

DOT POINT

HSC STUDIES OF RELIGION

Howard Clark



S

Science Press

© Science Press 2009
First published 2009

Science Press
Private Bag 7023 Marrickville NSW 1475 Australia
Tel: (02) 9516 1122 Fax: (02) 9550 1915
sales@sciencepress.com.au
www.sciencepress.com.au

All rights reserved. No part of this publication
may be reproduced, stored in a retrieval system,
or transmitted in any form or by any means,
electronic, mechanical, photocopying, recording
or otherwise, without the prior permission of
Science Press. ABN 98 000 073 861

Contents

Introduction	v
Verbs to Watch	vii

Dot Points

Contemporary Aboriginal Spirituality	ix
Religious Expression in Australia – 1945 to the Present	xi
Buddhism	xiii
Christianity	xv
Hinduism	xvii
Islam	xix
Judaism	xxi
Religion and Peace (2U only)	xxiii
Religion and Non-Religion (2U only)	xxv

Questions

Contemporary Aboriginal Spirituality	1
Religious Expression in Australia – 1945 to the Present	15
Buddhism	29
Christianity	53
Hinduism	79
Islam	99
Judaism	125
Religion and Peace (2U only)	151
Religion and Non-Religion (2U only)	191

Answers

Contemporary Aboriginal Spirituality	227
Religious Expression in Australia – 1945 to the Present	231
Buddhism	235
Christianity	243
Hinduism	251
Islam	257
Judaism	265
Religion and Peace (2U only)	275
Religion and Non-Religion (2U only)	287

Notes

A series of horizontal dotted lines for writing notes.

Introduction

What the book includes

In this book you will find typical examination questions and suggested answers for each dot point in the Board of Studies syllabus for the following topics in the Year 12 Studies of Religion course:

- Contemporary Aboriginal Spirituality (both 1U and 2U)
- Religious Expression in Australia – 1945 to the Present (both 1U and 2U)
- Buddhism Depth Study (1U any two depth studies and 2U any three depth studies)
- Christianity Depth Study (1U any two depth studies and 2U any three depth studies)
- Hinduism Depth Study (1U any two depth studies and 2U any three depth studies)
- Islam Depth Study (1U any two depth studies and 2U any three depth studies)
- Judaism Depth Study (1U any two depth studies and 2U any three depth studies)
- Religion and Peace (2U only)
- Religion and Non-Religion (2U only)

Format of the book

The book has been formatted in the following way:

1. Main topic statement, e.g. Aboriginal Spirituality and the Dreaming.

1.1 etc Syllabus requirement, e.g. Kinship.

Note 1: The numbering of these requirements is the author's choice and has been used to make referencing questions and answers clearer. The individual requirements are not numbered in the syllabus, they are simply bulleted – hence our use of 'dot points' when we refer to them.

1.1.1 First typical question which could be asked in an examination for this syllabus requirement.

1.1.2 Second typical question which could be asked in an examination for this syllabus requirement, etc.

Note 2: Due to the choice available to students, particularly regarding the religious traditions depth studies, they may choose to respond to the 20 mark extended response question.

Note 3: In the Religion and Peace section, examination is only by a 20 mark extended response question. The author has included section questions for revision purposes. They do not suggest the style of question which will be asked in the HSC examination.

The number of lines provided for each answer gives an indication of how many marks the question might be worth in an examination. As a rough rule, every two lines of answer might be worth one mark.

How to use the book

Completing all questions will provide you with a summary of all the work you should know from the syllabus. You may have done work in addition to this with your teacher as extension work. Obviously this is not covered, but you may need to know this additional work for your school exams. The more you extend beyond the basic information, the greater will be your understanding and ability to support your answers in the HSC examination.

When working through the questions, write the answers you have to look up in a different colour to those you know without having to research the work. This will provide you with a quick reference to work you should spend more time revising later, and allow you to spend your study time more productively.

Some sections of the syllabus will be examined using 20 mark extended response ‘essay style’ questions. Completing the shorter guided questions in this book will, in the opinion of the author, develop your thinking and your shorter responses can be drawn upon to develop a longer single response answer.

The subject matter of Studies of Religion is both serious and interesting, as it deals with the quest, common to all of humanity, to find meaning within and beyond ordinary life. Due to the different characters and emphases of the religious traditions, there is no single way of presenting them all absolutely equally; yet, every effort has been made to present them all with equal respect and sympathy.

