Deadly Streaming
IDENTITY, LEARNING & STRENGTHS

STUDENT NAME

The Family Action Centre
CONTENTS

SESSION 1: GETTING STARTED
SESSION 2: IDENTITY
SESSION 3: CHOICES FOR LIFE
SESSION 4: STRENGTHS
SESSION 5: RESPECT & CONNECTIONS
SESSION 6: HEADS UP – MENTORING
SESSION 7: MOVING FORWARD

INTRODUCTION

What’s the go with Deadly Streaming?

Deadly Streaming is about identity, learning and life choices. It’s a program to help you build confidence and connections as a young Aboriginal person.

Deadly Streaming includes a bunch of info and exercises and cultural activities to help you find out more about yourself and your connections to mob (family).

You can use Deadly Streaming as a guide to help you stand strong and proud and make good life choices today – and for life

The program

Deadly Streaming has 5 core sessions based on the following themes

Identity
Choices – Family, Community, Education
Strengths
Respect & Connections
Heads Up – Mentoring

“IT DOESN’T MATTER WHAT YOU LOOK LIKE, IT’S HOW YOU FEEL ON THE INSIDE”
“We are more alike than different”

SESSION ONE
GETTING STARTED

Although we come in different colours, shapes and sizes and each have unique strengths, talents and personalities – we are all much more the same than we are different. We all like to feel a sense of belonging, to feel safe, to have fun, to have freedom and feel like we have something to contribute. We all have fears and doubts too, and for most of us it’s pretty scary talking in a group.

To help us get to know one another and share some fun facts, jot down your notes on the next page ‘Something About Me’

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DeadlyStreaming • SESSION ONE Getting Started
WORKING TOGETHER

How do we want to be together as a group?

Group agreements help everyone feel safe to share and participate. Having boundaries makes it fair for everyone to contribute, to learn and have some fun along the way.

Let’s yarn up and on the following page set out our arrangements for this group.

Some ideas...

- We turn up & try our best
- We respect those who are talking
- It’s OK to pass if you don’t want to talk
- We try our best to join in
- We don’t have to try to be perfect

OUR GROUP AGREEMENTS ARE

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Welcome and Acknowledgement to Country is a way for Aboriginal and non-Aboriginal people to pay respect and remember our mob.

**Welcome to Country**

‘Welcome to Country’ is a ceremony where traditional owners, usually Elders, welcome people to their land. Welcome to Country recognises the unique and special position of Aboriginal and Torres Strait Islander people in our culture and history.

‘Welcome to Country’ is a formal process, although it’s up to the Elder how they decide to carry out the ceremony. It also depends on the place of the gathering and the unique practices of Aboriginal and Torres Strait Islanders of the area.

**Example**

“I would like to welcome everyone and pay my respects to Worimi land and the traditional elders past and present who walk this land. I would also like to acknowledge the Aboriginal people who are here with us today. I am grateful for the people who continue our culture, dreamtime stories and our Worimi traditions. I specifically acknowledge the land on which this meeting takes place.”

Acknowledgement of Country written by students from Tenilba Bay Public School as part of the Deadly Streaming Project

**Acknowledgement of Country**

An ‘Acknowledgement of Country’ is a way that anyone can show awareness and respect for Aboriginal culture. It’s a way of remembering the ongoing relationship the traditional owners have with their land.

Both Aboriginal and non-Aboriginal people can perform ‘Acknowledgement of Country’. It’s a demonstration of respect dedicated to traditional custodians of the land (or sea) where the event, meeting, function etc takes place. It can be formal or informal and should be conducted in a meaningful, genuine and thoughtful way.

**Example**

“Today we stand in footsteps a thousand years old. May we acknowledge the traditional owners whose cultures and customs have nurtured and continue to nurture, this land since men and women awoke from the great dream. We honour the presence of these ancestors who reside in the imagination of this land and whose irrepressible spirituality flows through all creation.”

Jonathan Hill – Aboriginal poet, NSW

How would your Welcome to Country go?

Try to make it personal and specific with details about strengths or unique things about your mob and how they took care of the land. You might even know someone who could help translate it and learn to speak some of it in Aboriginal language.

**My Welcome**

I’d like to pay respect to my people – the Wonnarua people, the traditional custodians of this land. The Wonnarua people come from the Upper Hunter Valley and have strong kinship ties.

