Schools Reconciliation Challenge

OUR PLACE

Teaching Kit

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About this Kit:
The Schools Reconciliation Challenge is an art competition for young people in NSW aged 10–16. This resource is a teaching kit which builds upon the objectives outlined in the NSW Creative Arts Syllabus K-6 and NSW Visual Arts Syllabus 7–10.

Activities contained within help students to explore the relationship between artist, artworks, the audience and the world, whilst developing their own artmaking practice by creating work to submit in the competition.

Aboriginal and Torres Strait Islander readers are warned that this publication may contain references to deceased persons.

Effort has been undertaken to ensure that the information contained in this book is correct, and the NSW Reconciliation Council regrets any offence that errors or omissions may cause.
The Schools Reconciliation Challenge - Term 1, 2012
The art of reconciliation ... through the eyes of young people

The Schools Reconciliation Challenge is an annual art competition for young people aged 10–16, running for the duration of Term 1 (closing on April 5 2012). The competition is an opportunity for young people to have their artistic voices heard as well as showcase your school’s commitment to reconciliation. Submitted artworks must address both reconciliation and the 2012 theme: Our Place.

Reconciliation is all about improving relationships between Aboriginal and Torres Strait Islander people and the broader Australian community. The Schools Reconciliation Challenge is one way for students to learn about Aboriginal Australia and contribute positively to Australian society, whilst also learning about artistic expression.

This teaching kit is a resource for both students and teachers. It contains entry information for the 2012 Schools Reconciliation Challenge, as well as sample lesson plans and fact sheets about Aboriginal and Torres Strait Islander Australia. It can be kept on hand as a general reconciliation resource: use any of the tools in this kit to inspire and inform lessons.

Prizes

Prizes will be awarded in each age category, 1st, 2nd, 3rd.

Prizes include:

- Professional mounting and framing of artwork.
- Sponsored travel to Sydney to attend award ceremony for winning student and a guardian/teacher.
- Exhibition of artwork at the Australian Museum during Reconciliation Week 2012 (27 May – 3 June)
- Certificate of Excellence

We encourage all students to participate – both Indigenous and non-Indigenous. Reconciliation is everyone’s business. We look forward to receiving your entries.

How to Enter

The Schools Reconciliation Challenge is open to everyone, aged 10–16, living in NSW.

✔️ Read the Terms and Conditions on page 32
✔️ Create a two dimensional artwork about reconciliation using the theme Our Place. You can use the ideas and information in this kit to help, or just use your own imagination
✔️ Photocopy and complete the Entry Form on page 31
✔️ Send it all to the NSW Reconciliation Council by April 5 2012 (end Term 1)
   11–13 Mansfield Street
   Glebe NSW 2037

Winners will be notified by phone at the end of April 2012 and invited to attend the Schools Reconciliation Challenge awards presentation and exhibition launch at the Australian Museum, Sydney!
About the NSW Reconciliation Council

The NSW Reconciliation Council is a non-government, not-for-profit and non-partisan organisation. It is the peak representative body for reconciliation in NSW.

Our purpose is to advance reconciliation in NSW by promoting equitable and just communities that acknowledge and respect Aboriginal and Torres Strait Islander peoples, cultures and values.

Our Vision
A reconciled Australia

Our Goals
- To strengthen the peoples reconciliation movement in NSW
- To raise community awareness and understanding
- To promote social justice, equity and rights for Aboriginal and Torres Strait Islander peoples

The Australian Museum is Australia’s most innovative Natural History Museum, and one of Australia’s leading public institutions. Its purpose is to inspire the exploration of nature and cultures, and it holds world class temporary and permanent exhibitions all year round.

Teaching resources in this kit:
- Art lesson ideas
- Fact sheets about reconciliation and Indigenous Australia
- Competition entry information

Resources and activities can be photocopied for class use.

For more information about this teaching kit call:
(02) 9562 6355 or Email: schools@nswreconciliation.org.au
The Schools Reconciliation Challenge is intended to help students gain knowledge and understanding of the issues surrounding reconciliation.

**Learning outcomes**

Students will develop:

- An understanding of the history of relationships between Indigenous and non-Indigenous Australians and Indigenous social justice
- Creative expression skills, including visual literacy and comprehension skills, through exploring and responding to reconciliation themes
- Research and fact finding skills in history and social studies
- An ability to think creatively to communicate information to people through art by describing, reflecting, interpreting, analysing, and evaluating ideas and issues.
- An understanding of the value of community action and ways of responding to social justice issues at a local level.

**Subjects:**

Arts/Drama, Aboriginal Studies, Society and Environment, Australian Studies, Geography, History.

**Level**

Activities and participation suitable for Year 5 to 10.

“...Reconciliation means knowing this country’s history and acknowledging the bad as well as the good. It means understanding and embracing difference, of language, of culture, of Law. Reconciliation is about ensuring that Aboriginal and Torres Strait Islander people have their rights as the first peoples of this nation properly recognised and that recognition of those rights ensures them the same life chances as other Australians. Reconciliation is about acknowledging the wrongs of the past and pledging as a nation to right them.”

*Linda Burney, former chair of NSW Reconciliation Council, 1999.*
Why reconciliation?

“After all, reconciliation is not about me, and it’s not about you, it’s about all of us and our shared vision for this land we all call home..”

Mick Gooda, Aboriginal and Torres Strait Islander Social Justice Commissioner, 2011.

Reconciliation is important for all Australians, whether Aboriginal, Torres Strait Islander, or non-Indigenous. Essentially, being a supporter of reconciliation means valuing Australia’s unique Indigenous cultures, believing in the importance of respectful relationships and having a no-tolerance approach to racism.

There is much to improve in terms of relationships between Indigenous and non-Indigenous Australians. We need to examine the past and understand that it still has an impact today, as well as celebrate the importance of respect, different perspectives and diverse cultural experiences. The Schools Reconciliation Challenge encourages students to explore reconciliation through art and aims to shape attitudes and understanding about Aboriginal and Torres Strait Islander Issues.

Learning about reconciliation helps students to become active and socially aware citizens in many aspects of society and can help reduce Indigenous disadvantage. You can find out more about the history of Australia and reconciliation on page 14.

Why art?

“The visual arts can help break down barriers between people by communicating ideas and emotions that transcend words. When artists imaginatively and profoundly express personal insights, they can move audiences to greater empathy for cultural beliefs or attitudes.”

G. Stanley, President, Board of Studies NSW.

The Visual Arts are an important tool for students to investigate social realities. Art contains stories, knowledge and complex visual codes, and can carry deep cultural and political messages. Looking at Aboriginal art can be exciting for students who are interested in deciphering symbols and exploring social meanings, and can also act as a window to the appreciation of Aboriginal culture.