Please note that every person has a biased view of most of these topics. You, the reader, need to be aware of that and determine your own responses to questions of faith and the extension of that faith into human behaviour responses, based on all the evidence that you collect. Do not be afraid to critically analyse what you read, hear and see and be prepared to justify your exam responses with valid evidence and supporting information.

Finally, Studies of Religion is current and topical: belief and religion in our society is subject to critical scrutiny and debate, sometimes not as logically critiqued as you have been trained. You should keep up to date through regular scrutiny of the media in various forms – both print and electronic – for all of the core units and depth studies.

Acknowledgements

The author particularly acknowledges Islay Clark for her support and patience and Jenny Lyle for her reading and critical responses.

Verbs to Watch

account, account for

State reasons for, report on, give an account of, narrate a series of events or transactions.

analyse

Identify components and the relationships among them, draw out and relate implications.

apply

Use, utilise, employ in a particular situation.

appreciate

Make a judgement about the value of something.

assess

Make a judgement of value, quality, outcomes, results or size.

calculate

Determine from given facts, figures or information.

clarify

Make clear or plain.

classify

Arrange into classes, groups or categories.

compare

Show how things are similar or different.

construct

Make, build, put together items or arguments.

contrast

Show how things are different or opposite.

critically (analyse/evaluate)

Add a degree or level of accuracy, depth, knowledge and understanding, logic, questioning, reflection and quality to an analysis or evaluation.

deduce

Draw conclusions.

define

State the meaning of and identify essential qualities.

demonstrate

Show by example.

describe

Provide characteristics and features.

discuss

Identify issues and provide points for and against.

distinguish

Recognise or note/indicate as being distinct or different from, note difference between things.

evaluate

Make a judgement based on criteria.

examine

Inquire into.

explain

Relate cause and effect, make the relationship between things evident, provide why and/or how.

extract

Choose relevant and/or appropriate details.

extrapolate

Infer from what is known.

identify

Recognise and name.

interpret

Draw meaning from.

investigate

Plan, inquire into and draw conclusions about.

justify

Support an argument or conclusion.

outline

Sketch in general terms; indicate the main features.

predict

Suggest what may happen based on available data.

propose

Put forward (a point of view, idea, argument, suggestion etc) for consideration or action.

recall

Present remembered ideas, facts or experiences.

recommend

Provide reasons in favour.

recount

Retell a series of events.

summarise

Express concisely the relevant details.

synthesise

Put together various elements to make a whole.

Notes

A series of horizontal dotted lines for writing notes.

Contemporary Aboriginal Spirituality

Dot Point	Page	Dot Point	Page
1. Aboriginal Spirituality and the Dreaming	2	3. Issues for Aboriginal Spirituality: The Land Rights Movement	9
1.1 Kinship.	2	3.1 Native Title.	9
1.2 Ceremonial life.	3	3.2 Mabo.	10
1.3 Obligations to the land and people.	4	3.3 Wik.	11
2. Issues for Aboriginal Spirituality: The effect of dispossession	5	4. Issues for Aboriginal Spirituality: Land Rights and the Dreaming	13
2.1 Separation from the land.	5	4.1 The importance of the Dreaming for the Land Rights Movement.	13
2.2 Separation from kinship groups.	6		
2.3 The Stolen Generations.	7	Answers to Contemporary Aboriginal Spirituality	227

Notes

A series of horizontal dotted lines for writing notes.

Religious Expression in Australia – 1945 to the Present

Dot Point	Page	Dot Point	Page
1. The changing patterns of religious adherence from 1945 to the present	16	2. Ecumenism	23
1.1 Using census data.	16	2.1 Impact of Christian ecumenical movements in Australia: NCCA, NSW Ecumenical Council.	23
1.2 Christianity is the major religious tradition.	17	2.2 Importance of interfaith dialogue in multifaith Australia.	25
1.3 Immigration.	18	2.3 Relationship between Aboriginal Spiritualities and religious traditions in the process of Reconciliation.	26
1.4 Denominational switching.	19	Answers to Religious Expression in Australia – 1945 to the Present	231
1.5 Rise of New Age religions.	20		
1.6 Secularism.	21		

Notes

A series of 44 horizontal dotted lines for writing notes.