They were skilled hunter–fisher–gatherers with great knowledge of the cycle of seasons and plant and animal life. The Wonnarua people combined their knowledge of the environment and animal behaviour. For example, when hunting the womboin (kangaroo) they burnt off grass, and knew that about three weeks later the animals would return to feed on the young grass shoots.

In the early morning the men would form a circle around the womboin and close in. Meanwhile, the women and uninitiated men would dig for yams and other taproots with their yamsticks and wade into creeks for waterlilies.

There was deep respect for living off this land.

The Wonnarua people also tell of the spirit of Kawal which is embodied in the wedge-tailed eagle. When we see a wedge-tailed eagle, we know Kawal is looking over us, protecting us. As we gather here today, may we pay our respects to the Wonnarua people and know that Kawal, the keeper of the valley, is looking over us – guiding us to take care of this land and one another.
GOALS & HOPES
MY GOALS & HOPES FOR PARTICIPATING IN DEADLY STREAMING

Goals and hopes for MYSELF

My goals and hopes for my COMMUNITY & CULTURE

Goals and hopes for my EDUCATION

Anything else you’d like to learn more about by participating in DEADLY STREAMING

Goals and hopes for my FAMILY

SESSION TWO

IDENTITY

How do I identify as Aboriginal?

This session is all about finding a comfortable and respectful way to identify to people who you are, and where you’re from.

Identity is about HOW you identify and WHY you identify. It’s also about talking about your mob and where they come from and who you are connected to.

Being Aboriginal is an honour and having confidence in your identity and being clear about your connections to mob is important. Your identity will pop up in different ways now and down the track. If you get comfortable and clear on your Aboriginality, you’ll be set for life.

IT’S ALL IN A NAME

Our names, especially our last names connect us to family groups. When we say our last name, Aboriginal people usually try to fit the pieces of the puzzle together about where we fit in with different mob.

LET’S GET CLEAR

In the safety of this group, we can test out and practice how we identify as Aboriginal. By listening to each other and how we identify we figure out what works and can get clear on how we acknowledge who we are, and where we’re from.

HOW I IDENTIFY

Hi, I’m ________________________________

I’m not sure, but I think I’m ________________________________

I don’t know much about my mob. Do you?

I don’t fully identify as ________________________________

I’m part ________________________________

NOW TRY OUT THESE STATEMENTS

Hi, I’m ________________________________

I am ________________________________

I come from ________________________________

My pop/man/auntie/uncle is ________________________________

HOW I ACKNOWLEDGE MY HERITAGE

Write a sentence or two below describing how you would like to identify and acknowledge your Aboriginal, Torres Strait Islander or other heritage. Practice identifying with the group to feel confident and clear.

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Do you know the Aboriginal name of the land your mob is connected to? Check out this map with Aboriginal place names. If your region is not shown, have a look online at Indigenous maps with place names and find out the Aboriginal name of where your mob comes from.

THE ABORIGINAL NAME OF THE PLACE MY MOB COMES FROM IS

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SESSION WRAP-UP

What did you like? What was challenging? What are your goals for the week?

**ONE THING I LEARNT** (OR LIKED) ABOUT THIS SESSION

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**MY GOALS** ONE THING I’D LIKE TO WORK ON THIS WEEK

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**SOMETHING I FOUND CHALLENGING**

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IN MY COMMUNITY (Sport, music, local, gardening etc)
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You are only as strong as your purpose. Get clear on what’s driving you and where you’re headed. Take action to get yourself there – step by step...

SESSION THREE

CHOICES FOR LIFE • Family, School, Community

DECISIONS, DECISIONS... We’ve all got a choice

You may not think of it at the time, but little decisions – like what time you get out of bed, what you choose to eat for breakfast, whether or not you go to school all add up over time and set you on one path or another...

What decisions have you made that have had a positive effect for you – personally; for your family; your education; in your community.
KICKING GOALS

“We need to take our ideas and aspirations and act on them – see them through to success and not give up when things get challenging” KEN WYATT

“I’m going to win it for my country. I’m the first Aboriginal to win this. Isn’t that something? I wish my Dad was alive to see it. He’d be as proud as I am” LIONEL ROSE ON DEFENDING HIS WORLD BANTAMWEIGHT TITLE

“Deadly Streaming • SESSION THREE: Choices for Life

Write down your goals in the following areas. Try to be specific. How will you know when you’ve reached your goal? How will it feel when you have achieved your goal?