Art-making and creative representation can help communicate complex themes and social issues and requires an understanding not just of the artwork itself but of its cultural, historical and social significance. Communicating through art is also an accessible way for people to explore, dream, comment and reflect on contemporary Australian life.

¹ Affirmations of Identity; Aboriginal and Torres Strait Islander Visual Artists Resource Kit. Board of Studies NSW, 2007 p4
Here’s how students responded in 2011

1st row: Niga Radwan, Albury High School, First prize, grade 7 & 8 category; Lisa Suzuki, Katoomba High School, Third prize, grades 7 & 8 category; Class 5 & 6, Korowal School, Hazelbrook, First prize, grades 5 & 6 group category; Digital Graphics Tvet Class, Lincoln Education and Training Unit, Orana Juvenile Justice Centre, Dubbo, First prize, grades 9 & 10 category. 2nd row: Benjamin Oakley, Holy Spirit College, Bellambi, Third prize, grades 9 & 10 category; Keira Roberts, Nymboida Public School, Nymboida, Second prize, grades 5 & 6 Individual category; Senior Students Group, Westlawn Public School, Grafton, Third prize, grades 5 & 6 group category; Savannah Boller, Coorabell Public School, Lennox Head, Third prize, grades 5 & 6 Individual category. 3rd row: Class 6M, Wollongong Public School, Wollongong, Second prize, grades 5 & 6 groups category; Elise Clarke, Dulwich High School of Visual Arts and Design, Second prize, grades 7 & 8 category. Last row: GATS Group, Cessnock High School, Second prize, grades 9 & 10 category; Jasmin Hill, Belrose Public School, Sydney, First prize, grades 5 & 6 Individual category.
Exploring the 2012 Theme ‘Our Place’

For Schools Reconciliation Challenge competition eligibility, students must address both reconciliation and Our Place in their artworks. More broadly, teachers may also find that Our Place is a useful starting point for discussing the importance of reconciliation.

How you interpret Our Place is up to you.

Our Place might be about a place that is very local, such as a schoolyard, street or neighbourhood. This could be the ideal way to communicate ideas of sharing, friendship, and mutual respect.

Our Place could refer to the greater environment: a sense of custodianship over the physical land that we share. A greater understanding of the connection to country that already exists through Aboriginal and Torres Strait Islander rituals and cultural life.

Our Place could be philosophical: where are we at now? How can we imagine an Australia that is more inclusive, more respectful, that celebrates Aboriginal and Torres Strait Islander peoples more?

Our Place may be critical, deconstructing ideas of possession – critiquing those places and times where “Ours” has been used to exclude others.

Example

Wiradjuri Carved Trees

This carved tree is from western NSW, initiated Wiradjuri men carved complex designs into trees to mark the burial site of a man who was well known in his community. It has been suggested that the carvings are pathways for his spirit to return to the sky world. The carvings on its trunk demonstrate the Wiradjuri people’s connection to the environment: the importance of that place as a ceremonial site, and the integral nature of the landscape and culture in that part of NSW.

Exploring place and culture

Explore: your local area and the cultural practices of the Traditional Owners
Engage: your students in learning about the techniques and cultural significance
Enact: create artwork that reflects a deep connection to place recognising and considering Aboriginal people of your area.

* Reproduced with permission from the State Library of NSW, Carved Trees: Aboriginal cultures of Western NSW
In 2011, Korowal School connected with their local reconciliation group to organise Aboriginal art workshops at their school. The students developed this beautiful collaborative artwork, made of collated individual portraits as well as carefully drawn animals and parts of the natural environment. Several schools in the Blue Mountains area joined together to host a community exhibition of the resulting artworks before entering them in the Schools Reconciliation Challenge. This artwork won first prize.

For more information about your nearest Local Reconciliation Group visit www.nswreconciliation.org.au

This section provides lesson ideas for teaching reconciliation through art. To be eligible for the Schools Reconciliation Challenge competition you do not have to follow the lesson plans, however artwork must both explore reconciliation and also the theme Our Place. No matter what lesson you teach, it should start with a discussion about Aboriginal and Torres Strait Islander Australia and what reconciliation is about.

The ideas below support the aims and objectives of the 2003 NSW Creative Arts Syllabus K–6 and the Visual Arts Syllabus 7–10.

All Together
Discuss: A place the group knows well (such as the classroom or school). Explore with the class the collaborative nature of some Aboriginal art (Tjanpi Desert Weavers, for example).

Create: Represent the shared space by sketching an outline image on large paper. Divide the image into a grid and assign each student a portion. Each student completes their square in their own style, with colours and images. Collate to form a collective picture of Our Place.

Share: What does the completed artwork say about the importance of co-operation of a group? How does this relate to reconciliation?

Artist Reference: : Korowal School’s – You, Me, Us, pictured adjacent. Also, Tjanpi Desert Weavers – Tjanpi Toyota, 2005.
**Personality Portraits**

**Discuss:** Portraiture techniques with the class (eg: shadow, tone, composition and proportion).

**Create:** In pairs, students construct a portrait of a classmate. Afterwards, students conduct interviews with their subjects, asking them their favourite sports, foods, music, what they know about reconciliation, where their family came from, what they want to be when they leave school etc. Students make a second portrait which reflects more of the individual’s personality rather than just their facial features.

**Share:** What the class learns about each other. What does the class share? Did the portraits become more about personalities than appearance? Is that important?

**Artist Reference:** Brook Andrew – *Portrait of Marcia Langton*, 2005, Ricky Maynard, Michael Riley, Destiny Deacon.

**Different Perspectives**

**Discuss:** The immediate environment your students are connected with and the different ways that people can look at the same thing. (eg: an apple may stand for nutrition/computers/religion/gravity/the Beatles or even a home for a worm). This is called semiotics.

**Create:** Try drawing an object in different ways to display how different viewpoints and perspectives can change how something appears.

**Share:** How can we look at our environment from the perspective of others? Discuss the perspectives of different groups of people: newly arrived migrants, tourists, children, older people, Indigenous people, non-Indigenous people. How can we be mindful that each of us sees the world differently? What sorts of things influence the way we interpret things?


**Snapshot of Australia**

**Discuss:** What reconciliation is about and how Australia would ‘look’ if reconciliation were achieved.

**Create:** Students try to represent reconciliation in Australia in one snapshot, as if taking a photograph to send overseas. Students could use collage, still life photography or paint.

**Share:** Compare the images – what aspects are shared? What qualities do people think are important? What is easy to communicate and what aspects are difficult?


**Sharing Stories**

**Discuss:** Some Aboriginal stories – preferably from the local area. You could organise for an Aboriginal Elder to visit the class and share local Aboriginal stories, or research stories yourself.

**Create:** Students create their own artistic representation of a local Aboriginal story.

**Share:** Why is it important in reconciliation to learn about other people’s stories? What can we all learn from Aboriginal stories?


