banjo Morton and Frank Holmes?

“The intervention has had consequences that will have repercussions for generations”

Professor Mick Dodson, Aboriginal Leader

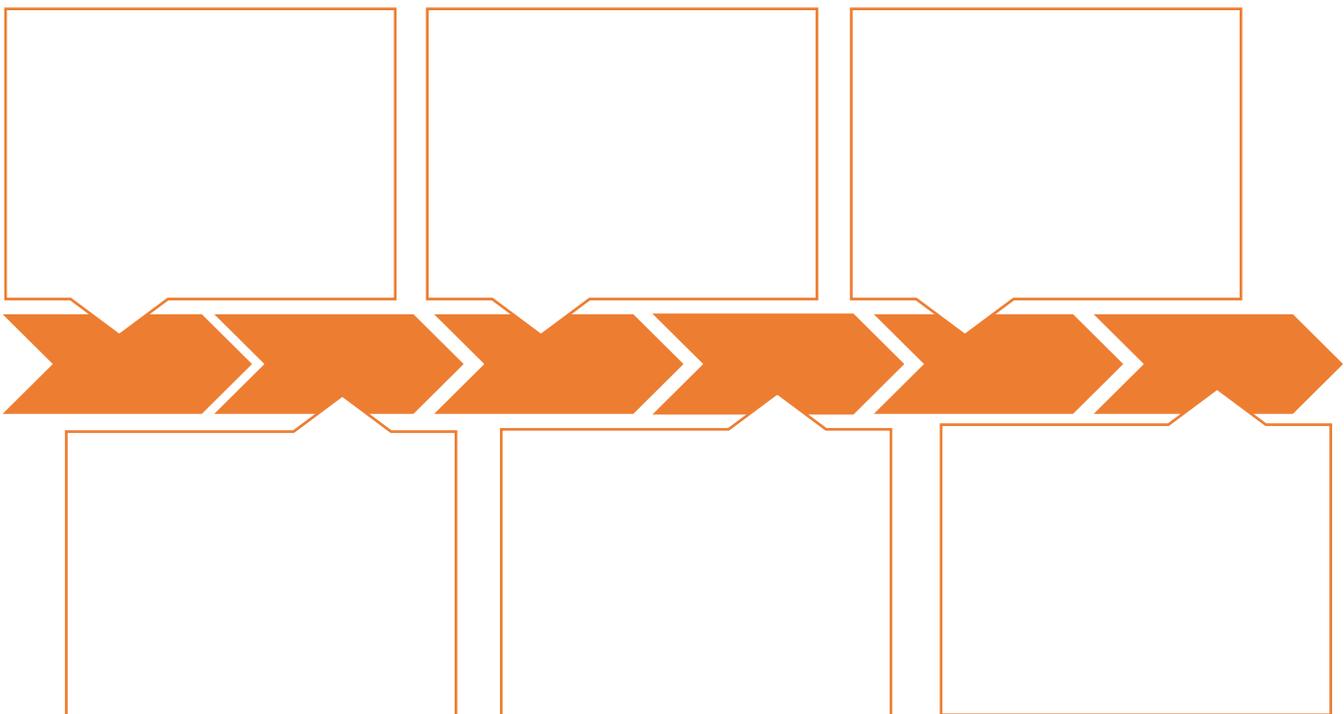
4. SUMMARISE | AMPILATWATJA COMMUNITY SINCE THE INTERVENTION

a) **List** | Changes in the Ampilatwatja Community since The Intervention.

b) **Critique** | What still needs changing?

5. ORGANISE | 2007 – 2010 TIMELINE

Sequence | Sort the events listed in the timeline of Chapter 2 and note any predictions of any potential flow-on effects using the graphic organiser.