WHAT IS YOUR EDUCATION GOAL?

WHAT IS YOUR CULTURAL GOAL?

WHAT IS YOUR PERSONAL GOAL?

Think about each of your goals. Are there particular PEOPLE who can help you achieve them?

What do you think is the GREATEST BARRIER or challenge in meeting each of your goals?

What would help OVERCOME THESE OBSTACLES or strengthen your opportunities to achieve your goals?

Who do you need on your team?

What will help you achieve your goals?

YOUR TEAM

Write down your goals in the following areas. Try to be specific. How will you know when you’ve reached your goal? How will it feel when you have achieved your goal?

WHAT IS YOUR EDUCATION GOAL?

WHAT IS YOUR CULTURAL GOAL?

WHAT IS YOUR PERSONAL GOAL?

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Who do you need on your team?

What will help you achieve your goals?
Weekly Planner

Lots of small actions make big things happen. Fill out your weekly planner with specific actions to help you achieve your goals. Make your time count!

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Term Planner

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“What I believe – is that you should follow your dreams, even if people think your dream is silly or you haven’t got the ability to achieve it. Just don’t listen to the negative stuff. Because if you have enough determination you will get there – you will get there eventually – just don’t let other people put you off.”

SALLY MORGAN, AUSTRALIAN ABORIGINAL
SESSION WRAP-UP

What did you like? What was challenging? What are your goals for the week?

ONE THING I LEARNT (OR LIKED) ABOUT THIS SESSION

MY GOALS ONE THING I’D LIKE TO WORK ON THIS WEEK

AT SCHOOL

AT HOME

SOMETHING I FOUND CHALLENGING

IN MY COMMUNITY (Sport, music, local, gardening etc)
“Recognise your own fire within. Harness that power – and choose to be your strongest self.”

SESSION FOUR

STRENGTHS

PERSONAL STRENGTHS I HAVE

☐ I am fun
☐ I am a good friend
☐ I am trustworthy
☐ I am a fast runner
☐ I can tackle
☐ I am a good cook
☐ I am helpful
☐ I am reliable
☐ I am patient
☐ I am kind
☐ I like technology
☐ I am a good dancer
☐ I am mature

MY STRENGTHS AS A STUDENT

☐ I am a good listener
☐ I am on time
☐ I try my best
☐ I follow directions
☐ I join in
☐ I am organised
☐ I finish my work
☐ I have good attendance
☐ I work well with others
☐ I ask questions
☐ I give new things a go
☐ I show respect
☐ I do my homework

MY CULTURAL STRENGTHS

☐ I know my mob
☐ I know my totem
☐ I can play the didge
☐ I can do a traditional dance
☐ I can speak a bit of language
☐ I know some symbols
☐ I can fish
☐ I can throw a boomerang
☐ I know a dreamtime story
☐ I know about our flag
☐ I feel connected to land
☐ I am proud
☐ I have done a welcome to country

OTHER STRENGTHS I HAVE

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(dllexport)
It's a long road we have come and it's a long road to go further. We have to walk together and talk together. If you never listen to me, I will never listen to you.

CONRAD RATARA

Now that we're a bit warmed up in naming and noticing our strengths – we're going to keep going! Circle the strengths you admire in others and the strengths you'd like to build on.

MY ROLES

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Some roles I’d like to have a go at in the future are

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Symbolic totems have existed in traditional Aboriginal life since the Dreaming. Here’s some space to draw or find out more about your totem.

**MOB STRENGTHS**

**STUDENT QUIZ QUESTIONS**

How old is Aboriginal culture?

What happened in May 1967?

What do the colours of the Aboriginal flag represent?

- **BLACK**
- **YELLOW**
- **RED**

What is a song line?

What is reconciliation?

Where is Ayers Rock?

What was the rock’s original name & when was the name changed?

How many Aboriginal languages are there?

Aboriginal culture has lots of graphic symbols. Draw two or more and say what they mean.
### Quiz Answers

**How old is Aboriginal Culture**

Australian Aboriginal culture is the oldest on earth – that is, the oldest continuous living culture on the planet. It is ancient and utterly distinctive. The discovery that Aboriginal people have lived in Australia for at least 65,000 years has blown the minds of archaeologists worldwide.

