



A RESOURCE FOR PRIMARY SCHOOLS

Indigenous Service

Investigating the wartime experiences of
Aboriginal and Torres Strait Islander people
from the First World War to the present

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Australian Government
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S H R I N E O F R E M E M B R A N C E
M E L B O U R N E



A RESOURCE FOR PRIMARY SCHOOLS

Indigenous Service

Investigating the wartime experiences of Aboriginal and Torres Strait Islander people from the First World War to the present





Main front cover image: Wangaratta, Vic. 1940. Group portrait of the special platoon consisting of aboriginal soldiers, all volunteers, at Number 9 camp. AWM P02140.002

Top banner images:



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1. Lance Corporal Raymond Cobban from Redfern, New South Wales, served with the 3rd Battalion, The Royal Australian Regiment, during the Korean War (1950–53). Cobban had previously enlisted, age 17, in the Second World War (1939–45). AWM HOBJ2629; photographer Phillip Oliver Hobson.
2. Private Alfred Lovett, wife Sarah and his two sons, 1918. AWM P01651.001
3. Sapper Louis Lopata playing the piano accordion and an Aboriginal worker playing mouth organ for an impromptu sing-along. State Library of Victoria, H99.201/3120
4. Isabel Blair, one of the first Aboriginal observers to become an enrolled member of the Corps. c. 1943. State Library of Victoria H99.201/3010
5. Frederick Beale Naoetsu, prisoner of war camp, Japan, c. 1945. AWM P01649.005
6. Oodgeroo Noonuccal, Brisbane, Queensland, c. 1942. Lance Corporal Kathleen Walker and her siblings grew up on Stradbroke Island, Queensland. AWM P01688.001
7. Wedding portrait of Signalman Claude McDonald and Aircraft Woman Alice Lovett, 1944. AWM P05049.004
8. Private Thomas Green, 2/1st Battalion, pictured while he was a prisoner of war at Stalag XIIIc at Hammelburg, Germany. Private Green was from Collarenebri, New South Wales. AWM P04379.003



Indigenous Service

Investigating the wartime experiences of Aboriginal and Torres Strait Islander people from the First World War to the present.

A resource for Primary schools

Cultural warning

This publication contains images of Aboriginal and Torres Strait Islander people, including servicemen and women and community members, who are now deceased. This may cause distress to Aboriginal and Torres Strait Islander community members, including students and staff.

Thirteen year old Indigenous Army Cadet, Nicholas Nilco, from the remote indigenous community of Wadeye, stands proudly on parade in both traditional dress and army camouflage pants, September 2009.

Department of Defence
20090902adf8243523_058



Teaching sensitivities

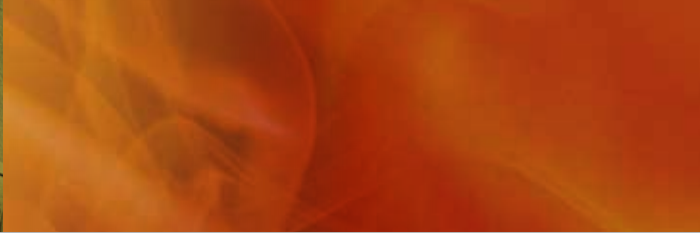
This resource has an extensive collection of primary and secondary source material. Teachers should note that many of the sources contain language and perspectives that are considered inappropriate today, particularly in regards to the ways Aboriginal and Torres Strait Islander people are identified and described. Terms such as 'full-blood' and 'half-caste' reflect government policies and societal attitudes at the time, which were discriminatory and based on ideas of assimilation. Teachers should be sensitive regarding the use of these sources, contextualising and discussing the content with students.

This publication comprises sensitive and sometimes difficult material in relation to war and conflict, including loss, sadness, injury and death. The lives of many students in Australian classrooms, both Indigenous and non-Indigenous, have been directly affected by these experiences. Teachers are advised to be sensitive to the perspectives and emotions of students while working with this resource.



Contents

| | |
|--|----|
| Acknowledgement | 3 |
| Introduction | 4 |
| About this resource | 4 |
| Investigation 1 | |
| Why have Aboriginal and Torres Strait Islander people enlisted at different times? | 6 |
| Background information for teachers | 7 |
| Learning activities | 8 |
| Investigation 2 | |
| How has service by Aboriginal and Torres Strait Islander people shaped the way Australians see themselves? | 18 |
| Background information for teachers | 19 |
| Learning activities | 20 |
| Investigation 3 | |
| What have been the experiences of Aboriginal and Torres Strait Islander people in Australia's defence forces? | 28 |
| Background information for teachers | 29 |
| Learning activities | 30 |
| Investigation 4 | |
| How have Aboriginal and Torres Strait Islander people contributed on the Australian home front during times of war? | 38 |
| Background information for teachers | 39 |
| Learning activities | 40 |
| Investigation 5 | |
| What have been the experiences of Aboriginal and Torres Strait Islander people returning from active service? | 50 |
| Background information for teachers | 51 |
| Learning activities | 52 |
| Investigation 6 | |
| In what ways can the service of Aboriginal and Torres Strait Islander people be commemorated? | 58 |
| Background information for teachers | 59 |
| Learning activities | 60 |
| Further resources | 65 |