**Links to stories:** [http://australianmuseum.net.au/Indigenous-Australia-Spirituality](http://australianmuseum.net.au/Indigenous-Australia-Spirituality)  
[http://www.abc.net.au/dustechoes/](http://www.abc.net.au/dustechoes/)

**Different Approaches**

**Discuss:** Whether working together is easy or difficult, what sorts of things you need to be mindful of, and what sort of skills you need to use to work well together.

**Create:** Working in pairs, students divide their page into two and construct one picture together about Our Place – a place they both share, with each side drawn by a different person.

**Share:** What perspectives are different? What things are shared? Is it interesting how people view the world differently? Is collaboration difficult? What lessons can we learn about reconciliation from this process?


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In; *A Special Kind of Vision: Contemporary Aboriginal Art of the Northern Rivers* (Arts Northern Rivers 2009) p16
Local Heroes
Discuss: People in the community who are working towards reconciliation, or promoting Aboriginal and/or Torres Strait Islander rights.
Create: A “local hero” portraiture project. Students photograph their hero, then weave their story over the top of the photo with pen, digital media or textiles.
Share: Invite students to talk about their nominated local heroes and the artistic representation of them. Why are these people heroes? Can we all be heroes in one way or another? How?
Artist Reference: Tracey Moffatt, Mervyn Bishop, Ricky Maynard.

Repaint Australia
Discuss: Australia Day, its symbols and significance to Aboriginal and non-Aboriginal people. Discuss why some Aboriginal and Torres Strait Islander people mark it as Invasion or Survival Day. Help students imagine Australia Day as a celebration of diversity.
Create: Students represent a new Australia Day visually, using inclusive symbols and images.

Shared Flags
Discuss: The elements that make up the Aboriginal and Australian Flags, and what they represent. What values should our flag represent? Discuss whether the Australian flag accurately represents “shared” values. Does it say enough about Aboriginal Australia?
Create: Re-design the Australian Flag to reflect shared values. The new flag should be inclusive for all Australians.

Mapping
Discuss: Ways of representing place by looking at aerial mapping styles in some Aboriginal art. Explain the importance of not copying symbols in Aboriginal art (see page 12).

Create: Students then invent their own symbols to mark important places in their hometown (e.g. home/school/favourite fish and chip shops/skate park/tree houses.) Students work together to make a collaborative aerial map of Our Place. They could use wax crayons and watercolours, or make potato stamps for repetitive symbols.
Share: Why is sharing space important? Is Our Place better with lots of contributions from different people? What are the different things that people value?
Artist Reference: Rover Thomas, Queenie Mckenzie, Ian W Abdulla – Bike Riding at Night, 1994.

Our Country
Discuss: The meaning of ‘Country’ in an Indigenous context (see page 22 and 23). Examine different Indigenous painting and marking techniques (for example, cross hatching, dot-style painting, body decoration, X-ray style and bark paintings). Explain to students that it is not appropriate to copy traditional techniques, but that they can develop their own style of pattern work.
Create: A work that reflects on an Indigenous sense of Country through repetition.
Share: Consider the ways that people sometimes interact with the land (mining, building, farming). Does the land mean different things to different people? What can we do to respect Our Place?

Social Movements
Discuss: Campaign posters from the 1967 referendum (see page 19 for a discussion on the referendum). Discuss the fact that the Australian Constitution still allows governments to exclude people on the basis of their race. Does the class think this is fair?
Create: Students design a campaign poster to convince Australians to vote “yes” to change the Australian Constitution. It has to be persuasive, attractive and relevant for today.
Share: Campaign ideas for Constitutional Recognition for Aboriginal and Torres Strait Islander Australians with the class. What does or should the Constitution say about Australian values?

Artist Reference: Emory Douglas, Shepard Fairey, Robert Campbell Jnr.


Our Place
Discuss: The history of reconciliation (see page 14) and whether relationships are improving between Aboriginal and non-Aboriginal people. How does the class picture Our Place in 20 years? What will relationships be like? What conditions will have changed? What steps are necessary to get to that place?
Create: Students represent their personal vision for the future.
Share: The ideas behind the works, and actions that individuals can take to get there.


Representation
Discuss: Artworks since colonisation that depict Aboriginal people. Discuss the complexity of representation. What do the works (particularly earlier works) seem to be saying about Aboriginal people? What sort of characteristics do those pictures ‘assign’ to people? Looking at contemporary Aboriginal art, how do artists refute and challenge traditional representation?
Create: An artwork that challenges stereotypes by changing, refuting or disproving outdated or negative ways of portrayal.
Share: Why is challenging ideas important in art? How did students’ artworks do this?


Political Satire
Discuss: Source a work by Adam Hill. Examine the work and explore his use of satire to expose the place of Aboriginal people in contemporary Australia. What issues does his work raise? How does his work use humour to communicate difficult issues?
Create: Students develop their own satirical work about Our Place – they could use cartooning techniques or a storyboard approach to tell the story. Encourage students to think about double meanings and different interpretations of the phrase “Our Place” – (It could be understood as inclusive but also possessive – excluding others).
Share: The meaning of artworks with each other. How effective is humour and clever word-play in making a strong statement in art? Does the class admire the skill of satirical Aboriginal artists?

Artist Reference: Adam Hill, Gordon Bennett, Richard Bell, Gordon Hookey.

Imagining Australia
Discuss: What is currently happening in the world right now: with the environment, its people, politics, the news, what is on TV, what their lives are like and what reconciliation looks like today. How do they imagine the world today is different from the world yesterday?
Create: A ‘word tower’ made of cut out magazine words that describes Our Place (Australia) today. The words can join together to make a single sentence, or could be random and unconnected. Students then construct another tower, this time using words that best describe what they would like Our Place to look like in 30 years.
Share: What students think is important to create for the future. How does the class think we can get there?


* Djon Mundine, A Special Kind of Vision: Contemporary Aboriginal Art from the Northern Rivers. (Arts Northern Rivers 2009) p15
Considerations when Developing Teaching Programs*

Teachers must ensure the programs they are developing are culturally sensitive. The following suggestions might help with developing inclusive and appropriate teaching and learning activities.

