THE UNIVERSITY OF NEWCASTLE AUSTRALIA

Deadly Streaming

IDENTITY, LEARNING & STRENGTHS

STUDENT NAME

The Family Action Centre

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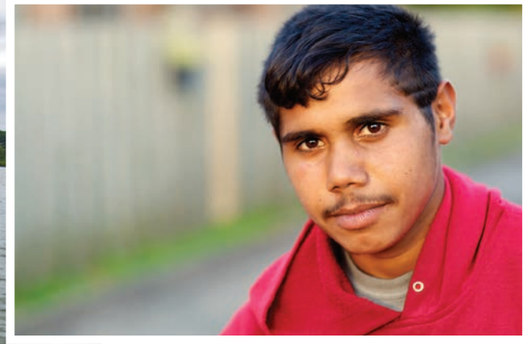

DEADLY STREAMING
Identity, Learning & Strengths

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The Family Action Centre (FAC) is a multidisciplinary Centre attached to the School of Health Sciences in the Faculty of Health and Medicine. The Deadly Steaming Project is an important part of our vision to build strong families and capable communities.

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Acknowledgements

Deadly Streaming brings together Craig Hammond's contributions across a heap of Indigenous Projects like Who's Ya Mob, Brothers Inside and Stayin' on Track.

Craig (Bourkie) Hammond has worked with The Family Action Centre at the Uni of Newcastle for over 15 years. Bourkie is a proud Wailwan man, known for being fun and thoughtful and for his awareness and skills as a leader. Bourkie is determined to make a difference in the lives of young Aboriginal men and women.

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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"

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'

SOMETHING ABOUT ME

MY FIRST NAME IS .....

MY FAMILY NAME IS .....

MY FAVOURITE PLACE IS.....

BECAUSE.....

.....

MY FAVOURITE ANIMAL IS.....

BECAUSE.....

.....

MY FAVOURITE FOOD IS.....

BECAUSE.....

.....

IF I COULD DO ANYTHING WHEN I GROW UP I'D

LIKE TO.....

.....

.....

MY FAVOURITE THING TO LEARN ABOUT IS.....

.....

.....

MY FAVOURITE SPORT, MUSIC OR GAME IS.....

.....

IN MY SPARE TIME, I LIKE TO.....

.....

.....

ONE PLACE I'D LIKE TO TRAVEL IS.....

.....

.....

.....

WORKING TOGETHER

We have all gone through some difficult times. Perhaps our working together, respecting each other's abilities and listening and being brave enough to contribute to our group will make good things happen for us all

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 TO COUNTRY

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 llike 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.

