

Aboriginal Spiritualities: Australia Post '45 - PRACTICE MC

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Some ideas for using the MC as part of learning and revision. There is obviously overlap between areas:

- **Government legislation (Acts):** while these are not defined in the syllabus, they often occur in MC. Rather than developing more notes, discussing these when using MC as part of learning + revision would be a good way to cover them. For example: **11, 14, 19, 21, 28, 39, 52, 53**
- **Assimilation:** important term in respect to legislation and understanding: **12, 31, 32, 36, 50, 52**
- **Dispossession:** a useful means of discussing contributing factors and ongoing impact. For example: **14, 24, 25, 27, 32, 36, 51**
- **Stolen Generations:** while intrinsically linked to dispossession, there are many distinct questions on this area: For example: **7, 19, 24, 25, 32, 35, 52**
- **Mabo:** **6, 10, 21, 22, 39, 47, 48** (used the term “excused” = released/discharged), **53**
- **Native Title:** many references throughout. These focus more specifically on the act: **11, 28, 29, 39, 43, 53**
- **Wik:** **13, 14, 17, 34, 43**
- **Reconciliation:** integrated throughout; however, these provide a specific reference point: **1, 15, 45, 46**
- **Totems:** not in syllabus but expected knowledge from Prelim: **2, 9, 41**
- **Kinship:** as above: **2, 9, 18, 49**
- **Bringing Them Home:** assumed knowledge as part of Stolen Generations: **19, 23, 31, 35**
- **Aboriginal spiritualities and religious traditions:** these questions can provide a useful link to the final dot point in Post 45 in respect to analysing the contribution of religious traditions to Reconciliation: **3, 5, 25, 30, 36, 45, 54** (54 = particularly useful for a discussion of Christianity)
- **Bridge Walk:** **33**
- **Apology:** **32**

1. Statement 1: Reconciliation is a process whereby Aboriginal and Torres Strait Islander peoples and the non-indigenous citizens can move into the future with a renewed relationship.

Statement 2: The Reconciliation process has generated hope for mutual understanding and respect.

How do these statements relate to the process of Reconciliation?

- (A) Both statements are true.
- (B) Both statements are false.
- (C) Only Statement 1 is true.
- (D) Only Statement 2 is true.

2. What is the significance of a person's totem in Aboriginal spirituality?

- (A) It identifies the animal into which a person will be reincarnated
- (B) It is the spirit to which a person prays
- (C) It determines a person's relationship to the environment and to a kinship line
- (D) It determines a person's social caste

3. An Aboriginal woman, Cheryl Ahoy, stated: *'The first thing we believe is that God is everywhere and we don't need to sit down in church to be near God, for our church is the land, trees, hills, rocks, rivers and valleys.'*

To which idea does this statement lend support?

- (A) Aboriginal people see a clear distinction between God and nature
- (B) Aboriginal people have not changed their beliefs as a result of colonization
- (C) Aboriginal people do not attend church regularly
- (D) Aboriginal people have integrated Christianity into their belief systems

4. For Aboriginal and Torres Strait Islander people, the phrase "obligations to the land" refers to

- (A) the Mabo decision.
- (B) the effects of dispossession
- (C) the economic use of the land
- (D) the responsibility to care for and nurture the land