- Discourage students from copying or using Aboriginal signs or symbols in their own artmaking. This not only causes great offence to Aboriginal people, but also infringes copyright. Students should be encouraged to develop their own symbolic visual language when learning about the systems of symbolic meaning in Aboriginal artworks. Be aware that non-Aboriginal people will never fully know or understand Aboriginal signs or symbols because they are not meant to.
- Ensure that any resources used are culturally sensitive and appropriate. If in doubt, consult with Aboriginal people.
- Integrate other aspects of Aboriginal art and culture, such as the oral tradition, the performing arts, song, and dance wherever possible.
- Avoid aspects of Aboriginal art containing sacred or secret or ‘inside’ information. It is inappropriate to address this area in classroom situations; most Aboriginal people would find it offensive. However, it is important that students are informed about this issue and learn to respect it. Aboriginal artists or advisors may provide some background to this issue.
- Encourage an understanding of Aboriginal culture as a dynamic living culture which, like all cultures, adjusts to change and has a history.
- Avoid reference to traditional Aboriginal culture as ‘primitive’, ‘Stone Age’, or ‘simple’, as these terms are highly offensive.
- Follow correct protocols when using works by an Aboriginal artist who has died. Students should be aware that in some communities the mentioning of names and display of photographs of people who have died are signs of disrespect to them and their families. Permission must be sought from families to show images of the deceased.
- Discourage generalised or stereotypical characterisations of Aboriginal art, artists, culture or communities. Make specific reference to place, time, people and events, and draw attention to the rich diversity that exists within Aboriginal societies and the art produced.
- Recognise how contemporary Aboriginal art can adapt Western art forms and new technologies and media, and still communicate cultural knowledge and express Aboriginality.
- Keep informed of significant developments and innovations in the ways Aboriginal art practice, forms and media change over time. There are numerous magazines, catalogues and newspapers that have current information.

* Reproduced with permission from the Board of Studies NSW
Wherever possible employ an Aboriginal artist, dancer or storyteller to work with the students in the classroom.

Acknowledge that Aboriginal students will not necessarily be well informed about all aspects of their cultural heritage. Some will know a great deal while others might know little.

Enrich the classroom environment by displaying positive affirmations of Aboriginal and Torres Strait Islander culture and art.

Provide Aboriginal students with opportunities to enrich and affirm their cultural identity if they choose to do so. Do not assume that all students will have the desire to do this. Teachers need to recognise that Aboriginal students, like other students, learn in a variety of ways, have special needs and come from cultures with very rich and diverse creative arts traditions. Teachers need to be flexible in their delivery of programs and in the way they respond to Aboriginal and Torres Strait Islander students’ learning styles.

Avoid stereotyping Aboriginal students by their physical attributes or the way they learn, as this will have negative effects on them. It is best teaching and learning practice to meet the needs of all students as learners from a variety of cultural backgrounds.

Acknowledge and recognise Aboriginal English as the home language of many Aboriginal students; use it as a building block within the classroom.

Develop an awareness of otitis media and other health problems affecting learning outcomes for Aboriginal students.

Acknowledge that some Aboriginal students will need time for family commitments, cultural traditions and events that affect their daily lives.

Encourage the Aboriginal Education Assistant to participate in classroom activities; they are able to offer support for the students and teachers.

Terminology*

Terminology changes over time within Aboriginal culture and communities. The following is a selection of terms to help teachers with the sensitive implementation of the units of work.†

Aboriginal people is the preferred term. Aborigine is an outdated term and can often offend some Aboriginal people.

In any writing activity, the word Aboriginal should always be written using a capital ‘A’.

It is unacceptable to use the terms half-caste or full blood when referring to Aboriginal people. This is highly offensive.

Use terms such as group, nation, language group or cultural group rather than the word tribe, as it is now outdated terminology. Some Aboriginal people refer to themselves as traditional, not tribal.

Avoid using words such as legends and myths when referring to the Dreaming or Dreaming stories. Dreaming is preferred to Dreamtime as the latter refers to the past, and is not inclusive of the present and the future.

Torres Strait Islanders do not consider themselves Aboriginal people. There are similarities and differences between Aboriginal and Torres Strait Islander cultures.

Torres Strait Islanders refer to their traditional stories as legends rather than Dreaming stories.

Aboriginal people will often refer to themselves as Koori, Murri, Noonga etc. These names refer to a particular group or area to which they belong. They are not general terms and should not be used as such.

* Reproduced with permission from the Board of Studies NSW

† For further information on representation and identity see http://www.creativespirits.info/aboriginalculture/people/aboriginal-identity.html
Reconciliation

“...Reconciliation means knowing this country’s history and acknowledging the bad as well as the good. It means understanding and embracing difference, of language, of culture, of Law. Reconciliation is about ensuring that Aboriginal and Torres Strait Islander people have their rights as the first peoples of this nation properly recognised and that recognition of those rights ensures them the same life chances as other Australians. Reconciliation is about acknowledging the wrongs of the past and pledging as a nation to right them.”

Linda Burney, former chair of NSW Reconciliation Committee, 1999.

Supporting reconciliation means being committed to building better relationships between Indigenous and non-Indigenous Australians, respecting Indigenous cultures, histories and beliefs, and having a no-tolerance policy to racism.

In the past 40 years, many advances have been made in Australia. There is a big campaign for reconciliation, and to improve quality of life for Indigenous people. Aboriginal and Torres Strait Islander people are beginning to be recognised in outstanding ways: singers such as Jessica Mauboy and Geoffrey Gurrumul Yunupingu have become very popular in mainstream culture. Aboriginal and Torres Strait Islander artists, sportspeople and politicians are also celebrated. But there is still a long way to go to equality.

Over the years many Aboriginal and Torres Strait Islander people as well as non-Indigenous people have fought campaigns for equality.

What is Reconciliation?

Reconciliation means coming together.

In Australia it means bringing together all Australians, but particularly Aboriginal and Torres Strait Islander people and non-Indigenous people.

When different people get to know each other, it helps them to:
- understand why they are different
- discover things they share
- learn about other cultures
- be respectful
- treat each person as an equal.
1901
The Commonwealth of Australia was formed.

1957
The origins of NAIDOC Week are formed.

1965
Freedom Rides – A group of Aboriginal and non-Aboriginal students tour parts of NSW to expose racism and to raise awareness about Indigenous rights.

Between the mid 1800s and up to the 1970s, many Aboriginal children were forcibly removed from their families and placed in non-Aboriginal families or special institutions. Many never saw their parents or siblings again. This is now called the Stolen Generations.

As the colony expanded, massacres, forced removal from traditional lands, disease, restrictions on movement and denial of livelihoods resulted in the deaths of many Aboriginal and Torres Strait Islander people.

In 1770 Captain James Cook declared the land *terra nullius* (belonging to no-one).

The First Fleet arrived in 1788, and colonisation spread outwards from Sydney.

Indigenous people have existed in this land for over 70,000 years, in over 500 separate nations with different languages, beliefs and cultures. These cultures are the oldest surviving in the world.

**About the Artwork**

Jandamarra Cadd is a proud Aboriginal man from the Yorta Yorta people in Victoria, and uses his art to express messages of unity and unconditional love. Through a variety of styles and mediums, Jandamarra invites the viewer into the soul of his paintings and in turn draws them closer to their own heart.