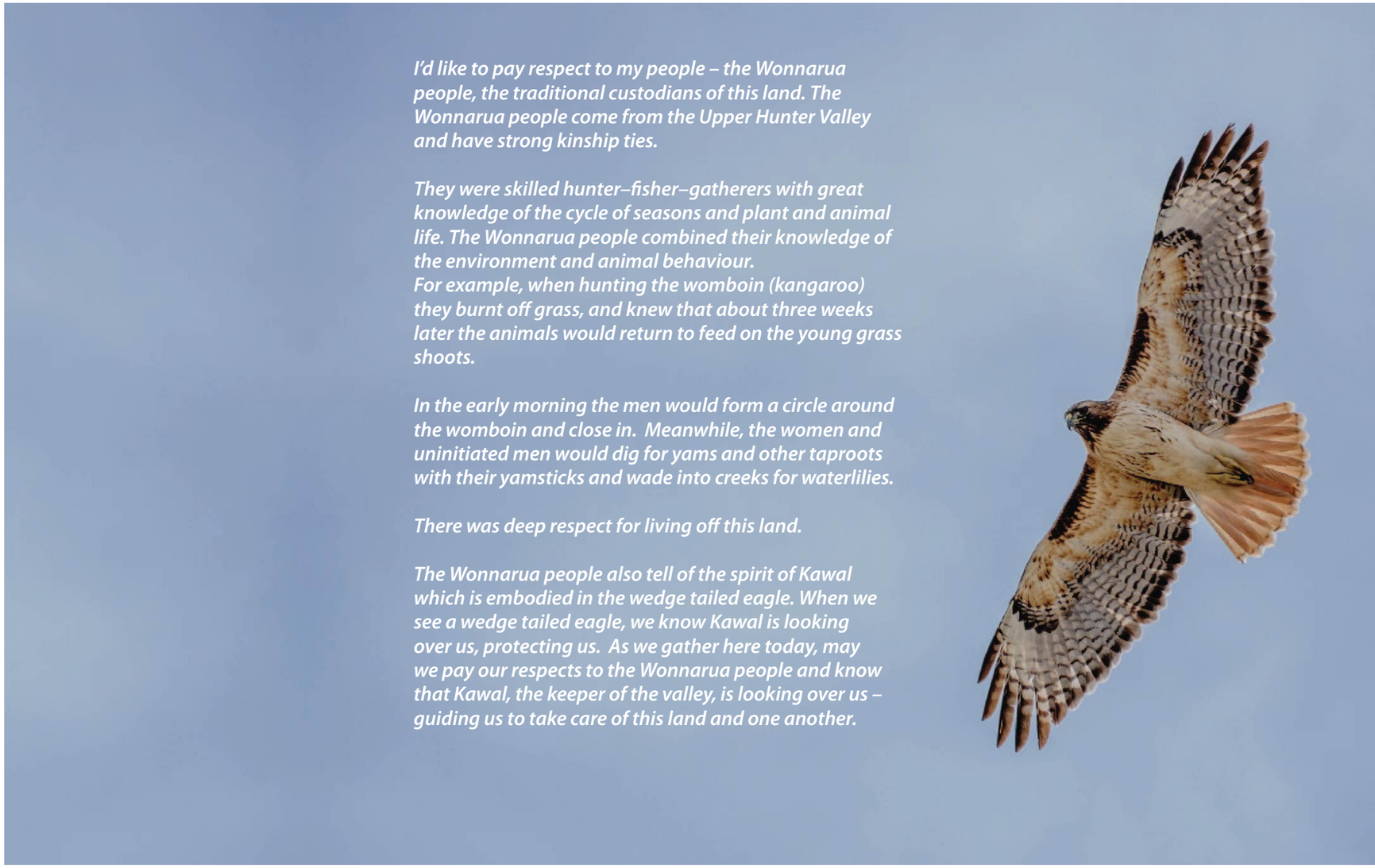
Both Aboriginal and non-Aboriginal people can perform 'Acknowledgement of Country'. It's a demonstration of respect dedicated to traditional custodians of the land (or sea) where the event, meeting, function etc takes place. It can be formal or informal and should be conducted in a meaningful, genuine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



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.

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.

TRY TO INCLUDE THE FOLLOWING

- Major natural land forms
- What your country is renown for or famous for
- Particular animals of the area

MY WELCOME

.....

.....

.....

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.....

GOALS & HOPES

MY GOALS & HOPES FOR PARTICIPATING IN DEADLY STREAMING

Goals and hopes for MYSELF

Goals and hopes for my EDUCATION

Goals and hopes for my FAMILY

My goals and hopes for my COMMUNITY & CULTURE

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

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 .....
[insert your first name]

I'm not sure, but I think I'm

.....
[insert your mob]

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 .....
[insert your first name]

I am .....
[insert your mob]

I come from.....

My pop/nan/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.

.....

.....

.....

.....

.....

.....