**What happened in May 1967**

The Australian referendum of 27 May 1967, altered the Constitution so that Aboriginal people were counted in reckoning the population – that is Aboriginal people were entitled to vote. A key outcome of the referendum was to provide a symbol of our political and moral rights. 90.77% across all six states of Australia voted yes to the change.

**Where is Ayers Rock**

Uluru – also known as Ayers Rock is a large sandstone rock formation in the southern part of the Northern Territory. In 1873, the surveyor William Gosse sighted Uluru and named it Ayers Rock in honour of the then Chief Secretary of South Australia, Sir Henry Ayers. Since then, both names have been used. Uluru lies 335km south west of Alice Springs (450km by road).

Uluru is sacred to the Pitjantjatjara Anangu, the Aboriginal people of the area. The area around the formation is home to an abundance of springs, waterholes, rock caves and ancient paintings. Uluru is listed as a UNESCO World Heritage Site. The local Anangu do not climb Uluru because of its great spiritual significance. They request that visitors don’t climb the rock, partly due to the path crossing a sacred traditional Dreamtime track, and also for the safety of visitors.

"Climbing is not prohibited, but we prefer that, as a guest on Anangu land, you will choose to respect our law and culture by not climbing."

**THE TORRES STRAIT ISLANDER FLAG**

The Torres Strait Islander flag is an official flag of Australia. It was designed in 1992 by Bernard Namok.

- **GREEN** Represents the two mainlands of Australia & Papua New Guinea
- **BLUE** Symbolises Torres Strait waters
- **BLACK LINES** Represents the Torres Strait Islanders themselves
- **FIVE POINTED STAR** Is a symbol of navigation representing the five island groups (North, West, South, East and Central Islands)
- **WHITE** Symbolises peace
- **DHARI** The dancer’s headdress represents Islanders and customs

**THE ABORIGINAL FLAG**

The Australian Aboriginal flag was designed in 1971 by Aboriginal artist Harold Thomas, who is descended from the Luritja people of Central Australia.

- **BLACK** Represents the Aboriginal people of Australia
- **YELLOW CIRCLE** Represents the Sun, the giver of life and protector
- **RED** Represents the red earth, the red ochre used in ceremonies and Aboriginal peoples’ spiritual relation to the land.

In 1978, thanks to Joy Cummings (the first female Lord Mayor in Australia), Newcastle was the first council in Australia to fly the Aboriginal flag.

"Aboriginal Sunrise Ceremonies are very special to our people. It starts when the sky is black, beautiful black. When the sun’s yellow circle arrives, it turns the sky red. This is why the Aboriginal flag is half red, half black with a yellow circle in the middle."

**LEGEND**

It’s sometimes reported that those who take rocks from the formation will be cursed and suffer misfortune. There have been many instances where people who removed such rocks attempted to mail them back to various agencies in an attempt to remove the perceived curse.
WHAT IS RECONCILIATION

Reconciliation is about unity and respect between Aboriginal and Torres Strait Islanders and non-Indigenous Australians. It is about respect for Aboriginal and Torres Strait Islander heritage and valuing justice and equity for all Australians.

In 1991, the Australian Parliament voted unanimously to establish the Council for Aboriginal Reconciliation and a formal reconciliation process. Parliament had noted that there had been no formal process of reconciliation and that it was “most desirable that there be such a reconciliation” by the year 2001, marking the centenary of Federation.

Reconciliation Australia is a non-government, not-for-profit foundation established in January 2001 to promote a continuing national focus for reconciliation between indigenous Australians and Australians from a non-indigenous cultural background.

HOW MANY ABORIGINAL LANGUAGES ARE THERE

There are thought to be around 290–363 languages belonging to an estimated twenty-eight language families.

Since songlines can span the lands of several different language groups, different parts of the song are said to be in those different languages. Languages are not a barrier because the melodic contour of the song describes the nature of the land over which the song passes. The rhythm is what is crucial to understanding the song. Listening to the song of the land is the same as walking on this songline and observing the land.

In some cases, a songline has a particular direction, and walking the wrong way along a songline may be a sacrilegious act (e.g. climbing up Uluru where the correct direction is down).