According to Jandamarra the boys on a bicycle represent how we all must work together to get where we want to go. The white ribbon represents respect for all of those who have worked towards reconciliation in the past, and the hands clasped together are the centrepiece of the work, representing a break from the past and hope for the future.
1966
Aboriginal workers at Wave Hill walk off in protest at bad working and wage conditions.

1966
Charles Perkins and Margaret Valadian become the first Aboriginal university graduates.

1975
The Racial Discrimination Act (1975) was introduced, outlawing racial discrimination in Australia.

1975
In 1975, Gough Whitlam (the Australian Prime Minister) returned traditional land to the Gurindji people at Wave Hill.

1985
Uluru is handed back to Traditional Owners and becomes the Uluru-Kata Tjuta National Park.

1992
The High Court hands down the Mabo decision. Overturning the notion of “terra nullius”.

1998
The first National Reconciliation Week is celebrated.

2008
The Prime Minister Kevin Rudd says ‘sorry’ on behalf of the Government to the Stolen Generations.

2009
Australia signs the United Nations Declaration on the Rights of Indigenous Peoples, making commitments to recognise and respect the distinct rights of Aboriginal and Torres Strait Islanders in Australia.

2008
In 2000 over 300,000 Australians walked together across the Sydney Harbour Bridge to show their support for reconciliation and to urge the government to say ‘sorry’ to the Stolen Generations.

The future of reconciliation is up to us. We can all be a part of improving relationships between Aboriginal and non-Aboriginal people by learning about the past and uniting for the future.
Why do Australians need to come together?

For a long time, Aboriginal and Torres Strait Islander peoples have been subjected to discrimination and racism. Indigenous Australians are the original people of Australia and its surrounding islands. They lived here in harmony with nature for over 70,000 years. Their family life, languages, survival skills, art, songs and stories are unique to this land.

But this traditional way of life was badly damaged by Europeans, who first came to Australia in 1788. They did not understand or respect Aboriginal and Torres Strait Islander peoples or their cultures. They hoped that they would eventually “die out”.

Hurt by inequality

- As a direct result of the things that happened since 1788, for many Indigenous Australians life is much harder than for others.
- Indigenous people get sick more often, and don’t live as long.
- Families don’t have as much money, and often live in cramped houses.
- People in rural areas live far from doctors, hospitals and schools.
- Young people often leave school before Year 12.
- Many find it hard to find employment.
- Aboriginal and Torres Strait Islander people are over-represented in gaols.

Over the next two hundred years:
- Europeans took over land, rivers and coastlines that Indigenous peoples relied on for survival.
- Wars, massacres and disease claimed the lives of thousands of Indigenous people.
- When Indigenous people were employed to work, these workers were paid badly, or had their wages taken away.
- Europeans took Indigenous children from their parents. These children are known as the Stolen Generations.
- Many unique languages were lost.

The next step: everyone has a place in Australia’s Constitution

The Constitution is Australia’s most important legal document. It sets out the framework for how our nation’s democracy works. It was written in the 1890s and enacted in 1901 and has hardly been altered since this time. Many Australians may not realise that when it was created, the only parts of the Constitution that mentioned Aboriginal and Torres Strait Islander people were those that specifically outlined the exclusion of Aboriginal and Torres Strait Islander people from the rights and freedoms that all other Australians are allowed.

Constitutional Recognition

In December 2010 Prime Minister Julia Gillard asked a panel of experts to look at changing the Constitution. Some of the changes being considered are:

- The removal of sections 26 and 51. These sections can allow the Government to make laws based on the ‘race’ of a section of Australian society. Many people see these sections as being out of step with modern Australian values.
- Adding a statement of recognition that acknowledges Aboriginal and Torres Strait Islander peoples’ distinct cultures, identities, and heritage, their prior ownership and custodianship of the land, and their ongoing contribution to Australian society.
- Adding a new guarantee ensuring non-discrimination and racial equality for all Australians.

The Government will make a decision about holding a referendum (a special, national vote) on Constitutional Recognition for Aboriginal and Torres Strait Islander people in 2012.
Celebrating Our Place – Reconciliation Week

Reconciliation Week is held each year between **27 May and 3 June**. Launched by the Council for Aboriginal Reconciliation which started in 1998, it has been celebrated every year since.

The national theme for Reconciliation Week in 2012 is: Let’s Talk Recognition. The theme is about the need to recognise Aboriginal and Torres Strait Islander people in the Australian Constitution.

**27 May** is the day that the 1967 referendum was passed. This was a national vote where more than 90% of Australians voted to change the constitution to better recognise Indigenous people as full citizens of Australia. It also gave the Commonwealth Government the power to make laws on behalf of Aboriginal people.

**3 June** marks the anniversary of the High Court of Australia’s 1992 judgment in the celebrated Mabo case. In this case the court recognised the Native Title rights of Indigenous peoples, overturned the myth that Australia was empty of people (terra nullius) before colonisation and recognised that Indigenous people did have rights over the land before European settlement in 1788. This day is commonly celebrated as Mabo Day.

Each year during Reconciliation Week (27 May – 3 June), people from across Australia gather to hold events that celebrate Indigenous cultures and raise awareness about what still needs to happen to achieve reconciliation. You can be a part of this too – ask your teacher.

**Fast Facts:**

- Reconciliation means coming together
- The Australian Government is considering making changes to the Australian Constitution to recognise Aboriginal and Torres Strait Islander people as the First Australians.
- National Reconciliation Week is held 27 May to 3 June every year.

**Questions:**

Q1: Why do you think Reconciliation is important?
Q2: What sections of the Australian Constitution are currently being considered by the Australian Government?
Q3: When is Mabo Day celebrated?
Q4: What happened on the 27 May 1967?

**Further information:**

  NSWRC is the peak body for reconciliation in NSW. Visit this site to stay up to date with events, projects and campaigns across the state.
  ReconciliACTION is a network of young people who promote reconciliation. This link takes you to an education kit about reconciliation.
  This section of Reconciliation Australia is a factsheet about Indigenous Australians and the Constitution
  This site has classroom activities and reconciliation lesson plans.
Our Place: Aboriginal NSW

Topics covered in this fact sheet:
- History of Aboriginal people in NSW
- Languages and cultures of Aboriginal people in NSW
- Case studies:
  - Carved Trees: Wiradjuri
  - Language: Gamilaroi

Nations of New South Wales

Land in New South Wales was traditionally owned and occupied by Aboriginal people for thousands of years. Aboriginal New South Wales is made up of around 50 different Nations. Each of these 50 Nations have unique cultural practices, languages and specific customs. New South Wales has Australia’s largest number of Aboriginal people. Aboriginal people continue their connection with the land which holds spiritual, social, cultural and economic importance.

Like the rest of Australia, Aboriginal people in New South Wales were subjected to government policies that impacted significantly on all aspects of life for Aboriginal people.

