Australia has a unique human history. Aboriginal and Torres and Strait Islander peoples, as the oldest continuing culture in human history, lived here as the traditional custodians of the land and water for over 55,000 years. They expressed, and continue to practise, their beliefs through music, art, dance, song and story-telling about the “lore” that governed their social connections and their relationship to the land and water.

Generations cared for the land and water until it was colonised by the British a mere 220 years ago. At that time, there were about a million Aboriginal people, comprising approximately 270 language and cultural groups. The British brought to Australia their understanding of citizenship with no regard to the existing Aboriginal and Torres Strait Islander systems for maintaining social order, language, culture or their traditional ties with the land and water.

On 13 February 2008 an important historical page was turned when Prime Minister Kevin Rudd apologised on behalf of the Australian Government for the past mistreatment of Aboriginal and Torres Strait Islander peoples who were part of the Stolen Generations. At the same time, he honoured their culture and traditions. This acknowledgement was an important and vital step in recognition of Aboriginal and Torres Strait Islander peoples and righting some of the wrongs of the past.

The theme of this Education Pack “Citizenship: Let’s Talk Recognition” explores clashes of cultures, the shaping of citizenship systems and the special place that Aboriginal and Torres Strait Islander peoples have in Australia as the traditional custodians of the land and water. True recognition requires awareness, information, respect and empathy; these characteristics are embodied within the symbolism of words such as the Apology but also require further action. This Education Pack contains the above characteristics and enables educators to teach the new generation of Australians so that they do not grow up with the ignorance of earlier generations.

As Co-Chair of Reconciliation South Australia with a British background, it is a privilege to commend this Pack to you.

The Honourable Robyn Layton QC
Co-Chair Reconciliation South Australia

Front cover image: Shirley Watson (now Peisley) representing the Council of Aboriginal Women of South Australia, with Senator Reginald Bishop, News Ltd / Newspix

Shirley presented this dinner-plate size version of a “Vote Yes” badge to Senator Bishop in Adelaide, where she had been handing out leaflets. Others including Ruby Hammond hopped into taxis to greet politicians returning from Canberra with the giant badges. The stunt resulted in widespread publicity. The Advertiser, 6 May 1967
Citizenship: Let’s Talk Recognition

For me, the significance of the referendum was giving people the right to be called citizens in their own country. My thinking from that time on was that we needed to be up front, out there, advocating and fighting for all the rights that had been denied to Aboriginal people. Never go back. I know many, many people who still don’t feel like citizens.

The process of both the referendum and reconciliation mean that we must never allow the things that happened to Aboriginal people, and some other people in Australia, to happen again.

Once upon a time we used to celebrate by ourselves. Now we know that we celebrate with many others.

Shirley Peisley, 2007

Reconciliation SA has produced an annual Education Pack for all schools in South Australia from 2007 - 2010. Previous packs are:

- The 1967 Referendum
- The Stolen Generations
- 55000 Years and Counting
- The Forgotten Heroes

Reconciliation Australia and all State Reconciliation Councils have determined that the national theme for Reconciliation over the next three years (2011 – 2013) is “Let’s Talk Recognition”.

This theme will support the lead up to the potential 2013 Referendum which may seek further recognition of Aboriginal and Torres Strait Islander peoples through Constitutional reform with an addition to the Preamble and the removal of discriminatory clauses within the Australian Constitution.

Reconciliation SA is pleased to present this year’s Education Pack “Citizenship: Let’s Talk Recognition” which aligns with Australian Curriculum: History, the National Civics and Citizenship statement and assessment documents and the SACSA Framework.
Introducction

Citizenship and Australia

What happens when two very different cultures with vastly different world views, senses of spirituality, laws and governance structures, and technologies come into contact for the first time? Can the identities and rights of both cultures be recognised and included in the social and political structures and practices of the blended culture to shape a common citizenship? Or will there be a cultural clash where the technologically dominant culture’s social order and practices override the integrity and the spiritual, economic and social wellbeing of the other culture?

Over 55,000 years of continual living cultures

Our Australian continent is known to have been inhabited for at least 55,000 years. The traditional custodians of the land and water comprised over approximately 270 different Aboriginal language or cultural groups across Australia, with approximately 54 independent groups living in South Australia. Each group was connected to and cared for their own land and water and had their own unique culture including beliefs, laws, language, stories, ceremonies and art. The land and water are central to the identity of Aboriginal and Torres Strait Islander peoples and continue to influence their social, cultural, economic and political organisation and existence today.

Colonisation

The British occupation of Australia from the late 1780s saw a cultural clash between the Aboriginal and Torres Islander peoples and the British colonisers. The British ignored the cultural beliefs, social order and the spiritual connections with land and water of the Aboriginal and Torres Strait Islander societies they encountered and imposed their cultural beliefs, social systems, laws and government. Subsequently, the rules and laws made by British parliaments, British colonial legislatures and eventually the Australian Federal parliaments have largely ignored more than 55,000 years of continual occupation and cultural connection with land and water of the Aboriginal and Torres Strait Islander peoples. When non-Aboriginal and Torres Strait Islander people talk about Aboriginal and Torres Strait Islander peoples as citizens, they are referring to citizenship rights and responsibilities in the context of British Australian legal and governance structures and processes.