What is a song-line

A songline is also called a dreaming track, and a path across the land (or sometimes the sky) which marks the route followed by localised “creator-beings” during the Dreaming. A knowledgeable person is able to navigate across the land by repeating the words of the song, which describe the location of landmarks, waterholes, and other natural phenomena.

By singing the songs in the appropriate sequence, Aboriginal people could navigate vast distances, often travelling through the deserts of Australia’s interior. The continent of Australia contains an extensive system of songlines, some of which are of a few kilometres, whilst others traverse hundreds of kilometres through lands of many different Indigenous peoples — peoples who may speak markedly different languages and have different cultural traditions.

Traditional Aboriginal people regard all land as sacred, and the songs along songlines must be continually sung to keep the land “alive”.

ABORIGINAL SYMBOLS

There was no written language for Australian Aboriginal People so in order to tell cultural stories across the generations they were portrayed by symbols and icons.

Many symbols and signs convey stories, places, directions and important information for food gathering and land care.

It is important to pass on information about symbols to preserve culture. The symbols vary from region to region, but are generally understood and recognised by different groups.

Aboriginal people have for thousands of years used symbols to convey stories and messages which are incredibly important in culture.

Body paint is used in important ceremonies and has special meaning. The symbols used are specifically chosen for certain ceremonies of religious significance to the community.

Traditional Aboriginal dot paintings, often tell stories of hunting or food gathering and have symbols imbedded throughout the paintings. These symbols, when explained, give meaning to the paintings. Many of the symbols used by Aboriginal artists are a variation of lines or dots. Similar symbols can have multiple meanings according to the art region and the elaborate combination of these can tell complex Dreamtime stories.

In Aboriginal culture, families have special associations with an animal, bird or fish. This is their totem and each member of the family is linked to the totem through dreaming. You can not harm or kill your totem.
Aboriginal people have told Dreamtime stories to each generation in order to keep the stories in our culture alive and to educate our people about our place on earth. Stories are told about the stars, planets, the land, animals, bush tucker, hunting and ancestors (Totemic Spirits), through paintings, carvings, dance and song. Aboriginal symbols are used on all forms of Aboriginal art to help tell the stories of history and culture.
SESSION WRAP-UP

What did you like? What was challenging? What are your goals for the week?

ONE THING I LEARNT (OR LIKED) ABOUT THIS SESSION

MY GOALS ONE THING I'D LIKE TO WORK ON THIS WEEK

AT SCHOOL

AT HOME

IN MY COMMUNITY (Sport, music, local, gardening etc)

ONE THING I FOUND CHALLENGING

Session wrap-up

What did you like? What was challenging? What are your goals for the week?

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AT SCHOOL

AT HOME

IN MY COMMUNITY (Sport, music, local, gardening etc)
“When you learn something from your people or culture, accept it as a gift. Remember to preserve and build on it.”

What is respect?
What does it look like? Sound like? Feel like?

How do I show respect to other people?

What does respect mean to me IN RELATION TO
• Family
• Parents
• Sport
• Teachers
• Friends
• Police
• Community
• Others

What does ‘connection’ mean to me?

What does it look like? Sound like? Feel like?

HOW AM I CONNECTED
• with people
• land
• culture
• spirit

WHAT ELSE AM I CONNECTED WITH?

What does it look like? Sound like? Feel like?

HOW CAN I KEEP MY CONNECTIONS STRONG?

“‘When we paint, whether it is on our bodies for ceremony or on bark or canvas for the market, we’re not just painting for fun or profit, we’re painting as we’ve always done – to demonstrate our continuing link with our country and the rights and responsibilities we have to it”

GALARRWUY YUNUPINGU
Connection is the energy that is created
– when people feel seen and heard
– when they are truly listened to
– and valued for being themselves

**BELONGING**
People I like to hang with (in my family, friendship groups, community)
People I’d like to get to know better (in my family, friendship groups, community)

**FREEDOM**
Good decisions I’ve made (at school, home, sport, in my community)
Good decisions I’m going to make (at school, home, sport, in my community)

**FUN**
Things I like doing out of school (at home, sport, in my community)
Things I’d like to try out of school (at home, sport, in my community)

**POWER**
Achievements I’m proud of (at school, home, sport, in my community)
Something I’d like to achieve down the track (at school, home, sport, in my community)

**SURVIVAL**
Things I already do to keep myself healthy
Things I’m going to do to improve my health
SESSION WRAP-UP

What did you like? What was challenging? What are your goals for the week?