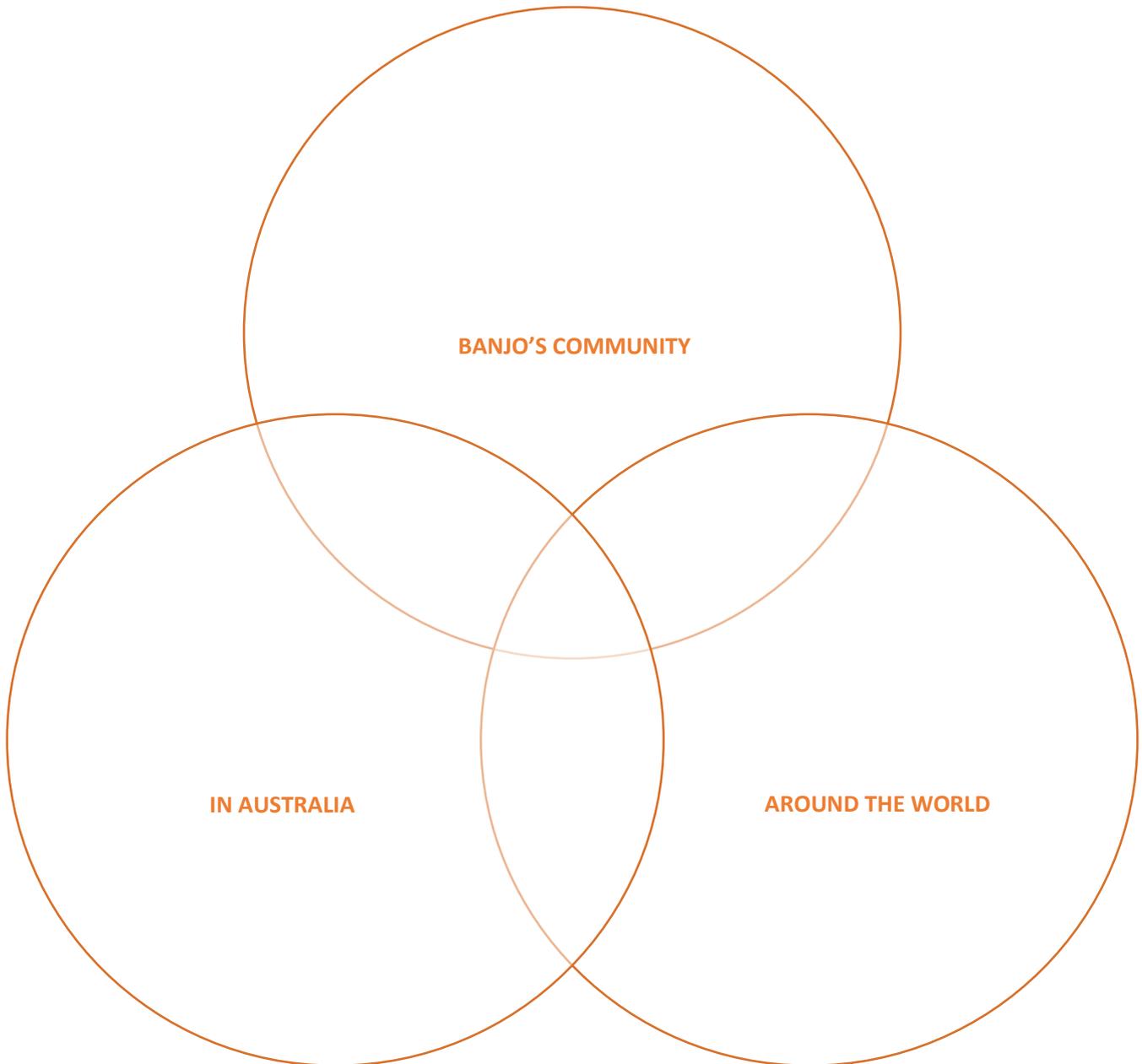


6. ANALYSING | WHAT WAS HAPPENING IN AUSTRALIA VS THE WORLD IN 2009

History takes place in a social context. Although timelines can provide a sequence of events in neat lines – history is better examined as part as set of relationships between things, events, ideas, and people.

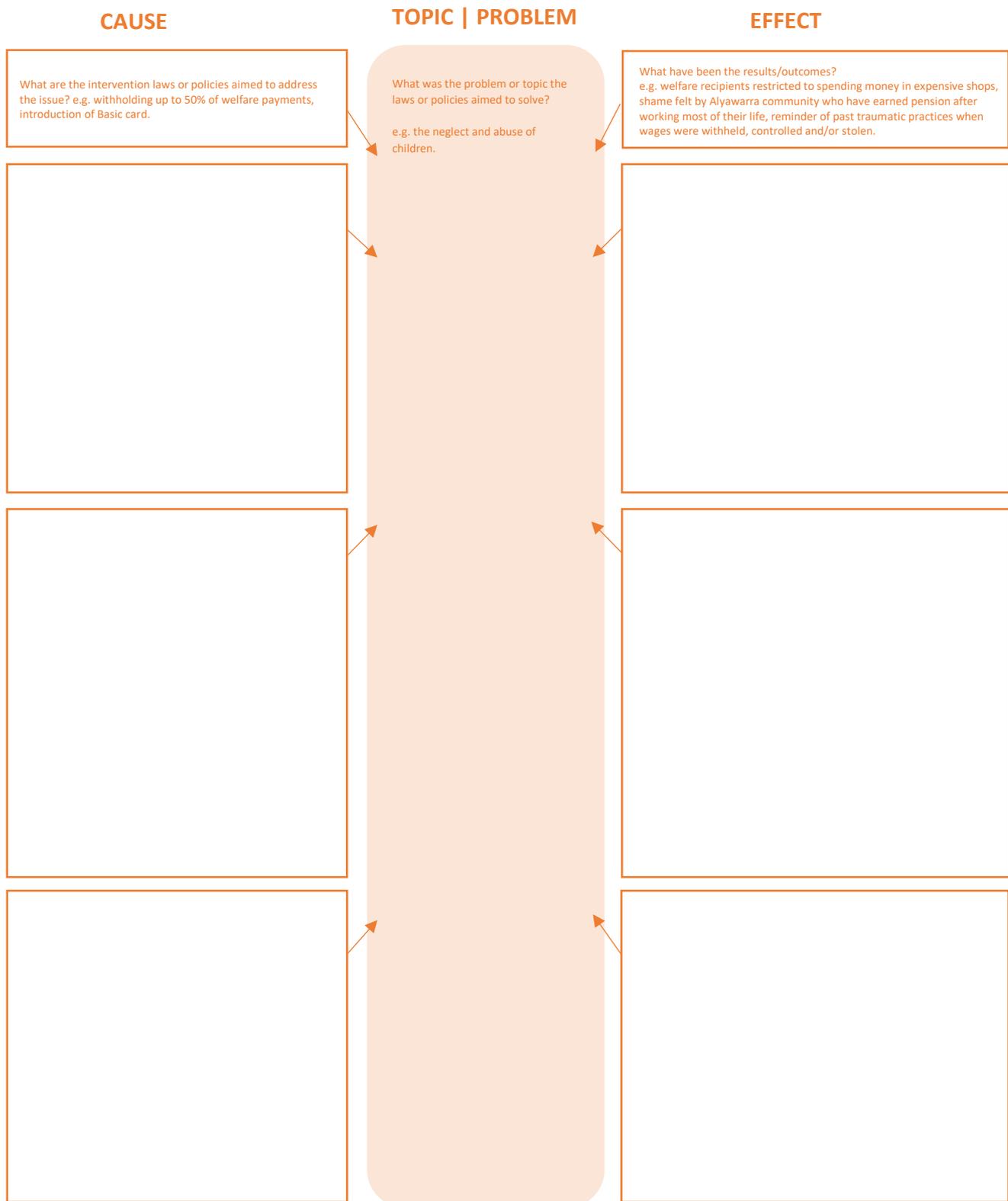
Compare and Contrast | Report what was happening using the Venn diagram in:

- a) Banjo’s community,
- b) in Australia and
- c) around the world in 2009.



7. APPLYING | CAUSE AND EFFECT | THE INTERVENTION

Deconstruct | Outline The Intervention aims and outcomes using a *CAUSE AND EFFECT* organiser. Include the issues, laws, policies, and consequences you understand of **The Intervention**. Explain the issue in the centre of the organiser in your own words. Record the Interventions and laws that were aimed at the issue. Under Effects, record the outcomes or results since the Intervention policies and laws were introduced.



It is everyone's role to create a culturally safe and respectful learning environment. We all contribute to safe and respectful listening, questioning and/or sharing. Be mindful and sensitive to the variety of backgrounds, experiences, and ideas of all the people in our learning community. Avoid stereotypes and assumptions. Practice accountable talk, commit to accurate knowledge and rigorous thinking. Use helpful thinking verbs to frame your response like: "I think", "the website states", "I wonder", "Could you explain...?", "Have you thought about...?", "I agree/disagree because..."

CHAPTER 3 | Alywarra Culture

Learning Intentions

Identify and describe points of view, attitudes, and values in primary and secondary sources.
Discuss the importance of conserving the remains of our past.
Identify and connect specific features and purposes of story, music, food, dance and arts.

1. TUNING IN | VIEWING | ALYWARRA COUNTRY

Thought Starter | Imagine how you would feel if you watched strangers coming into your community and home...uninvited....and they never left.

2. INVESTIGATING | APPLYING | MAPPING

Listening | Watch 'Alywarre Country' with Alywarra men Reggie Camphoo Pwerl and Donald Thompson Kemarre sharing stories from the old people. The men discuss the conflict, violence and disruption between the white settlers and their elders.

Investigating | [The University of Newcastle website](#) has a collection of as much accurate historical information as they have can provide about what took place on the frontier of colonisation. Search and read the Owen Springs entry – compare with the oral history provided in the video.

Connecting | Open the [interactive map](#) created by The University of Newcastle and use the zoom to click on symbols and investigate the areas around what is marked on your map so far and any places that are significant to you. What happened near your suburb, town, or district? Search by location, postcode, or time to find out.

Applying | If you started the mapping task in Chapter 1 - choose at least 3 entries you have researched on the interactive map and add to your map.

YOUR NOTES

Extension: Identify other instances where indigenous groups and settlers have a similar history.

3. COMMONALITY | ALYAWARRA FAMILY | DREAMING | LANGUAGE

Richard Downs describes how Aboriginal family structures developed over thousands of years have far more complexity than the Western European family structures. The depth of meaning and life-giving importance of their living culture is reinforced through relationships, roles and responsibilities that relate to regions. Clan, language groups, and laws are also intertwined with *Country* in story, spirituality, dreaming and ceremony.

Finding Commonality | Using the prompts find the commonality (similar or the same) in what you have learnt about Alyawarra Culture and identify how this can be related to your own culture.

ALYAWARRA		YOU
FAMILY STRUCTURE		Who do you consider part of your family? Immediate, extended, family you choose. Are there people who aren't related to you that are considered part of your family (e.g. godparents)? What makes them family/community? How does your family choose partners or create marriages?
CONNECTION TO PLACES		Where do you live? Where were you born? Where do you travel? What connection do you have to those places?
SPIRITUALITY, BELIEFS and TRUTHS		What are your/your family's beliefs about creation? What rituals or practices reflect your cultural beliefs and truths?
STORIES		What are common sayings, stories, in your culture? Who tells them, how are they shared? Describe the purpose of sharing them or reasons they are important or part of your culture.
PERFORMING ARTS SONGS MUSIC		Identify dances, songs or music that are a part of your culture or community. What are the themes, messages, practices that make them important?
VISUAL ARTS		Describe visual arts that reflect your culture. What are the forms, methods, materials, or practices involved? How is your culture learnt or shared? What messages or meanings are part of the arts? What subjects or themes are evident?
FOOD		Record foods that you relate to your family. Are there particular foods that are connected to your culture? Describe the foods, the preparation or sharing of foods.

4. Bush Medicine of Ampilatwatja

Name and define | In the video the women share their knowledge of Arreth meaning 'strong bush medicine'. Using the table below add both the English and Alyawarra names of the plants shown. **Describe and Explain** | What do they look like, significance and/or uses.