For an online interactive Indigenous Language Map visit http://www.abc.net.au/indigenous/map
A brief history of New South Wales:

- For thousands of years Aboriginal people occupied and owned the land in New South Wales.
- The Eora nation were the first Aboriginal people to come into contact with Europeans in 1770.
- A history of dispossession and conflict followed between Aboriginal people and newly arrived Europeans.
- Aboriginal people were subjected to State government protection policies from 1881–1943.
- Protectionist policies in New South Wales controlled where Aboriginal people could live and work, their freedom of movement, their personal finances and how they raised their children.
- Aboriginal children were forcibly removed from their families by the government in New South Wales from 1883 to 1969.
- In 1965 civil rights campaigners lead by Charles Perkins travelled to Moree, Lismore, Walgett, Wellington, Gulargambone, Bowraville, and Kempsey. The trip was known as the Freedom Rides. The Freedom Rides exposed discrimination and segregation in some of these communities and brought about change.
- In the 1970s Aboriginal people alongside non-Aboriginal supporters in New South Wales fought for Land Rights and other civil rights.
- Between 1970 and the late 1990s many significant changes occur that bring about improvements in the recognition of Aboriginal rights in NSW.

Reconciliation in New South Wales

- Corroboree 2000 was a special reconciliation event that took place in Sydney during Reconciliation Week in May 2000. In an overwhelming show of support for Aboriginal people, approximately 300,000 people walked across the Sydney Harbour Bridge in support of Reconciliation. The significant event was the first step for many people to get involved in the Reconciliation movement.
- In July 2010, the NSW State Government formally recognised Aboriginal people in the Preamble of the NSW Constitution. The NSW Government inserted a new section [2A] acknowledging and honouring the Aboriginal people as the First People. It recognises that Aboriginal people have a spiritual, social and cultural relationship with their traditional lands and waters.

Case Study

Carved Trees: Wiradjuri Country

Of all the Aboriginal groups in NSW, the Wiradjuri occupy the largest geographic area. Wiradjuri country is bordered by the Lachlan (Kalari), Macquarie (Wambool) and Murrumbidgee (Murrumbidjeri) rivers in Central NSW. The word Wiradjuri means ‘people of three rivers’ and traditionally these rivers were the primary source of food for the Wiradjuri people.

Initiated Wiradjuri men carved complex designs into trees to mark the burial site of a man who was well known in his community. It has been suggested that the carvings are pathways for his spirit to return to the sky world. The design always faced away from the grave to warn passers-by that the area has spiritual significance. Each tree is unique but the majority of them are carved with geometric lines, concentric circles, and designs that are quite different to the ‘dot’ styles from Central and Western Australia.

Case Study: Language

Gamilaroi Country

Gamilaroi Country reaches from the Upper Hunter Valley to Nindigully in South West Queensland. Gamilaroi has a number of different spellings including Kamilaroi and Gamilaraay; this is quite common with traditional languages as putting words on paper is a European tradition. Prior to colonisation, knowledge was passed on orally through stories and song, and also through art.

There are around 600 different dialects of traditional languages. Some languages and dialects are quite similar as groups shared boundaries (e.g., Gamilaroi and Yuwaalaraay share some words). After colonisation many Aboriginal people were not allowed to speak their languages and were forced to speak English. As a result many languages suffered. Gamilaroi has recently been introduced to schools in the area and is enjoying one of the most successful revivals in Australia.

Some Gamilaroi Words:

- Mother: ngambaa
- Father: bubaa
- Eye: mil
- Nose: muru
- Ear: bina
- Mouth: ngaay
- House: gunthi
- One: maal
- Two: bulaarr
- Three: guliba

As explained by Elder Joan Tranter:
“To us, language is much more than just words. It’s a direct link to land and country. It holds traditional songs and stories. It’s about spirituality and it reflects unique ways of looking at the world. It’s vital in sustaining a person’s sense of self and cultural identity.”

Left: NSWRC Board Member Aunty Joan Tranter

* For an online Gamilaroi dictionary visit http://coombs.anu.edu.au/WWWVLPages/AborigPages/LANG/GAMDICTION/GAMDICTIONF.HTM
New South Wales has the highest Aboriginal population in Australia.

The Freedom Rides took place in New South Wales in 1965.

Over 300,000 people walked across the Sydney Harbour Bridge in support of reconciliation in 2000.

There are over 50 different Aboriginal language groups in NSW.

In July 2010 the NSW State Government recognised Aboriginal People as the First people in the NSW State Constitution.

Aboriginal People in NSW continue their cultural and spiritual connections with the land.

Questions:

Q1: What nation of Aboriginal people made first contact with Europeans in the 1770s?

Q2: What is the cultural significance of carved trees for the Wiradjuri?

Q3: What does the word gunthi mean in Gamilaroi?

Further Information:

  The Australian Museum provides world class exhibitions across three floors with interactive displays for all ages. Its website also has teaching and learning resources specific to NSW.

- The Little Red Yellow Black Book – http://lryb.aiatsis.gov.au/, provides an entry-point to Aboriginal and Torres Strait Islander culture and history and is written from an Indigenous perspective. The website contains mini essays, teaching notes and other resources.

- ABC Online Indigenous – http://www.abc.net.au/indigenous/map/
  This site has an interactive map of language groups from around Australia.
Identity

There are two distinct groups of Indigenous peoples of Australia – Aboriginal people and Torres Strait Islanders.

Aboriginal people traditionally lived on mainland Australia. Torres Strait Islanders traditionally lived on the Torres Strait Islands, north-east of Australia. The two groups are often referred to as Indigenous Australians or First Nations people of Australia.

It’s important to note that these names are a result of colonisation. Before European arrival, First Nations people of Australia identified themselves by their country, such as Darug, Wiradjuri, Kamilaroi, Yuin, or Bundjalung.

Aboriginal and Torres Strait Islander Identity is generally defined in law as a person who:

a) is a member of the Aboriginal Race of Australia, and
b) identifies as an Aboriginal person, and
c) is accepted by the Aboriginal community as an Aboriginal person

NSW Aboriginal Land Rights Act (1983)
Culture
Indigenous Australians were the first people to live on the continent (and surrounding islands) now known as Australia. There is evidence that suggests that they have lived in Australia for over 70,000 years, or even up to 120,000 years, making Australian Indigenous cultures some of the oldest, if not the oldest, surviving civilisations in the world. Some 500–700 Aboriginal nations co-existed, each with their own governments, languages, cultural practices, religions and traditions.

Many Indigenous people maintain a strong connection to the culture, language and location of their traditional lands. Today 72% of Indigenous adults recognise their traditional country.

Although many languages have been lost, in 2008 19% of Indigenous adults could speak an Indigenous language. The number is growing as more schools run programs to revive local languages.

