

A photograph of two women standing on a sandy beach. The woman on the left has short blonde hair and is wearing a dark grey long-sleeved top and olive green pants. The woman on the right has curly brown hair and is wearing a dark grey patterned top and maroon leggings. They are both smiling. The background shows clear turquoise water meeting a blue sky at the horizon.

AUSTRALIANS  
TOGETHER

# SHARING OUR STORY

LEADER'S GUIDE

SMALL GROUP RESOURCE

*BRINGING  
INDIGENOUS  
AND NON-  
INDIGENOUS  
AUSTRALIANS  
TOGETHER.*

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## WHAT IS AUSTRALIANS TOGETHER?

*A social movement of people passionate about respectful relationships and connections between Indigenous and non-Indigenous Australians.*

### WHAT WE DO

At Australians Together we raise awareness and educate Australians about our shared story, encourage people to understand themselves and those around them and inspire hope that we can find a better future, together.

### WHY WE EXIST

We've recognised a disconnect between Indigenous and non-Indigenous Australians.

Since the beginning of colonisation, there's been a lack of understanding, value and respect towards Indigenous peoples of this country. The relationship between Indigenous and non-Indigenous people has suffered & never fully recovered.

Over time, this has led to many injustices, social inequality and ongoing disadvantage for Indigenous people.

Today, Indigenous people are still dealing with a very recent and painful past.

### WE'D LIKE TO SEE REAL AND LASTING CHANGE. A BETTER FUTURE, TOGETHER.

To see real and lasting change in our nation, we believe it's important for Indigenous and non-Indigenous Australians to come together and connect. Understanding our shared story, exploring culture and identity and finding positive ways to respond leads us towards a better future, together.

We know everyone can be part of creating this change.

### THE FIRST STEP: "I WILL...LISTEN, LEARN, LIVE."

When you LISTEN, LEARN, LIVE, you'll:

- explore the heart of the issues
- see things from another person's perspective
- discover new solutions together

LISTEN LEARN LIVE helps make a better future possible for all Australians.

## OUR WEBSITE

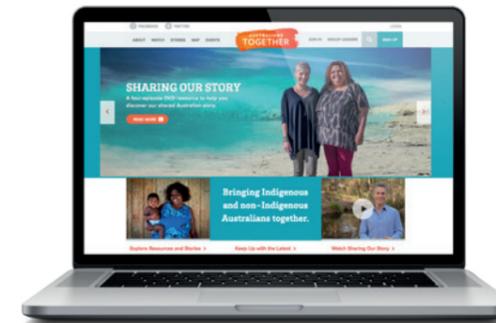
### VISIT US ONLINE

The Australians Together website brings you real stories from the lives of Indigenous and non-Indigenous Australians.

Access free videos, articles and resources designed to help you explore and understand our Australian history, cultures and connections to each other and discover everyday actions you can take to contribute to a better shared future for all Australians.

### EXPLORE THE AUSTRALIANS TOGETHER WEBSITE FOR:

- Video stories & articles
- Cultural training videos and resources
- Bible Study materials
- Small Group and Church Leader support materials



### SIGN UP

Encourage your group members to sign up to the Australians Together website to hear about our latest stories, new resources and upcoming events.  
[www.australians.together.org.au](http://www.australians.together.org.au)



### TERMINOLOGY LANGUAGE GUIDE

#### "INDIGENOUS" VS "ABORIGINAL AND TORRES STRAIT ISLANDER"

The term Indigenous Australians is inclusive of both Aboriginal and Torres Strait Islander peoples, and is the term we have decided to use when referring to Australia's first peoples. Alone, the term Aboriginal peoples refers to the original people of mainland Australia, while Torres Strait Islander peoples are

the original inhabitants of the islands in the Torres Strait, located between Cape York and Papua New Guinea. The term 'Indigenous' is largely accepted and used by government and international bodies. It is not our intention to offend Aboriginal and Torres Strait Islander people by choosing to use the word 'Indigenous' and we apologise in advance if we do.

## ABOUT SHARING OUR STORY

*SHARING OUR STORY is a four-episode DVD resource designed to help us discover the shared story of Indigenous and non-Indigenous Australians.*

### FOUR EPISODE DVD RESOURCE FOR CHURCH SMALL GROUPS

Exploring key eras throughout Australia's recent history, SHARING OUR STORY examines how the events of our past continue to affect the lives of Indigenous people in our current generation.

SHARING OUR STORY encourages non-Indigenous Australians to see people first not problems, challenges us to examine our personal convictions and presents the need to establish a fresh approach to building relationships with Indigenous people.

SHARING OUR STORY is a FREE resource specifically designed for small groups within a church setting and is supported by this Leader's Guide and further promotional materials available via our website.

**WE'RE INVITING YOU TO LISTEN TO THE STORIES OF INDIGENOUS PEOPLE, LEARN ABOUT OUR SHARED HISTORY, AND LIVE TOGETHER IN BETTER RELATIONSHIP IN THE FUTURE.**



### IS THIS JUST A HISTORY LESSON?

SHARING OUR STORY is so much more than a history lesson. It is not just a series of facts and statistics - it is the story of people. We are going to hear many stories that will help us grow as a people of faith. We believe it's important to recognise the wound in the spirit of the nation...the way the events of the past continue to affect the lives of both Indigenous and non-Indigenous people today.

The motivation behind exploring our history goes beyond just communicating facts, but rather touching hearts so we can be part of a brighter future for our nation.

### DO I NEED TO BE AN EXPERT?

We know many Group Leaders may not be knowledgeable about Indigenous culture and history. We've designed the SHARING OUR STORY series in a way that supports the Group Leaders every step of the way. Make sure you follow the Leader's Guide throughout each episode and head to the website for further training videos.

### THE SHARING OUR STORY SERIES IS DESIGNED TO HELP YOU:

- gain an appreciation and awareness of the current issues and problems facing Indigenous people today
- develop a greater understanding of our shared Australian history through recognising key eras in our past
- develop awareness of the roots of generational trauma as we examine how the key events in our shared history contribute to our current situation
- reflect on the importance of building relationships between Indigenous and non-Indigenous Australians in the future



### WHAT HAPPENS NEXT?

#### FIND OUT MORE

After completing SHARING OUR STORY, encourage your group to spend time exploring our website. You'll find articles and video stories that will extend your learning and interest. As a Group Leader, you can access further bible studies and video resources that will support you in creating further sessions with your group. You may also like to explore ways of engaging with Indigenous people through attending local events or pursuing a relationship with an Indigenous community.

#### WE'D LOVE TO HEAR FROM YOU

We'd love to hear stories on the impact SHARING OUR STORY had on your group. Send us an email and let us know your thoughts.

[contact@australianstogether.org.au](mailto:contact@australianstogether.org.au)

## GROUP LEADER RESOURCES

YOUR SHARING OUR STORY LEADER'S PACK INCLUDES:



## WHERE DO I START?

HERE'S OUR SUGGESTIONS ON THE BEST WAY TO APPROACH THE SHARING OUR STORY SERIES:

### 1. BE PREPARED

Watch each episode before your group session. This will ensure you are familiar with the content and prepare you for any questions your group may have.

### 2. BECOME FAMILIAR WITH THE FLOW OF THE SESSION

You will notice each episode follows a similar format. Each episode is divided into 2 parts. There is time for group discussion after Part 1 and also at the end of the session.