ONE THING I LEARNT (OR LIKED) ABOUT THIS SESSION

MY GOALS ONE THING I’D LIKE TO WORK ON THIS WEEK
AT SCHOOL

AT HOME

SOMETHING I FOUND CHALLENGING

IN MY COMMUNITY (Sport, music, local, gardening etc)
“Mentoring is a brain to pick, an ear to listen, and a push in the right direction”

SESSION SIX

HEADS UP • Mentoring

A mentor is someone who allows you to see the hope inside yourself

Someone I look up to in my community

Because

Someone I look up to in my family

Because

Someone I look up to at school

Because

LIFE MESSAGES

Our thoughts are powerful seeds... be mindful of what you are planting

SOMEONE ELSE I LOOK UP TO IS...

Because

Because

Because

Because

Because

Because

SOME EXAMPLES

Every moment is a new opportunity

I have the courage to follow my heart

I move with life

I am a peaceful and positive soul

My happiness is the consequence of my personal effort

This is simple, this is easy, this is fun

STRONG SPIRIT

We can all learn and make our spirit strong. My teaching is about opening your spirit, working together to build understanding. Opening our way, opening our hearts to share the spirit of the land with all who want to learn. NGANYNTJAL

THE POWER OF MANTRA

My life message

My life message

My life message

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STRONG SPIRIT

We can all learn and make our spirit strong. My teaching is about opening your spirit, working together to build understanding. Opening our way, opening our hearts to share the spirit of the land with all who want to learn. NGANYNTJAL

THE POWER OF MANTRA

My life message

My life message

My life message

My life message

My life message

My life message

My life message

STRONG SPIRIT

Our thoughts are powerful seeds... be mindful of what you are planting

SOMEONE ELSE I LOOK UP TO IS...

Because

Because

Because

Because

Because

Because

SOME EXAMPLES

Every moment is a new opportunity

I have the courage to follow my heart

I move with life

I am a peaceful and positive soul

My happiness is the consequence of my personal effort

This is simple, this is easy, this is fun

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This is simple, this is easy, this is fun
My parents instilled in us the values of having respect for others, having integrity and accepting responsibility for our actions and decision.

Obstacles are there to get around, climb over or scramble through.

PATRICIA O’SHANE
INSPIRATIONAL LEADERS

WALKING THE TALK

Throughout Deadly Streaming we’ve been talking about some famous Aboriginal people and looked up some quotes. Here is a little more about some inspirational leaders...

■ GALARRWUY YUNUPINGU

Member of Gumatj clan of the Yolngu
In 1978 Galarrwuy Yunupingu was
named Australian of the Year for his
negotiations on the Ranger uranium
mine agreement. In 1985, he was made
a Member of the Order of Australia
(AM) for his services to the Aboriginal
community. Galarrwuy Yunupingu is
one of 100 “Australian Living National
Treasures” selected by the National
Trust of Australia as leaders in society.

She was also a member of the Inter-
national Selection Committee for the
Biennale of Sydney in 2000. In 2010 she
made a three-part ABC documentary
called Art + Soul that was shown by ABC.

■ CONRAD RATARA

Arrente Leader
Conrad is the secretary of Ngurrat Juta/
Pmara NT Jarra Aboriginal Corporation.
He was instrumental in a hand back of
land at the famous Finke Gorge National
Park, a sacred site 138 kilometres west of
Alice Springs which was returned to the
Lhere Pirrite Aboriginal Land Trust.

■ KEN WYATT

Aboriginal (Noongar, Yamatji and Wongi),
Indians, English and Irish descent
Ken was the first Aboriginal to be
elected to the Australian House of
Representatives. He has served as the
Minister for Aged Care and is Australia’s
first Minister for Indigenous Health. In
1996 Wyatt attended the opening of the
43rd Australian Parliament to take up his
seat as member for Hasluck wearing a
traditional Booka – a kangaroo skin coat
with feathers from a red-tailed black
cockatoo, signifying a leadership role
in Noongar culture. The cloak had been
presented to him by Noongar elders. At
his maiden speech to the Parliament he
received a standing ovation from both
the government and opposition bench-
es as well as from the public galleries.
Wyatt was appointed as a Member of
the Order of Australia for services to
Aboriginal health.