BLOOM'S What to do		Key information to provide			
Name, define		<i>What the plant looks like, parts of the plant, how it is collected, prepared or used. For example: medicine, tucker, arts.</i>			
In Language	In English	Description	Medicine	Tucker	Other details
ALPARRA					
	Edible seeds				
AKATYERR		Yellow fruits			
			Drink it when you have flu		
					Collect the seeds and grind it
					Can be used for soap
	Sickle leaved wattle				
THERRPEYT					
THERRPEYT					
	Graceful cassia				
					Purple flowers depicted in painting
	Wild bush tomato				
NTANG IYLAW					
					Plants that kangaroo eat
ATWAKEY					

5. EXIT | TAKE AWAY | HOME LINKS

SHARING | Answer one of the questions to exit today's lesson with your teacher. You can do this as a verbal chat or write a quick postcard to your teacher or a family member.



What did you learn today that you will take away to share with your family?



What links does something from today's lesson have with your family or community?



How could the sharing of this knowledge help your community?

CHAPTER 4 | Pre 1940s

Learning Intentions

Identify and describe points of view, attitudes, and values in primary and secondary sources.

Describe the policies and practices that have affected rights and freedoms in Australia.

Develop an appreciation of the importance of making an ongoing commitment to building cultural competence, reconciliation, and truth-telling.

After the Dreamtime, the creation of the land and beings, the Alyawarra lived in their traditional ways for tens of thousands of years.

1. TUNING IN | THOUGHT STARTERS

- Why do we study and share history?
- Who has power in the telling of the history of *Country*?
- Whose voices are most heard, how and why?
- What sources have experts used to determine that Aboriginal people have lived in Australia for over 60,000 years?
- How does this evidence conflict with the claim that Australia was **terra nullius?* * Latin term for 'no-one's land'

2. SOURCE ANALYSIS | ARTICLES

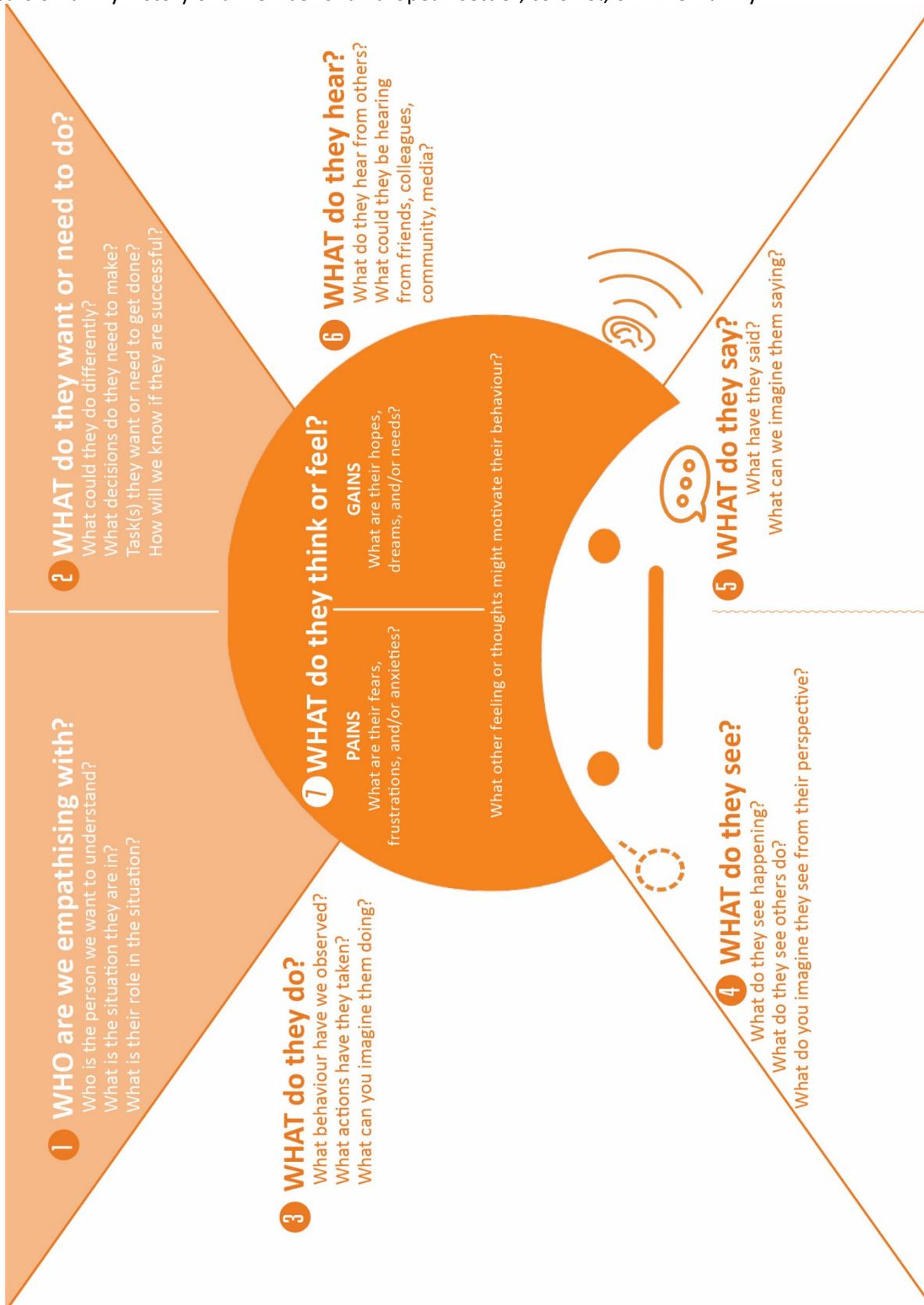
Examine and Critique | Read the sections in Chapter 4 up to the 1920s. Take note of both newspaper articles and use the questions below to unpack the themes and attitudes of the writers.

