ULURU STATEMENT FROM THE HEART

STUDY GUIDE
In 2017, Indigenous people gathered in Australia’s spiritual heart: Uluru. They emerged from a national constitutional convention and offered the people of Australia the Uluru Statement from the Heart. Voice, Makarrata (an Aboriginal word for ‘Treaty’) and Truth are the three key elements of the aspirations and reforms set out in the Uluru Statement from the Heart. These reforms represent the unified position of Aboriginal and Torres Strait Islander peoples.

For generations, Indigenous Australians have sought recognition of their unique place in Australian history and society. The Uluru Statement from the Heart builds on decades of consultation and discussions among Aboriginal and Torres Strait Islander peoples.

Aboriginal and Torres Strait Islander peoples have always wanted an enhanced role in decision-making in Australia’s democracy, which the statement articulates as a ‘Voice to Parliament’. The Uluru Statement reaffirms Aboriginal and Torres Strait Islander peoples’ desires for lasting and effective agreements such as treaties. Yet, treaties cannot be achieved unless we have a shared, truthful understanding of the nature of our history.

*Uluru Statement from the Heart Explainer Video* (2019) is an educational resource produced by filmmaker Rachel Perkins and Law Professor Megan Davis. Its purpose is to assist teachers and students to understand the Uluru Statement from the Heart.
Uluru Statement from the Heart Explainer Video (2019) is a resource for secondary students in Years 7–10 in the Australian Curriculum learning areas of English, Civics and Citizenship and History. In Years 11 and 12, the resource has relevance to Aboriginal and Torres Strait Islander Studies, Australian History, Australian Politics and English.

Teachers are encouraged to use Uluru Statement from the Heart Explainer Video (2019) to:

- build knowledge and understanding of the historical and contemporary relationship between Aboriginal and Torres Strait Islander Peoples and other Australians;
- foster knowledge of, respect for, and pride in Aboriginal and Torres Strait Islander Histories, Cultures and contributions;
- provide an opportunity for Aboriginal and Torres Strait Islander students to see themselves, their identities, their histories, and their cultures portrayed on screen.

Teachers are advised to consult the Australian Curriculum documentation for these learning areas online at <http://www.australiancurriculum.edu.au>, as well as curriculum documents for these learning areas endorsed by their state or territory.

Key discussion points include:

- the lives of Aboriginal and Torres Strait Islander Peoples;
- Aboriginal and Torres Strait Islander societies, past and present;
- relationships between Aboriginal and Torres Strait Islander peoples and non-Indigenous Australians.

In completing the tasks, students will have demonstrated the ability to:

- respond to the Uluru Statement from the Heart both personally and in objective and critical ways;
- discuss the historical, social, cultural, and political values embodied in the Uluru Statement from the Heart;
- use their own written and spoken texts to explore the ideas and issues explored in Uluru Statement from the Heart Explainer Video and to clarify their own and others’ understanding of these ideas and issues.

This study guide is divided into sections that address the three key elements of the Uluru Statement from the Heart – Voice, Treaty and Truth. Teachers may select from the information and activities to support students’ viewing and close analysis of the Uluru Statement from the Heart Explainer Video. Teachers are also able to determine whether student responses will be presented as written, spoken or multimedia texts. In some cases, information and activities may need to be adjusted to meet the achievement levels of students.

Teachers should preview Uluru Statement from the Heart Explainer Video prior to screening it in the classroom. Aboriginal and Torres Strait Islander peoples are warned that this resource may contain images or names of deceased persons.

Cross-curriculum priority of Aboriginal and Torres Strait Islander Histories and Cultures

Uluru Statement from the Heart Explainer Video aligns with the organising ideas of the Australian Curriculum’s cross-curriculum priority of Aboriginal and Torres Strait Islander Histories and Cultures. This cross-curriculum priority is also acknowledged in all learning areas and provides opportunities for all learners to deepen their knowledge of Australia by engaging with the world’s oldest continuous living cultures. This knowledge and understanding will enrich students’ ability to participate positively in the ongoing development of Australia.