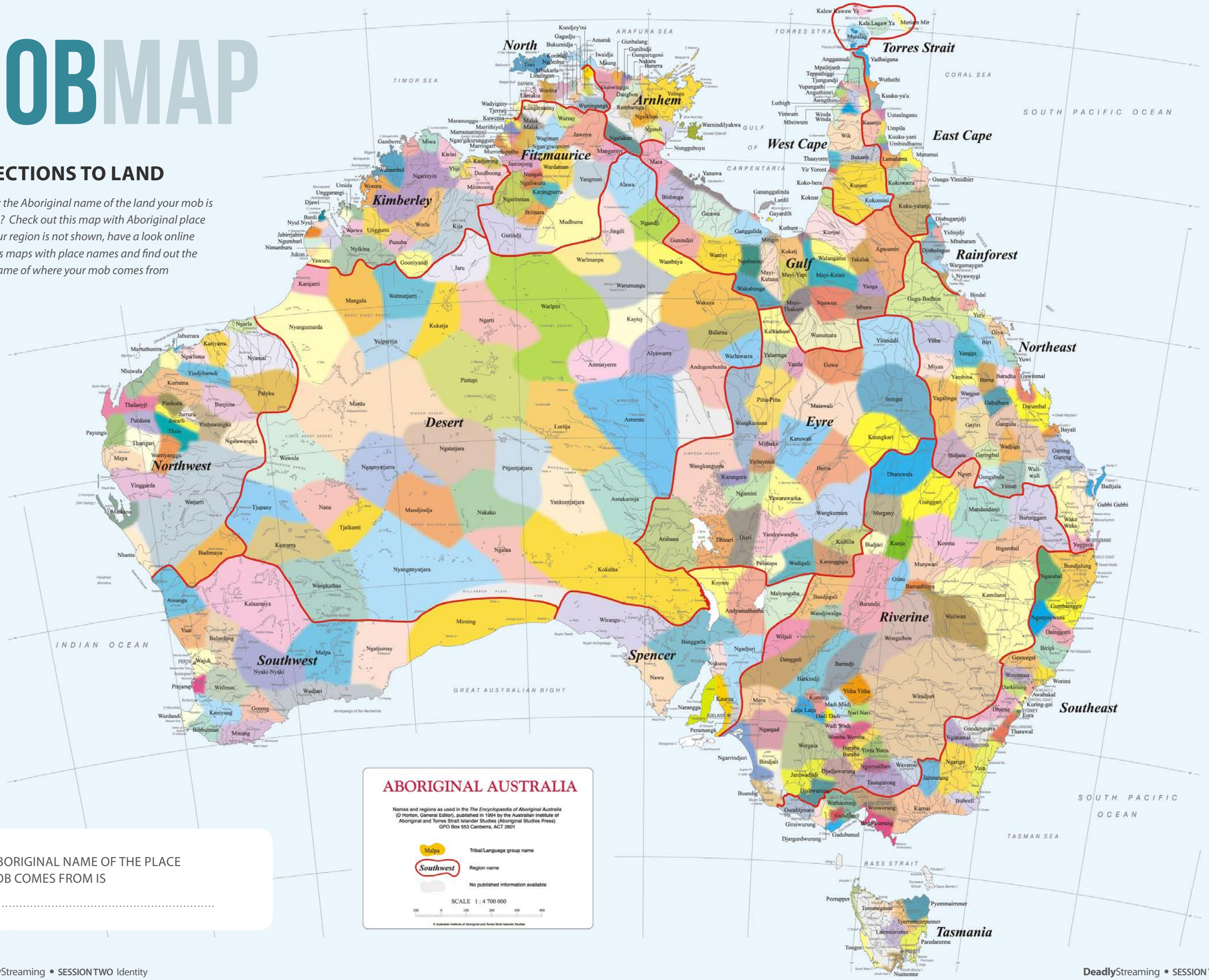
.....

.....

MOBMAP

CONNECTIONS TO LAND

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



ABORIGINAL AUSTRALIA

Names and regions as used in the *The Encyclopaedia of Aboriginal Australia* (D Horton, General Editor), published in 1994 by the Australian Institute of Aboriginal and Torres Strait Islander Studies (Aboriginal Studies Press) GPO Box 553 Canberra, ACT 2601

Malpa — Tribal/Language group name

Southwest — Region name

No published information available

SCALE 1 : 4 700 000

100 0 100 200 300 400

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THE ABORIGINAL NAME OF THE PLACE
MY MOB COMES FROM IS

.....