- Who wrote the article? When was it written?
- Highlight the words used to describe the different groups or people involved?
- How do they describe the land and stations?
- Who felt they had the right to live, work and play on the land, and defend it?
- Evaluate the policies of land access, rights, and distribution of the time using Chapter 4 and the timeline entries from Chapter 1.

3. EMPATHY MAP | 1870 – 1920

Interpret | Choose a role based on Chapter 4 to complete the empathy map from their viewpoint.

Your role could be based on people mentioned in Chapter 4, for example, Barrow Creek Stationmaster, an early pastoralist, Flora of Jingili country, a member of Charles Winnecke's exploring party, an Arab cameleer, Kaytyete defender, writer at the Northern Territory Times and Gazette. Alternatively, you could create a role based on what you have learned so far about the people who lived on Alyawarra Country during these times, a local with 65,000 years of family history or a member of a European settler, colonist, or miner family.



It's everyone's role to create a culturally safe and respectful learning environment. Fostering culturally safe and respectful listening, questioning and/or sharing is especially important when we learn about difficult and traumatic issues and events. Be mindful and sensitive to the variety of backgrounds, experiences, and ideas of all the people in our learning community.

4. THE POLICIES | ABSORPTION, ASSIMILATION, AND THE STOLEN GENERATIONS

“Children of ‘mixed blood’ started to be removed from Northern Territory communities in accordance with Commonwealth Government policies.”

Design or Create | Draw a symbol or graphic to represent the main ideas and actions that were part of the following policies explained in Chapter 4:



5. Connecting | Richard Downs

Comprehend | Richard Downs

What tactics does Richard describe his family using to hide him?

How did families know about the impending arrival of the welfare trucks?

What emotional response does he describe people having around the government officials?

Richard talks about what he felt lucky to experience before being sent away for school. Describe what he valued and what he felt lucky for.

6. ACTIVITY | Exemption certificates | 1949 - 1969

Categorise | Identify the problems and opportunities that Exemption certificates brought using the PMI table below. The 🗉 symbol means you can find the answer on the website. The 📖 symbol means more research may be needed.

Type of exemption	Positives (Pros)	Minus (Cons)	Interesting
Leave where your family live to go to work 🗉			
Get married 🗉			
Speak your own language 🗉			
Walk through town 📖			
Go to the local hotel and buy a drink 🗉			
Participate in cultural ceremonies 📖			
Receive child support payment benefits 🗉			
Vote in local elections 📖			
Visit your children at a mission in another area 📖			
Visit your family for a special occasion 📖			

7. EXIT ACTIVITY | YOU ARE THE TEACHER FOR TEN

5 MINUTES | You are the teacher. Paraphrase (explain in your own words) the main policies that involved children being taken away from their families.

5 MINUTES | Check in with another student in your class and make sure they know and understand the main policies from this lesson before you exit the lesson.

CHAPTER 5 | The Homelands Movement

Learning Intentions

Identify different perspectives from the past.

Learn about connections to place, factors of liveability and internal migration in Australia.

Explore Aboriginal and Torres Strait Islander People’s lives in Australia as first peoples of Country and their resilience in responding to historic and contemporary impacts of colonisation.

1. TUNING IN | I AM MY HOMELANDS

Understanding | Thinking about Banjo’s story so far use the K-W-L (what I **know**, what I **want** to know, and what I **learned**) strategy. Fill in the first two columns of the table below. Then listen to the recordings and watch the videos in Chapter 5 up to ‘I am my homelands’. Respond in the last column.

K	W	L
What I know about	What I want to know	What I learned

Prompts: What was Banjo’s response to the government’s 5-year lease compensation proposal? What are the aspects of community and Country that are most valued? Discuss culture, practices, custodianship, identity, language, rights, and responsibilities. How is it different to the European/English notion of owning land?

2. APPLY | WHERE DID ABORIGINAL PEOPLE GO

Evaluate | Using the visual cues and notes in the photos and videos from Chapter 5 rate the places that are shown. Judge the quality of life for the displaced community and explain your rating using examples from what you have seen, heard or read on the website.

WHERE DID ABORIGINAL PEOPLE GO	RATING	REASONS FOR RATING
PRIVATE STATION (STOCKMAN/SERVANT)	☹️☹️☹️☹️☹️	
STATION	☹️☹️☹️☹️☹️	
MISSION	☹️☹️☹️☹️☹️	
ABORIGINAL RESERVE	☹️☹️☹️☹️☹️	
FOSTER FAMILY HOME	☹️☹️☹️☹️☹️	
TRADITIONAL AYLAWARRA LANDS	☹️☹️☹️☹️☹️	
LAKE NASH/PROTEST HOUSE	☹️☹️☹️☹️☹️	
OTHER?		

3. ANALYSE | RECLAIMING ALYWARRA HOMELANDS

Compare | Identify the two different ways that Aboriginal people can have their relationship with the land recognised by the Government and note the key differences.