The cross-curriculum priority addresses two distinct needs in Aboriginal and Torres Strait Islander education:

- That Aboriginal and Torres Strait Islander students are able to see themselves, their identities and their cultures reflected in the curriculum of each of the learning areas
- That the Aboriginal and Torres Strait Islander Histories and Cultures cross-curriculum priority is designed for all students to engage in reconciliation, respect and recognition of the world’s oldest continuous living cultures.

Information about this cross-curriculum priority can be accessed at <http://www.australiancurriculum.edu.au/crosscurriculumpriorities/Aboriginal-and-Torres-Strait-Islander-histories-and-cultural/>.

Talking or writing about Aboriginal and Torres Strait Islander peoples

Australia has two distinct Indigenous groups: Aboriginal peoples and Torres Strait Islander peoples. When talking or writing about Australia’s Indigenous peoples, it is considered respectful to say ‘Aboriginal and Torres Strait Islander peoples’.
The Uluru Statement from the Heart is a message written to the Australian people from Indigenous Australians.

The Uluru statement affirms the long and continuing connection of Aboriginal and Torres Strait Islander peoples with the land. It also comments on the social difficulties and structural impediments faced by Aboriginal and Torres Strait Islander peoples and their aspirations to overcome these difficulties for their own empowerment.

The three key ideas of the statement are **Voice, Treaty and Truth**.

### Preparation of the Statement

The statement came out of more than a decade of consideration about what constitutional recognition might look like for Indigenous Australians. A number of councils and government committees were set up to consider the question. In 2017, The Referendum Council rolled out a series of meetings with over 1300 Indigenous people across thirteen localities that were called ‘dialogues’.

Each dialogue was deliberative and reached consensus on the relevant issues. Meetings were capped at 100 participants: 60 per cent of places were reserved for First Nations / traditional owner groups, 20 per cent for community organisations and 20 per cent for key individuals. The Referendum Council worked in partnership with a host organisation at each location to ensure the local community was appropriately represented in the process.

Delegates were then sent to a national convention at Uluru. The statement itself was drafted on the final night of the national convention and received overwhelming support, with a consensus forming around the final statement.

### Statement Presentation

The Uluru Statement was created as a historical document in the tradition of other Indigenous calls for reform, such as the Yirrkala Bark Petitions and the Barunga Statement, both of which now hang in Parliament House.

The attendees at the national convention added their signatures to a blank canvas on which the statement would be added later. Leading women artists who have custodianship of Uluru then decorated the perimeter with Dreamings belonging to the area. The tradition of painting the symbols of Dreamings around the sides of such statements is intended to demonstrate connection to Country, the spiritual dimension of that connection and Aboriginal law as expressed in the Dreaming.

### First Nations Voice to Parliament

The Uluru Statement from the Heart calls for a First Nations Voice to Parliament.

The voice to Parliament is serious structural reform. The Voice to Parliament would take the form of a First Nations body in the Australian Constitution. This would ensure the First Nations of Australia a genuine voice in their affairs and a fair say in public decisions made about them and their communities.

Currently, Parliament can make laws especially for Aboriginal and Torres Strait Islander peoples, under the ‘Race Power’. This special power allows Parliament to make laws which only apply to those people. The Voice to Parliament would allow First Nations a say in what these laws look like. The idea behind it is that it would do two things:

1) make these laws more fair, giving First Nations people a say in the laws that are made for them by Parliament, and
2) make these laws more effective in helping First Nations people.

A Voice to Parliament would require the Constitution to be changed. This means that a referendum must be held. Everyone in Australia who can vote will be asked to say ‘yes’ or ‘no’ to this proposal. If the ‘yes’ vote wins, then Parliament can pass a law which will change the Constitution.

The reason the First Nations Voice is proposed to be in the Constitution is because this would prevent a government from simply shutting it down. It would be an enduring promise that First Nations peoples will always have a say in the laws that are made about them.

### Makarrata Commission

The Uluru Statement from the Heart proposes the establishment of a Makarrata Commission to guide agreement-making between the First Nations and federal and state governments.