■ LIONEL ROSE

Born and raised at Jacksons Track and the
town of Warragul, VIC
Lionel Rose is a bantamweight boxer,
winning his first flyweight title at 15. He
was the first Indigenous Australian to
win a world title. He was also the first
Indigenous Australian to be named
Australian of the Year.

During his time off from boxing in the
1970s, Rose embarked on a modest
singing career with hits “I Thank You”
and “Please Remember Me.” The song “I
Thank You” was a top 5 nationwide hit,
and “Please Remember Me” was a
number 1 hit in Australia. In 1996
Rose was awarded a OAM and in
1998 received a National Award for Cul-
tural Tourism. In 2001 he was awarded
a Mini version of the 3.6
metre bronze statue in Warragul’s Queen
Street Park. The Legend was immortalised in a
statue in his hometown of Warragul in 2010

■ SALLY MORGAN

When Sally was 15, she learnt that she
and her sister were of Aboriginal descent,
from the Bailigu people of the Pilbara
region WA
Sally is an author, dramatist and artist.
She educated herself in Aboriginal
history by tracking down people who could
give accounts of her mother and grand-
mother’s life. After recording the life of
her great uncle Arthur, she organised for
the family to return to Corunna Downs.
Connecting with distant relatives and
recording their stories consolidated Sal-
y’s self-identification, as well as her ac-
ceptance by the Aboriginal community.

Sally writes in her book “My Place” how
much her identification as an Aboriginal
and her uncovering of her family history
has positively affected her life. Sally is
a Professor at the Centre for Aboriginal
Studies at the University of Western Aus-
tralia and lives in Perth with her three
children.

■ NGANYINYTJAL (Na-nin-ja)

Elder of the Pitjanjatjara people of Cen-
tral Australia
Nganyinytja worked all her life to pre-
serve the knowledge of her heritage and
to unite Aboriginal and non-Indigenous
people in understanding each other.
300kms from Ayers rock is Angatja –
Nganyinytja’s homeland community on
the traditional lands south of Uluru Kata
Tjuta National Park.

Nganyinytja busines, Desert Tracks,
won a National Tourism Award for Cul-
tural Tourism. In 1993 she was made
a member of the Order of Australia (AM)
in 1993.

■ PATRICIA O’SHANE

Yalangi woman from the Kunjandji clan
in far North QLD
Pat was the first female Aboriginal
teacher in QLD; the first Aboriginal
to earn a law degree; the first Aboriginal
barrister; and the first woman and In-
digenous person to be the head of a
government department in Australia, the
NSW Ministry of Aboriginal Affairs.
In 2013 Pat was awarded a Deadly
Award for lifetime achievement in leader-
ship, being praised as a woman who
“b Zu a path for others to follow . . . she
is a genuine and inspiring role model.”
She was appointed a Member of the Or-
der of Australia in 1984 and was award-
ed the Centenary Medal in 2001 for
service to Australian society and higher
education. In 1998 she was voted one of
Australia’s living treasures by the Na-
tional Trust.

■ HETTI PERKINS

Eastern Arrente and Kalkadoon woman
from Central Australia
Hetti Kemerre Perkins is an art curator
and writer. She is the eldest daughter
of Aboriginal activist Charles Perkins.

Hetti Perkins was the curator of Ab-
original and Torres Strait Islander art at
the Art Gallery of New South Wales in
Sydney for thirteen years.

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LOOKING UP
Aboriginal High Achievers

■ JONATHAN THURSTON
Born to a Gunggari (Indigenous Australian) mother and a New Zealand-born father
Thurston is an Australian NRL player and captain of the North Queensland Cowboys. During his professional NRL career he has frequently been cited as rugby league’s best player and quite arguably the greatest to ever play the game. In 2015 he became the first ever four-time Dally M Medalist for the NRL season’s best player, and later that year became the first ever three-time winner of the Golden Boot Award for the World’s best player.