We, as individuals, communities and as a nation, are still coming to grips with the consequences of the cultural clash as we look to better understand our common citizenship. This is reflected in how Australia Day on 26 January is seen as either a day of celebration or a day of mourning.

British colonies

The different colonies which became the states of Australia were established at various times and varied in the instructions issued to the colonising authorities in relation to the rights and treatment of the Aboriginal and Torres Strait Islander peoples. The South Australia Act of 1834 empowered the King to erect South Australia into one or more British Provinces, and to provide for its colonisation and government. The Act described the lands on which such Provinces were to be erected as ‘waste and unoccupied’. The Letters Patent of 1836, which established the Province of South Australia and set out its boundaries, included the statement that nothing in the document ‘shall affect or be construed to affect the rights of any Aboriginal Natives … to the actual occupation or enjoyment… of any Lands therein now actually occupied or enjoyed by such Natives’.

Colonisation of the new province of South Australia proceeded with little regard to the words of the Letters Patent relating to Aboriginal rights to land.

British subjects

With colonisation, Aboriginal people within the boundaries of the new Province of South Australia became British subjects, and shared many of the same rights as other British subjects. Aboriginal men were entitled to vote from 1857, and Aboriginal women from 1894.

Many Aboriginal people found themselves bridging between two different societies, remaining part of their own culture while being subject to British Australian legal and social structures and processes.
Federation

In 1901 the Australian colonies came together to form the Commonwealth of Australia. The Australian Constitution refers to ‘the people’ of a State or ‘the people’ of the Commonwealth, rather than using the term ‘citizen’. The Australian Constitution focussed on establishing the separation and sharing of powers between the former colonial parliaments and the Federal parliament rather than describing the rights and responsibilities of citizens. Australians remained British subjects.

The Constitution included only two references to Aboriginal people: specifically excluding the new Commonwealth government from making laws for Aboriginal people and stating that Aboriginal people would not be counted in the census. Five decades later, these two sections were to become the focus of campaigns for full citizenship for Aboriginal people.

The Franchise Act passed by Federal Parliament in 1902 established voting rights across Australia for federal elections. This included a clause banning ‘aboriginal native[s] of Australia’ from voting, except those who already had the right to vote in the states.

Protection and control

Federation left control of Aboriginal affairs in the hands of the States. In the last decade of the nineteenth century and the first decade of the twentieth century, most Australian states passed laws which sought to ‘protect’ Aboriginal and Torres Strait Islander peoples and control many aspects of their lives. This state-by-state patchwork of racist and restrictive laws meant that in some states, Aboriginal and Torres Strait Islander peoples could not marry freely, own property or vote. In South Australia, Aboriginal people were not legally guardians of their own children, could not choose where they lived or who they associated with, and could not legally demand award wages or drink alcohol.

Despite this discriminatory treatment, when the call came in the First and Second World Wars, many Aboriginal and Torres Strait Islander peoples signed up to fight on behalf of their country.

The notion of Australian citizenship only came into formal being with the Nationality and Citizenship Act of 1948. Since that time Australians have used the idea of citizenship to describe their relationship, often in terms of rights and responsibilities, with the Australian Government.

Change in the 1960s

By the late 1950s, activists from across Australia had been working for decades to repeal state laws that controlled Aboriginal and Torres Strait Islander peoples. Another focus of activism was the broader issue of achieving equality for Aboriginal and Torres Strait Islander peoples with other Australians, often referred to as the achievement of full citizenship. Things began to change in the 1960s, a decade of social and political activism and reform. Campaigns about discrimination, land rights and equal wages were fought on a national scale. Finally, piece by piece, discriminatory legislation across the Australian states was repealed. In 1962 South Australia ended legal discrimination with the repeal of the Aborigines Act.

1967 Referendum

In 1967, the Federal Government finally agreed to a referendum, a vote on whether or not to change the Australian Constitution. The vote on changing the Constitution to give the Commonwealth power to make laws for Aboriginal people and to count Aboriginal people in the census was held on May 27, 1967.

A very large majority of Australian electors (90.7%) voted ‘Yes’ in this referendum. Aboriginal and Torres Strait Islander peoples often remember the 1967 Referendum as the moment when they were recognised as citizens in their own land — that is, when they were recognised as having equal rights, or having the same relationship with the government, as other Australians.

Refer to the 2007 Reconciliation SA Education Pack The 1967 Referendum South Australia for more information and learning opportunities.

Citizenship and Reconciliation

Aboriginal and Torres Strait Islander peoples have continued to work towards recognition by other Australians and by Australian Governments. This activism has included campaigns around issues such as land rights, sovereignty and the Stolen Generations.

The Reconciliation movement began in Australia in the 1990s, following the establishment of the Council for Aboriginal Reconciliation in 1991. The Council’s vision was for ‘A united Australia, which respects this land of ours; values the Aboriginal and Torres Strait Islander heritage; and provides justice and equality for all’.
INTRODUCTION

Citizenship: Let’s Talk Recognition

Broad support for Reconciliation was demonstrated in 2000, when hundreds of thousands of Australians walked across bridges in their capital cities to show their support. The relationship between Aboriginal and Torres Strait Islander people and the Australian Government—broadly described as citizenship—continues to be a major point of discussion and activism.

Significant events since 2000

Since 2000, there have been a number of government policy changes impacting on the citizenship rights of Aboriginal and Torres Strait Islander peoples. These changes are the key to understanding the ongoing status of the Reconciliation movement in Australia.