A Makarrata Commission would have two goals:

1. The Commission would develop an agreement-making process and would negotiate agreements with federal government and state governments.
2. The Commission would provide an avenue for the experiences of First Nations to be told in a process of ‘truth telling’, creating opportunities for reconciliation between the First Nations and Australians.

A Makarrata Commission would not require any constitutional change.
CLASSROOM ACTIVITIES

* What is the Uluru Statement from the Heart?

Teachers and students are advised to visit the 1 Voice Uluru website at <https://www.1voiceuluru.org> to access information about the Uluru Statement from the Heart.

The Uluru Statement from the Heart can be downloaded from the Referendum Council website via the following link: <https://www.referendumcouncil.org.au/sites/default/files/2017-05/Uluru_Statement_From_The_Heart_0.PDF>. A copy of the Uluru Statement from the Heart should be displayed on a classroom noticeboard during the teaching of the curriculum associated with the statement.

**ACTIVITY 1**

- Read the Uluru Statement from the Heart online at <https://www.1voiceuluru.org/the-statement/>. You can also listen to Professor Megan Davis, member of the Referendum Council, as she reads the Uluru Statement from the Heart on the floor of the First Nations Convention via the same link.
  - What questions do you have about the Uluru Statement from the Heart?
  - Drawing on the content of the Uluru Statement from the Heart, what subjects would you like to know more about? Share your answers to these questions with the class.
  - As a class, compile a list of topics for further investigation.

**ACTIVITY 2**

- Annotate a copy of the Uluru Statement from the Heart. Begin your annotation by identifying unfamiliar words. Make a glossary of these words.
- Use the thinking strategy 5Ws and 1H to write your own summary of the statement. Some suggested questions include:
  - What is the Uluru Statement from the Heart?
  - Who wrote the Uluru Statement from the Heart?
  - When was the Uluru Statement from the Heart written and released?
  - Where was the Uluru Statement from the Heart written and released?
  - Why is the Uluru Statement from the Heart important?
  - How was the Uluru Statement from the Heart created?
- Can you think of any other 5Ws and 1H questions that should be asked and answered about the Uluru Statement from the Heart?
  Compile a class list of questions and then spend time as a class working collaboratively to answer these questions.
In 1770, Lieutenant James Cook claimed the east coast of Australia and shortly after, all of the Indigenous inhabitants were proclaimed as British subjects. Without either their knowledge or agreement, they were now under the rule of British law and government. As Aboriginal land was claimed, the First Peoples faced extreme hardship and great upheaval. Many fought back. Others tried different means of finding a voice in the new world.

- What does it mean to ‘have a voice’? When do you get to use your voice? How does having a voice make you feel?

- Thinking of Aboriginal and Torres Strait Islander peoples, why is it important that they have a voice and are heard? Take another look at a copy of the Uluru Statement from the Heart. Highlight the statements that are about voice. What conclusions can you make?

Watch Uluru Statement from the Heart (2019) from 00:01:05 to 00:06:52. This sequence of the resource explores the idea of voice. The following activities are linked to the content of this section of the resource.

**ACTIVITY 1**

- Explain the significance of the map of the Australian continent that is featured at the beginning of this sequence.
- How do the archival images used in this sequence portray the loss of voice that Aboriginal people experienced during the European settlement of the Australian continent?

**ACTIVITY 2**

- In April 1881, forty-two of the Yorta Yorta men living at the Maloga Mission wrote a petition to the Governor of New South Wales, Augustus Loftus, requesting land.
What was the outcome of their petition?

- William Cooper was an Australian Aboriginal political activist and community leader. He was born in Yorta Yorta territory. Cooper’s long campaign for Aboriginal rights, especially land rights, began with the Maloga Petition in 1887. What was the Maloga Petition of 1887? What did it achieve?
- In February 1994, the Yorta Yorta was one of the first Indigenous groups in Australia to make a native title claim. What is native title? What is the Native Title Act? What was the outcome of this claim?