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

SOMETHING I FOUND CHALLENGING

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

AT SCHOOL

AT HOME

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

NOTES

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

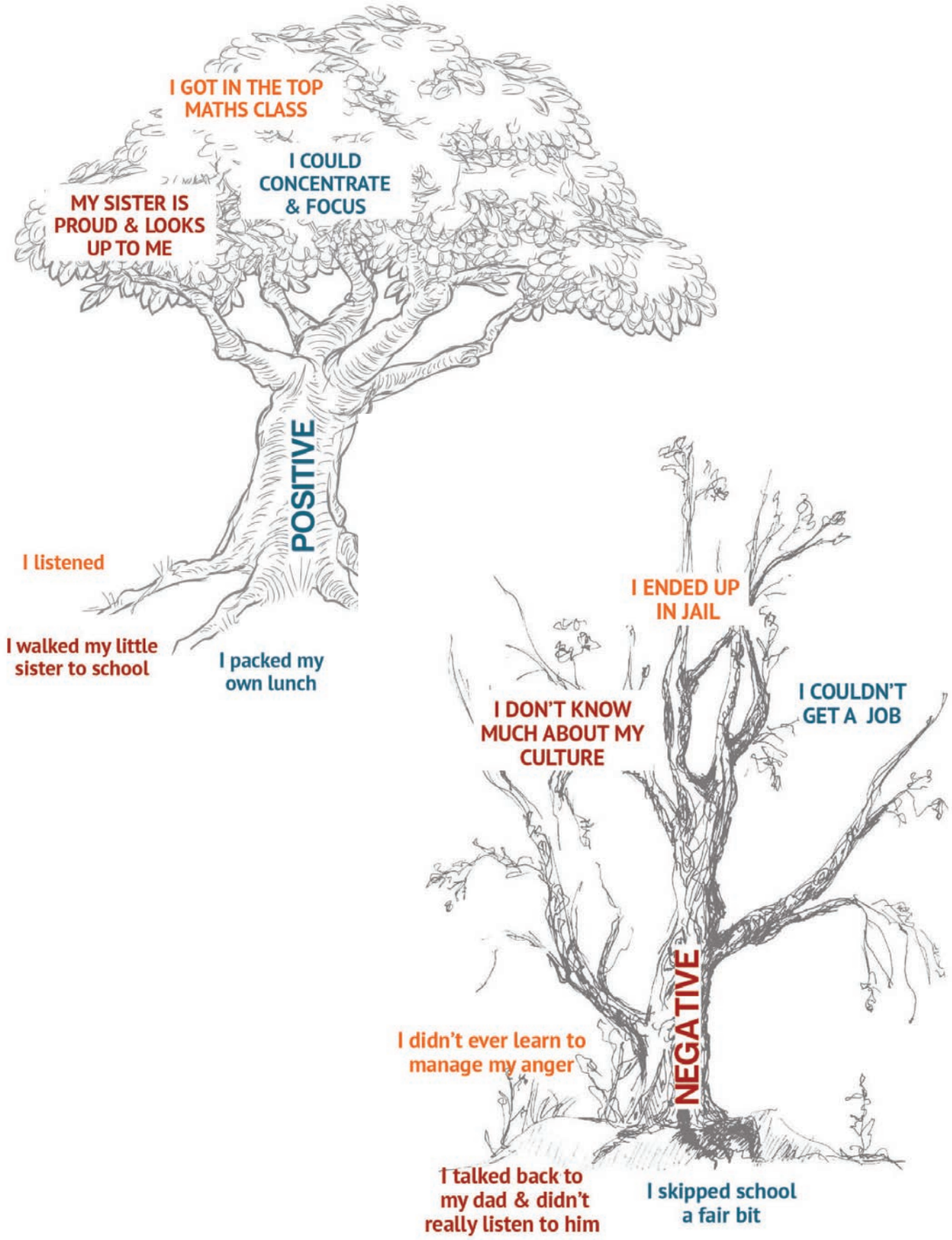
CHOICES FOR LIFE • Family, School, Community

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 to 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

TREE OF CHOICE



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

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?**

YOUR TEAM

Who do you need on your team?

What will help you achieve your goals?

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

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

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

WEEKLY PLANNER

"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

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!