1 The Australian Government’s Northern Territory National Emergency Response Act 2007 enabled Government intervention into Northern Territory Aboriginal communities. The suspension of the Racial Discrimination Act in the Northern Territory and the consequences for the citizenship rights and responsibilities of Aboriginal community members has been the subject of intense public debate.

2 The National Apology to the Stolen Generations delivered by then Prime Minister Kevin Rudd on February 13th 2008 was a landmark act of reconciliation.

3 In 2008, the Council of Australian Governments (COAG) signed the National Indigenous Reform Agreement. State governments agreed to set targets relating to closing the gap in Indigenous life expectancy, health, education and employment. The Agreement’s long term impact on community governance structures and rights to self-determination remains unclear.

4 On 3 April 2009 the Australian Government formally announced Australia’s official support for the United Nations Declaration on the Rights of Indigenous Peoples. The Declaration outlines international norms regarding the rights of Indigenous peoples, covering economic, social, cultural and self-determination rights.

5 The establishment of the National Congress of Australia’s First Peoples on 8th November 2010 means that Aboriginal and Torres Strait Islander peoples now have a national representative body. A key role of the Congress, along with an appointed Expert Group, is to progress the recognition of Aboriginal and Torres Strait Islander peoples in the Australian Constitution.

The Purpose of Citizenship: Let’s Talk Recognition

The purpose of this Education Pack is to explore

- Aboriginal and Torres Strait Islander citizenship
- why Australian citizenship has changed over time and how Australian citizenship is seen and practised today
- how Reconciliation and citizenship are connected
- how we can strengthen citizenship for our common future.
Citizenship learning

Citizenship learning includes

• increasing our knowledge and understandings of citizenship
• learning through our daily practice of citizenship
• continually questioning how we see and practise citizenship in our community, Australian society and the world
• recognising how our filters (citizenship worldviews/cultural filters) affect this experience.

Citizenship learning is more than learning about and for active citizenship. It is also citizenship as learning: where the learning culture of the school and its community clearly acknowledges, practices and grows active citizenship in all learning experiences and the day to day life of the school and its community.

This cultural approach to curriculum and learning adds greater life meaning to the traditional conceptual (content centred-knowledge), understandings, skills and values approach to curriculum and teaching and learning.

Citizenship inquiry questions

The learning in this Pack focuses on the following key inquiry learning questions:

• What is citizenship and why is it important to the wellbeing of individuals, our community and our nation?
• Over time, what cultural and social forces have shaped how we see and practise citizenship?
• How do citizenship beliefs and practices relate to Reconciliation and benefit Aboriginal and Torres Strait Islander peoples and non-Aboriginal and Torres Strait Islander people?
• How will you make a difference for Reconciliation both now and into the future?
### Citizenship Inquiry Questions

**Citizenship: Let’s Talk Recognition**

**What is citizenship and why is it important to the wellbeing of individuals, our community and our nation?**

<table>
<thead>
<tr>
<th>EARLY YEARS</th>
<th>PRIMARY YEARS</th>
<th>MIDDLE YEARS</th>
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<tbody>
<tr>
<td>• What does it mean to be a citizen?</td>
<td>• What is citizenship?</td>
<td>• What important citizenship rights and responsibilities contribute to the health of our local, national and global communities?</td>
</tr>
<tr>
<td>• What are our rights and responsibilities as citizens of:</td>
<td>• Why is citizenship important in our daily living?</td>
<td>• How is Australian citizenship important to our place in the world?</td>
</tr>
<tr>
<td>- our school</td>
<td>• How is citizenship visible in our community?</td>
<td></td>
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<tr>
<td>- our community?</td>
<td>• How does a person become an Australian citizen?</td>
<td></td>
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<tr>
<td>• How are we citizens at school and in our community?</td>
<td></td>
<td></td>
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<tr>
<td>• Do all people enjoy the same rights and responsibilities? Why/why not?</td>
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**Over time, what cultural and social forces have shaped how we see and practise citizenship?**

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<th>EARLY YEARS</th>
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<th>MIDDLE YEARS</th>
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<tbody>
<tr>
<td>• What do Dreaming stories teach us about being a citizen?</td>
<td>• How do Aboriginal and Torres Strait Islander cultural beliefs and practices maintain social order in communities through time?</td>
<td>• Who have determined the citizenship status, rights and responsibilities of Aboriginal and Torres Strait Islander peoples since the European occupation of this land?</td>
</tr>
<tr>
<td>• What rights and responsibilities did your parents and/or grandparents have when they were at school?</td>
<td>• How did the arrival of the British colonists change the way in which people were organised and governed in Australia?</td>
<td>• How has land and water in Australia been viewed by Aboriginal and non-Aboriginal people?</td>
</tr>
<tr>
<td>• How do these rights and responsibilities differ from yours as a student today?</td>
<td>• What significant social and political forces have shaped the citizenship rights of Aboriginal and Torres Strait Islander peoples since British colonisation?</td>
<td>• How have these views influenced the rights and responsibilities of Aboriginal and Torres Strait Islander peoples over time?</td>
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</table>
How do citizenship beliefs and practices relate to Reconciliation and benefit Aboriginal and Torres Strait Islander peoples and non-Aboriginal and Torres Strait Islander people?