### 3. CUSTOMISE YOUR SESSION

We've designed a range of discussion and reflection ideas to help you create a session that best suits your group. Choose from our ideas or create your own discussion and reflection ideas.

### 4. PRAYER

We think it's important to pray about what you've watched and discussed. Try to build prayer time into each session.

### WHY DO I NEED TO CHOOSE WHAT WE ARE DOING?

As a Group Leader, you're the best person to know what is going to work best with your group. We understand every group has a unique dynamic. We think it's really important that, as the Group Leader, you take time to consider the reflection and discussion ideas that are going to work best with your group. We've provided a range of ideas to choose from but it's up to you to construct the session to suit your group, ensuring the best outcome for the session.

### EXTRA LINKS & INFO

Throughout your Leader's Guide, you'll find Quick Links, Facts, Biblical Reflection and Profiles; many of which have links to further information on our website. These may help to draw your attention to particular issues or ideas that you can introduce your group to. This is also a further reference point to any areas that your group may like to extend upon in further study or discussion.

### HOW SHOULD I RUN A SESSION?

You'll find all the information you need to know about running each session on the Episode outlines. Take time to read through these outlines before each session. They remind you of things you need to organise and help you plan your session.

### DEVOTIONALS

There are four Biblical Reflection videos that relate to each episode of the SHARING OUR STORY series. These Biblical Reflection videos are available for download from our website. We feel they will add a significant contribution to your session, however we are leaving the decision to each Group Leader whether to use them in the group sessions.

We encourage you to prepare yourself by watching the Biblical Reflection video before your group session, read through the scriptures and familiarise yourself with the questions.

## TIPS FOR RUNNING EFFECTIVE SESSIONS

We recognise the SHARING OUR STORY series may bring up discussions and questions that are a little out of your comfort zone. So we have put together a few tips on how to prepare your group for the series and respond to tricky questions:

- Ask your group to put aside any preconceived ideas and come prepared with an open and soft heart.
- Clarify the purposes of each session and the expectations of the group.
- Recognise that each individual will respond to the sessions in varying ways. Allow your group to express their thoughts and opinions but also encourage them to remain respectful whilst doing so.

- Vary the style of discussion and reflection ideas you choose within the series to keep each session interesting.
- Some participants may be very opinionated about certain topics and some may prefer to internally reflect. Choose reflection and discussion activities that allow both styles of learning to be encouraged.
- Keep an eye on the time of your group sessions. We suggest that each group session run for approximately 60 minutes.

# THE ERAS OF INDIGENOUS HISTORY



## ERA 1

### TIMELINE

Over the course of the SHARING OUR STORY series we will refer to 6 main eras of our shared Australian history, starting from when Captain Cook claimed this land for the Crown. Here we've outlined some of the key points within each era to help you gain a better understanding.

### COLONISATION

#### COMMENCING 1788

This period begins with the landing of the First Fleet and England declaring the land as empty (Terra Nullius) and available to be possessed by the Crown. The impact of colonisation cannot be overstated and still has consequences to this present time.

#### KEY ELEMENTS THAT TOOK PLACE DURING THE COLONISATION ERA INCLUDE:

- Captain Cook landing in 1770.
- The landing of the First Fleet in 1788.
- The establishment of a penal colony.
- The inevitable introduction of disease and sickness into Indigenous communities.
- The dispossession of Indigenous people from their land and the clash of cultures.
- Widespread violence and atrocities as the frontier spread.



## ERA 2

### PROTECTION

#### 1837 - 1960s

The inevitable result of on-going disease, violence and dysfunction from the colonisation period led to pressure to protect and provide for what was considered at the time to be a 'doomed race'.

#### KEY ELEMENTS THAT TOOK PLACE DURING THE PROTECTION ERA INCLUDE:

- A system of reserves, missions and other institutions were established to provide protection.
- The aims of these institutions and their purposes changed over time, but separation from the non-Indigenous population and highly controlled environments was seen as a solution to many social problems.
- Church missionaries became increasingly involved in caring for Indigenous people.



## ERA 3

### ASSIMILATION

#### EARLY 1900s - 1960s

Throughout the early decades of the 1900s, Australia was still a very 'British' country and Indigenous people and migrants from overseas were expected to give up their own heritage and adopt the culture of the majority, ie assimilate.

#### KEY ELEMENTS THAT TOOK PLACE DURING THE ASSIMILATION ERA INCLUDE:

- The Commonwealth and States agreed that a process of assimilation be adopted and Indigenous people be absorbed into the 'white' community.
- There was an expectation that Indigenous people would accept the same responsibilities, observe the same cultural practices and be influenced by the same beliefs, hopes and loyalties as other 'white' Australians of European descent.
- Government policy empowers government officials to become the official guardians of Indigenous children.
- Some Indigenous children were removed from their families in an effort to assimilate them into 'white' society.
- Later in the era it became clear the process of assimilation was not working. There was no 'single Australian community', nor was there likely to be.

# THE ERAS OF INDIGENOUS HISTORY



## ERA 4

### SELF-DETERMINATION

1960s - 1990s

Self-Determination is described by the International Convention on Civil & Political Rights as the right of all people of the world to “freely determine their political status and freely pursue their economic, social and cultural development”. Self-Determination is a collective right belonging to ‘peoples’ rather than an individual right.

#### KEY ELEMENTS THAT TOOK PLACE DURING THE SELF-DETERMINATION ERA INCLUDE:

- The Government recognised that Indigenous people had their own distinct cultures.
- Pressure on government led to the 1967 Referendum which saw the rights of Indigenous people recognised in The Constitution.
- In many cases Mission Stations and Government Reserves were handed over to the Indigenous population to make their own decisions.
- The rights of Indigenous people to their land became an important and very public issue.



## ERA 5

### RECOGNITION

1975 - CURRENT

We called this period Recognition but it would have been more accurate to say ‘The beginning of Recognition’. Many significant events mark this period – some good, some not so good.

#### KEY ELEMENTS THAT HAVE TAKEN PLACE DURING THE RECOGNITION ERA SO FAR INCLUDE:

- Eddie Mabo commences a battle in 1982 in the High Courts for land rights to be recognised - ultimately this became a public battle on behalf of all Indigenous people. In 1992 we saw a High Court Recognition of Native Title.
- A deeply distressing report into Aboriginal deaths in custody in 1991 lead to the start of the reconciliation movement – people began to recognise the damage that had been done through 200 years of interaction between the dominating white culture and Indigenous culture.
- The Council for Aboriginal Reconciliation was established for a ten-year period from 1991 to promote reconciliation between Aboriginal and Torres Strait Islander peoples and the wider Australian community. This process included improving, renewing or transforming relations between Aboriginal and Torres Strait Islander peoples and non-Indigenous people for the future.



## ERA 6

### • RELATIONSHIP

TODAY & BEYOND...

The Relationship Era is shaped by our hope... a hope that all Australians will understand the importance of facing our past and how this will enable us to move forward to shaping a better, shared future. We dream of a day when history records this period as an era characterised by Indigenous and non-Indigenous people relating in healthy, respectful, peer relationships. We're inspired to make a difference, convinced Jesus changes lives and are believing for a brighter future.... this period of relationship is open to each one of us to contribute. We can be a part of writing a new chapter.

