<table>
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<tr>
<th>Stage 5 (Year 10) The Modern World and Australia</th>
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<tr>
<td>Depth Study 4 <em>Rights and Freedoms (1945 – Present)</em></td>
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<tr>
<td>This history of the modern world and Australia from 1918 to the present, with an emphasis on Australia in its global context.</td>
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<tr>
<td><strong>Topic:</strong></td>
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<td><strong>Key inquiry question</strong></td>
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<tr>
<td><strong>Content</strong></td>
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<td>Students:</td>
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<td>In this unit of work the term ‘Indigenous’ is used to refer to Aboriginal and Torres Strait Islander people.</td>
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<td><strong>Student learning activity</strong></td>
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<td>As part of the celebrations of the Sesquicentenary in 1938 (150 years since the arrival of the First Fleet) there was a re-enactment of Arthur Philip’s landing at Farm Cove (Sydney).</td>
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Article in *The Argus* newspaper, 27 January 1938

‘Promptly at 8.30 a.m. activity began on the brig Supply, which lay about 100 yards from shore, its sails furled and its blue, gold, and yellow sides shining in the sun. The conversations of the crew and the orders were amplified along the shore.

"Well, Nobble, what do you think of this," said a sailor. "It's better than that rotten 'ole Botany Bay, anyhow," came the truculent [angry] answer.

"Blimey, I could do with a tankard," said another.’

‘Then the sailors sighted the "Injuns," the party of Aborigines on shore. The landing from the long boats was spectacular.’

‘Sailors in their garb of many colours pulled the boat in while the marines landed, fixed bayonets, and advanced toward the blacks with a roll of drums.’

http://www.acmssearch.sl.nsw.gov.au/search/itemDetailPaged.cgi?itemId=24659
‘The blacks stopped their weird dancing…’

‘...and retreated.’
‘Peace was made by gifts.’

A flagpole was erected…

‘…and a tent was pitched by a one-eyed sailor, while a one-legged cook prepared a meal.’


Questions:

1. Search the Internet to find a recent secondary source account of the landing of the First Fleet in Sydney Cove in 1788. Cut and paste the account into your workbook. Make sure you record the URL (web address) and who wrote the account. Do you consider it a reliable account? Why?

2. What are the similarities and differences between the 1938 re-enactment photos and article and the secondary source account you found on the Internet? Explain the reasons for these differences.

3. Assume the perspective of an Aboriginal person who observed the re-enactment in 1938. How might they have reacted? Explain why?

The following sources express three different perspectives and arguments on the 1938 Day of Mourning:
Source 2: ‘Treatment of Aborigines’ article on Pearl Gibbs regarding the Day of Mourning, Sydney Morning Herald, Saturday 12 February 1938:

Excerpted transcript of ‘Treatment of Aborigines’ article on Pearl Gibbs regarding the Day of Mourning, Sydney Morning Herald, Saturday 12 February 1938:

TREATMENT OF ABORIGINES
Mrs. P. Gibbs's Outburst
ADDRESS TO HOUSEWIVES.

‘You white people awoke on Anniversary Day with a feeling of pride at what you had done during those 150 years, but did you think of the aborigines' broken hearts, and that for them it was a day of mourning?’ asked Mrs. Pearl Gibbs, of Newtown, who is herself partly aboriginal, when she addressed members of the Housewives' Progressive Association yesterday afternoon.

‘What has any white man or woman done in this country to help my people, the aborigines?’ continued the speaker, ‘The aborigines are now taking up the matter for themselves, and asking for citizenship. It is not ridiculous or silly for them to ask for citizenship in a country that is their own.’

The Aborigines' Protection Board had the power to take aboriginal children from their parents, said Mrs. Gibbs. At the Brewarrina reserve there were aboriginal families living in one-roomed cottages which were made of galvanised iron and had cement floors in a climate in which the heat might reach 120 [Fahrenheit].

Source 3: David Unaipon, open letter arguing against the Day of Mourning, The Examiner, Tuesday 18 January 1938

Excerpted Transcript of David Unaipon, open letter arguing against the Day of Mourning, The Examiner, Tuesday 18 January 1938

BLACKS' MOURNING DAY ‘A MISTAKE’

Day of Mourning

The Minister for the Interior (Mr. McEwen) has received through Rev. J. H. Sexton, hon. secretary of the Aborigines' Friends Association a letter from Dr. David Unaipon, a full-blooded aborigine, in which Dr. Unaipon, speaking for the aborigines of Australia, takes exception to the proposal that the opening day of the anniversary celebration in Sydney should be regarded by the Australian aborigines as a day of mourning....