<table>
<thead>
<tr>
<th>EARLY YEARS</th>
<th>PRIMARY YEARS</th>
<th>MIDDLE YEARS</th>
</tr>
</thead>
<tbody>
<tr>
<td>• How are all children in your school respected and included in play and learning groups?</td>
<td>• What is Reconciliation?</td>
<td>• What is the purpose of Reconciliation?</td>
</tr>
<tr>
<td>• How are disputes between children in your school resolved?</td>
<td>• Why is there a need for Reconciliation?</td>
<td>• How are our citizenship beliefs and practices advancing the cause of Reconciliation?</td>
</tr>
<tr>
<td></td>
<td>• How are the rights of Aboriginal and Torres Strait Islander peoples recognised and respected?</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• How can we bring about Reconciliation?</td>
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</table>

How will you make a difference for Reconciliation both now and into the future?

<table>
<thead>
<tr>
<th>EARLY YEARS</th>
<th>PRIMARY YEARS</th>
<th>MIDDLE YEARS</th>
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<tbody>
<tr>
<td>• How do you support positive citizenship in your school and community now?</td>
<td>• How are you an active citizen today:</td>
<td>• How are you an active citizen today?</td>
</tr>
<tr>
<td>• What action will you take in your class to support Reconciliation?</td>
<td>a) at home</td>
<td>• What will you do to be part of growing a more sustainable future? Consider cultural, social, environmental and political aspects.</td>
</tr>
<tr>
<td></td>
<td>b) at school</td>
<td></td>
</tr>
<tr>
<td></td>
<td>c) in the community?</td>
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</table>
How do you work with others in a group?

• Invite students to talk about different groups to which they belong.
• Students describe how they work with others in groups.
• Students explain how their different roles help groups function effectively.
• Students conduct a survey by devising a set of questions to ask parents/grandparents about their school days. Collate the findings and compare with student experiences today.

How does working together in a group help others?

• Students describe how the class rules help them to work together.

What is a citizen?

• Discuss with students what it means to be a citizen.
• Students brainstorm what actions they could take as a citizen of their class. These can be developed into a class plan.
• Students work in a small group or with a buddy to choose one action from the class plan and describe through writing or an oral presentation how they will support this to occur.

The Little Red Yellow and Black Book: An Introduction to Indigenous Australia
Bruce Pascoe, AIATSIS, Aboriginal Studies Press, October 2008
http://lryb.aiatsis.gov.au
A. Citizenship

1 **Class discussion**
   Use brainstorming techniques to identify the characteristics of citizenship.

2 **Construct a Y-Chart** to explore the concept of citizenship. Discuss how the practice of citizenship helps maintain social order in your
   - classroom
   - school yard during lunch time
   - community on weekends.

Y Charts

3 Investigate how and why people in your family or community have become Australian citizens.

B. Aboriginal and Torres Strait Islander practices of citizenship

1 **Explore ways** in which Aboriginal and Torres Strait Islander groups use rules to maintain social order in communities

For further assistance research appropriate books and websites such as:

The Little Red Yellow and Black Book: An Introduction to Indigenous Australia
Bruce Pascoe, AIATSIS, Aboriginal Studies Press, October 2008
http://lryb.aiatsis.gov.au

Murrundi Voices
Barbara Salgado and Nellie Rankine (available from Murray Bridge City Council)

Aboriginal, Multicultural, Languages & Learning Resource Centre

2 As a class, **construct a timeline** showing important times, events and people who have had a significant influence on Aboriginal and Torres Strait Islander peoples, land and water rights, culture and citizenship since British colonisation.

**Process**

a) **Identify**
   Brainstorm to identify the key times, people and events you will include on the timeline.

**For example**

- **Times** - British Colonisation began; Removal of Children; lead up to The 1967 Referendum

- **People** – David Unaipon; Lowitja O’Donoghue; Lewis O’Brien; 1966-75 Vincent Lingiari Gurindji lands; 1964 Charlie Perkins Freedom Ride, Chika Dixon; Eddie Mabo; Captain Reginald Walter (Reg) Saunders, MBE;

- **Events** – 1836 Colony of South Australia proclaimed; 1856 South Australian Self Government; 1901 Federation; Freedom Ride; 13 February 2008 Apology to Australia’s Indigenous Peoples

b) **Research**
   In small groups students research up to 3 of the identified times/people/events and then provide information on
   - the time and setting
   - those involved
   - what happened
   - how it affected the rights of Aboriginal and Torres Strait Islander peoples to land, water, culture and citizenship
c) Class Presentation and Display
Copy the timeline on to the white board, smart screen, or large butcher’s paper. One side of the line shows those events that have a positive influence on the rights of Aboriginal and Torres Strait Islander peoples to land, water, culture and citizenship. The other side shows negative events. There may be some events that fall on both the positive and the negative side. These will provide extra opportunities for discussion.

d) Give the timeline a title

Positively advanced Aboriginal and Torres Strait Islander peoples’ citizenship rights

Negatively impacted on Aboriginal and Torres Strait Islander peoples’ citizenship rights

C. Reconciliation

1 Discuss what is meant by Reconciliation.
2 Why is Reconciliation important for Aboriginal and Torres Strait Islander peoples and all other people in Australia?
3 It is the year 2020 and Reconciliation has been recognised by all Australians as being essential for who we are as a nation. Where would you put Reconciliation on the timeline and what would you write to show its significance?