WEEK

	MORNING	AFTERNOON	NIGHT
MON			
TUE			
WED			
THUR			
FRI			
SAT			
SUN			

TERM PLANNER

TERM

	MON	TUES	WED	THUR	FRI	SAT	SUN
1							
2							
3							
4							
5							
6							
7							
8							
9							
10							

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

SOMETHING I FOUND CHALLENGING

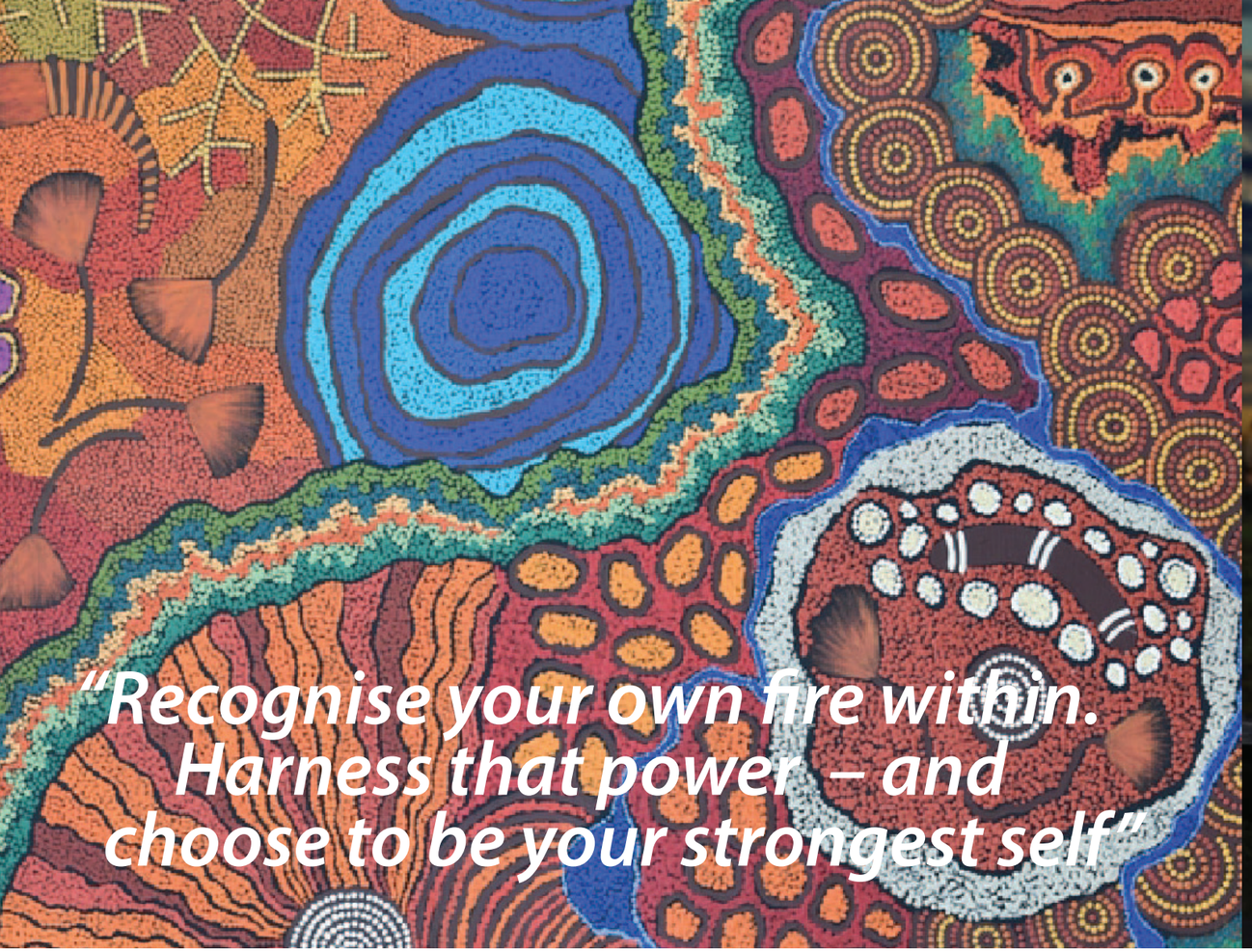
MY GOALS ONE THING I'D LIKE TO WORK ON THIS WEEK

AT SCHOOL

AT HOME

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

NOTES



BEING STRONG

How do men and boys show they are strong?
When was the last time you cried? Why?
When was the last time you laughed out loud? Why?
What do you think about men who show their emotions?

Showing how you feel isn't a sign of weakness – it's a sign that you care about stuff – about people and places, and about stories and connections.

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

GETTING STRONG

DON'T STOP UNTIL YOU'RE PROUD

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

I am a ..... I am a .....

I am a ..... I am a .....

I am a ..... I am a .....

I am a ..... I am a .....

I am a ..... I am a .....

I am a ..... I am a .....

I am a ..... I am a .....

I am a ..... I am a .....

I am a ..... I am a .....

I am a ..... I am a .....

DOWN THE TRACK

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

.....

.....

.....

.....

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.....

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.....

THE ROLES WE PLAY

Be strong – you never know who you are inspiring

Write down the roles you play in your family, your community, your school, any teams or other groups you're connected with. E.G. Brother / Son / Student...

"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

SYMBOLS OF STRENGTH

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

QUIZ UP

Culture is a lifeline to strength, tradition and connection

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 .....

Where is Ayers Rock?

.....

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

.....

.....

.....

.....

What is a song line? .....

.....

How many Aboriginal languages are there?.....

What is reconciliation? .....

.....

Aboriginal culrure has lots of graphic symbols. Draw two or more and say what they mean.

....

QUIZ ANSWERS

Donec lobortis congue fringilla. Donec consequat ornare sodales. Nunc posuere mattis mi, ut facilisis ligula accumsan vel.

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 disctinctive. 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 Aborginal 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 stated of Australia voted yes to the change.

THE ABORIGINAL FLAG
WHAT DO THE COLOURS REPRESENT

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."

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 Sympolises peace

DHARI The dancer's headdress represents Islanders and customs

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

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."

What is a song-line

A songline is also called a dreaming track, and a paths 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".

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 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.

FOR MORE INFO ABOUT RECONCILIATION CHECK OUT THE WEBSITE:
www.reconciliation.org.au/what-is-reconciliation

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.