Buddhism

Dot Point	Page	Dot Point	Page
1. Contribution of significant people or schools of thought	30	5. Significant Buddhist practice: Temple puja	47
1.1 Asoka.	30	5.1 Expressions of belief through temple puja.	47
1.2 Sister Dhammadinna.	30	5.2 Significance of temple puja for the individual.	48
1.3 XIVth Dalai Lama.	31	5.3 Significance of temple puja for the Buddhist community.	48
2. Impact of significant people or schools of thought	33	6. Significant Buddhist practice: Wesak	49
2.1 Asoka.	33	6.1 Expressions of belief through Wesak.	49
2.2 Sister Dhammadinna.	34	6.2 Significance of Wesak for the individual.	50
2.3 XIVth Dalai Lama.	35	6.3 Significance of Wesak for the Buddhist community.	51
3. Ethics in Buddhism	37	Answers to Buddhism	235
3.1 Bioethics.	37		
3.2 Environmental ethics.	39		
3.3 Sexual ethics.	41		
4. Significant Buddhist practice: Pilgrimage	43		
4.1 Expressions of belief through pilgrimage.	43		
4.2 Significance of pilgrimage for the individual.	44		
4.3 Significance of pilgrimage for the Buddhist community.	45		

Notes

A series of horizontal dotted lines for writing notes, spanning the width of the page.

Christianity

Dot Point	Page	Dot Point	Page
1. Contribution of significant people or schools of thought	54	5. Significant Christian practice: Marriage ceremony	71
1.1 Paul of Tarsus.	54	5.1 Expressions of belief through the Marriage ceremony.	71
1.2 Hildegard of Bingen.	54	5.2 Significance of the Marriage ceremony for the individual.	72
1.3 Martin Luther.	55	5.3 Significance of the Marriage ceremony for the Christian community.	73
2. Impact of significant people or schools of thought	57	6. Significant Christian practice: Saturday/Sunday worship	75
2.1 Paul of Tarsus.	57	6.1 Expressions of belief through Saturday/Sunday worship.	75
2.2 Hildegard of Bingen.	58	6.2 Significance of Saturday/Sunday worship for the individual.	76
2.3 Martin Luther.	59	6.3 Significance of Saturday/Sunday worship for the Christian community.	77
3. Ethics in Christianity	61	Answers to Christianity	243
3.1 Bioethics.	61		
3.2 Environmental ethics.	63		
3.3 Sexual ethics.	65		
4. Significant Christian practice: Baptism	67		
4.1 Expressions of belief through Baptism.	67		
4.2 Significance of Baptism for the individual.	68		
4.3 Significance of Baptism for the Christian community.	69		

Notes

A series of horizontal dotted lines for writing notes.

Hinduism

Dot Point	Page	Dot Point	Page
1. Contribution of significant people or schools of thought	80	5. Significant Hindu practice: Pilgrimage	91
1.1 Mirabai.	80	5.1 Expressions of belief through pilgrimage.	91
1.2 Mohandas Gandhi.	80	5.2 Significance of pilgrimage for the individual.	92
2. Impact of significant people or schools of thought	81	5.3 Significance of pilgrimage for the Hindu community.	93
2.1 Mirabai.	81	6. Significant Hindu practice: Temple worship	95
2.2 Mohandas Gandhi.	82	6.1 Expressions of belief through temple worship.	95
3. Ethics in Hinduism	83	6.2 Significance of temple worship for the individual.	96
3.1 Bioethics.	83	6.3 Significance of temple worship for the Hindu community.	97
3.2 Environmental ethics.	85	Answers to Hinduism	251
4. Significant Hindu practice: marriage ceremony	87		
4.1 Expressions of belief through the marriage ceremony.	87		
4.2 Significance of the marriage ceremony for the individual.	88		
4.3 Significance of the marriage ceremony for the Hindu community.	89		

Notes

A series of horizontal dotted lines for taking notes.

Islam

Dot Point	Page	Dot Point	Page
1. Contribution of significant people or schools of thought	100	5. Significant Islamic practice: The Funeral ceremony	117
1.1 Khadijah Bint Khuwaylid.	100	5.1 Expressions of belief through the Funeral ceremony.	117
1.2 Rabi'a al-Adawiyya.	100	5.2 Significance of the Funeral ceremony for the individual.	118
1.3 Sayyid Qutb.	101	5.3 Significance of the Funeral ceremony for the Islamic community.	119
2. Impact of significant people or schools of thought	103	6. Significant Islamic practice: The Hajj	121
2.1 Khadijah Bint Khuwaylid.	103	6.1 Expressions of belief through the Hajj.	121
2.2 Rabi'a al-Adawiyya.	104	6.2 Significance of the Hajj for the individual.	122
2.3 Sayyid Qutb.	105	6.3 Significance of the Hajj for the Islamic community.	123
3. Ethics in Islam	107	Answers to Islam	257
3.1 Bioethics.	107		
3.2 Environmental ethics.	109		
3.3 Sexual ethics.	111		
4. Significant Islamic practice: Friday prayer at the mosque	113		
4.1 Expressions of belief through Friday prayer at the mosque.	113		
4.2 Significance of Friday prayer at the mosque for the individual.	114		
4.3 Significance of Friday prayer at the mosque for the Islamic community.	115		