### RECOGNITION

1975 - CURRENT (CONTINUED)

- Paul Keating, the sitting PM, delivered a powerful speech in 1992 recognising the damage done to the lives of Indigenous people through our historical interaction.
- In 2000, Reconciliation Australia, an independent not-for-profit organisation was established to carry forward the reconciliation agenda.
- A recognition of the gap in living standards between Indigenous and non-Indigenous people in this country led to the Government rolling out the ‘Closing the Gap’ policy in 2007.
- A recognition of poor conditions and reportedly disturbing behaviour in some remote Indigenous communities in the ‘Little Children are Sacred’ Report in 2007 led to a swift and controversial government response - known as The Intervention.
- Recognition of the damage done by previous administrations, with the policy of forcibly removing children from their homes, led to a second public and very powerful symbolic response from an Australian PM when Mr Rudd said the Apology to the Stolen Generation in 2008.

## EPISODE 1 INDIGENOUS AUSTRALIANS

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### INDIGENOUS ERAS

- Not Applicable

### TOPICS

Why all Australians should care about the disconnect between Indigenous and non-Indigenous people. Indigenous people share their stories about culture, identity, land, language and family.

## EPISODE 3 TIMES OF CHANGE

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### INDIGENOUS ERAS

- Assimilation
- Self-Determination
- Recognition

### TOPICS

Two cultures learning to live together. The way we understand each other determines how we treat each other.

## EPISODE 2 CULTURES COLLIDE

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### INDIGENOUS ERAS

- Colonisation
- Protection
- Assimilation

### TOPICS

The impact of colonisation, violence, dysfunction and disease. The worldview at the time regarding Indigenous people. The need for protection – Mission Stations & Government Reserves. The Stolen Generation.

## EPISODE 4 RESETTING RELATIONSHIP

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### INDIGENOUS ERAS

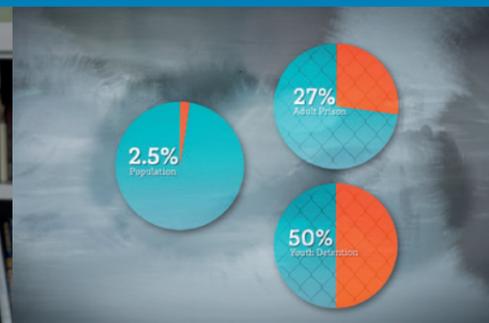
- A New Era of Relationship

### TOPICS

People share what it looks like to come together for a better future. The hope that despite all that has gone before us the next chapter in our shared story might be characterised by healthy, respectful, peer relationships.

# EPISODE 1 INDIGENOUS AUSTRALIANS

*This episode focuses on Indigenous Australian people and culture. We're introduced to a number of people who share what it means to be an Indigenous person in this country today.*



## BEFORE YOU COMMENCE

- Watch the episode yourself before the session.
- Select the discussion or reflection ideas that best suit your group. There is a list of ideas that may help in leading your discussion and reflection times. We suggest you select one idea for the break and one idea at the conclusion of the episode.
- Ask your group to bring a journal or provide paper and pens for the group time if necessary.
- Spend a few minutes asking your group to prepare themselves with an attitude to listen, putting aside preconceived ideas and opening their hearts to hear. Encourage them to take on a posture of listening even if they have previous experiences or opinions.
- We suggest you spend a few minutes in prayer before you begin the episode.

## PART 1 FORMAT

DURATION: 15.5 MINS	LEADER'S NOTES		
<b>WHY IS IT IMPORTANT FOR INDIGENOUS AND NON-INDIGENOUS AUSTRALIANS TO COME TOGETHER?</b>	Key leaders answer the question: – why they should care? – why does it matter?		
<b>INDIGENOUS STATISTICS</b>	Introduction to some of the statistics relating to the experiences of Indigenous people.	Further information about Indigenous Statistics: <a href="http://goo.gl/19uo2i">http://goo.gl/19uo2i</a>	
<b>IDENTIFYING AS INDIGENOUS</b>	Series of interviews with Indigenous people explaining how they identify as Indigenous.		
<b>EPISODE DVD BREAK</b>			

**FACT: DEFINING INDIGENOUS**

The Government uses the following criteria to determine if a person is Indigenous: The person: is of 1) Aboriginal and/or Torres Strait Islander descent, 2) identifies as an Aboriginal and/or Torres Strait Islander person, 3) is accepted as an Aboriginal and/or Torres Strait Islander person by the community in which she or he lives. *Reference: <http://goo.gl/hiljrM>*

## GROUP SESSION IDEAS

### 1. FACE THE FACTS QUIZ

Explore Indigenous statistics with your group. There is a quiz on page 22 you can conduct with your group. You may choose to give the quiz verbally or give your group members a copy to complete. Spend a few minutes discussing the outcomes of the quiz.

### 2. BRAINSTORM

This is an activity that focuses on 'identity' and highlights the difference in opinions on the value of identity.

*Ask your group "What does identity mean to you?"*

Invite your group to brainstorm any words that come to mind when they hear the word 'identity'. They may wish to do this out loud as a group, or individually in a journal or on paper.

### 3. JOURNAL

*Read the following paragraph to your group:*

*"Identity deals with who we think we are, what gives meaning to our lives, and how other people see us. There are both external and internal aspects of identity. External influences on identity include nationality, culture, religion, and other peoples' perceptions of us, while our internal sense of identity involves who we think we are, how we see our identity in Christ, what groups we identify with, and what values are important to us and motivate our behaviour."*

Invite your group to spend time writing. Encourage them to identify the external and internal aspects of their own identity.

*It may be helpful to ask your group questions such as:*

- What communities/groups are you a member of (ie. family, workplace, church, sport clubs, etc.)?
- How does this membership help to inform your sense of self, your values and your actions?
- How would you identify yourself if these things were taken away?

### 4. WRITE A LETTER

Invite your group to write a letter to themselves outlining their expectations of the SHARING OUR STORY series, and their understanding of the people and issues they think they will be considering over the next few weeks. You may wish to collect the letters and return them to your group at the end of the series, so that they can see if and how their perceptions and attitudes may have changed.

*It may be helpful to ask your group questions such as:*

- What do you think makes up your identity?
- Do you have any preconceived ideas about the issues being discussed?
- What is your current understanding of Indigenous culture?

**QUICK TO LISTEN. SLOW TO SPEAK.**

James 1:19 says we should be "quick to listen, slow to speak". This is always true when building a relationship with another person, and even more so when that person originates from a different cultural background to our own. Too often the church has been at fault for having a solution based approach to relationship building. Let's allow our Indigenous brothers and sisters be the first to speak. Let's think carefully before we respond in word or deed. And let's respectfully consider their ideas, suggestions and opinions regarding how we might live together as Australians.

## PART 2 FORMAT

DURATION: 16.5 MINS	LEADER'S NOTES	
Overview of Indigenous Culture	Series of interviews discussing Land, Missions, Culture & Family.	
Differences in Indigenous and non-Indigenous culture	Series of interviews discussing what some of the differences in Indigenous and non-Indigenous culture are.	Further information about Indigenous Spirituality: <a href="http://goo.gl/1K6cSD">http://goo.gl/1K6cSD</a> Indigenous Skin Names: <a href="http://goo.gl/0ujY2t">http://goo.gl/0ujY2t</a>
CONCLUSION		

## GROUP SESSION IDEAS

### 1. DEVOTIONAL

This activity relates to the Biblical Reflection video you will find on the DVD menu or as a digital download.