5. Which Aboriginal practice has been given a place in the worship of some Christian denominations?

- (A) Kinship
- (B) Smoking Ceremony
- (C) Breaking Bread
- (D) Circumcision

6. Which of the following was NOT integral to the arguments presented by the Aboriginal people in support of traditional land ownership in Wik and Mabo?
- (A) The elders' customary possession
 - (B) The stories of the Dreaming
 - (C) The location of the totems
 - (D) The Torrens Title system
7. The National Inquiry into the *Separation of Aboriginal and Torres Strait Islander Children from their Families*, was launched in August in:
- (A) 1995
 - (B) 1985
 - (C) 1975
 - (D) 1965
8. Burial in one's 'country' is important in Aboriginal spirituality because
- (A) Relatives can access the burial site
 - (B) The deceased's spirit can be comforted
 - (C) Relatives can complete the burial rituals
 - (D) The deceased's spirit can return to its ancestors
9. Statement 1: Kinship within traditional Aboriginal society regulates social relationships, including Marriage.
Statement 2: Totemism expresses a system of kinship within the natural world
- Which of the statements are correct?
- (A) Both statements are true
 - (B) Both statements are false
 - (C) Statement 1 is false and statement 2 is true
 - (D) Statement 1 is true and statement 2 is false
10. The Mabo decision acknowledged that:
- (A) Crown Land did not extinguish Native Title
 - (B) Pastoral leases held priority in title disputes
 - (C) Crown Land extinguished Native Title
 - (D) The High Court acknowledged the validity of 'terra nullius'
11. The Native Title Act (1993) acknowledged that:
- (A) Native title is extinguished by leasehold rights
 - (B) Native title extinguishes leasehold rights
 - (C) Australia was unoccupied when European settlement occurred
 - (D) Native title can co-exist with non-Indigenous leasehold rights in Australia

Use the following to answer question 12

When I wrote *The Stolen Generations* in 1981, child separation was scarcely talked about. Non-Aborigines said it couldn't have happened. The victims of separation said it was a shame job to talk about their removal. They believed that maybe their parents had not been able to care for them properly, or worse still, didn't want them.

Peter Read, *The Stolen Generations*, NSW Department of Aboriginal Affairs, 1996

12. This extract refers to:
- (A) The policy of assimilation
 - (B) The failure of non-Indigenous Australians to understand Aboriginal traditions and society
 - (C) A new understanding of parenting in Australia
 - (D) Government control of all Australian family life
13. Which aspects of the Dreaming are important to the cause of the Land Rights movement?
- (A) The Native Title and Wik decisions
 - (B) The creation of missions and reserves
 - (C) Mutual understanding of spirituality as a key step to achieving Reconciliation
 - (D) Spirituality is founded on the principle that Indigenous people in Australia have an inseparable connection to the land
14. The Aborigines Act of 1905 provided: *regulations may be made for the care, custody and education of the children of aborigines and half-castes and enabling any aboriginal or half-caste child to be sent to and detained in an aboriginal institution, industrial school or orphanage.*
- This Act reinforced policies and attitudes that directly contributed to which of the following?
- (A) Native Title claims
 - (B) The Wik decision
 - (C) The Stolen Generations
 - (D) The Land Rights Movement
15. The process of Reconciliation in Australia promotes
- (A) ecumenism
 - (B) interfaith dialogue
 - (C) denominational switching among Christians
 - (D) justice for Aboriginal and Torres Strait Islander people
16. Which statement best expresses the fundamental basis of claims regarding Aboriginal Land Rights?
- (A) A political relationship where the people have sovereign power over territory
 - (B) A spiritual relationship of the people to country
 - (C) A formal legal relationship based on title deeds
 - (D) An economic relationship of the people exploiting natural resources
17. What did the Wik decision mean for the Land Rights movement?
- (A) Mining companies gained free access to resources
 - (B) Aboriginal people gained unlimited access to their ritual estate
 - (C) Pastoral leases and native title rights could co-exist
 - (D) Aboriginal people gained sole ownership over land of continuous habitation
18. Kinship for Aboriginal and Torres Strait Islander people is

- (A) the fabric of traditional Aboriginal society, defining where a person fits into their community
- (B) the rite of passage performed at different stages in one's life
- (C) the passing of sacred stories from one generation to another
- (D) the sacred ritual performed at one's birth

19. Which of the following led to the experiences of the people known as the Stolen Generations?

- (A) The Bringing them home report
- (B) The Aborigines Protection Act
- (C) The White Australia Policy
- (D) The Mission Station Act

20. *Among the Undan Gnoora tribe of the Cooper region in Central Australia they talk of a time when the dry lake systems were once well watered and fertile ... Giant gum trees growing nearby drew their sustenance from cooling rains. The unending stony desert of today was then an immense garden.*

James Cowan

Acknowledgement: Courtesy of James Cowan, author of "Mysteries of the Dreaming", "The Aborigine Tradition" and 'A Mapmaker's Dream'

What aspect of Aboriginal spirituality best relates to this quotation?