Notes

A series of horizontal dotted lines for writing notes, spanning the width of the page.

Judaism

Dot Point	Page	Dot Point	Page
1. Contribution of significant people or schools of thought	126	5. Significant Jewish practice: Marriage	143
1.1 Isaiah.	126	5.1 Expressions of belief through marriage.	143
1.2 Moses Maimonides.	126	5.2 Significance of marriage for the individual.	144
1.3 Jewish Feminism.	127	5.3 Significance of marriage for the Jewish community.	145
2. Impact of significant people or schools of thought	129	6. Significant Jewish practice: Synagogue services	147
2.1 Isaiah.	129	6.1 Expressions of belief through Synagogue services.	147
2.2 Moses Maimonides.	130	6.2 Significance of Synagogue services for the individual.	148
2.3 Jewish Feminism.	131	6.3 Significance of Synagogue services for the Jewish community.	149
3. Ethics in Judaism	133	Answers to Judaism	265
3.1 Bioethics.	133		
3.2 Environmental ethics.	135		
3.3 Sexual ethics.	137		
4. Significant Jewish practice: Death and mourning	139		
4.1 Expressions of belief through death and mourning.	139		
4.2 Significance of death and mourning for the individual.	140		
4.3 Significance of death and mourning for the Jewish community.	141		

Notes

A series of horizontal dotted lines for writing notes.

Religion and Peace

Dot Point	Page
1. Peace expressed through sacred texts of religious traditions	152
1.1 Buddhism – Sutta Pitaka, Dhammapada.	152
1.2 Christianity – the New Testament.	154
1.3 Hinduism – Bhagavad Gita.	156
1.4 Islam – Qur’an and Hadith.	158
1.5 Judaism – the Prophetic vision of peace on Earth.	160
2. Principal teachings about peace	163
2.1 Buddhism.	163
2.2 Christianity.	164
2.3 Hinduism.	165
2.4 Islam.	166
2.5 Judaism.	167

Dot Point	Page
3. Contribution of religious traditions to peace in the context of the individual – means of achieving inner peace	169
3.1 Buddhism.	169
3.2 Christianity.	170
3.3 Hinduism.	171
3.4 Islam.	172
3.5 Judaism.	173
4. Contribution of religious traditions to peace in the context of the world – means of achieving world peace	175
4.1 Buddhism.	175
4.2 Christianity.	175
4.3 Hinduism.	176
4.4 Islam.	176
4.5 Judaism.	177
Answers to Religion and Peace	275

Notes

A series of horizontal dotted lines for writing notes.

Religion and Non-Religion

Dot Point	Page	Dot Point	Page
1. Expression of the religious dimension in human history	192	5. Growth of new religious expressions and spiritualities	207
1.1 Animism.	192	5.1 Rise of materialism.	207
1.2 Polytheism.	193	5.2 Scientific progress.	208
1.3 Monotheism.	194	5.3 Growth of ecological awareness.	209
2. Significance of the religious dimension in human history	195	5.4 Disenchantment with 'traditional' religious practice and guidance.	210
2.1 Meaning and purpose for the individual.	195	6. Essential features of non-religious worldviews	211
2.2 Social cohesion.	196	6.1 Agnosticism.	211
2.3 Social transformation.	197	6.2 Atheism.	213
3. Global distribution of the five major religious traditions	199	7. Positions of non-religious worldviews	215
3.1 Buddhism.	199	7.1 Rational humanism.	215
3.2 Christianity.	200	7.2 Scientific humanism.	217
3.3 Hinduism.	201	8. Difference between religious and non-religious worldviews	219
3.4 Islam.	202	8.1 Concept of the transcendent.	219
3.5 Judaism.	203	8.2 Human person.	221
4. Rise of new religious expressions	205	8.3 Social responsibility.	223
4.1 People search for personal fulfilment.	205	Answers to Religion and Non-Religion	287
4.2 People seek ethical guidelines.	205		
4.3 People seek to clarify their relationship with society.	206		

Notes

A series of horizontal dotted lines for taking notes, spanning the width of the page.