D. Active citizenship

1 Each student writes, draws or presents a short electronic piece describing how they are an active citizen now and what they would like to do in the future to support Reconciliation.
A. Citizenship

1. Class discussion
   What are important citizenship rights and responsibilities for the health of our local, national and global communities?
   How is Australian citizenship important to our place in the world?

B. Aboriginal and Torres Strait Islander Governance and Citizenship

1. Research
   Individually or in small groups construct a time line - British colonisation to the present – for showing governments’ and courts’ decisions that have impacted on the citizenship status, rights and responsibilities of Aboriginal and Torres Strait Islander peoples.
   a) Select up to three decisions that you think have had the greatest positive impact. Explain
      • what the decision was
      • who influenced the decision being made
      • the short term and current consequences of the decision on the wellbeing of Aboriginal and Torres Strait Islander peoples and communities
   b) Select up to three decisions that you think have had the greatest negative impact. Explain
      • what the decision was
      • who influenced the decision being made
      • the short term and current consequences of the decision on the wellbeing of Aboriginal and Torres Strait Islander peoples and communities.
   c) Report the findings of your group to the whole class.

2. Class discussion
   ‘In 1770 Captain (sic) James Cook landed in Botany Bay, home of the Eora people, and claimed possession of the East Coast of Australia for Britain under the doctrine of 'terra nullius' According to the international law of Europe in the late 18th century, there were only three ways that Britain could take possession of another country:
   a) If the country was uninhabited, Britain could claim and settle that country. In this case, it could claim ownership of the land.
   b) If the country was already inhabited, Britain could ask for permission from the Indigenous people to use some of their land. In this case, Britain could purchase land for its own use but it could not steal the land of the Indigenous people.
   c) If the country was inhabited, Britain could take over the country by invasion and conquest- in other words, defeat that country in war. However, even after winning a war, Britain would have to respect the rights of Indigenous people.’

Discuss
   • what terra nullius means
   • the effect of the doctrine of terra nullius on Aboriginal and Torres Strait Islander cultural practices, social order and spiritual connections with land and water
   • which of the three ways Britain should have used to take possession of Australia
   • and if taken, where we could now be as a nation
C. Reconciliation & Human Rights

In April 2009 the Australian Federal Government officially endorsed the UN Declaration on the Rights of Indigenous Peoples (2007)

1 Class discussion on the purposes of:
   a) Reconciliation

2 In small groups students select one (or two linked) Article(s) from the United Nations Declaration on the Rights of Indigenous Peoples (e.g. Articles 18 & 19) and discuss
   - the meaning of the Article
   - the extent to which the intent of the Article has been achieved in Australia
   - how the achievement of the Article can support Reconciliation

3 Class discussion on how UNDRIP can support Reconciliation in Australia

D. Active citizenship

1 Each student writes, draws or electronically presents a short piece describing how they are an active citizen for Reconciliation now and what they would do to be part of a more just society. Consider cultural, social, environmental and political aspects.
Citizenship learning both informs and is informed through connecting with major National and State curriculum documents and initiatives. These include:

The Australian Curriculum

The Australian Curriculum through the General Capabilities, Cross-Curriculum Priorities and the Australian Curriculum: History curriculum provides learning perspectives and scope and sequence guidelines.

General Capabilities

The Australian Curriculum has identified the following as General Capabilities: Literacy, Numeracy, Information and communication technology (ICT) competence, Critical and creative thinking, Ethical behaviour, Personal and social competence and Intercultural understanding.

Cross-Curriculum Priorities

The Australian Curriculum identifies three key Cross-Curriculum Priorities that are embedded in all learning areas.

They are
- Aboriginal and Torres Strait Islander histories and cultures
- Asia and Australia’s engagement with Asia
- Sustainability

Australian Curriculum: History

The newly developed Australian Curriculum: History provides strong inquiry learning and scope and sequence connections and Aboriginal and Torres Strait Islander histories and cultures as a cross-curriculum priority connections to citizenship and Reconciliation learning.

National Civics and Citizenship Statement and Assessment

Civics and citizenship education has had a strong focus at the national and state level since the release of the Keating Government’s civics expert group report, *Whereas the people*, in 1994.

The following connect with the Citizenship learning pack:

National Statement for Learning for Civics and Citizenship

The Statement provides descriptions of knowledge, skills, understandings and capacities students could learn in the three aspects of civics and citizenship learning: Government and Law; Citizenship in a Democracy; and Historical Perspectives — at Years 3, 5, 7 and 9.

An outline of the three aspects is included on page 3 of the statement.

National Assessment Program – Civics and Citizenship

The National Assessment Program (NAP) encompasses tests endorsed by the Ministerial Council for Education, Early Childhood Development and Youth Affairs (MCEECDYA).

The three-yearly sample assessment for civics and citizenship occurs in Years 6 and 10 and links with the learning described in the National Statement for Learning for Civics and Citizenship.

An outline of the four aspects of the Assessment Framework is included on page 4 of the Framework.

The South Australian Curriculum Standards and Accountability Framework

Citizenship is clearly identified in the Essential Learnings and the Society and Environment cluster of shared values and learning outcomes.

Essential Learnings

The Essential Learnings closely connect with and add to the Australian Curriculum’s General Capabilities. All five Essential Learnings - Futures, Identity, Interdependence, Thinking and Communication provide guides for citizenship and Reconciliation capabilities, understandings, values and actions.