Dr. Unaipon's letter read: "This day of mourning is a huge mistake, because it is of a political character. The movement is largely an emotional one sponsored by sympathetic white people and half castes in order to call attention to native grievances. But fifty thousand full-blooded aboriginals will have very little part in this matter. These will stoically and silently await the coming of the new day. Signs of this are already on the horizon for the Prime Minister [Lyons] of Australia has promised a Commonwealth review of the position. The most effective way of bringing this about is not by traducing [bad-mouthing] Australia and giving it a bad reputation abroad, but by expressing appreciation of what is being done and contemplated for the aborigines. Many hopeful signs of an awakening interest in native races is a cause for rejoicing rather than weeping."
The most effective way of helping the natives is not in weeping and bemoaning the past, but by acting in the living present. There have been grave faults on both sides, causing misunderstandings and friction, and the exclusion of natives from the Federal Constitution intensified the problem, because this left a national concern to be handled by the State Governments.

As the representative of the race, I would like to urge that the 150th anniversary of Australia should be celebrated by the inauguration of a new programme, by which all the privileges of the dominant race should be given to the blacks. The time is past to talk of segregation. Let my people come more fully into the national family. There have been enough scientific investigations already, and no new facts have been brought to light, and yet there is still a plea to segregate natives, keeping them practically in bush museums for scientific purposes.

The natives should not be kept in a cradle any longer. The aboriginals want to be released from the ties that bind them to a decayed system, and want to be associated practically with the whites in the development of Australia, and they ask that the 150th anniversary may be marked by wiping off old scores and the inauguration of a worthy national programme for the promotion of their well-being.

Source 4: Reverend T.E. Ruth agrees with Day of Mourning and David Unaipon, Sydney Morning Herald, Saturday 12 February 1938

Transcript of Reverend T.E. Ruth agrees with Day of Mourning and David Unaipon, Sydney Morning Herald, Saturday 12 February 1938

FROM THE PULPIT.

‘The Australian who does not bother about the aborigines is not quite human, is something less than British, and is a long way from being a Christian,’ said the Rev. T. E. Ruth, preaching at the Pitt Street Congregational Church last night on the subject ‘Aborigines Mourning on our Day of Rejoicing - Why?’

The reason for rejoicing, Mr. Ruth said, was printed in fine type in the official souvenir [of the celebration] which began appropriately with a foreword [introduction] by the Premier and concluded incongruously [inappropriately] with a paragraph on the expenditure of £2,000,000 [on construction] at Randwick [racecourse], with the last words ‘a worthy setting for [horse] races, whose origin goes back to the early days of Australia.’

The case for mourning was in the indifference of Australia to a race [of people] whose origins went further back - the earliest Australians.
‘NEGATION OF CHRISTIANITY’

Last month, Professor A. P. Elkin [famous anthropologist who studied Aboriginal people] had said that the aborigines had rightly come to the conclusion that they were not wanted in our social or religious life. If that were true, every British-Australian citizen should be stung by the disgrace of it. It was a most serious indictment [accusation of wrongdoing] of Church and State. Britons everywhere boasted of playing the game [treating everyone fairly]. A Church, uncatholic [uncharitable] and unneighbourly was a negation of Christianity.

‘We may deplore the invasion of mourning aborigines into our joy 150 years after our invasion of their land,’ Mr. Ruth continued, ‘but they would have had the sympathy of Captain Cook. Governor Phillip’s heart was with his instructions to conciliate the affections [encourage the friendship] of the natives. Had his precept [lesson] and example been followed the story of the ensuing years might have been different.’

CITIZENS’ RIGHTS

Mr. Ruth said that the Arabs today used the treatment of the Tasmanian aborigines as an argument against British influence, and urged the acceptance of the plea of David Unaipon, the educated aboriginal leader in South Australia, that his people should be allowed to come more fully into the national family.

‘They were good enough to fight as Anzacs,’ Mr. Ruth concluded. ‘Why should they not be treated as human beings and as citizens?’


QUESTIONS

1. Who was Pearl Gibbs? Explain why she had this perspective.
2. Who was David Unaipon? Explain why he had this perspective.

3. Who was Reverend Ruth? Explain why he had this perspective.

4. Write a summary of the arguments for and against the Day of Mourning expressed in each source.

5. What are the major issues that all the sources agree confront Aboriginal people and Australia at this time?

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<thead>
<tr>
<th>Arguments for the Day of Mourning</th>
<th>Arguments against the Day of Mourning</th>
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The Australian Abo Call: Digital Order Number: a1903001

Extract from the ‘Abo Call’ which was ‘established to present the case for Aborigines, from the point of view of Aborigines themselves.’ The April 1938 edition reported on the Day of Mourning and also on the submission of a Ten Point Policy for Aborigines to Prime Minister Lyons a few days afterwards. Points 1, 2 and 4 have been transcribed below.

1. We respectfully request that there should be a National Policy for Aborigines. We advocate Commonwealth Government control of all Aboriginal affairs.