DOT POINT

Contemporary Aboriginal Spirituality



1. Aboriginal Spirituality and the Dreaming.

1.1 Kinship.

1.1.1 Define Aboriginal kinship.

.....
.....
.....
.....

1.1.2 Describe what is meant by Aboriginal kinship.

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

1.1.3 Compare and contrast the terms: *tribe*, *clan* and *skin* as they relate to Aboriginal society.

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

1.2 Ceremonial life.

1.2.1 List two different types of ceremonies.

.....

.....

.....

1.2.2 Clarify the use of ceremony in Aboriginal Spirituality.

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

1.2.3 Analyse changes in Aboriginal ceremonies due to external influences.

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

1.3 Obligations to the land and people.

1.3.1 Summarise the Aboriginal connection to the land.

.....

.....

.....

.....

1.3.2 Explain the importance of the land to Aboriginal Spirituality.

.....

.....

.....

.....

1.3.3 Predict the effect of removal from the land for Aboriginal people.

.....

.....

.....

.....

.....

.....

.....

.....

2. Issues for Aboriginal Spirituality: The effect of dispossession.

2.1 Separation from the land.

2.1.1 Describe how some Aboriginal people become separated from the land.

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

2.1.2 Compare the difference between voluntary and forced separation from land.

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

2.1.3 Assess the importance of separation from land for Aboriginal people.

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

2.2 Separation from kinship groups.

2.2.1 Recall how some Aboriginal people become separated from kinship groups.

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

2.2.2 Evaluate the importance of separation from kinship groups for Aboriginal people.

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

2.3 The Stolen Generations.

2.3.1 Explain and describe the meaning of ‘the Stolen Generation’.

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

2.3.2 Recall the substance of the *Aboriginal Protection Act* 1909.

.....

.....

.....

.....

.....

.....

2.3.3 Identify three observations described in the *Bringing them Home* report on the effect of removing children from their families.

.....

.....

.....

.....

.....

.....

2.3.4 Evaluate the effect of the Stolen Generation.

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

3. Issues for Aboriginal Spirituality: The Land Rights Movement.

3.1 Native Title.

3.1.1 Discuss some issues associated with the Native Title legislation.

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

3.1.2 Describe the initial impact of the *Native Title Act 1993*.

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

3.1.3 Describe the effect of the *Amendment to the Native Title Act 1998*.

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

3.2 Mabo.

3.2.1 Summarise the Mabo decision.

.....

.....

.....

.....

.....

3.2.2 Describe the impact of the Mabo decision.

.....

.....

.....

.....

.....

.....

.....

.....

3.2.3 Evaluate the importance of the Mabo decision.

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

3.3 Wik.

3.3.1 Summarise the Wik decision.

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

3.3.2 Describe the impact of the Wik decision.

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

3.3.3 Evaluate the importance of the Wik decision.

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

Notes

A series of horizontal dotted lines for writing notes.

4. Issues for Aboriginal Spirituality: Land Rights and the Dreaming.

4.1 The importance of the Dreaming for the Land Rights Movement.

4.1.1 Summarise the history of the Land Rights struggle.

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

4.1.2 Recount the importance of the Dreaming for the Land Rights Movement.

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

4.1.3 Evaluate the importance of the Mabo and Wik decisions to the Land Rights Movement.

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

DOT POINT

Answers



Notes

A series of horizontal dotted lines for writing notes.