Recommended links:
Australian Dictionary of Biography: William Cooper
National Museum of Australia: William Cooper protests
State Library of Victoria Ergo: Native Title & the Yorta Yorta

ACTIVITY 3

“We should be free like the White Population. There is only few Blacks now remaining in Victoria, we are all dying away now and we Blacks of Aboriginal blood, wish to have now freedom for all our life time.” – William Barak

- Who was William Barak? How did he use his voice to represent Aboriginal people? What is his legacy?
- Coranderrk was a government reserve for Aboriginal people. When was Coranderrk established? Why was it established? What is the Coranderrk Petition?

Recommended links:
Australian Dictionary of Biography: William Barak
William Barak: King of the Yarra
Coranderrk
http://www.coranderrk.com

ACTIVITY 4

The Australian Constitution came into effect on 1 January 1901, having been passed as a British Act of Parliament and given royal assent by Queen Victoria in 1900. It united the colonies of New South Wales, Victoria, South Australia, Queensland, Tasmania and later, Western Australia as a federation known as the Commonwealth of Australia.

- Compare the archival footage of the inauguration of the Commonwealth ceremonies and the archival images of Aboriginal people featured in this sequence. What conclusions can you make?
- The Australian Constitution was intended to unite Australia but the First Peoples of Australia were not included in this agreement. How did the Australian Constitution that came into effect on 1 January 1901 discriminate against Aboriginal and Torres Strait Islander peoples?

Recommended links:
National Museum of Australia: Federation
Australian Screen: Inauguration of the Commonwealth (1901)
ACTIVITY 5

‘All the black man wants is representation in Federal Parliament.’ – King Burraga

- Joe Anderson (King Burraga) was one of the first Aboriginal men to use film and the cinema to demand recognition for his people. Why did Joe Anderson plan to petition King George V? What did he hope his petition would achieve? What were the outcomes of his strategy?

Recommended link:
Burraga Foundation: The Burraga Story
https://www.burraga.org/about/

In 1933, Yorta Yorta man William Cooper prepared a petition also calling for parliamentary representation. It took years to gather almost 200 signatures and was signed by Indigenous people from across the nation.

- Why did William Cooper petition King George V? What did he hope his petition would achieve? What were the outcomes of his petition?

Recommended link:
https://indigenousrights.net.au/people/pagination/william_cooper/

ACTIVITY 7

The US civil rights movement significantly motivated Aboriginal and Torres Strait Islander peoples to take a stand against inequality, injustice and discrimination.

- Look at Image A of the civil rights march. Describe the activists. What is written on their signs? Compare this image to those that follow. Share your thoughts and feelings about these contrasting images with the class.

- See Image B. What was the 1938 Day of Mourning? What did the 1938 Day of Mourning achieve?

- The Federal Council for the Advancement of Aboriginal and Torres Strait Islanders was established in 1958. What was its goal? What did it achieve?

Recommended links:
AATSIS: We Hereby Make Protest: The 1938 Day of Mourning

National Museum of Australia: Collaborating for Indigenous Rights - Federal Council for the Advancement of Aborigines and Torres Strait Islanders (FCAATSI)
https://indigenousrights.net.au/organisations/pagination/federal_council_for_the_advancement_of_aborigines_and_torres_strait_islanders_fcaatsi/
A referendum is a vote by the people. Every citizen who is eligible to vote has the right to vote on a given issue. Voters can accept or reject a government proposal put directly to them.

- Why are referendums important?

In Australia, the constitution can only be changed if the majority of people agree it should be changed.

In the 1950s many Aboriginal and Torres Strait Islander peoples were campaigning for recognition as Australian citizens and for equal rights. By the 1960s support had grown for all Australians to share equal rights. After a ten-year campaign, the 1967 Referendum was held.

- How do the archival images portray the campaign to change the Australian Constitution?

The 1967 Referendum is the most successful referendum in Australia’s history – 90.7 per cent of Australians voted to change the Australian Constitution by removing two references that discriminated against Aboriginal people. The changes enabled Aboriginal people to be counted in the national census and to be subject to commonwealth laws, rather than just state laws.