*\*Further information on page 21*

### 2. AGREE OR DISAGREE?

Invite your group to respond to the following statement. If they agree, encourage them to explain why they think this might be the case, and vice versa.

*"Poverty in developing countries is often discussed within Australian churches, whilst Indigenous disadvantage is met with relative silence."*

### 3. JOURNAL

Encourage your group to spend time individually writing or praying about what they have just heard in this episode. You may wish to prompt them by reading the following quote aloud:

*"How can it be, in an egalitarian society, that injustice to the marginalised creates scarcely a ripple? The answer I think is found at the threshold: most Australians do not recognise the original inhabitants, the stolen generations, the faceless asylum seekers, as people: at least, not in the same way that we are people. Their humanity is of a different order" – Julian Burnside.*

### 4. DISCUSS IN PAIRS

Read through the following scriptures with your group: John 4:1-42 and Luke 19:1-10.

**Emphasise the following thought:**

Jesus was counter-cultural. We see this in the way he spoke with the woman at the well in John 4, in the way he treated Zacchaeus in Luke 19, along with numerous other examples throughout his life.

**Ask your group the following question:**

*"How can we follow Jesus' example and live counter-culturally with respect to Indigenous people?"*

### 5. QUESTION TIME

Sometimes when we investigate a challenging topic we come away with more questions than when we began. Invite your group to list any questions that arose for them during the episode. Encourage your group members to share their questions out loud and respond to each other.



### WHAT'S SO IMPORTANT ABOUT LAND?

For many Indigenous people in Australia, land is much more than soil, rocks or minerals. It's a living environment that sustains and is sustained by people and culture. Traditionally, this reciprocal relationship between people and the land underpinned all other aspects of life for Indigenous people – spirituality, language, law, family and identity. Today, relationship with the land remains fundamental to the identity and way of life of many Indigenous people.

## DEVOTIONAL



### VIDEO NO. 1 – DURATION: 3 MINS

#### 1. WATCH THE BIBLICAL REFLECTION VIDEO

#### 2. AS A GROUP READ ACTS 10

#### 3. AS A GROUP DISCUSS THE FOLLOWING QUESTIONS:

In his reflections on Acts 10 Karl explains why there was such a huge gulf between Peter and Cornelius.

Why do we sometimes find it difficult to understand and appreciate people who seem very different from us?

What do you think are the key factors that contribute to the current gulf that exists between Indigenous and non-Indigenous Christians in Australia today?

What do we learn from Acts 10 that teaches us what is needed to overcome these barriers of difference?

What do think might happen in Australian churches and society if these barriers were completely dismantled and Indigenous and non-Indigenous Christians became known by our deep love for one another (John 13:35)?

**Further scripture reference:**

Luke 19:1-10 "Story of Zacchaeus"

John 4 "Story of the Samaritan Woman"

John 13:35 "By this everyone will know that you are my disciples, if you love one another."



### FACT: YAPA AND KARDIYA

Yapa: Aboriginal person

Kardiya: non-Aboriginal person

Language: Warlpiri

Spoken by the Warlpiri nation, North of Alice Springs  
There are approximately 2,507 Warlpiri speakers.

# FACE THE FACTS QUIZ

PLEASE CIRCLE THE CORRECT ANSWER

## 1. ABORIGINAL IDENTITY

**1.1 WHICH OF THE FOLLOWING CRITERIA ARE USED BY THE GOVERNMENT TO DEFINE IF A PERSON IS ABORIGINAL OR INDIGENOUS?**

The person:

- A. is of Aboriginal and/or Torres Strait Islander descent
- B. identifies as an Aboriginal and/or Torres Strait Islander person
- C. is married to an Aboriginal and/or Torres Strait Islander person
- D. is a member of an Indigenous clan recognised by the Australian government
- E. speaks an Indigenous language
- F. is accepted as an Aboriginal and/or Torres Strait Islander person by the community in which she or he lives

## 2. INDIGENOUS POPULATION

**2.1 WHAT PERCENTAGE OF THE POPULATION IN AUSTRALIA IDENTIFY AS BEING INDIGENOUS?**

- A. 2%
- B. 3%
- C. 5%

**2.2 WHAT STATE/TERRITORY HAS THE HIGHEST PERCENTAGE OF PEOPLE IDENTIFYING AS INDIGENOUS?**

- A. Queensland
- B. Western Australia
- C. The Northern Territory

**2.3 WHAT STATE/TERRITORY HAS THE LOWEST PERCENTAGE OF PEOPLE IDENTIFYING AS INDIGENOUS?**

- A. Victoria
- B. Tasmania
- C. ACT

## 3. WHERE DO INDIGENOUS PEOPLE LIVE?

**3.1 WHAT PERCENTAGE OF INDIGENOUS PEOPLE LIVE IN CITIES?**

- A. Around one quarter
- B. Around one third
- C. Around half

**3.2 WHAT PERCENTAGE OF INDIGENOUS PEOPLE LIVE IN REGIONAL/COUNTRY AREAS?**

- A. 44%
- B. 55%
- C. 66%

**3.3 WHAT PERCENTAGE OF INDIGENOUS PEOPLE LIVE IN REMOTE AREAS?**

- A. 11%
- B. 21%
- C. 31%

## 4. SOCIAL ISSUE - INDIGENOUS INCARCERATION RATE

**4.1 What percentage of our adult prison population identifies as Indigenous?**

- A. 11%
- B. 18%
- C. 27%

**4.2 IN YOUTH DETENTION CENTRES, WHAT PERCENTAGE OF PRISONERS IDENTIFY AS INDIGENOUS?**

- A. Approximately 59%
- B. Approximately 49%
- C. Approximately 29%

**4.3 HOW MUCH MORE LIKELY IS IT FOR AN INDIGENOUS PERSON TO BE IMPRISONED THAN A NON-INDIGENOUS PERSON?**

- A. 5 times more likely
- B. 10 times more likely
- C. 15 times more likely

## 5. INDIGENOUS HEALTH

**5.1 WHAT IS THE INDIGENOUS INFANT MORTALITY RATE COMPARED TO THAT OF NON-INDIGENOUS INFANTS?**

- A. Half that of non-Indigenous infants
- B. Double that of non-Indigenous infants
- C. Almost triple that of non-Indigenous infants

**5.2 NON-INDIGENOUS AUSTRALIANS CAN EXPECT TO LIVE HOW MUCH LONGER THAN INDIGENOUS AUSTRALIANS?**

- A. Approximately 5 years
- B. Approximately 8 years
- C. Approximately 10 years

**5.3 WHAT PERCENTAGE OF THE ADULT INDIGENOUS POPULATION EXPERIENCES A FORM OF DISABILITY?**

- A. 25%
- B. 45%
- C. 65%

**5.4 WHAT IS THE NATIONAL INDIGENOUS SUICIDE RATE COMPARED TO NON-INDIGENOUS AUSTRALIANS?**

- A. Almost half
- B. Almost double
- C. Almost triple

## 6. INDIGENOUS EDUCATION AND EMPLOYMENT

**6.1 WHAT PERCENTAGE OF INDIGENOUS PEOPLE AGED 15 AND OVER HAVE COMPLETED YEAR 12 OR EQUIVALENT?**

- A. 27%
- B. 37%
- C. 47%

**6.2 WHAT PERCENTAGE OF AUSTRALIA'S INDIGENOUS POPULATION AGED 15 - 64 YEARS IS EMPLOYED?**

- A. 46%
- B. 56%
- C. 66%

**6.3 ON AVERAGE, HOW MUCH IS THE WEEKLY INCOME FOR AN INDIGENOUS HOUSEHOLD COMPARED TO A NON-INDIGENOUS HOUSEHOLD?**

- A. Just over half
- B. About the same
- C. Almost double

## 1.1 ANSWER: A, B AND F

### REFERENCE

<http://goo.gl/lS3iXD>

## 2.1 ANSWER: B

The final estimated resident Aboriginal and Torres Strait Islander population of Australia as at 30 June 2011 was 669,900 people, or 3% of the total Australian population.