Contemporary Aboriginal Spirituality

- 1.1.1** Aboriginal kinship is a system that determines how and to whom people relate.
- 1.1.2** Aboriginal kinship includes the normal behaviours, social roles and responsibilities, societal institutions and organisations that relate to all human relationships. Kinship groups are closely aligned but not limited to biological connections. Kinship can often exist between groups of some 300 to 500 adults and children who belong to the same language group. Commonly this is a single group of nomadic people and within this group individuals might use the term ‘aunt’ or ‘uncle’. Individuals know both their responsibilities and responses to other particular people and relationships.
- 1.1.3** A tribe is a group of people who live as a unit, often within territorial boundaries which are usually surrounded by other tribes. The tribe is related through family groups called clans.
- A clan is the fundamental social and political group of people who relate to each other through a common Dreaming ancestor (skin) and share an area of land. Clans are linked by marriage and other genetic connections.
- Skin grouping is a family/blood relationship determined by a Dreaming ancestor that can be passed from one generation to the next through the mother or the father.
- 1.2.1** Some examples of ceremonies include: initiation ceremonies for men’s and women’s law, rites of passage ceremonies such as for a funeral and celebration ceremonies.
- 1.2.2** Ceremony is particularly used for teaching and rites of passage. Teaching is important so young people of both sexes can learn about the law and especially the spiritual beliefs. This is so they can take their place in the community and continue the law to the next generation.
- Rites of passage are for the major changes in life. For example, a funeral ceremony celebrates the movement of a person from the living world to the spirit world.
- Celebrations also use ceremony. These can include the telling of a Dreaming story or the visiting of relatives or friends. The dancing and artwork used is happy and joyous and supports the community involvement in this occasion.
- 1.2.3** Ceremonies have changed over recent time because of the impact of external religious beliefs (mainly Christian) and other social factors which have removed young people from the land and their tribal support.
- Since white settlement, every Aboriginal group has experienced the complications of the impact of different religious beliefs. In some cases Aboriginal Spiritual beliefs have combined with Christianity in a form of syncretism. This has resulted in Aboriginal customs being incorporated into Christian services and Christian symbols such as the cross and pictures of Jesus or Mary being included in traditional Aboriginal ceremonies.
- The removal of the young from land, kinship and community, whether forced as with the Stolen Generation or due to changing employment and other economic needs, has meant that the important ceremonial connections are becoming less effective. Therefore each ceremony that occurs is more valuable in the social life of the community.
- 1.3.1** Aboriginal people believe they are related to, and custodians of, the natural world and this relationship provides the advantages of survival and life and also imposes the responsibilities of preservation and education.
- 1.3.2** In the land, Aboriginal people can see evidence of the Dreaming and Creation. Dreaming stories which describe ancestors or give an account of the Creation are set in the land and they describe the actual land where the people live. Aboriginal people believe that the Dreaming ancestor became the land.
- 1.3.3** Aboriginal people describe themselves as being descendants of particular Ancestral Beings. They therefore have a very special continuous and living relationship with the features of the land. From this relationship, Aboriginal people believe they are inseparable from the land and so if they are moved from the land then they will die (spiritually if not literally). They also believe that if the land dies, say due to pollution, then part of them dies too.
- 2.1.1** The dispersal and associated dispossession of Aboriginal people started in 1788 and has continued almost up to the present day. There are examples of Aboriginal people being moved by mining and other companies even up to the 1960s.
- Some removal was by farmers and graziers so they could use the land for agriculture. Other situations were due to churches encouraging movement to a centralised mission for the provision of water, food and Western education. The forced removal of children by government and other agencies was yet another.
- The most recent movement is from young Aboriginal people moving to cities and other regions of employment for their own or their family’s economic future.