Why do you think the 1967 Referendum was so successful?

- The Uluru Statement from the Heart calls for ‘the establishment of a First Nations Voice enshrined in the Constitution’. Write a letter to your member of federal parliament that argues the case for a referendum to approve an alteration to the constitution that establishes a First Nations Voice.

Recommended links:
National Archives of Australia: The 1967 Referendum – Fact sheet 150
Reconciliation Australia – 1967 Referendum

- How do the images that conclude this sequence of the resource position the audience to view the idea of voice?
**ACTIVITY 1**

‘You are...with the consent of the natives to take possession of convenient situations in the country in the name of the King of Great Britain.’ – Secret Instructions to Lieutenant James Cook, 1769

Lieutenant James Cook made three voyages to the South Pacific between 1768 and 1779 and on each occasion carried ‘Secret Instructions’ from the British Admiralty. These contained an outline of the route of the voyage, described the activities he and his men were to undertake, and the manner in which he was to report his progress.

- Was consent sought by and given to Lieutenant James Cook by the Indigenous population?

2020 marks the 200th anniversary of Cook’s possession of the continent. How do you think this anniversary should be commemorated?

**Recommended links:**
- National Library of Australia: Secret Instructions
  https://www.nla.gov.au/content/secret/
- Secret Instructions to Lieutenant Cook 30 July 1768

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**Treaty**

Makarrata is the culmination of our agenda: the coming together after a struggle. It captures our aspirations for a fair and truthful relationship with the people of Australia and a better future for our children based on justice and self-determination. – The Uluru Statement from the Heart

‘Makarrata’ is a word from the language of the Yolngu people in Arnhem Land. The Yolngu concept of Makarrata describes the idea of two parties coming together after a struggle, healing the divisions of the past. The word ‘Makarrata’ is often used instead of ‘treaty’. It gained wider currency when the National Aboriginal Conference adopted the word to endorse the possibility of an agreement within Australia, between Australians in 1977.

- What is a treaty?
- Thinking of Aboriginal and Torres Strait Islander peoples, why is it important that they have a treaty?

Watch Uluru Statement from the Heart from 00:06:55 to 00:12:50. This sequence of the resource explores the idea of treaty. The following activities are linked to the content of this section of the resource.
**ACTIVITY 2**

In 1835, John Batman thought he had negotiated the first treaty for access to over 2000 hectares of land of the Kulin people however the Governor of New South Wales, Richard Bourke, proclaimed,

*It has been represented to me that his Majesty’s subjects have taken possession of vacant lots of the Crown under the pretence of a treaty with the Aboriginal natives. I notify all his Majesty’s subjects that every such treaty and contract with the Aboriginal natives is void, out of no effect against the rights of the crown.*

- What was Batman’s Treaty? How does the painting featured in this sequence portray Batman’s negotiations with the Kulin people?
- Why did Governor Burke declare the treaty void?

Recommended links:
Australian Geographic: On this Day – Batman treaty annulled
State Library of Victoria Ergo: Batman’s Treaty

**ACTIVITY 3**

A resolution from the Second National Aboriginal Conference (NAC) in April 1979 requested that a Treaty of Commitment be executed between the Aboriginal Nation and the Australian Government. The NAC decided that the agreement should have an Aboriginal name – the Makarrata.

- What is a ‘Makarrata’? Why is the Yolngu word Makarrata more than just a synonym for the word treaty?
- What was the NAC? When and why was it established? What were its achievements? Why was it replaced by the Aboriginal and Torres Strait Islander Commission (ATSIC)? What were ATSIC’s objectives?
- In 1972 the Whitlam government established an advisory body, the National Aboriginal Consultative Committee (NACC), which was the first national body elected by Aboriginal people. What was its goal? What did it achieve?
- ATSIC was disbanded in 2005 by the Howard government. How did the abolition of ATSIC impact on Indigenous peoples and communities?
- Since ATSIC, what national representative bodies have advocated for Aboriginal and Torres Strait Islander peoples? What have these organisations achieved?