2. We suggest the appointment of a Commonwealth Ministry for Aboriginal Affairs, the Minister to have full Cabinet rank.

4. The aim of the Department of Aboriginal Affairs should be to raise all Aborigines throughout the Commonwealth to full Citizen Status and civil equality with the whites in Australia. In particular, and without delay, all Aborigines should be entitled:
   (a) To receive the same educational opportunities as white people.
(b) To receive the benefits of labour legislation, including Arbitration Court Awards, on an equality with white workers.

(c) To receive the full benefits of workers' compensation and insurance.

(d) To receive the benefits of old-age and invalid pensions, whether living in Aboriginal settlements or not. (e) To own land and property, and to be allowed to save money in personal banking accounts, and to come under the same laws regarding intestacy and transmission of property as the white population.

(f) To receive wages in cash, and not by orders, issue of rations, or apprenticeship systems.

**QUESTIONS**

1. Find out when and if these points were resolved.
2. What impact did they have on the rights of Aboriginal people?

**Background notes for teachers**

Most social change is made up of small reforms that might seem insignificant at the time, but taken as a whole, can result in significant changes in society.

If we look at the status of Indigenous rights since the 1930s we can note certain moments that altered perceptions and pushed particular boundaries. Individually these moments were hard fought and involved sacrifices by the people involved that may appear out of proportion to the gain. However each step allowed the next to be taken, each achievement was a platform for the next to be built on.

26 January 1938 was the 150th anniversary of the arrival of the First Fleet. On this day, while the majority of Australia celebrated the event, Aboriginal activists and other protesters marched from Town Hall to Elizabeth Street where an Aboriginals only Day of Mourning Congress was convened at Australia Hall. The protest sought to bring attention to the plight of Indigenous people and demand full citizens’ rights and equality. Several days later, on the 31 January 1938, a deputation of twenty Indigenous people from the Aborigines Progressive Association met Prime
Minister Lyons and submitted a 10 point Long Range Policy for Aborigines. This was the first time a Prime Minister had met aborigines directly for a discussion of their needs.

The 10 point plan demanded, amongst other things, that the Commonwealth take over responsibility for Aboriginal affairs, called for the establishment of a Ministry of Aboriginal Affairs, and to have equality with other citizens in all other things such as education and in the workforce.

The major obstacle for several of these points was a problem with our constitution which did not give the Commonwealth power to legislate over Indigenous people but left that up to the individual states. A national referendum would be required to change this state of affairs, which would not take place until 1967.

Though the attainment of these goals was not immediate, the important outcome was to place Indigenous concerns squarely on the political agenda and to establish a road map for change which had been drawn up and presented by Indigenous people.
<table>
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<tr>
<th>Outcomes</th>
<th>Historical Skills</th>
<th>Historical concepts</th>
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<tr>
<td>HT5-3 explains and analyses the motives and actions of past individuals and groups in the historical contexts that shaped the modern world and Australia</td>
<td>Comprehension: chronology, terms and concepts</td>
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| HT5-6 uses relevant evidence from sources to support historical narratives, explanations and analyses of the modern world and Australia | • read and understand historical texts  
• use historical terms and concepts in appropriate contexts (ACHHS165, ACHHS183) |
| HT5-9 applies a range of relevant historical terms and concepts when communicating an understanding of the past | Analysis and use of sources |
| | • identify different types of sources  
• identify the origin, content, context and purpose of primary and secondary sources (ACHHS169, ACHHS187)  
• process and synthesise information from a range of sources as evidence in an historical argument (ACHHS170, ACHHS188) |
| | Perspectives and interpretations |
| | • identify and analyse the reasons for different perspectives in a particular historical context (ACHHS172, ACHHS173, ACHHS190, ACHHS191) |
| | Empathetic understanding |
| | • interpret history within the context of the actions, values, attitudes and motives of |
| | • Continuity and change: some aspects of a society, event or development change over time and others remain the same |
| | Perspectives: people from the past may have had different views and experiences |
| | Empathetic understanding: the ability to understand another’s point of view, way of life and decisions made in a different period of time or society |
| | Significance: the importance of an event, development, group or individual and their impact on their times and/or later periods |
| People in the context of the past  
(ACHHS172, ACHHS173, ACHHS190, ACHHS191)  

**Research**  
- identify, locate, select and organise information from a variety of sources, including ICT and other methods  
(ACHHS168, ACHHS186)  

**Explanation and communication**  
- develop historical texts, particularly explanations and historical arguments that use evidence from a range of sources  
(ACHHS174, ACHHS188, ACHHS192)  

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**Learning across the curriculum**

- Civics and citizenship  
- Aboriginal and Torres Strait Islander histories and cultures  
- Ethical understanding  
- Personal and social capability