Native Title
Aboriginal and Torres Strait Islander people have been using land in different ways for generations. Native Title is the legal recognition of this fact. In NSW the Aboriginal Land Rights Act 1983 (NSW) allows Traditional Owner groups to claim Crown Land, which is public land that is not being used for schools, hospitals, or roads and infrastructure.

Growing numbers of shared agreements enable Indigenous people to manage and protect their traditional lands. These locations include many national parks, for example the world heritage-listed Kakadu National Park in the Northern Territory. There are also large numbers of Indigenous controlled organisations and services that care for and cater to Indigenous people.

Population
In the late 1700s Australia was colonised by the British. It is impossible to know through history’s records how many people lived in Australia at this time, but it is known that the Indigenous population decreased dramatically after the invasion through disease and armed conflict.

From the 2006 Census the Australian Bureau of Statistics estimates that 517,043 people identified themselves as Aboriginal and/or Torres Strait Islander, which represents around 2.5% of the total Australian population (20,697,880 persons).

The rest of the population is made of people from many different countries, with those of British descent the largest single group.

The number and proportion of Indigenous people, when compared to the rest of the Australian population, has been growing in recent years. The Indigenous population is also young: around 57% are under 25 (compared with 33% in the non-Indigenous population).

Over half of all Indigenous people live in New South Wales and Queensland. NSW has the largest Indigenous population in Australia (29%), followed by Queensland (28%).

There is a common misconception that Indigenous people mostly live in highly rural locations, such as the desert or bush. While it is true a larger percentage of Indigenous people live in remote areas than other people, overall most Indigenous people live in large regional centres and cities like Sydney.

In some states, particularly the Northern Territory and Western Australia, there are fewer Indigenous people overall, but there are large numbers of small Indigenous communities. In more remote areas there are also many communities where English is spoken as the second or third language.

Closing the gap
Indigenous people today are the most disadvantaged group of people in Australia. On all the major indicators such as health, housing, education and employment, Indigenous people are significantly worse off than other Australians.

These statistics, from 2007, highlight some of the large gaps between Indigenous and non-Indigenous people.

Life expectancy: is 17 years less for Indigenous people: that’s 62 years for Indigenous men vs. 79 years for all Australian men and 67 years for Indigenous women vs. 84 years for all women. (based on ABS statistics for a child born in 2007).
Infant mortality: (the rate at which babies die): is three times as high, and Indigenous babies are twice as likely to be of low birth weight, making them much more vulnerable to illness.

Disease: There are significantly higher rates of chronic diseases, communicable (contagious) diseases, disabilities and mental health problems.

Education: Indigenous students are only half as likely to stay at school until the end of Year 12 as other students.

Income: In 2006, the average gross household income was $460 per week, compared with $740 for non-Indigenous people.

Employment: In the 2006 Census, 46% of Indigenous people aged 15 years and over were employed (compared with 62%).

Home ownership: Indigenous people are much more likely to be renting (63% vs. 26.6% overall) rather than owning their own home (12% vs. 40.5%). Overcrowding is a major problem. It is worse in remote communities, where up to 17 people can share a 3-bedroom house.

The gap in wellbeing does not just apply to those living in remote communities, where healthcare, for example, can be much worse.

For Indigenous people, moving to the cities does little to reduce the disadvantage. It is the non-Indigenous people in cities and country towns who tend to live healthier lives with higher incomes, while Indigenous people are over-represented in the poorer suburbs.

Progress – and decline

Over the last few years some measures of wellbeing have improved, for example, more Indigenous children are completing school.

Unfortunately, statistics show that these trends don’t carry over into all areas. For example, more Indigenous people are being incarcerated than ever before. Between 2002 and 2006, the Indigenous imprisonment rate for women increased by 34% and for men by over 20%.

Australia compares badly to the way other countries have worked with its indigenous peoples. The indigenous people of Canada and New Zealand show great improvements in life expectancy: the gap has narrowed from about 20 years to 7 years. This shows that real change is possible – and that Australia can do better.

The Aboriginal Flag

The Aboriginal flag was designed by Harold Thomas, a Luritja man from Central Australia. It was created and became popular during the 1970s which was an important period for Aboriginal and Torres Strait Islander rights, in particular Land Rights. While it was first flown in Adelaide on July 12 1971, it wasn’t recognised as an official “Flag of Australia” until 1995.

Symbolic meaning

Mr Harold Thomas has explained the colours to mean:

- Black: Represents the Aboriginal people of Australia.
- Yellow: Represents the Sun, the giver of life and protector.
- Red: Represents the red earth, the red ochre and a spiritual relation to the land.

The Torres Strait Islander Flag

The Torres Strait Islander Flag was created by the late Bernard Namok from Thursday Island. The flag was developed as a sign of unity and identity for Torres Strait Islander people.

In July 1995, it was recognised by the Australian Government as an official ‘Flag of Australia’.
Symbolic meaning

Each part of the flag is designed to represent something about Torres Strait Islander culture.

- **Green:** Represents the land
- **Blue:** Represents the sea
- **White:** Represents peace
- **Black:** Represents the Indigenous peoples
- The dhari (headdress) represents Torres Strait Islander people and the five pointed star represents the 5 major Island groups. The star also represents navigation, as a symbol of the seafaring culture of the Torres Strait.

Welcome to Country

A Welcome to Country is a ceremony performed by Aboriginal or Torres Strait Islander people in order to welcome visitors to their traditional land. The person must be a Traditional Owner or Custodian with specific linkages to that location.

Welcoming visitors to Country has been a part of Aboriginal and Torres Strait Islander cultures for thousands of years. They can be done in a variety of ways, including speeches in English or traditional language, singing, dancing or smoking ceremonies. A Welcome to Country can be done in a variety of ways including speeches at special occasions and must be performed as the first order of official proceedings.

Acknowledgement of Country

An Acknowledgment of Country is different to a Welcome to Country. While only Traditional Custodians can perform Welcomes to their own Country, anyone can do an Acknowledgement, Aboriginal and non-Aboriginal people.

A statement acknowledging Country could use words such as:

“I would like to acknowledge the Traditional Owners/appropriate group on whose land we meet on today. I'd like to pay my respects to their Elders past and present.”

An Acknowledgement is a way of showing respect to the Traditional Custodians of land where a meeting, assembly or event is taking place. It recognises Aboriginal and Torres Strait Islander peoples as the first Custodians of this land and their ongoing connection to it.

Fast Facts:

- There are two distinct groups of Indigenous peoples of Australia – Aboriginal people and Torres Strait Islanders.
- Aboriginal people have lived in Australia for more than 70,000 years, making Australian Indigenous cultures some of the oldest, if not the oldest, surviving civilisations in the world.
- The Aboriginal Flag was designed by Harold Thomas in 1971.