Recommended link:
AIATSIS: National Aboriginal Conference
ACTIVITY 4

• 1988 marked the anniversary of 200 years of European occupation known as the Bicentennial celebrations. How do the archival footage and images featured in this part of the resource portray the 1988 protests?

Recommended links:
Australian Screen: Australia Daze (1988)
NITV – Analysis: The ’88 protests

ACTIVITY 5

In 1988, in Barunga, Northern Territory, Galarrwuy Yunupingu AM and Wenten Rubuntja AM – chairs of the Northern and Central Land Councils – presented the Barunga statement to the then Prime Minister Bob Hawke. The Barunga Statement called for a treaty with the Commonwealth of Australia.


• Explain the historical significance of the Barunga Statement?
• What were the outcomes of the Barunga Statement?

ACTIVITY 6

After a ten-year legal process in 1992, the High Court overturned the historical injustice that Aboriginal and Torres Strait Islanders had no rights to land. The Mabo Case concluded that Indigenous people’s title to land existed before Cook and continues to this day.

Take the time as a class to watch Mabo (2012). Directed by Rachel Perkins, Mabo tells the story of Torres Strait Islander Eddie Mabo’s ten-year battle with the High Court to overturn the concept of terra nullius and recognise native title in Australia.

Recommended links:
AIATSIS: Mabo Case
National Museum of Australia: Mabo Decision
Reconciliation Australia – 3 June: The Mabo Decision
ACTIVITY 7

The Walk for Reconciliation across the Sydney Harbour Bridge that took place on 28 May 2000 demonstrated public support for meaningful reconciliation between Australia’s Indigenous and non-Indigenous peoples. A week later, similar events took place around Australia.

- Do you know anyone who participated in a Walk for Reconciliation? If you do, ask them to share their experience. Looking back, why do you think the Walk for Reconciliation was an important event in Australia’s history?
- The Australian Declaration of Reconciliation was ceremonially presented to the then Prime Minister John Howard at Corroboree 2000 at the Sydney Opera House. What was the Australian Declaration of Reconciliation? What did it propose? How did the Howard government respond to the Australian Declaration of Reconciliation?

Recommended links:

ACTIVITY 8

Similar countries to Australia like the US, Canada and New Zealand, all have treaties with their Indigenous people. Australia remains the exception.

The Treaty of Waitangi is New Zealand’s founding document. It was signed on 6 February 1840, at Waitangi in the Bay of Islands, and is an agreement written in Māori and English, that was made between the British Crown and about 540 Māori chiefs.

- What can Australia learn from the Treaty of Waitangi? Make an infographic that offers an answer to this question.

Recommended links:
The Treaty of Waitangi: An Introduction https://www.youtube.com/watch?v=qNyfSPm1jYU/
"Truth"

“We seek a Makarrata Commission to supervise a process of agreement-making between governments and First Nations and ‘truth-telling about our history.’” – The Uluru Statement from the Heart

The Uluru Statement from the Heart endorses that a process of truth-telling is essential to resolving the relationship between Aboriginal and Torres Strait Islander peoples and the nation.

- What does it mean to tell the truth? Why is telling the truth important? What are the outcomes of telling the truth? Why is the truth important to Aboriginal and Torres Strait Islander peoples? What is the role of the truth in the telling of history? Why is it important that the truth is told about the history of contact with Aboriginal and Torres Strait Islander peoples?
- Have you ever heard the term the ‘great Australian silence’? Australian anthropologist W E H Stanner was the first to use this phrase. Why did he coin this phrase? How did Stanner’s use of this phrase prompt change?
- Take another look at a copy of the Uluru Statement from the Heart. Highlight the statements that are about truth. What conclusions can you make?