LAND RIGHTS	NATIVE TITLE

4. EXIT QUIZ | Banjo Morton's untold story: WHERE TO FROM HERE?

Predict | Where are we up to? What do we know? What questions do we still have? Predict what you think the next lesson will include? What requests or questions do you need answered?

YOUR NOTES

CHAPTER 6 | Alywarra Country

Learning Intentions

Describe how Aboriginal and Torres Strait Islander communities maintain a special connection to and responsibility for Country/Place and how Aboriginal and Torres Strait Islander People's ways of life are uniquely expressed through ways of being, knowing, thinking, and doing.

Connections with, and valuing of, water and water resource management, how modern approaches to fire ecology in Australia are being informed by Aboriginal and Torres Strait Islander People's traditional ecological knowledge and fire management practices.

1. TUNING IN | SCENES OF THE SANDOVER HIGHWAY

Watch the video.

There are no English words to describe the link between Indigenous people and their land.

Describe the scenes with a partner or the class using descriptive language.

2. EVALUATING | WATER

Examine | The Past

This continent is one of the driest in the world consisting of nearly 70% desert and semi-arid land but Alywarra people developed innovative and sustainable practices to identify, care for and pass on generational knowledge of water sources to allow the environment and community to thrive together over thousands of years. What traditional knowledge does Angelina share in the video? What environmental impacts did the pastoralists have as a result of their farming practices? What impact did these farming practices have on the communities who had lived in balance with the environment before their arrival?

Examine and predict | The Present

Considering the role of the Guardians of *Country*. How is the community still living and hunting like the 'old days'? Look up the water management authorities in your state and examine how they now learn from traditional owners and custodians about water management today. What has changed? What still needs changing?

3. IDENTIFY and INQUIRE | FIRE

Indigenous fire management creates a mosaic effect.

List | Fire burning has been part of the cultural landscape in the Northern Territory for over 50, 000 years ([CSIRO, 2020](#)). Name the benefits of *Cultural burns* outlined in Chapter 6.

Locate | Using the Royal Commission [National Natural Disaster Arrangement report](#) find out how cultural burning is used in your local area as part of land management and bushfire prevention.

4. IDENTIFY and APPLY | EARTH

The Alyawarra's strong connection to their land involves using natural resources.

Design Draw | Create infographics with notes and labels to record the geographical and nature elements featured in Chapter 6 that represent Alyawarra Country.

Extension: Find the native plants and geographical elements that are from your local area and make an infographic.

5. INQUIRY | SUSTENANCE AND TOOLS

Classify | Using the videos and notes in Chapter 3 and 6 complete the table below.

NATURAL RESOURCES	Where it is found/grows	How it is collected/harvested	How it is used, cooked, prepared
Water			
Bush potato			
Bush tomato			
Bush bananas			
Bush berries			
Echidna			
Goanna			
Kangaroo			
Stone (axes)			
Wood			

6. EXIT QUIZ | Create a Quiz

Based on what you have learnt from this chapter: create your own quiz questions and answers for the class to answer next lesson. Options and Ideas:

Create an online quiz to share with your class on [Plickers](#), Kahoot or [Factile](#).

Post a question on your class as a sticky note on the board, Teams or Classroom.

Use [Mentimeter](#) or [Poll everywhere](#) for live polls and shared screens.

Make your own flash cards for [Quizlet](#) or in class out of card.

Write your questions and answers in the space below and submit to the teacher.

❖ Question
➤ Answer:

❖ Question:
➤ Answer:

❖ Question:
➤ Answer:

CHAPTER 7 | Alywarra Legacy

Learning Intentions:

Identify types of law in Australia, including criminal law and civil law, and the place of customary law. Describe how citizens participate in Australia’s democracy, including contacting elected representatives, and direct action. Learn about the freedoms that enable active participation in Australia’s democracy including association, assembly, and movement. Examine different perspectives about Australia’s national identity, including Aboriginal and Torres Strait Islander perspectives. Describe how national identity can shape a sense of belonging in Australia’s multicultural society.

1. TUNING IN | VIEWING

Watch the video of Ampilatwatja from the air and the community today.

2. CREATING CHANGE | Political Legacy

Paraphrase | Using the information in Chapter 7 illustrate or note the details of the other methods of protest used to make change.



Who was involved?



What was the issue?



Method of protest/Action taken



Outcome (s)



Who was involved?



What was the issue?



Method of protest/Action taken



Outcome (s)



Who was involved?



What was the issue?



Method of protest/Action taken



Outcome (s)

3. UNDERSTANDING | TREATY

Listen and Define | In 2017, the Uluru Statement called for a Makarrata Commission or Treaty, Truth and Justice Commission yet still Australia remains the only former British colony without a treaty. What is a Treaty? Why is it important? Which points are outlined in Chapter 7?

Extension: Read the Barunga Statement in full and paraphrase your understanding.

5. CREATE | ADVOCATING FOR ALYAWARRA

Ezekiel Morton aims to use the lessons he has learnt from his grandfather, Banjo Morton, to advocate for his people.

Identify | Aboriginal and Torres Strait Islander peoples have not stopped speaking up for their rights. Listen to at least one of the following speeches and **highlight** any *persuasive devices* used in the speech, using the table below. You could use: the introduction speech at the opening of Protest House in Chapter 3, Dujan Hoosan, star of In My Blood It Runs, [speaking to the UN](#), [Faith Bandler](#), [Stan Grant](#), or [Nova Peris](#).