- (A) Art
- (B) Magic
- (C) Kinship
- (D) Dreaming

21. Which of the following enabled pastoral leases and Native Title to co-exist?

- (A) *Mabo* decision 1992
- (B) *Native Title Act 1993*
- (C) *Wik* decision 1996
- (D) *Native Title Amendment Act 1998*

22. The Mabo decision of 1992 made it clear that

- (A) the Land Rights movement had a legal case
- (B) Eddie Mano had represented all Aboriginal people
- (C) Native Title had been extinguished over freehold land
- (D) Native Title was an entitlement for all future land claims

23. One of the recommendations from the "**Bringing them home**" report was that

- (A) terra nullius never existed
- (B) Aboriginal people did have obligations to the land
- (C) an annual national 'Sorry Day' should be celebrated
- (D) the Native Land Rights movement would be necessary

24. A continued effect of dispossession for Aboriginal spiritualities is their

- (A) increased totems.
- (B) ceremonial activity.
- (C) alienation from country.
- (D) reduction of tribal boundaries as determined by their clan size.

25. *'Perhaps the saddest legacy of this (mission) experience is that in many outback communities today, there is deep division between those who wish to defend the church to which they belong and those who wish to blame it for all the suffering they have experienced.'*

Which response best accounts for the above quote?

- (A) Land Rights Movement
 - (B) Stolen Generation
 - (C) Reconciliation
 - (D) Physical and spiritual connection of Aboriginal people to the land
26. What obligations are determined for Aboriginal peoples by the Dreaming?
- (A) Only obligations to self
 - (B) Only obligations to the land
 - (C) Obligations to non-indigenous community
 - (D) Obligations to the land and people

Use the following to answer question 27

*This land is my spirit, my right is my sovereignty
But we exist here inalienated as colonised refugees.*

Kev Carmody, 'Refugee' from *Mirrors*, 2003

27. Kevin Carmody is an Aboriginal Australian singer/songwriter. The lines from his song 'Refugee' indicate:
- (A) Separation of Aboriginal peoples from their lands has led to a feeling of disconnection with their traditional lands
 - (B) Separation of Aboriginal peoples from their traditional land has had no impact
 - (C) Aboriginal peoples have always had the same rights as non-Indigenous Australians
 - (D) Aboriginal peoples have control of their traditional lands and this has been recognised by the Australian Government
28. Statement 1: Native Title legislation recognises the validity of Aboriginal territorial law already existing prior to European colonisation.
- Statement 2: While not acknowledging actual land ownership the Native Title legislation allows restricted access to ancestral lands.
- (A) Both statements are true.
 - (B) Both statements are false.
 - (C) Statement 1 is true and Statement 2 is false.
 - (D) Statement 1 is false and Statement 2 is true.
29. Aboriginal spiritual affiliation with the land is a necessary requirement for recognition of Native Title. Which elements of the Dreaming constitute admissible evidence in Native Title Tribunal proceedings?
- (A) Past Land Rights claims
 - (B) Stories, songs dances and sacred objects
 - (C) Officially documented records of dispossession
 - (D) Court records generated in the Mabo and Wik cases
30. According to the Australian Bureau of Statistics Census, which of the following *best* describes the current religious affiliation of Aboriginal peoples?
- (A) Christianity and Traditional Aboriginal Spirituality

- (B) Christianity
- (C) Traditional Aboriginal Spirituality
- (D) Christianity, no religious affiliation and Traditional Aboriginal Spirituality

31. The “Bringing Them Home Report” enquired into

- (A) The Native Title Amendment Act
- (B) Aboriginal Deaths in Custody
- (C) Land Rights and assimilation
- (D) The separation of Aboriginal people from their families

32. *We apologise especially for the removal of Aboriginal and Torres Strait Islander children from their families, their communities and their country.* Kevin Rudd 2008

To what was Kevin Rudd referring in this part of the Apology to Australia’s Indigenous peoples?