ACTIVITY 1

- The Frontier Wars refer to conflicts between Europeans and Aboriginal people including battles, acts of resistance and open massacres from 1788 to the 1930s.
  Begin your research about the Frontier Wars online at NITV: What are the Frontier Wars <https://www.sbs.com.au/nitv/explainer/what-were-frontier-wars/>.
- Choose one of the conflicts or one of the Aboriginal people who are recognised as warriors for their acts of resistance as the subject of further research. Compile an audiovisual resource using Google Slides or PowerPoint about your research subject.
**ACTIVITY 2**

Proportionally, we are the most incarcerated people on the planet. We are not an innately criminal people...And our youth languish in detention in obscene numbers. They should be our hope for the future. – The Uluru Statement from the Heart

- Statistics reveal that Aboriginal and Torres Strait Islander peoples are overrepresented in prisons, secure care and in juvenile justice. Why is this case? Use the internet to research Indigenous incarceration and to identify the factors that contribute to incarceration rates in Australia.

Recommended link:
The Guardian Online – Australian edition: Indigenous incarceration
https://www.theguardian.com/australia-news/indigenous-incarceration/

**ACTIVITY 3**

- What is the meaning of the word reconciliation? What does the word mean in terms of the relationship between Indigenous and non-Indigenous Australians?
- Learn about reconciliation online at Reconciliation Australia <https://www.reconciliation.org.au/what-is-reconciliation/>. Reconciliation Australia is an independent, not-for-profit organisation that was established in 2000 by the former Council for Aboriginal Reconciliation.
- Find out what people you know think of reconciliation. Ask someone your age, an adult relative or family friend and an elderly relative or family friend. Share the responses that you have collected with the class. What observations can you make as a group about the responses? Do different generations differ in their view of reconciliation?
- How can you play a part in reconciliation? How about your family, school and community?
- Drawing on your reading about reconciliation, explain why truth and truth-telling are essential to the reconciliation process.

*‘A better future’*

Hold a class forum. Each student is required to prepare a one-minute statement that offers their response to the contention: that the ‘Uluru Statement from the Heart’ is important to all Australians. Invite members of the school and local community to participate in the class forum.

*NAIDOC Week*

NAIDOC Week celebrations are held across Australia each July to celebrate the history, culture and achievements of Aboriginal and Torres Strait Islander peoples. NAIDOC is celebrated not only in Indigenous communities, but by Australians from all walks of life. The 2019 NAIDOC Week theme is ‘Voice. Treaty. Truth.’ The 2019 theme acknowledges that Aboriginal and Torres Strait Islander peoples have always wanted an enhanced role in decision-making in Australia’s democracy.

Recommended link: <https://www.naidoc.org.au>
The International Year of Indigenous Languages

2019 is declared by the United Nations as the International Year of Indigenous Languages to raise awareness of the immense value of these languages not only to the people who speak them but because of the important contribution they make to the world’s cultural diversity.

Recommended link: <https://en.iyil2019.org>

- The Indigenous voice of Australia is over 65,000 plus years old. Can you name an Indigenous Australian language? Your task is to use print and digital resources to investigate the status of Indigenous Australian languages. Begin this investigation online at <https://en.iyil2019.org/Subject/Indigenous-Australian-Languages/>.

REFERENCES

In addition to the websites referenced so far in this study guide, the following websites and links provide a starting point for teachers and students undertaking research about the Uluru Statement from the Heart. Teachers and students are encouraged to initiate their own online research using the search term ‘Uluru Statement from the Heart’.


D Parkin‘The Uluru Statement from the Heart – an idea whose time has come’, TEDxCanberra, 13 November 2018, <https://www.youtube.com/watch?v=xB-31jD4XcA/>


‘The Uluru Statement from the Heart and its pedagogic implications’, MGSE Deans Lecture, Melbourne University, 17 February 2019, <https://www.youtube.com/watch?v=Ph23RQLV9I0/>


The Uluru Statement from the Heart: In 2018, Uphold & Recognise published policy options for how the Uluru Statement could be realised without disturbing the way that the Constitution operates. Uphold & Recognises aims to build support across the political spectrum, but identifies the particular need to address the legal and political concerns of the right. <https://www.upholdandrecognise.com>

This study guide was produced by ATOM and with the support of Uphold & Recognise
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Anangu artists Christine Brumby, Charmaine Kulitja, Rene Kulitja and Happy Reid with the Uluru statement canvas.

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