### REFERENCE

<http://goo.gl/DdGvH9>

## 2.2 ANSWER: C

The Northern Territory. Indigenous Australians comprised 30% of the population of the Northern Territory as at 30 June 2011. Western Australia = 4% and Queensland = 4%.

### REFERENCE

<http://goo.gl/DdGvH9>

## 2.3 ANSWER: A

Victoria. 1% of Victorians (or 47,333 people) identify as Indigenous. ACT = 1.7% (6,160 people) and South Australia = 2.3% (37,408 people).

### REFERENCE

<http://goo.gl/DdGvH9>

## 3.1 ANSWER: B

At 30 June 2011, around one-third of Indigenous people lived in Major Cities of Australia (233,100 people or 35%).

### REFERENCE

<http://goo.gl/DdGvH9>

## 3.2 ANSWER: A

44% of Indigenous people lived in Regional Australia as at 30 June 2011.

### REFERENCE

<http://goo.gl/DdGvH9>

## 3.3 ANSWER: B

21% of Indigenous people lived in Remote or Very Remote Australia as at 30 June 2011.

### REFERENCE

<http://goo.gl/DdGvH9>

## 4.1 ANSWER: C

Indigenous prisoners accounted for just over a quarter (27%) of the total Australian prisoner population at 30 June 2015. The proportion of adult prisoners who identified as Indigenous ranged from 8% in Victoria to 84% in the Northern Territory.

### REFERENCE

<http://goo.gl/yzsyR6>

## 4.2 ANSWER: A

In 2013 – 2014, Indigenous young people made up just over 5% of the Australian population of 10 to 17-year-olds, but 59% of those in detention, making Indigenous young people 26 times more likely to be in detention than non-Indigenous young people.

### REFERENCE

<http://goo.gl/ARWhPR>

## 4.3 ANSWER: C

At 30 June 2015, there were 2,253 prisoners per 100,000 Aboriginal and Torres Strait Islander population compared to 146 prisoners per 100,000 non-Indigenous population.

### REFERENCE

<http://goo.gl/yzsyR6>

## 5.1 ANSWER: B

In 2012 – 2014, the infant mortality rate (IMR) for Indigenous Australians was around twice the rate for non-Indigenous Australians. In the Northern Territory, Indigenous IMR was almost 4 times higher than the national rate.

### REFERENCE

<http://goo.gl/lT5B6e>

## 5.2 ANSWER: C

For Indigenous Australians born in 2010–2012, life expectancy was estimated to be 10.6 years lower than that of the non-Indigenous population for males (69.1 years compared with 79.7) and 9.5 years lower for females (73.7 compared with 83.1).

### REFERENCE

<http://goo.gl/wSJO0L>

## 5.3 ANSWER: A

Just under half (45%) of Indigenous people aged 15 years and over said they experienced disability in 2014–2015, compared to 18.5% of the whole Australian population in 2012.

### REFERENCE

<http://goo.gl/C7WNQK>

<http://goo.gl/XA5tcn>

## 5.4 ANSWER: B

The suicide death rate for Indigenous Australians in 2008–2012 was almost twice the rate for non-Indigenous Australians.

### REFERENCE

<http://goo.gl/vvWMuH>

## 6.1 ANSWER: A

27% of Indigenous people aged 18 years and over had completed Year 12 in 2012–13, compared to 54% of non-Indigenous Australians aged 18 years and over.

### REFERENCE

<https://goo.gl/nFlcOq>

## 6.2 ANSWER: A

Less than half (46%) of Indigenous people aged 15 years and over were employed in 2014–2015, compared to 65% of the whole Australian population in 2014.

### REFERENCE

<http://goo.gl/ZD67Pu>

<http://goo.gl/Kz6gcX>

## 6.3 ANSWER: B

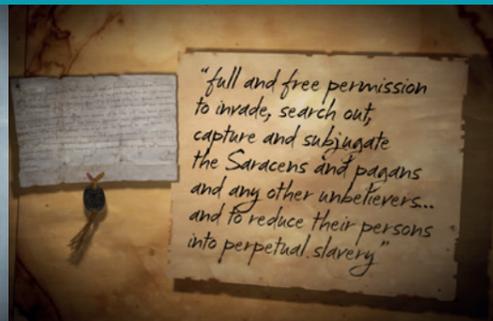
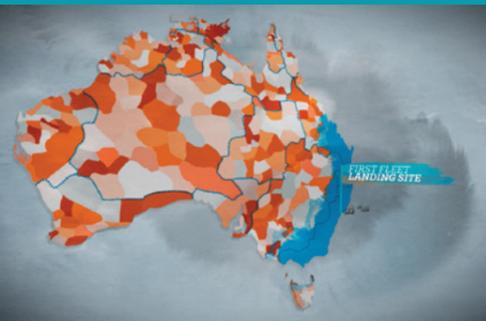
In 2011–2013, the median weekly income for Indigenous households was \$465 – just over half the median weekly income of \$869 for non-Indigenous households.

### REFERENCE

<http://goo.gl/fh7u2B>

# EPISODE 2 CULTURES COLLIDE

*This episode explores the beginning of our shared history. We look at the early impacts of colonisation and some of the tragic and painful aspects of European settlement.*



## BEFORE YOU COMMENCE

- Watch the episode yourself before the session.
- Select the discussion or reflection ideas that best suit your group. We suggest you select one idea for the break and one idea at the conclusion of the episode.
- Ask your group to bring a journal or provide paper and pens for the group time if necessary.
- Spend a few minutes asking your group to prepare themselves with an attitude to listen, putting aside preconceived ideas and opening their hearts to hear.
- Encourage them to take on a posture of listening even if they have previous experiences or opinions.
- Spend a few minutes reviewing the first episode. Ask your group if they want to share any thoughts or anything they've learnt.
- We suggest you spend a few minutes in prayer before you begin the episode.

## PART 1 FORMAT

DURATION: 20 MINS	LEADER'S NOTES		
The Eras of Indigenous History	Introduction to the Era of Colonisation: – mindset of colonisers – Papal Bull – Terra Nullius – Massacres and dysfunction – Disease and sexual exploitation		
The Eras of Indigenous History	Introduction to the Era of Protection – Interview with John Harris – Missionaries, Missions and Reserves.	Further information about the massacres and violence against Indigenous people: <a href="http://goo.gl/VfQ1SH">http://goo.gl/VfQ1SH</a>	
EPISODE DVD BREAK			
LOVE YOUR NEIGHBOUR – MARK 12:30-31			
How we wish to be treated should be our guide for how we are to treat others – regardless of background, culture, skin colour or socio-economic status. Listening, loving, sharing, learning, serving.... it's all about building relationship and living respectfully towards our Indigenous Australian neighbours.			