Society and Environment

Values

The three shared values clusters – Democratic processes, Social Justice and Ecological sustainability – provide important ways of seeing and engaging in citizenship learning and action associated with Reconciliation.

Strands

Three of the four Society and Environment strands – Time, continuity and change, Societies and cultures and Social systems – provide clear understandings, skills, values and actions in the context of citizenship learning and Reconciliation.
Aboriginal people, Aboriginal and Torres Strait Islander people
Reconciliation SA uses the practice of naming South Australian Aboriginal people as Aboriginal. For the purposes of this document, Aboriginal and Torres Strait Islander peoples appear as the standard name.

British subject
Prior to the British Nationality Act 1948 coming into law all people born within British dominions, who therefore held allegiance to the British Crown, were under British common law a British subject. Thus from 1788 through to the Australian Nationality and Citizenship Act of 1948 all ‘Australians’ deemed to be living under the authority of the British Crown, which included the Colonial, State and Federal parliaments were British subjects and as such had British common law rights.

British settlement/colonisation/occupation/invasion
The arrival of British people and British government influence in Australia from 1788 is referred to as British settlement or British colonisation or British occupation or British invasion. The term chosen is dependent on the background and worldview of the person or people describing the British governance in Australia. This Pack generally uses the terms British occupation and British colonisation.

Citizen
A person who by birth or by naturalization is a member of a state or other political community.

Citizenship
The [practice of the] rights and responsibilities of citizens in a democratic society and the civic knowledge, skills and values required to participate as informed and active citizens in local, state, national, regional and global contexts. [from National Civics and Citizenship Education statement]

Cultural lens (worldviews)
The philosophical, cultural, mental and spiritual lens through which we make meaning of our land, society and the World.

Global citizenship
Refers to our common rights and responsibilities as humans living on Earth at this time, in particular our responsibilities those humans and other species who yet to be born.
http://www.ikedaquotes.org/global-citizenship.html

Governance
Refers to how a community creates organisational processes and structures for making and carrying out decisions.

Reconciliation
A movement to bring about justice for Aboriginal and Torres Strait Islander peoples in Australia, for the right to be themselves to enjoy their cultures, languages, laws and traditions; and to have their rights to land and water and cultural heritage respected and protected.

Terra Nullius
‘….terra nullius (land without owners). The colonisers acknowledged the presence of Indigenous people but justified their land acquisition policies by saying the Aborigines were too primitive to be actual owners and sovereigns and that they had no readily identifiable hierarchy or political order which the British Government could recognise or negotiate with.’ Source Council For Reconciliation

Worldviews (Cultural lens)
The mental model of reality we as individuals and cultures have created for seeing, believing, understanding and living in ‘our’ world.
ONLINE

Citizenship

General

Australian citizenship: a chronology of major developments in policy and law

It’s an Honour, Australians Celebrating Australians

The National Archives of Australia: Citizenship in Australia
A Guide to Commonwealth Government Records

The Regulations on gaining Australian Citizenship

Teaching and Learning

Australian Government Department of Immigration and Citizenship: Learn about Citizenship

These pages contain interactive puzzles and activities to engage students and assist them to learn about Australian citizenship. There are also teaching resources for upper primary and lower secondary schools.

Department of Education, Employment and Workplace Relations (DEEWR): Civics and Citizenship Education.
http://www.civicsandcitizenship.edu.au/cce/

This website contains resources, information, activities and links for teachers, students and parents involved in civics and citizenship education.

Aboriginal and Torres Strait Islander Governance, Citizenship and Rights

General

Alexander Reilly
A Constitutional Framework for Indigenous Governance
Sydney Law Review - Volume 28, Number 3, September 2006

Australian Human Rights Commission
Aboriginal & Torres Strait Islander Social Justice

Eddie Mabo and Wik High Court Decision
www.mabonativetitle.com/


http://biographybase.com/biography/Mabo_Eddie.html

RESOURCES

17
Letters patent establishing the Province of South Australia
19 February 1836

Prime Minister Rudd's Apology to the Stolen Generations

The Black Arm Band

The First Australians

Time line of Aboriginal and Torres Strait Islander History
https://www.creativespirits.info/aboriginalculture/history/aboriginal-history-timeline-1770-1899

United Nations Declaration on the Rights of Indigenous Peoples
Adopted by General Assembly Resolution 61/295 on 13 September 2007

Teaching and Learning
aboriginalculture.com.au

Australian Human Rights Commission
The history of the separation of Aboriginal and Torres Strait Islander children from their families

Famous Aboriginal South Australians:
David Unaipon
http://adbonline.anu.edu.au/biogs/A120339b.htm
Lowitja O'Donoghue and Fred Chaney

http://www.indigenousrights.net.au

Racism no way
http://www.racismnoway.com.au/classroom/lesson_ideas/index_bytheme.html#AboriginalpeopleandTorresStraitIslanders

Local cultural centres
Living Kaurna Cultural Centre

Camp Coorong
http://peaceliberation.tripod.com/pages/nlpawebPage/
Human Rights

Australian Human Rights Commission education page

Department of Education, Employment and Workplace Relations (DEEWR) Civics and Citizenship education
What makes a good citizen:

United Nations Declaration on the Rights of Indigenous Peoples
Adopted by General Assembly Resolution 61/295
on 13 September 2007