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

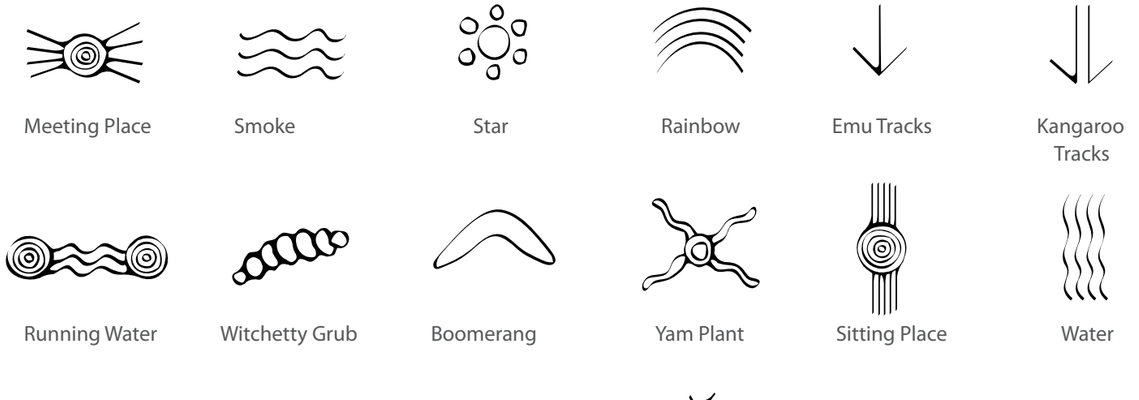
Body paint is used in important ceremonies and has special meaning. The symbols used are specifically chosen for certain ceremonies of religious significance to the community.

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.

SIGNS OF STRENGTH

From the beginning of time

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

SOMETHING I FOUND CHALLENGING

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

AT SCHOOL

AT HOME

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

NOTES

What is **connection**

"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

SESSION FIVE

RESPECT & CONNECTIONS

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
- Sport
- Friends
- Community
- Parents
- Teachers
- Police
- 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?

HOW CAN I KEEP MY CONNECTIONS STRONG?

FUN & BELONGING
FREEDOM & POWER

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

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

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

SOMETHING I FOUND CHALLENGING

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

AT SCHOOL

AT HOME

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

NOTES

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

.....

.....

.....

.....

.....

.....

.....

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. NGANYINYTJAL

THE POWER OF MANTRA

My life message

.....

.....

.....

.....