- 2.1.2** Forced dispossession has many problems including those associated with separation from kinship, family and law. This is all coupled with the inability of the dispossessed to return or even participate with the tribal customs and activities. Voluntary separation has the advantage of self-determination and the possibility of return and spiritual renewal by reattachment to kin and land.
- 2.1.3** Separation of land has had an important but devastating effect on Aboriginal people and Aboriginal society. This devastating affect is expressed through many problems including: lower life expectancy, higher rate of infant mortality, overrepresentation in prison, lower levels of schooling and therefore educational disadvantages, higher unemployment rates, higher drug and alcohol use and higher use of government social services.
- Separation from land removes the sense of spiritual identity and therefore causes a loss of purpose in life.
- 2.2.1** The separation from kinship groups of Aboriginal people started in 1788 with the removal of people from their tribes to work in the early colony. Some Aboriginal people even travelled to England. It became widespread and part of government policy during the Stolen Generation time.
- Whether it was the removal of the mother or more usually the children from families for any number of 'good' or 'bad' reasons, the result was the same: the separation of people from the cultural norms and teachings of their kinship relationships. The separation process was, in simple terms, kidnapping and it was perpetrated by either officers of the Crown or by private groups or individuals with the support of the government.
- 2.2.2** Belonging to a kinship group gives purpose and responsibility to one's daily actions. The laws and mores of social behaviour are based on kinship. Kinship relationships prescribe the range of activities that are allowed in certain circumstances, expected in others and taboo or not allowed in some others.
- Removing an individual from their kinship group removes an understanding of their place in life and destroys their ability to live in that society. Because of this social destruction, the importance of separation is immense and far-reaching. It affects not only the individual and the family that has lost the individual but also the future of the whole family that remains with part of it missing. This is because the individual will not be able to take their rightful place amidst the eldership.
- Separation from family and kinship removes the sense of belonging to oneself and belonging to life.
- 2.3.1** The Stolen Generation is the collective name given to the many generations of families from whom thousands of Aboriginal children were forcibly removed. This happened over a long period of time in Australia's history. Generally accepted as continuing from 1910 to 1970 due to government policy, there were many examples of similar behaviour from about 1870.
- The process traumatised countless people and the legacy in emotional, human and physical terms will remain for many generations to come.
- 2.3.2** The *Aboriginal Protection Act* 1909 gave the Aborigines Protection Board (a government body) the legal right to remove Aboriginal children from their families if it was deemed to be for their protection. It was amended in 1915 to give power to the Board to remove children without the consent of their parents. The Act was repealed in 1969.
- 2.3.3** The *Bringing them Home* report listed some ways stolen children were disadvantaged. They concluded that children would be more likely to suffer: low self-esteem, depression and mental illness, physical, emotional and sexual abuse, be unable to retain links with their land and unlikely to be able to establish their right to Native Title.
- 2.3.4** It is almost impossible to describe the trauma that appeared and reappeared in a number of generations to the family history of Aboriginal Australia. The forcible removal of children from their parents has affected countless people and the legacy in emotional, human and physical terms will remain for some generations.
- Without family it is as if Aboriginal people have no life map. Without family, they have no way of knowing where they are in society and who they are as individuals, let alone where they should be going and how they are to get there.
- The Stolen Generation had their concept of self stolen from them. One of the many summary points in the *Bringing them Home* report stated that 'the removal policies did not just affect individuals and their families. Whole communities lost their confidence in bringing up their own children, and have been denied one of their most important and precious roles'.

- 3.1.1** From the time of early exploration of Australia by Europeans, it was generally considered that Australia was simply an empty piece of land (*terra nullius*). According to the English law which was imposed by force, the Aboriginal people were not legal owners of the land but after many years of protest, in 1992 the High Court finally recognised that *terra nullius* was not an accurate description of the land.
- The Mabo decision recognised that the earlier rights of Aboriginal people and Torres Strait Islanders were the same as those of Indigenous peoples from other parts of the world. The issues involved a need for Indigenous people to have control over their own land, to maintain a connection with land (and this specifically included land which contained sacred sites) and to have a sense of country. There was also an issue of recognition and recompense for the taking of the land originally.
- For Western landowners there was the issue of businesses built up over time and the land title system. This system meant people both in rural areas and cities had been buying and selling land in good faith for a significant number of years with the certainty that the law provided.
- 3.1.2** The impact of the *Native Title Act* introduced in 1993 by the Keating Government following from the Mabo High Court decision was to validate land titles made since 1788. This included even illegal titles made after the *Racial Discrimination Act* 1975.
- For Aboriginals, the advantage of the Act was the creation of a legal mechanism for claims of Native Title through the courts.
- 3.1.3** The effect of the *Amendment to the Native Title Act* 1998 was to make the claiming of Native Title more difficult by changing the statutory regulation of Native Title Representative Bodies (NTRBs) and the law on land use by Indigenous people.
- It used the '10 point plan' which included: the empowerment of state governments to extinguish Native Title over crown lands for matters of 'national interest', the making of public amenities' land exempt from Native Title claims, the removal of the right to claim Native Title around urban areas and the placing of strict time limits on all claims.
- 3.2.1** The 'Mabo decision' was a High Court ruling made in June 1992 which stated that the Indigenous people's rights to the land had existed before European settlement and had survived the process of settlement. It also stated that the theory of *terra nullius* was not appropriate in the case of Australian land.
- 3.2.2** The impact of the Mabo decision was that land could be claimed as originally being 'owned' or occupied by Indigenous people. The decision forced the government to develop laws to respond to the claims made by Indigenous peoples of land around the country.
- To have a workable process, the *Native Title Act* 1993 validated European ownership but gave Indigenous Australians a legal framework for claims.
- 3.2.3** The Mabo decision and the resulting *Native Title Act* were very important for two legal reasons and many social ones.
- Firstly, it gave legal certainty to individuals and companies who had title over land around Australia regardless of the initial source of that land. Secondly, it provided Indigenous Australians with a legal mechanism to claim Native Title due to their historical use and social involvement with the land.
- The social importance was due to the ability of Aboriginal people to regain some of the lost connection with the land, to continue the traditions of their ancestors and to go some way towards healing the social and community destruction of the previous 200 years.
- 3.3.1** The Wik decision was handed down by the High Court on 23 December 1996. The decision mainly focused on the situation with pastoral leases in Queensland but also looked at other types of title.
- The purpose of the decision was to answer the question: Did the granting of a pastoral lease extinguish Native Title? The nature of different rights and interests was important for the different titles. In particular, the difference between freehold title and leasehold title was an important point in law.
- The judgement determined that both Aboriginal groups and leaseholders had used the land at the same time without undue interference one to the other. The court also found that even though the leaseholders had been able to carry out their various activities, they had not been granted 'exclusive possession' of the land. The leaseholder's activities had not extinguished all the Indigenous people's rights and interests.
- 3.3.2** The impact of the Wik decision was that land could be occupied by Aboriginal people for their activities usually associated with travel, searching for bush tucker or use of sacred sites without disrupting the economic processes of the leaseholders.
- From the other point of view, leaseholders could carry out their activities and not impinge on the rights of Indigenous people to have a connection with the land.