## GROUP SESSION IDEAS

### 1. JOURNAL TIME

Encourage your group to spend time individually writing or praying about what they have just heard. Be aware there may be a range of responses and some people may have been unsettled by what was shared. This isn't a time for open discussion or for people to refute things. This is a time to quietly reflect, pray, or journal.

*It may be helpful to ask your group questions such as:*

- 1) What is going on inside you when you hear of this shared history with its violence and injustice?
- 2) How do you think God views what happened to Indigenous people in our country?

### 2. DISCUSS IN PAIRS

Even though colonisation happened more than 200 years ago, we are still worshipping on land that was violently and brutally acquired. In what ways should this affect the way we worship on this land today?

Read through the following scripture with your group, **Matthew 5:23-24**.

23 "Therefore, if you are offering your gift at the altar and there remember that your brother or sister has something against you, 24 leave your gift there in front of the altar. First go and be reconciled to them; then come and offer your gift." (NIV)

Discuss with your group how should this affect the way we worship on this land today?

### 3. POST-IT NOTES

Invite your group to choose one or more words to describe how they are feeling after watching this section. Ask them to write the word/s on a post-it note and have each person stick their post-it note on a wall. Encourage your group to stand back and reflect on the words.

You may wish to choose some of the common themes and discuss these as a group.

### 4. DISCUSS

Many of the early colonisers viewed Indigenous people as subhuman and an obstacle to colonisation. You may like to discuss the following questions:

1. In what ways has our mindset changed today?
2. What are the dangers of seeing problems instead of people when we think about Indigenous people today?
3. Have our attitudes towards Indigenous people changed that much in the past 200 years?

### 5. QUESTION TIME

Sometimes when we investigate a challenging topic we come away with more questions than when we began. Invite your group to list any questions that arose for them during this episode. Encourage your group to share their questions out loud and respond to each other.

### 6. DEVOTIONAL

This activity relates to the Biblical Reflection video you will find on the DVD menu or as a digital download.

*\*Further information on page 30*



### DANIEL MATTHEWS (1837-1902)

Daniel Matthews (1837-1902) was born in England and emigrated with his family to Australia in 1853. By 1864, Daniel and his brother opened a store in Echuca on the Murray River. It was here that he saw the poor treatment of Indigenous people, especially young women by the non-Indigenous men of the town. He purchased land along the banks of the Murray to be used as a safe haven for Indigenous people. In 1874 Daniel and his new wife Janet started The Maloga Mission School near Echuca. After helping form the New South Wales Aborigines Protection Association, he successfully lobbied for 1800 acres (728 ha) of river frontage near Barmah to be declared an Aboriginal reserve which became known as Cumeroongunga. **Reference:** <http://goo.gl/yBgisx>

## DEVOTIONAL

VIDEO NO. 2 – DURATION: 3.5 MINS



**1. WATCH THE BIBLICAL REFLECTION VIDEO**

talk to God or even view God? Compare this to Ps 10:1.

**2. AS A GROUP READ PSALM 10**

Why is it so hard under such circumstances to believe that God does notice and care about our suffering (verses 14 & 17), and that God will act to bring about an end to the cruelty and injustice that causes it? (verses 15 & 18)

**3. AS A GROUP DISCUSS THE FOLLOWING QUESTIONS:**

Imagine you are experiencing the same terrible injustice and hardship described in the first half of Psalm 10. All your assets have been stolen from you – property, savings, livelihood (job), and you are left with nothing. Moreover, you are living in a society where there is no welfare safety net, other than that provided through your extended family, and your family members are in the same plight as you. How might this affect how you

Karl’s reflection on Psalm 10 concluded with the critically important point that we are called to be “the hands and feet of God.” In other words, one of God’s primary strategies in bringing comfort and correcting injustice is to use us. What do you think could be the implications of this for you and your church?

**FACT: PAPAL BULL**



Papal Bull – A Papal Bull is a particular type of letter, patent or charter issued by a Pope of the Catholic Church. Papal Bulls were originally issued by the Pope for many kinds of communication of a public nature, but by the 13th century, Papal Bulls were only used for the most formal or solemn of occasions.

## PART 2 FORMAT

DURATION: 18 MINS

LEADER’S NOTES



The Eras of Indigenous History

Introduction to the Era of Assimilation  
 – Stolen Generation  
 – Focus on Cherbourg Mission  
 – Ada and Ruth’s Story

Further information about members of the Stolen Generation:  
<http://goo.gl/xsiZLf>



CONCLUSION

## GROUP SESSION IDEAS

**1. DISCUSS**

Sometimes good intentions are not always beneficial, in fact, they can be detrimental to the person you are trying to help. How can we ensure that we don’t repeat the mistakes of the past with concern to addressing Indigenous people today?

that we are not responsible for the past policies that caused so much damage to Indigenous people. This is true. But as Troy asked, “As God’s people, will we take responsibility for the future?” What do you think this could look like?

**2. JOURNAL**

Encourage your group to spend time individually writing or praying about what they have just heard.

Invite your group to write their thoughts on post-it notes and have each person stick their post-it note on a wall. Encourage your group to stand back and reflect and share on the ideas in front of them.

*It may be helpful to ask your group questions such as:*

- What is the significance of listening to Indigenous people and acknowledging the dark side of our shared history?
- What can this achieve?

**4. DISCUSS IN PAIRS**

What has challenged you the most in the series so far, and why?

**3. POST-IT NOTES**

A common excuse for doing nothing in response to Indigenous disadvantage in this nation is the argument

**5. QUESTION TIME**

Sometimes when we investigate a challenging topic we come away with more questions than when we began. Invite your group to list any questions that arose for them during the episode. Encourage your group to share their questions out loud and respond to each other.

## CONCLUSION

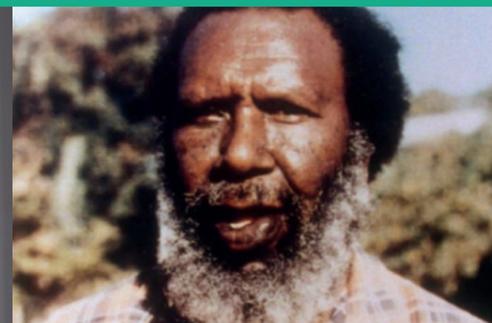
**AT THE CONCLUSION OF THE SESSION:**

• This may be a difficult session for some participants due to the content and some of the material that was presented on massacres and violence. Be aware that people may have some thoughts about this and may want to discuss what they have just viewed. Not everyone will agree with what we presented. Be cautious against allowing any one person to speak authoritatively on anything. Re-emphasise the need to ‘Be quick to listen and slow to speak.’

- You may like to spend a few minutes in prayer at the conclusion of the episode.
- During the episode we referred to the Australians Together website. Encourage your group to head to the website to explore further articles and stories.

# EPISODE 3 TIMES OF CHANGE

*In this episode, we explore the growing realisation across the nation that Indigenous and non-Indigenous people need to find better ways to live together in the future. We look at the struggles and achievements of the Indigenous Civil Rights Movement. We also see how, as a nation, we began to recognise the damage done by past policies and practices.*



# EPISODE 3 PART 1

## BEFORE YOU COMMENCE

- Watch the episode yourself before the session.
- Select the discussion or reflection ideas that best suit your group. There is a list of ideas below that may help in leading your discussion and reflection times. We suggest you select one idea for the break and one idea at the conclusion of the episode.
- Ask your group to bring a journal or provide paper and pens for the group time if necessary.
- Spend a few minutes asking your group to prepare themselves with an attitude to listen, putting aside preconceived ideas and opening their hearts to hear. Encourage them to take on a posture of listening even if they have previous experiences or opinions.
- Spend a few minutes reviewing the second episode. Ask your group if they want to share any thoughts or anything they've learnt.
- We suggest you spend a few minutes in prayer before you begin the episode.