SOME EXAMPLES

Every moment is a new opportunity

I have the courage to follow my heart

I move with life

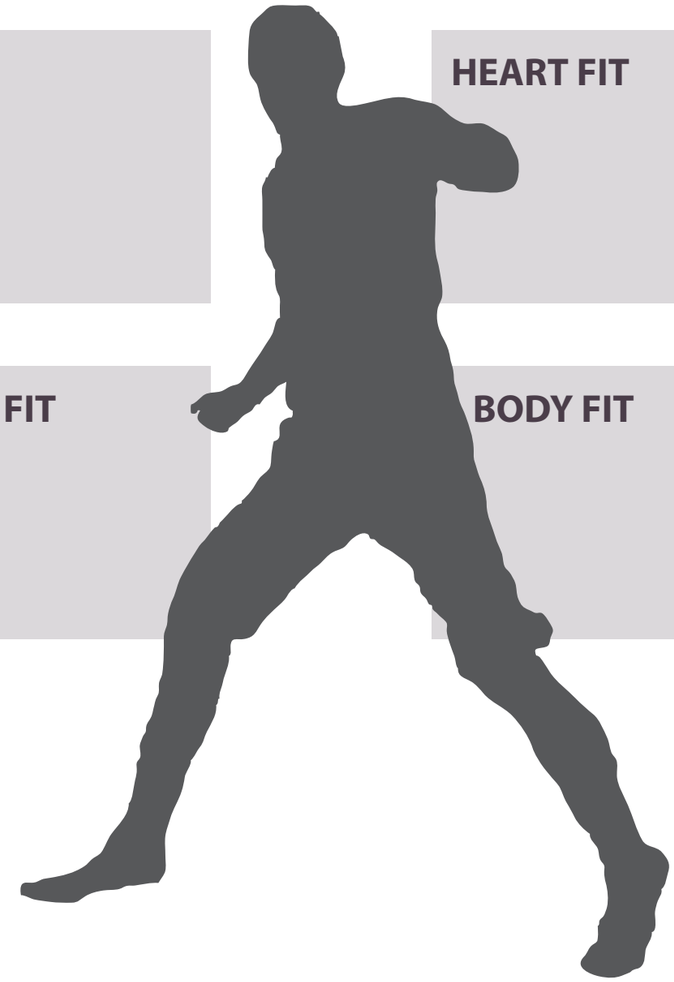
I am a peaceful and positive soul

My happiness is the consequence of my personal effort

This is simple, this is easy, this is fun

MIND FIT

HEART FIT



REPUTATION FIT

BODY FIT

FIT FOR LIFE

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

■ HETTI PERKINS

Eastern Arrernte 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 Aboriginal and Torres Strait Islander art at the Art Gallery of New South Wales in Sydney for thirteen years.

She was also a member of the International 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

Arrernte 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 Pirnte Aboriginal Land Trust.

■ KEN WYATT

Aboriginal (Noongar, Yamatji and Wongi), Indian, 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 benches 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 with 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

■ 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, produced and written by Johnny Young. It was played as a substitute to the Australian National Anthem during radio broadcasts of the State of Origin series.

■ SALLY MORGAN

When Sally was 15, she learnt that she and her sister were of Aboriginal descent, from the Bailgu 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 grandmother'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 Sally's self-identification, as well as her acceptance 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 Australia and lives in Perth with her three children.

SALLY MORGAN

PATRICIA O'SHANE

■ NGANYINYTJAL {Na-nin-ja}

Elder of the Pitjantjatjara people of Central Australia

Nganyinytja worked all her life to preserve 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 Ulura Kata Tjuta National Park.

Nganyinytja busines, Desert Tracks, won a National Tourism Award for Cultural 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 Indigenous 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 leadership, being praised as a woman who *"blazed a path for others to follow . . . she is a genuine and inspiring role model."*

She was appointed a Member of the Order of Australia in 1984 and was awarded 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 National Trust.

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 Medallist 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.

JONATHAN THURSTON

■ PATRICK DODSON

Yawuru man from Broome, WA

Patrick Lionel Djargun Dodson is a Senator for Western Australia. He has been chairman of the Council for Aboriginal Reconciliation, Commissioner into Aboriginal Deaths in Custody, and a Roman Catholic priest. He was the winner of the 2008 Sydney Peace Prize and the 2009 John Curtin Medallist. He holds an Honorary Doctor of Laws degree from the University of Melbourne and an Honorary Doctor of Letters degree from the University of New South Wales. His brother is Mick Dodson, also a national Indigenous Australian leader.

■ 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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MANDAWUY

■ MANDAWUY YUNUPINGU

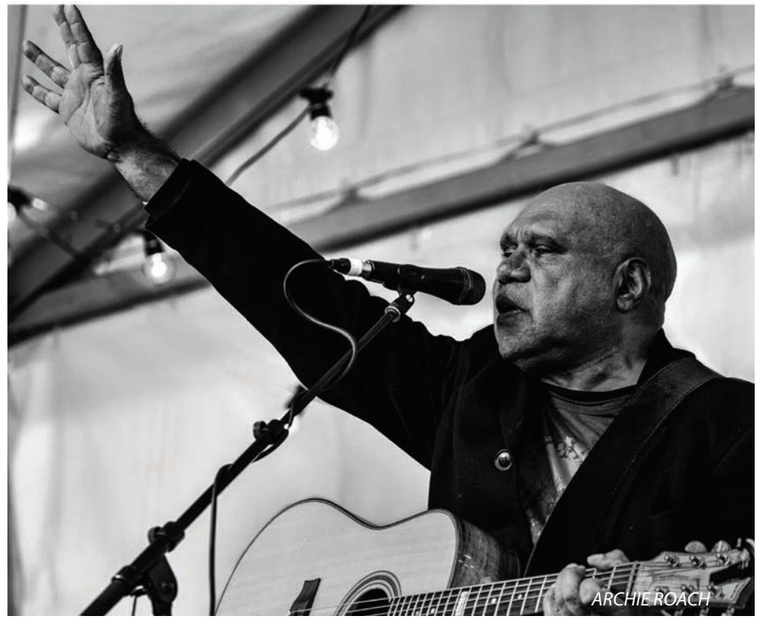
A member of the Gumatj people, one of sixteen groups of the Yolngu people in Yirrkala in Arnhem Land

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"*.

■ 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.