- (A) The ending of the White Australia policy
- (B) Assimilation policies that had led to injustices
- (C) The gap in health and education equity between Aboriginal and non-Aboriginal peoples
- (D) The empowering of non-Aboriginal people in the decision-making process for Reconciliation

33. In the year 2000, hundreds of thousands of people crossed the Sydney Harbour Bridge as a sign of solidarity with Aboriginal people. This was an example of:

- (A) Reconciliation
- (B) Ecumenism
- (C) Kinship
- (D) Land right

34. Which of the following best addresses the outcome of the Wik decision?

- (A) Terra nullius was an accurate ruling.
- (B) Aboriginal people could claim any parcel of land.
- (C) Aboriginal communities had a right to Native Title.
- (D) Pastoral leases and Native title claims could exist together.

35. The Stolen Generations initiated what?

- (A) Acknowledgement of Kinship
- (B) Native title challenges
- (C) Immigration issues
- (D) *Bringing them home* report

36. How has dispossession evidenced itself in Aboriginal communities?

- (A) Aboriginal culture has disappeared
- (B) Aboriginal people have been assimilated into the white community
- (C) Aboriginal spirituality often includes aspects of Christian teaching and practices
- (D) Aboriginal people refuse to talk to white Australians

37. Aboriginal ceremonial life includes the following features:

- (A) Corroborees, initiation and balance rituals
- (B) Elaborate church services often held in cathedrals
- (C) Kinship, country and ecumenism
- (D) The ‘Freedom Ride’ and native title

38. Why are Elders in Aboriginal communities given significant status and respect?
- (A) They promote modern non-Aboriginal spiritualities
 - (B) They possess valued sacred knowledge about Aboriginal spirituality
 - (C) They lead all negotiations among Aboriginal people about land rights claims
 - (D) They encourage young people from Aboriginal communities to enter the professions
39. What effect do the Native Title Act and the Mabo and Wik decisions have on Aboriginal spiritualities?
- (A) They support the concept of terra nullius
 - (B) They discourage the economic ambitions of pastoralists
 - (C) They contribute to the revitalisation of Aboriginal traditions
 - (D) They address past economic injustices for Aboriginal Australians
40. Within Aboriginal spirituality, which of the following requires ceremonial initiation?
- (A) Belonging to ritual estate
 - (B) Adoption of language group
 - (C) Transition into adult roles
 - (D) Introduction to totemic group
41. Which of the following is true of totemic identity in Aboriginal spirituality?
- (A) It is a life-force that symbolises relationships
 - (B) It encourages separation from one's country
 - (C) It identifies a temporary relationship between individuals and their totem
 - (D) It connects individuals with the wider Australian community
42. Which of the following is a distinctive feature of Aboriginal spirituality?
- (A) It places a high value on material possessions.
 - (B) It values competition within Aboriginal communities.
 - (C) It values competition between Aboriginal communities.
 - (D) It makes no separation between the spiritual and the secular.
43. Which of the following statements about Aboriginal native title is true?
- (A) The Wik Decision found that native title coexists with pastoral leases.
 - (B) The Bringing them home report was the first legal recognition of Aboriginal native title.
 - (C) The Council for Aboriginal Reconciliation recognised that native title exists over seabeds.
 - (D) The Mabo Decision responded to the Royal Commission into Aboriginal Deaths in Custody.
44. Which statement best expresses the basis of Aboriginal Land Rights claims?
- (A) A formal legal relationship based on title deeds
 - (B) A spiritual relationship of the people to country
 - (C) An economic relationship of the people exploiting natural resources
 - (D) A political relationship where the people have government control over territory

The following stimulus applies to Q 45

As for the expression of Aboriginal spirituality in the churches, if a banner or a flag with Aboriginal colours is present in the church, then Christians think this should be enough for Aboriginal people to feel welcome.