Reconciliation

Reconciliation Action Plan for Schools
http://www.reconciliation.org.au/schools/raps/

Reconciliation Australia

Reconciliation SA

Curriculum and Assessment Documents

A. The Australian Curriculum

Shape of the Australian Curriculum

General Capabilities
http://www.australiancurriculum.edu.au/generalcapabilities/overview/introduction

Cross Curriculum Priorities
http://www.australiancurriculum.edu.au/crosscurriculumpriorities/overview/introduction

The Australian Curriculum History

B. South Australian Curriculum, Standards and Accountability Framework

Essential Learnings

Society and Environment
TEXTS

Aboriginal Australia (Who did what when?)
by John and Jennifer Barwick

Challenges for Indigenous Australia
by Linda Bruce

First Australians: Plenty Stories – Middle Primary and Upper Primary series (Pearson Rigby). Titles include Celebrating Survival Day, Making a Difference and Fighting for Rights

The Little Red Yellow and Black Book: An Introduction to Indigenous Australia
Bruce Pascoe, AIATSIS, Aboriginal Studies Press, October 2008

Indigenous Australians
by Ann Parry and Terry Hastings
(Civic Issues series – Macmillan)

Livewire Investigates: Land Rights, Reconciliation
(Cambridge University Press)

Murrundi Voices
by Barbara Salgado and Nellie Rankine
(available from Murray Bridge City Council)
Recent titles published by One Day Hill:

From Little Things Big Things Grow
by Paul Kelly and Kevin Carmody

My Island Home
by Neil Murray

Took the Children Away
by Archie Roach

Solid Rock
by Shane Howard


Reconciliation in Australia series
6 titles (Macmillan)
— Reconciliation in the Arts
— Reconciliation in the Environment and Health
— The Reconciliation Journey
— Reconciliation in Schools
— Reconciliation in Society
— Reconciliation in Sport

RESOURCES

Reconciliation Series (Scholastic)
— various titles, e.g. Walking for Reconciliation by Beth Hall,
   They Took the Children by David Hollinsworth

Saying Sorry to the Stolen Generations
by Marji Hill

Survival in Our Own Land: Aboriginal Experiences in South Australia since 1836
by Christobel Mattingley & Ken Hampton

The First Australians
by Marji Hill (Rigby Blue Prints – Beginnings)

The First Australians
(We Are Australian series) by Wendy Graham

The Impact of Colonisation on Indigenous Groups
by Ian Rohr (Mac Australia reader)

Thukeri: a Ngarrindjeri Dreaming Story,
Years R-3 Education Department of South Australia, 1988

Towards Reconciliation
by Rebecca Steinberg

Urrakuri, Wakarla and Wildu: an Adnyamathanha Dreaming Story,
Years R-3 Education Department of South Australia, 1988

“We are All Born Free”
published by Amnesty International — plus teachers notes

Winda: a Narrunga Dreaming Story,
Years R-3 Education Department of South Australia, 1988
Reconciliation has both symbolic and practical elements. A spirit of goodwill, mutual respect and recognition of the effects of colonisation on Australia’s first people are the symbolic cornerstones of the Reconciliation effort.

On the practical side, working towards an improved quality of life for Aboriginal and Torres Strait Islander peoples, particularly in areas such as health, education and employment is essential for achieving equity for all South Australians.

Reconciliation South Australia Incorporated is a not-for-profit organisation. Since the cessation of the Council for Aboriginal Reconciliation our major focus has been on encouraging the people’s movement for Reconciliation at a state level.

Reconciliation South Australia would like to acknowledge those people involved in the development of this Education Pack.

David Butler (principal author)
Bill Hignett, Board Member, Reconciliation South Australia
Geoff Aufderheide, Secondary Consultant, Indigenous Education, Catholic Education SA
Debra Fairey, Policy and Program Officer, Aboriginal Education and Employment Services, Department of Education and Children’s Services
Carolyn Fortune, Program Adviser (Indigenous/ESL), Association of Independent Schools of SA
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Mandy Paul, Senior Curator, History SA
Margaret Scrimgeour, Lecturer: School of Education, University of South Australia
Kathy Stringer, Primary Consultant, Indigenous Education, Catholic Education SA
Mark Waters, State Manager, Reconciliation South Australia

The production and distribution of the Education Pack is supported by
This resource provides opportunities for students to engage in the following elements of the Australian Curriculum Content descriptions (Version 8.2):