ARCHIE ROACH

SOME NOTES

SESSION WRAP-UP

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

NOTES

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

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

WHAT'S GOING TO **HELP YOU STAY STRONG**

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

WHAT IS YOUR **VISION FOR THE FUTURE**

PROGRAM WRAP-UP

CONGRATULATION ON COMPLETING THE DEADLY PROGRAM

SOME OF THE CONNECTIONS I MADE DURING DEADLY STREAMING *(with family, friends, teachers, special guests or potential mentors)*

AT HOME.....

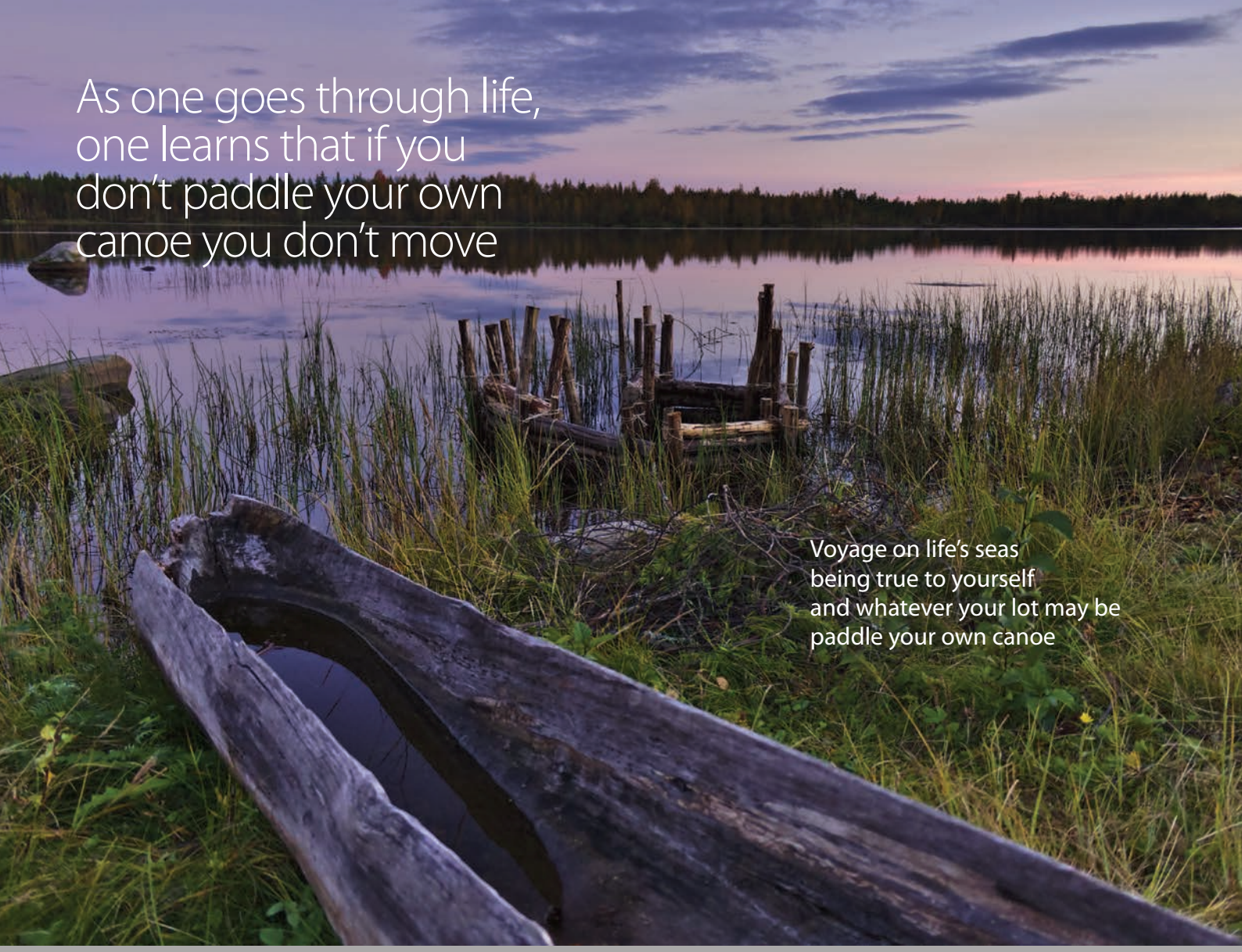
IN MY COMMUNITY (Sport, music, local, gardening etc)

THE WAYS I AM GOING TO KEEP WORKING ON MY GOALS

WITH FAMILY.....

ANYTHING ELSE YOU'D LIKE TO ADD

NOTES



Deadly Streaming

IDENTITY LEARNING & STRENTHS

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