Questions:

Q1: What is a Dhari?
Q2: What is the difference between a Welcome to Country and an Acknowledgement of Country?
Q3: What is the current life expectancy for an Aboriginal woman in Australia today?

Further Information:

- Aboriginal and TSI Australia Share Our Pride – [www.shareourpride.org.au](http://www.shareourpride.org.au) Share our pride is a site dedicated to an introduction to Aboriginal and Torres Strait Islander people and their cultures, and to building respectful relationships.
- The Little Red Yellow Black Book – [http://lryb.aiatsis.gov.au/](http://lryb.aiatsis.gov.au/) The Little Red Yellow Black Book provides an entry-point to Aboriginal and Torres Strait Islander culture and history and is written from an Indigenous perspective. The website contains mini essays, teaching notes and other resources.
From the 500 entries from schools across NSW, these deserving winners had their work exhibited at the **Australian Museum** during Reconciliation Week 2011.

The Australian Museum is Australia’s most innovative Natural History Museum, whose purpose is to inspire the exploration of nature and cultures. The museum holds world class temporary and permanent exhibitions, each of which offers a range of exciting learning opportunities for school students, including both educator-led and self guided options with education support material. Permanent exhibitions include: Indigenous Australia: Australia’s First Peoples; Surviving Australia (Australian Flora and Fauna); Dinosaurs; Skeletons; Planet of Minerals; Birds & Insects.
2011 Honour Roll

Grades 9–10:
1st: You, Me, Us; Digital Graphics Tvet Class; Lincoln Education and Training Unit, Dubbo.
2nd: Working Together; Aboriginal GATS Group; Cessnock High School
3rd: You Me Us; Benjamin Oakley; Holy Spirit College, Bellambi

Grades 7–8:
1st: A United World; Nigma Radwan; Albury High School
2nd: One Big Family; Elise Clarke; Dulwich High School of Visual Arts and Design
3rd: From Home to School; Lisa Suzuki; Katoomba High School

Grades 5–6 Individual:
1st: A Footstep Closer; Jasmin Hill; Belrose Public School
2nd: Turtle’s Freedom; Keira Roberts; Nymboida Public School
3rd: Kangasav; Savannah Boller; Coorabell Public School

Grades 5–6 Collaborative:
1st: You Me Us; Class 5–6; Korowal School, Hazelbrook
2nd: Faces of the Future; Class 6M; Wollongons Public School
3rd: All of Us; Senior Students Group; Westlawn Public School, Grafton
Entry Form

Artist(s) name: ___________________________ Year Level: ________
Address: ______________________________________________________
Phone: ___________________ Email: ________________________________

○ Aboriginal and/or TSI ○ non-Aboriginal ○ Male ○ Female

Category: ○ 5-6 ○ 7-8 ○ 9-10 ○ individual ○ group/class

School Name: __________________________________________________
Contact Name: _________________________________________________
School Address: ________________________________________________
Phone: ___________________ Email: ________________________________

How did you learn about the competition?
○ Teacher/school ○ Teaching Kit ○ online ○ other __________________________

Artwork title: __________________________________________________

Description of artwork and the connection to reconciliation and the theme, Our Place:
________________________________________________________________________________________
________________________________________________________________________________________
________________________________________________________________________________________
________________________________________________________________________________________

I declare this is original work and I have read and agreed to the competition conditions of entry available at www.nswreconciliation.org.au/schools-reconciliation-challenge or in the Teaching kit.

○ Yes

Send entry to:
Schools Reconciliation Challenge
11–13 Mansfield Street, Glebe, NSW 2037.

Contact Us: (02) 9562 6355 or
Email: schools@nswreconciliation.org.au

Entries close: 5 April, 2012
By completing and submitting the 2012 Schools Reconciliation Challenge entry form, each participant agrees to be bound by the following terms and conditions:

**Eligibility**

1. To participate in the Schools Reconciliation Challenge, students must currently be enrolled in grades 5–10 at a primary or secondary school in NSW, or be the equivalent age of a grade 5–10 student.
2. Entries must be entirely the work of the entrant and must never have been published, self-published, published on any website or public online forum, broadcast, nor have been entered or won a prize in any other competition.
3. A completed entry form signed by each author/artist or guardian must accompany the document or artwork to indicate agreement to these terms and conditions.
4. Artists who are placed First, Second or Third will receive sponsored travel to attend the Sydney awards ceremony and exhibition launch at the Australian Museum with a guardian. Collaborative entries must delegate one representative and their guardian to attend the ceremony.
5. Artists who are placed Highly Commended may have their work exhibited at the Australian Museum but will not receive sponsored travel.
6. The artwork must reflect the 2012 theme Our Place.
7. Entries must meet the competition requirements and formats.
8. No corrections can be made after the entry is received by the NSWRC.
9. Entries which do not win a prize may be returned at the expense of the artist or school within six months of competition close. Prize winning entries may be held for up to 12 months before being returned to the artist.
10. **Closing date for receipt of entries is 5 April 2012.**
11. Whilst all care will be taken to protect originals, no responsibility is taken for loss or damage.

**Size and Material of works**

Collage, paint, pencil or still digital media such as photography or photoshop.

Entries may be a maximum of A1 size (or 60 x 84cm). The exercise can be in class or as a take home project.

Entries must meet the following requirements:

1. **Clearly write**, name, class, school and title of work on the reverse. Paper clip or blue tac entry form to artwork. Do not glue entry form to the artwork.
2. The filename of digital entries must be the title of the artwork.
3. Digital entries: email either a digital photograph or scanned version of the artwork. Preferred file types are: .jpg, .gif, .bmp.
4. The original artwork of the winning entries must be available and submitted to the NSWRC office within seven days of notice (the NSWRC will provide assistance with these arrangements).
5. Artwork is not to be framed or mounted behind glass.

**Copyright**

By signing a completed entry form, and accepting the award offer, the winning authors/artists:

1. Agree to grant royalty-free, worldwide, non-exclusive, licence to reproduce and publish work in all media of expression now known or later developed and in all languages in the winning artwork to the NSWRC without reservation including, but not limited to, all intellectual property rights to reproduce and publish the winning entry on NSWRC website and to change and/or reproduce any part of the winning artwork in relation to other promotional activities;
2. Agree that the NSWRC may publish, on the NSWRC website and in relation to other promotional activities, any personal information provided by the winning artist in connection with their entry including, but not limited to, the winning artist’s name, age, community and state/territory of residence; and warrants that there is no cultural or religious reason or any other impediment that prevents the winning artwork from being exhibited, published or reproduced.

**Judging**

All entries will be viewed and judged by a sub-committee of the NSWRC. The decision of the judges will be final and absolute. No correspondence concerning decisions will be entered into.