What you are looking/listening for		Name of speaker and what they said	
Device	What it is and intended effect	Example	Who used the device and how?
Direct Address	Talking direct to audience/reader/viewer to connect to them.	<i>You are the future of this country.</i>	
Alliteration	A group of words that start with the same letter or sound to create rhythm or grab attention.	<i>Dusty deserts disrupted.</i>	
Fact	Statement that is true and can be proved.	<i>"This place made £38,000 profit last year- by the way it is using the natives profits should double next year."</i>	
Opinions (Expert opinion)	Convince audience agree with speaker's viewpoint. Quote an expert or authority on subject.	<i>"In my opinion these Aboriginal stockmen have a good and just complaint and should receive correct value for the work performed."</i>	
Rhetorical	Question that do not need an answer	<i>How would you feel?</i>	
Emotive language	Appeal to people's feeling and emotions.	<i>"We feel like we've all yarded up like a mob of bullock within the boundaries of that lease."</i>	
Statistics	Data and numbers that support an argument.	<i>"It was less than 16% of what every other worker in the nation received."</i>	
Three (rule of three)	Three facts in a sentence.	<i>"Kulanada is the source of all life, and the benevolent protector of the land and it's people but will punish law breakers."</i>	

Use the links to include copies of the following human rights declarations in your portfolio: [Universal Declaration of Human Rights | United Nations](#) and the [United Nations Declaration on the Rights of Indigenous Peoples](#)

Identify | List quotes from these documents which are in conflict with some of the strategies that were implemented by the Australian government during the NTER.

Extension: Write your own persuasive argument about one of the following current social, political or legal issues. Use what you have learnt from the website to help plan arguments and refer to the United Nations Declaration on the Rights of Indigenous Peoples.

- | | |
|--------------------|-----------------------|
| 1) Change the date | 3) Learn our truth |
| 2) Raise the age | 4) Black lives matter |

6. CONSTRUCT | COMMUNITY AND CO-OPS

Cooperatives are run differently to government, corporate or charity models that involve outside authorities doing things to or for a group of people. Based on shared values and decision making by the people that they service, a community co-op can use goods, assets, and profits to best meet the needs and goals of the community in ways that they agree on collectively.

Generate | An advertisement or campaign that highlights why a co-op shop or service may be beneficial for one of the options below:

- the Alyawarra people
- a group you are connected to
- a local area or regional community

7. EXIT TASK | A STORY SHARED

Choose one of the following tasks to reflect on '*Banjo Morton: the untold story*' or negotiate an option that suits your learning style and skills best. It could be written, recorded, multimodal, creative, or animated. Suggestions:

- A letter or postcard to the elders to thank them for sharing their story.
- An action plan to address something you feel needs changing (inspired by Banjo Morton).
- Write an email or text to a friend, family, or community member to recommend the website. Include reasons for the recommendation.
- A learning continuum reflection. How you felt or what you knew at the start of the inquiry and how you feel or what you have learnt now, and how/if any of the inquiry can be connected to you personally moving forward.

MAP



MAPPING CHECKLIST

Using your blank map and the website to complete the following tasks:

Chapter 1

- Identify the location of where you live on this map. Add a star and the name of the location you call home.
- Draw a red dot to mark the location of Lake Nash using the map shown in Chapter 1.
- In 1901 six self-governing colonies federated to become the Commonwealth of Australia. Using the map in Chapter 1 add the names of the states and territories that are a part of the Federation today.

Chapter 2

- Using an orange pencil, crosshatch the areas shown in the map affected by The Intervention.

Chapter 3

- Add *Alyawarra Country* using the maps in Chapter 3 or 6 to your map by shading it in yellow.
- Before first contact, the Indigenous population was estimated to have been between 750,000 and 1.5 million on this continent. Using the AIATSIS map or [ABC Gambay map](#), add any locations, languages, or place names near where you live and surrounding *Alyawarra Country*.

Chapter 5

- Locate Honeymoon Bore using Chapter 5 and mark it on your map with a bell symbol.
- Add the land that was returned to Banjo's people in 1976.
- Bringing them home interactive map – [shows where children were removed](#).

Chapter 7

- Add bell symbols to the locations featured in other protests mentioned in Chapter 7 including Pilbara, Kalkarindji and Kurindi.

BANJO MORTON'S UNTOLD STORY TIMELINE AND LINKS

1770 - Lt James Cook declared Australia to be *terra nullius* ignoring the existence of Aboriginal communities living on the land.

1824 - North coast of Australia proclaimed for British possession. Early settlement attempts were transitory due to geographical distance, lack of trade, illness and resistance from Aboriginal people.

1840 - Treaty of Waitangi signed between Maori and British recognising Maori ownership of the land in return for accepting Queen Victoria's sovereignty. Australia still does not have a Treaty.

1861 - South Australia becomes the first state to allow women* to vote **landowners only*.

1862 - John Stuart expedition to gain control of Northern territories in the north is short-lived.

1863 - South Australia acquires control of Northern Territory from New South Wales and land sales begin.

1865 - New Zealand wars escalate between British colonists and allied Maori warriors. Recruits from white settlements in SA, Tasmania, NSW, Queensland and Victoria enlisted to fight under British command against allied Maori warriors in wars that spanned seven years.

1869 - Settlement site established at Port Darwin as explorers uncovered the great wealth of natural resources in the Northern Territory. White speculators arrive in large numbers including mining companies, pastoralists, and gold diggers.