## PART 1 FORMAT

DURATION: 16.5 MINS	LEADER'S NOTES	
The Era of Indigenous History	Introduction to the Era of Self-Determination – Social Activism – Charlie Perkins – 1967 Referendum  Freedom Ride Documentary	Further information about Wave Hill Walk Off:  <a href="http://goo.gl/JGKl8F">http://goo.gl/JGKl8F</a>
The Era of Indigenous History	The Era of Self-Determination – Clyde's story	
EPISODE DVD BREAK		



### CHARLIE PERKINS (1936 - 2000)

Born Charles Nelson Perkins, Perkins was an Indigenous activist who was the first Australian Aboriginal to graduate from university. In 1965, Perkins initiated the Freedom Ride through rural New South Wales where a group of University of Sydney students travelled by bus exposing the poor state of Aboriginal health, education and housing along with discriminatory behaviours in the area. He also held a key role in advocating the '1967 YES Vote' for the referendum regarding constitutional recognition of Indigenous people. His time as a public servant in Canberra culminated in gaining the position of Permanent Secretary of the Department of Aboriginal Affairs and brought many positive changes for Indigenous people. Perkins died in October 2000 of renal failure.



### SIR DOUGLAS NICHOLLS (1906-1988)

Sir Douglas Ralph Nicholls (1906-1988) was born at Cummeragunja Aboriginal Mission on the Murray River in New South Wales. At the age of 14 he was moved off the mission to find work. Starting off on a dredging team on the Murray, his ability in Australian Rules Football led to a move to Melbourne.

During his initial stint in the VFA where he was the sole Aboriginal player, he also won a number of professional running races along with accepting a 3-year stint with Jimmy Sharman's boxing show. In 1932 Nicholls joined the Fitzroy Football Club in the VFL, playing 54 games and representing Victoria twice.

During 1932, Nicholls committed his life to Christ following his mother's death and became noted as a keen witness amongst his teammates. 1940 saw Nicholls become secretary of the Australian Aborigines' League originally formed by William Cooper who saw leadership potential in Nicholls. In 1945 Nicholls was ordained as a Churches of Christ pastor ministering in the Fitzroy region.

Nicholls continued to advocate for Aboriginal Rights, taking leadership positions on numerous Boards. For his tireless community efforts he was awarded an MBE in 1957, OBE in 1968 and knighted in 1972. In 1976 Sir Douglas Nicholls was appointed Governor of South Australia.

**Reference:** <http://goo.gl/W6W6la>

## GROUP SESSION IDEAS

### 1. GROUP DISCUSSION

Spend a few minutes discussing one of the following questions:

1. We heard a bit about the historical mindsets and stereotypes regarding Indigenous people in this country. What stereotypes are you aware of that still exist today and what do you think informs these and reinforces them?

OR

2. Were you aware that in the '60s we had our own Martin Luther King type advocates? How did you feel watching some of that footage and realising what took place in our country?

### 2. JOURNAL

Read the following paragraph and quote to your group:

“Sometimes it is hard for people to understand that equal rights don’t automatically create equality. In fact, as we heard from Clyde, the abrupt granting of rights and control to Indigenous communities sometimes created new problems.”

“Citizenship has not delivered Indigenous Australians the same quality of life other Australians expect. Basic human rights involve health, housing, education, employment, economic opportunity, and equality before the law, and respect for cultural identity and cultural diversity. These human rights must be capable of being enjoyed otherwise they are empty gestures.”

– Jackie Huggins

How does this affect the way you view Indigenous disadvantage today? Encourage your group to journal their thoughts.

### 3. AGREE OR DISAGREE?

Read the following quote to your group:

“The history of human suffering of the Indigenous people of this country cannot be assuaged by legal decisions or the opening of a purse. It can be assuaged only by the opening of hearts”

– Professor Michael Dodson

Invite your group to respond and explain their responses. **You might like to ask your group the question:**

“What does ‘the opening of hearts’ look like in practical terms?”

### 4. STOP AND THINK

Invite your group to define the concept of equality. They may wish to do this out loud as a group, or individually in their journals. Encourage them to consider equality as a complex concept that goes beyond just “sameness”.

**You may wish to read the following quote:**

“For Indigenous peoples, the impact of separating us from our heritage goes directly to the heart that pumps life through our peoples. To expect a people to be able to enjoy their culture without their cultural heritage and their sacred belongings is equivalent to amputating their legs and...asking them to run a marathon”

– Professor Michael Dodson

### 5. QUESTION TIME

Sometimes when we investigate a challenging topic we come away with more questions than when we began. Invite your group to list any questions that arose for them during this episode. Encourage your group to share their questions out loud and respond to each other.

## PART 2 FORMAT

 DURATION: 13 MINS	LEADER'S NOTES	
The Era of Indigenous History	Introduction to the Era of Recognition – Mabo – Paul Keating’s address at Redfern – Kevin Rudd’s apology	Mabo: <a href="http://goo.gl/lxB9KE">http://goo.gl/lxB9KE</a> The Intervention: <a href="http://goo.gl/A85Xra">http://goo.gl/A85Xra</a> Indigenous Policies: <a href="http://goo.gl/65CcLc">http://goo.gl/65CcLc</a>
<b>CONCLUSION</b>		

## DEVOTIONAL

 VIDEO NO. 3 – DURATION: 3 MINS
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### 1. WATCH THE BIBLICAL REFLECTION VIDEO.

### 2. LOOK AGAIN AT THE EXTREMELY STRONG WORDS IN AMOS 5: 21-24.

### 3. AS A GROUP DISCUSS THE FOLLOWING QUESTIONS:

**Amos 5:21-24**

“I hate, I despise your religious festivals;  
your assemblies are a stench to me.  
Even though you bring me burnt offerings and grain offerings,  
I will not accept them.  
Though you bring choice fellowship offerings,  
I will have no regard for them.  
Away with the noise of your songs  
I will not listen to the music of your harps.  
But let justice roll on like a river,  
righteousness like a never-failing stream.”

What does the strength of this language teach us about the heart and mind of God?

Not surprisingly Jesus thought and felt the same way (for example, see Matthew 23:23-24).

Share with one another the impact these two passages have on you, and the implications you think they may have for how you and your church engage with the hopes and aspirations of Australia’s Indigenous people.

## GROUP SESSION IDEAS

### 1. DEVOTIONAL

This activity relates to the Biblical Reflection video you will find on the DVD menu or as a digital download.

\* *Further information on page 37.*

### 2. JOURNAL

*Read the following to your group:*

“We heard Milliwanga say regarding the Intervention, “We said we didn’t want it, but they still went ahead with it.””

Encourage your group to spend time individually writing or praying about what they have just heard.

*It may be helpful to ask your group questions such as:*

- What impact might this have on a community? On its leaders? On individuals?
- Have you ever felt controlled? What impact did this have on you? Were you able to take steps to remove that control?

### 3. GOD’S WORD

Read through the following scriptures with your group (you might like to pick one or two): Matt 23:23, Micah 6:1–8, Isaiah 58:4b–9, Zechariah 7:9–10, Isaiah 1:13–17, Matthew 5:23–24, Deuteronomy 10:18, Isaiah 61:1–3, Jeremiah 22:3–16, and Isaiah 61:8.