■ JESSICA MAUBOY
Singer, Songwriter, Actress
Originating from the Indigenous tribe of Kuku Yalanji (in the rainforest regions of Far North Queensland) Jessica’s mother is Aboriginal and her father is Indonesian Timorese. Jessica was raised in Darwin. She has three older sisters, and a younger sister. Her home was described as the ‘noisiest house on the block’, with her mother often singing, her father playing guitar and the rest of the family joining in. Jessica is one of Australia’s most successful female artists. She has achieved five top-ten albums (including a number-one) and 16 top-twenty singles (including nine top-ten hits). She has won two ARIA Music Awards from 24 nominations, and was ranked sixteenth on the Herald Sun’s list of the 100 Greatest Australian Singers of All Time.

■ LIONEL ROSE
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Lionel Rose is a bantamweight boxer, winning his first flyweight title at 15. He was the first Indigenous Australian to win a world title. He was also the first Indigenous Australian to be named Australian of the Year.

■ ARCHIE ROACH
"I was born in Mooroopna, way there by the river bend." Mooroopna is named after an Aboriginal word referring to a bend in the Goulburn River, near Shepparton in central Victoria.

While still a very young child, Archie and his sisters, were forcibly removed from their family and placed in an orphanage. Later he was placed in foster care which he eventually left carrying only a guitar. Penniless, he travelled to Sydney and Adelaide, and spent time living on the streets, trying to make sense of his upbringing and find his natural family. Archie has become a beloved, respected and admired Aboriginal singer/songwriter with a voice that is one of Australia’s most important song lines. He remains a timeless musician who inspires all who see and hear him.

■ PATRICK DODSON
Yawuru man from Broome, WA
Patrick Lionel Djarrang Dodson is a Senator for Western Australia. He has been chairman of the Council for Aboriginal Deaths in Custody, and a Roman Catholic priest. He was the first Indigenous Australian to be named Australian of the Year.

■ MANDAWUY YUNUPINGU
A member of the Gumatj people, one of sixteen groups of the Yolngu people in Yirrkala in Arnhem Land
MANDAWUY was a musician and educator. From 1986, he was the front man of Yothu Yindi. His skin name was Gudjuk, but his name was changed to Mandawuy in 1990 when a family member with the same name died, in line with Yolngu custom. His ancestral totem was the “baru”, or saltwater crocodile. His surname, Yunupingu, translates as "rock that will stand against anything".

SOME NOTES
SESSION WRAP-UP

What did you like? What was challenging? What are your goals for the week?

ONE THING I LEARNT (OR LIKED) ABOUT THIS SESSION

MY GOALS ONE THING I’D LIKE TO WORK ON THIS WEEK

AT SCHOOL

AT HOME

IN MY COMMUNITY (Sport, music, local, gardening etc)

Session wrap-up

What did you like? What was challenging? What are your goals for the week?

ONE THING I LEARNT (OR LIKED) ABOUT THIS SESSION

MY GOALS ONE THING I’D LIKE TO WORK ON THIS WEEK

AT SCHOOL

AT HOME

IN MY COMMUNITY (Sport, music, local, gardening etc)
SESSION SEVEN

REFLECTION & CELEBRATION

MOVING FORWARD

For Aboriginal leaders, the social and moral obligation that comes with community leadership is life-long. Those who lead, who have authority, must care for and look after those who come behind

PATRICK DODSON

How will you continue to find and follow your own groove and maintain strong connections – with your family, your culture and across your education?

“My strongest memory of growing up is following my mother. Looking at her, observing her activities... She’d tell me things at night, bedtime stories around the campfire. Very important message stories that had meanings. They told you how to behave, how to respect that elder, that community leader. I have vivid memories of her giving me information, communication, giving me the freedom to think the way I think is the right way.”

MANDAWUY YUNUPINGU

WHAT IS ONE THING YOU CAN DO ... TO STEP TOWARDS THIS FUTURE?

WHAT’S GOING TO HELP YOU STAY STRONG

WHAT IS YOUR VISION FOR THE FUTURE
# Program Wrap-Up

**Congratulations on Completing the Deadly Program**

**Some of the Connections I Made During Deadly Streaming (with family, friends, teachers, special guests or potential mentors)**

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**The Ways I Am Going To Keep Working On My Goals With Family**

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Jamie White
As one goes through life, one learns that if you don’t paddle your own canoe you don’t move.