1872 - Northern Territory Land is carved into Pastoral leases that ignore Traditional custodians. Communities that have lived in the area for thousands of years are dispossessed. *Dispossessed: forced to leave the region they previously lived in.*

1873 - Barrow Creek Telegraph Station set up and is attacked a year later by Katyetye people.

1877 - Trade Unions are legalised in SA. Surveyors travel from SA into Central Australia. Aboriginal mission, Hermannsburg, conceived by Lutheran missionaries established at a sacred site. Missionaries round-up Aboriginal children for schooling using rations as persuasion.

1900s - Sandover area is divided into leases achieved by dispossessing local Aboriginal communities. European pastoral and farming practices are used which control access to vital water sources, and disrupt the delicate ecological balance established by traditional custodians. Farm stations are dependent on Indigenous labour who are unfairly treated, and often unpaid.

1910 - Aboriginal people are driven to move from northern and central traditional lands to work on mines, stations and forced to live in camps on the outskirts of non-Indigenous townships. Rapid development fuels violence on both sides.

1911 - Northern Territory Aboriginals Ordinance act is introduced. Chief Protector is empowered with rights to 'undertake the care, custody or control' of Aboriginal people. Children are sent to missions, institutions and to live with white families, only speaking English and learn to *assimilate* into white society, disrupting and often severing their connection to family, language culture and *Country*.

1927 - Commonwealth Government inquiry into Indigenous affairs in the Northern Territory led by J.W. Bleakley, the Queensland Chief Protector of Aborigines finds many Indigenous people are not paid wages and are living in appalling conditions. Also, government-run institutions 'were badly situated, inadequately financed and insufficiently supervised' despite being under 'protection'.

1928 - Coniston Massacre, Northern Territory.

1937 - Assimilation becomes National Policy.

1938 - Australian Aborigines* Conference held in Sydney. Meeting on January 26, the 150th Anniversary of NSW, marks the 'Day of Mourning' **Term used at the time which we no longer use.*

1939 - Child Welfare Act widened the powers of the Child Welfare Department for removing children.

1942 - Bombing of Darwin, World War 2.

1946 - In the Pilbara region of Western Australia, 800 Aboriginal pastoral workers walk off 27 sheep stations on strike. *Strike: refusing to work until the improvement of pay or working conditions is provided by their employer.*

1948 - The newly formed United Nations (including Australia) forms the Universal Declaration of Human Rights.

1949 - Banjo Morton and a handful of his mates walk off the station at Lake Nash on strike.

1949 - 1969 | Aboriginal people can apply for Exemption certificates to free themselves from Protection Act and be regarded as citizens, access Social Security, get married, work and reside in other areas. Exemptions often contain stipulations that further degrade connection with culture and *Country*.

1966 - Led by the spokesperson, Vincent Lingiari, 200 Gurindji people including stockmen, house servants and their families walk off Wave Hill Station. The strike to protest pay and work conditions lasts three years and forms the basis for the Aboriginal Land Rights Act of 1976.

1967 - An amendment to the Constitution is voted on in a national referendum. For the first time Aboriginal, Indigenous and Torres Strait Islanders are included in the census.

1975 - Racial Discrimination Act introduced.

1976 - Land returned under the Aboriginal Land Rights Act for the first time.

1977 - Alyawarra people walk off Kurrundi Station protesting low pay and poor access to health. 60km north of the station at Ngurrantiji they initiate a claim for the land.

1988 - *The Barunga Statement*, calling for self-management and land rights for Aboriginal and Torres Strait Islander people, is presented to Prime Minister Bob Hawke, who indicates his support for a treaty.

1992 - High Court of Australia decides that Australia was never *terra nullius* or empty land and rules in favour of native title existing over particular kinds of land in historic Mabo vs Queensland case.

1995 - Alyawarra, Kaytetye, Warumungu and Wakay people lodge a group Native Title claim, known as the Davenport Murchison Claim.

1998 - National Sorry Day is commemorated for the first time on May 26.

2004 - Davenport Murchison Native Title Claim is granted recognising traditional owners of Davenport Ranges National Park area.

2007 - NTER (Northern Territory Emergency Response), *The Intervention*, set up by Howard Government.

2008 - Prime Minister Kevin Rudd apologises to the Stolen Generations on behalf of the Australian Parliament.

2009 - Banjo Morton leads a second walk off leaving Ampilatwatja to camp at Honeymoon Bore, outside the government's prescribed area.

2010 - Official opening of The Protest House at Honeymoon Bore.

2011 - Native title for Ooratippra Station is granted so that Alyawarra gain recognition of their right to be there.

2011 - The Alyawarra people who walked off Kurrundi Station to Ngurrantiji in 1977 have their claim granted over the Station (over 20 years later).

2012 - Gillard Government extends NTER, *The Intervention*, to 2022.

2017 - First Nation Regional Dialogues are held across the country to discuss constitutional recognition with Aboriginal and Torres Strait Islander people. Priorities from each of the First Nations Dialogues are reported to a First Nations Convention at Uluru resulting in the release of the *Uluru Statement from the Heart*.

2018 - Together with the Healing Foundation, Reconciliation Australia hosts a Truth-Telling Symposium, drawing on the growing momentum behind the historical acceptance and truth-telling at the local, state and national level.

Present - at time of writing, there is still no Treaty. | Other timeline resources | [Australian Museum](#)