Consider these scriptures and, as a group, discuss how they can help inform our attitudes and behaviours towards Indigenous Australians.

### 4. DISCUSS IN PAIRS

*Invite your group to discuss the following question:*

Were you affected by Paul Keating’s speech or Kevin Rudd’s apology at the time these significant addresses were delivered? If so, how? If not, do you view these events any differently now? Why/why not?

### 5. QUESTION TIME

Sometimes when we investigate a challenging topic we come away with more questions than when we began. Invite your group to list any questions that arose for them during the episode. Encourage your group to share their questions out loud and respond to each other.

## CONCLUSION

### AT THE CONCLUSION OF THE SESSION:

- Not everyone will agree with what we presented within this episode. Be cautious against allowing any one person to speak authoritatively on anything. Re-emphasise the need to ‘Be quick to listen and slow to speak.’
- You may like to spend a few minutes in prayer at the conclusion of the episode.
- During the episode we referred to the Australians Together website. Encourage your group to head to the website to explore further articles and stories.



### VINCENT LINGIARI 1908 - 1988

Lingiari grew up on the Wave Hill Cattle Station in the Northern Territory, about 600km south of Darwin. He began working on the station at the age of 12 and though he worked his way up to the position of Head Stockman he continued to receive little to no wages. In 1966, in an act of protest of the poor conditions Indigenous workers endured on the station, Lingiari led the 200 Indigenous workers on a walk-off which became known as the Wave Hill Walk-off. The ensuing 8 year strike led to Vincent demanding the return of traditional lands to his Gurindji people. In 1975, then Prime Minister Gough Whitlam visited Gurundji country and poured local sand into the hands of Lingiari as a symbolic gesture of handing the land back to his people. The strike led to the eventual passing of the Aboriginal Land Rights (Northern Territory) Act 1976.

The well known song “From Little Things Big Things Grow” is a protest song written by Paul Kelly and Indigenous Australian artist Kev Carmody and records the story of the Gurundji people’s struggle and the ensuing Indigenous Land Rights movement.

# EPISODE 4 RESETTING RELATION- SHIP

*In this final episode, we explore what it could look like for Indigenous and non-Indigenous people to come together for a better future. We explore how respect and mutual understanding are vital to this.*



## BEFORE YOU COMMENCE

- Watch the episode yourself before the session.
- Select the discussion or reflection ideas that best suit your group. There is a list of ideas below that may help in leading your discussion and reflection times. We suggest you select one idea for the break and one idea at the conclusion of the episode.
- Ask your group to bring a journal or provide paper and pens for the group time if necessary.
- Spend a few minutes asking your group to prepare themselves with an attitude to listen, putting aside preconceived ideas and opening their hearts to hear. Encourage them to take on a posture of listening even if they have previous experiences or opinions.
- Spend a few minutes reviewing the third episode. Ask your group if they want to share any thoughts or anything they've learnt.
- We suggest you spend a few minutes in prayer before you begin the episode.

## PART 1 FORMAT

<b>DURATION: 14.5 MINS</b>		
Resetting Relationship	Interviews with Indigenous Leaders discussing Reconciliation	
The Power of Relationship	Kyle Slabb & Shaun Martin's story	
<b>EPISODE DVD BREAK</b>		

## GROUP SESSION IDEAS

### 1. DISCUSS IN PAIRS

Invite your group to discuss the following statement from Kyle in pairs. You may like to invite your group to share their thoughts to the entire group as well.

*"We don't need an evangelistic message anymore, we need a transformational relationship."*

### 2. DEVOTIONAL

This activity relates to the Biblical Reflection video you will find on the DVD menu or as a digital download.

**\* Further information below.**

 **RECONCILIATION**

To reconcile means to restore friendly relations. The word reconciliation is often used in reference to Indigenous and non-Indigenous relations in Australia. However, using this word presupposes that a healthy relationship once existed between Indigenous and non-Indigenous people. Because we believe that, in many cases, a healthy relationship between Indigenous and non-Indigenous Australians never existed, we prefer to speak about a process of conciliation... to overcome the disconnect between Indigenous and non-Indigenous people and come together with humility and respect.

## DEVOTIONAL

 **VIDEO NO. 4 – DURATION: 2.5 MINS**

### 1. WATCH THE BIBLICAL REFLECTION VIDEO

### 2. AS A GROUP DISCUSS THE FOLLOWING QUESTIONS:

#### 2 *Corinthians* 5:17-19

*"Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here. All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting people's sins against them. And he has committed to us the message of reconciliation."*

Karl reminded us that as followers of Jesus we experience the wonder of reconciliation with God, and as a result of this we have been entrusted with the message of reconciliation.

What do you think we need to do in order to demonstrate the truth and meaning of this message?

Mavis explained very clearly what she thinks this means when she said,

*"We (Indigenous and non-Indigenous Australian Christians) need to come together – that's what the Lord is looking for – people to come together. God's Spirit will move when we forgive each other – to get right with God and each other."*

How might you be able to respond to the challenge of her words?

## PART 2 FORMAT

DURATION: 17.5 MINS	LEADER'S NOTES	
Resetting Relationship	Interviews with Key Leaders asking them the question "Why a new era of Relationship is important, and what that might look like".	Extended interview with Richard Cassidy: <a href="http://goo.gl/jFve8J">http://goo.gl/jFve8J</a>
The Power of Relationship	Key Leaders answer the question "What does Australians Together mean to you?"	
CONCLUSION		

## GROUP SESSION IDEAS

### 1. JOURNAL

Encourage your group to spend time individually writing or praying about what they have just heard.

*It may be helpful to ask your group questions such as:*

1. What does Australians Together mean to you?
2. Why is an era focused on relationship important and what might that look like?

3. Now let's dream a little. Let's believe that things can change if the church takes up the challenge to set an example of respectful relationships with people everywhere. What might Australians Together look like in 5 or 10 years time?

Once they've had time to think about the questions you might like to spend a few minutes sharing thoughts with each other.

### 2. DECLARATION

Invite your group to write a personal declaration outlining how they could contribute to the Australians Together mission, which as Troy said, is "about people, relationship, respect". It may be as simple as intentionally and consistently praying for a change of heart and a rising awareness among the non-Indigenous Church in Australia.

### 3. POST-IT NOTES

Invite your group to choose one or more words to describe how they are feeling after completing the SHARING OUR STORY series. Ask them to write down their feelings on post-it notes and have each person stick their post-it note on a wall. Encourage your group to stand back and reflect on the words.

### 4. LETTERS

If your group wrote a letter to themselves at the beginning of the series, now is a good time to return the letters to them. Encourage your group to reflect on it and how their outlook has changed.

## CONCLUSION

### AT THE CONCLUSION OF THE SESSION:

- You may like to spend a few minutes in prayer at the conclusion of the episode.
- Encourage your group to stay in touch with Australians Together by heading to the website and signing up for email updates and access to resources.





**SIGN UP NOW**

**LET YOUR GROUP KNOW THEY CAN SIGN UP AT  
[WWW.AUSTRALIANS TOGETHER.ORG.AU](http://WWW.AUSTRALIANS TOGETHER.ORG.AU) TO STAY IN TOUCH WITH  
AUSTRALIANS TOGETHER.**