**Year Level**

<table>
<thead>
<tr>
<th>YEAR LEVEL</th>
<th>HISTORY</th>
<th>CIVICS AND CITIZENSHIP</th>
<th>INQUIRY SKILLS</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>The importance of Country/Place to Aboriginal and/or Torres Strait Islander Peoples who belong to a local area (ACHASSK062)</td>
<td>Why people participate within communities and how students can actively participate and contribute (ACHASSK072)</td>
<td>Pose questions to investigate people, events, places and issues (ACHASSI052)</td>
</tr>
<tr>
<td>4</td>
<td>The diversity of Australia’s first peoples and the long and continuous connection of Aboriginal and Torres Strait Islander Peoples to Country/Place (land, sea, waterways and skies) (ACHASSK083)</td>
<td>The differences between ‘rules’ and ‘laws’, why laws are important and how they affect the lives of people, including experiences of Aboriginal and Torres Strait Islander Peoples (ACHASSK092)</td>
<td>Sequence information about people’s lives and events (ACHASSI076)</td>
</tr>
<tr>
<td>5</td>
<td>The impact of a significant development or event on an Australian colony (ACHASSK108)</td>
<td>The key values that underpin Australia’s democracy (ACHASSK115)</td>
<td>Sequence information about people’s lives, events, developments and phenomena using a variety of methods including timelines (ACHASSI097)</td>
</tr>
<tr>
<td>5</td>
<td>How people with shared beliefs and values work together to achieve a civic goal (ACHASSK118)</td>
<td>Present ideas, findings, viewpoints and conclusions in a range of texts and modes that incorporate source materials, digital and non-digital representations and discipline-specific terms and conventions (ACHASSI105)</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Experiences of Australian democracy and citizenship, including the status and rights of Aboriginal and Torres Strait Islander Peoples, migrants, women and children (ACHASSK135)</td>
<td>Sequence information about people’s lives, events, developments and phenomena using a variety of methods including timelines (ACHASSI125)</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>The contribution of individuals and groups to the development of Australian society since Federation (ACHASSK137)</td>
<td>Present ideas, findings, viewpoints and conclusions in a range of texts and modes that incorporate source materials, digital and non-digital representations and discipline-specific terms and conventions (ACHASSI133)</td>
<td></td>
</tr>
</tbody>
</table>
## History (Year 7 to 10)

<table>
<thead>
<tr>
<th>YEAR LEVEL</th>
<th>HISTORY</th>
<th>HISTORY SKILLS</th>
</tr>
</thead>
<tbody>
<tr>
<td>9</td>
<td>The extent of European imperial expansion and different responses, including in the Asian region (ACOKFH017)</td>
<td>Use chronological sequencing to demonstrate the relationship between events and developments in different periods and places (ACHHS164)</td>
</tr>
<tr>
<td>9</td>
<td>The short and long-term impacts of the movement of peoples during this period (ACDSEH085)</td>
<td>Develop texts, particularly descriptions and discussions that use evidence from a range of sources that are referenced (ACHHS174)</td>
</tr>
<tr>
<td>9</td>
<td>The extension of settlement, including the effects of contact (intended and unintended) between European settlers in Australia and Aboriginal and Torres Strait Islander Peoples (ACDSEH020)</td>
<td>Identify and analyse the perspectives of people from the past (ACHHS172)</td>
</tr>
<tr>
<td>10</td>
<td>Methods used by civil rights activists to achieve change for Aboriginal and Torres Strait Islander Peoples, and the role of ONE individual or group in the struggle (ACDSEH134)</td>
<td>Identify and analyse different historical interpretations (including their own) (ACHHS173)</td>
</tr>
<tr>
<td>10</td>
<td>The continuing nature of efforts to secure civil rights and freedoms in Australia and throughout the world, such as the Declaration on the Rights of Indigenous Peoples (2007) (ACDSEH143)</td>
<td></td>
</tr>
<tr>
<td>YEAR LEVEL</td>
<td>CIVICS AND CITIZENSHIP EDUCATION</td>
<td>CIVICS AND CITIZENSHIP SKILLS</td>
</tr>
<tr>
<td>------------</td>
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</tr>
<tr>
<td>7</td>
<td>How values, including freedom, respect, inclusion, civility, responsibility, compassion, equality and a ‘fair go’, can promote cohesion within Australian society (ACHCK052)</td>
<td>Critically analyse information and ideas from a range of sources in relation to civics and citizenship topics and issues (ACHCS056)</td>
</tr>
<tr>
<td>7</td>
<td>Present evidence-based civics and citizenship arguments using subject-specific language (ACHCS059)</td>
<td>Reflect on their role as a citizen in Australia’s democracy (ACHCS060)</td>
</tr>
<tr>
<td>8</td>
<td>How citizens can participate in Australia’s democracy, including use of the electoral system, contact with their elected representatives, use of lobby groups, and direct action (ACHCK062)</td>
<td>Critically analyse information and ideas from a range of sources in relation to civics and citizenship topics and issues (ACHCS070)</td>
</tr>
<tr>
<td>8</td>
<td>Different perspectives about Australia’s national identity, including Aboriginal and Torres Strait Islander perspectives, and what it means to be Australian (ACHCK066)</td>
<td>Present evidence-based civics and citizenship arguments using subject-specific language (ACHCS073)</td>
</tr>
<tr>
<td>8</td>
<td>Reflect on their role as a citizen in Australia’s democracy (ACHCS074)</td>
<td></td>
</tr>
</tbody>
</table>
General capabilities (Foundation Years to Year 10)
This resource provides opportunities to address the following organising elements of the general capabilities:

Critical and creative thinking
- Inquiring – identifying, exploring and organising information and ideas
- Generating ideas, possibilities and actions

Ethical understanding
- Exploring values, rights and responsibilities

Cross-curriculum priorities (Foundation Years to Year 10)
This resource provides opportunities for students to address aspects of the following cross-curriculum priorities:

Aboriginal and Torres Strait Islander Histories and Cultures
- Aboriginal and Torres Strait Islander Peoples live in Australia as first peoples of Country or Place and demonstrate resilience in responding to historic and contemporary impacts of colonisation.
- The significant contributions of Aboriginal Peoples and Torres Strait Islander Peoples in the present and past are acknowledged locally, nationally and globally.