3.3.3 The Wik decision was important for the social and community connection it gave to Aboriginal people. It allowed them to regain some of the lost relationship with the land, to continue the traditions of their ancestors and to go some way towards healing the destruction of the last 200 years. This happened without antagonising the leaseholders or removing opportunities for employment or economic prosperity in a particular region.

4.1.1 The Land Rights Movement has been part of the social, mental and physical struggle of Indigenous people since 1788 but it is only in the later part of the 20th century that the label and subsequent widespread public attention allowed some forward momentum to be obtained.

Some significant historical points included the following: In 1963 the Yolngu people of north-east Arnhem Land presented a petition to the Australian parliament to protest their land being taken by a bauxite mining company. The 1967 Referendum on the inclusion of Aboriginal people as citizens received an overwhelming yes vote.

The 1971 Gove Land Rights Case by the Yolngu peoples led to a Federal Court case where Justice Blackburn found that Yolngu could not prevent mining on their lands because Australia was legally *terra nullius*. This led to the 1973 Woodward Commission into Aboriginal Land Rights in the Northern Territory and the subsequent ceremonial return of land by Gough Whitlam in 1975.

ATSIC was formed in 1989 and the Mabo (1992), Wik (1996), Yarmirr (2001) decisions gave further opportunities for Indigenous people to return to the land of their ancestors. On Wednesday 13 February 2008, the Prime Minister, Kevin Rudd made the most recent advance by apologising to the Indigenous people of Australia.

The most important aspect of Land Rights legislation is that Aboriginal people have a way of returning to the land which is consistent with modern Australian law and process. The way forward has new hope as Aboriginal people are returning to the land and attempting to pick up the pieces of kinship and family and Dreaming.

4.1.2 As these individuals find themselves, they find their spirit. As the kinship groups reconnect, the people find direction in life. With a return to the land, Aboriginal people find purpose and are able to connect to the Dreaming in a tangible way.

The importance of the Dreaming works in two directions. The Land Rights legislation and the various High Court decisions help in the support of the Spirituality and the Dreaming for Aboriginal people. The Dreaming in return gives a sense of focus, strength and connection to the land which allows Aboriginal Australia to stay focused and to fight through the long and bloody history of invasion/settlement, colonialism, paternalism and social ignorance.

4.1.3 The importance of the Mabo and Wik decisions to the Land Rights Movement is vital because they are specific cases with specific legal rulings and they have helped change what has been accepted practice. These decisions are extremely important for Indigenous people as they support what has been understood to be true for hundreds of years, that the people have had a connection with the land which is both spiritual and beyond spiritual.

The number of legal findings that determined that Native Title exists in various parts of Australia, along with the major agreements between Aboriginal communities and mining and pastoral companies has been the high profile positive result from Native Title legislation.

A second, much less publicised but more significant result has been the way different people from both Aboriginal and non-Aboriginal backgrounds have found acceptable ways to resolve a wide variety of conflicts. Such conflicts are not restricted to Native Title issues but include other issues and they are spread around different parts of Australia.