Lyndell Robb, 'A homeless spirit' in Anne Pattel-Gray (ed.). *Aboriginal Spirituality: Past, Present, Future*, 1996, p 113

45. What statement is the author, Lyndell Robb, making about the contribution of Christianity to the process of Reconciliation?
- (A) The Aboriginal flag is not respected by all Christians
 - (B) The Christian Churches are making no effort to reconcile with Aboriginal peoples
 - (C) Some Christian Churches use superficial gestures to incorporate Aboriginal spiritualities
 - (D) There can be no Reconciliation between Aboriginal spiritualities and Christianity
46. Which of the following describes the focus of the Reconciliation movement?
- (A) The idea that all Australians should apologise to the Aboriginal people
 - (B) The idea that indigenous Australians must actively seek justice for past wrongs
 - (C) The process that aims to enable Aboriginal and non-Indigenous people to move forward in a relationship based on mutual recognition and respect
 - (D) The process that aims to restore to the Aboriginal and Torres Strait Islander peoples all the land and sovereign rights that were originally theirs
47. Which of the following was NOT a significant outcome of the Mabo decision?
- (A) The overturning of the concept of *terra nullius*
 - (B) The acknowledgement that native title existed in 1788
 - (C) A finding that native title had been extinguished over freehold land
 - (D) All native title claims could now be excused
48. Which of the following was an outcome of the Mabo decision?
- (A) Aboriginal people gained the right to purchase private property.
 - (B) The legal concept of *terra nullius* was re-examined and overturned.
 - (C) Aboriginal people could gain access to privately-owned land for spiritual purposes.
 - (D) The Commonwealth claim to *terra nullius* applied unless an ongoing spiritual connection to the land could be demonstrated
49. Why is kinship important in Aboriginal spirituality?
- (A) It allows Indigenous and non-Indigenous spiritualities to forge relationships.
 - (B) It is an alternative to the hierarchical structure of religious traditions.
 - (C) It reinforces relationships that exist outside the natural world.
 - (D) It defines relationships in the community
50. Which of the following had the effect of removing Aboriginal children from their families?
- (A) Assimilation
 - (B) Multiculturalism
 - (C) Self-determination
 - (D) Self-management
51. Within Aboriginal spiritualities, which of the following has been a result of dispossession?
- (A) The increasing significance of reserves.
 - (B) The declining importance of missions.

- (C) The separation from kinship groups
- (D) The removal of terra nullius

- 52.** With regard to Aboriginal spiritualities, which government legislation created what is now known as the “Stolen Generations”?
- (A) Human Rights Protection Act (1968)
 - (B) Native Title Act (1993)
 - (C) Protection and Assimilation Acts (1869 – 1973)
 - (D) Racial Discrimination Act (1975)
- 53.** The High Court’s decisions in *Mabo and Others v The State of Queensland* (1992) directly provided the legal framework for the:
- (A) Aboriginal Land Rights Act
 - (B) Native Title Act
 - (C) Native Title Amendment Act
 - (D) Wik Decision
- 54.** Which of the following best describes the contribution of Aboriginal spiritualities to an understanding of religious beliefs and religious expression in Australia today?
- (A) They have minimal influence because dispossession has destroyed them.
 - (B) They have stimulated the major religious traditions into fully integrating Indigenous and non-Indigenous land-based spiritualities.
 - (C) They have led major religious traditions to confront their roles in the dispossession of Australia’s Indigenous peoples and to commit their members to the process of Reconciliation.
 - (D) They have made a distinctive contribution to national values and identity by enabling Australians to recognise that only unity, rather than diversity, leads to social harmony and complete Reconciliation.