Acknowledgement

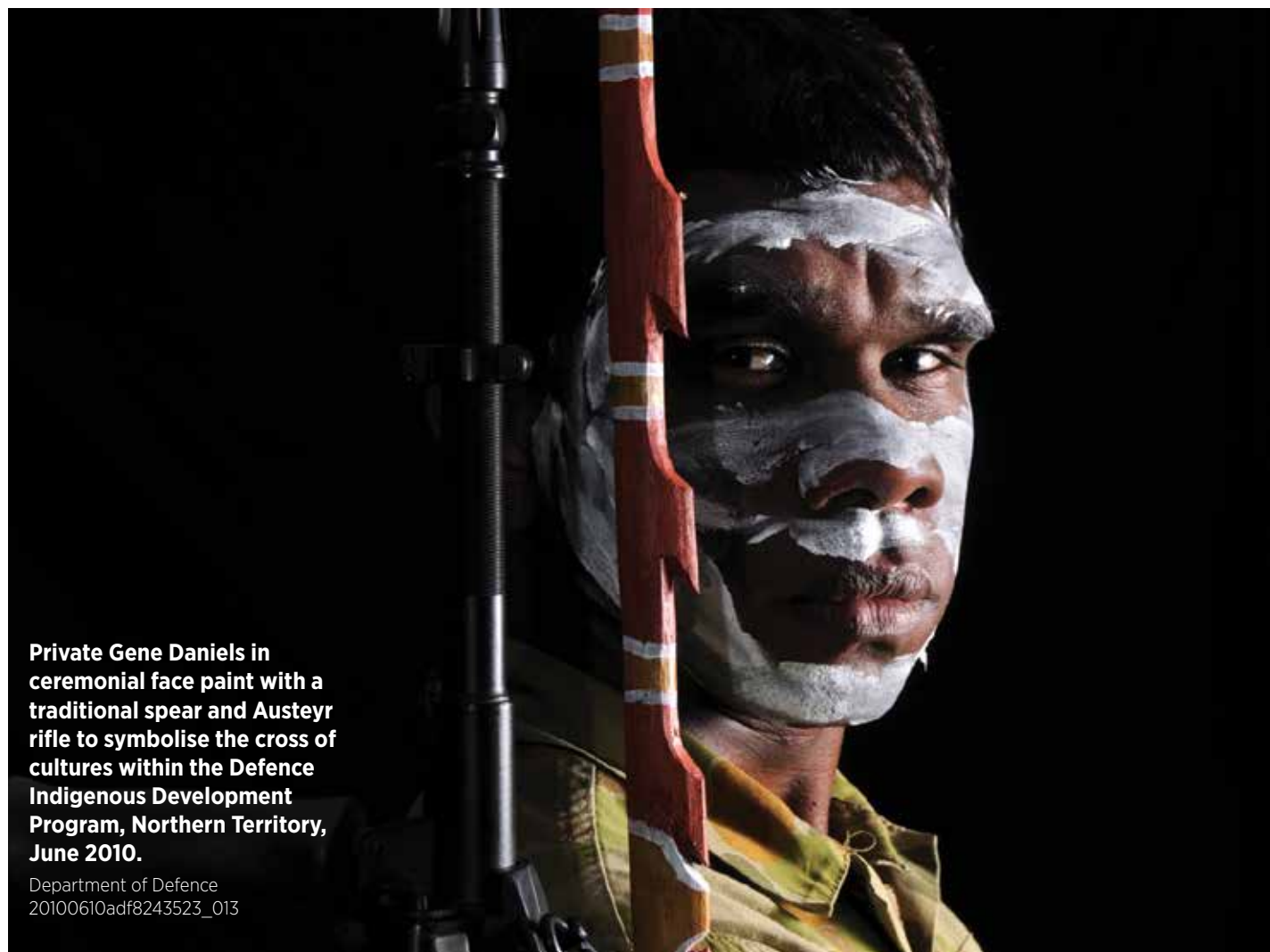
We acknowledge and pay respects to all Traditional Owners and Custodians of Country and the waterways across Australia. We also pay respect to past and present Aboriginal and Torres Strait Islander men and women who have served, to those who served in an auxiliary capacity for the Australian Defence Forces, and to those who gave their lives.

This resource was produced by the Shrine of Remembrance, Melbourne, with funding support and advice from the Department of Veterans' Affairs. The content is based on the Shrine exhibition *Indigenous Australians at war from the Boer War to the present*, which was developed with assistance from several groups and individuals from the Aboriginal and Torres Strait Islander community across Australia. Curriculum content review was provided by state and territory Indigenous Education

curriculum experts, the Australian War Memorial and the Department of Veterans' Affairs.

The Shrine of Remembrance also gratefully acknowledges Paola Balla, of the Wemba-Wemba and Gunditjmara Peoples, as an advisor and contributing researcher throughout the development of this resource and Mat Jakobi of the Gunditjmara People, who was of invaluable assistance for the initial research phase of the project.

There are many additional stories of service that we acknowledge, but which were not possible to include in this publication. We hope that through these six investigations, communities and schools will take the opportunity to use the inquiry method to investigate their own stories of Aboriginal and Torres Strait Islander service.



Private Gene Daniels in ceremonial face paint with a traditional spear and Austeyr rifle to symbolise the cross of cultures within the Defence Indigenous Development Program, Northern Territory, June 2010.

Department of Defence
20100610adf8243523_013



Introduction

Aboriginal and Torres Strait Islander people have served Australia in war and peacekeeping from the Boer War to the present. The investigations in this resource focus on the period of service from the First World War onwards. The readiness of Aboriginal and Torres Strait Islander people to enlist beside other Australians to fight abroad for their country and for the British Empire is all the more noteworthy when viewed against their lack of citizenship rights and the erratic administration of policies that discouraged their enlistment. Aboriginal and Torres Strait Islander people did not gain the privileges of full citizenship until 1967.

Service, across time and conflicts, gave many Aboriginal and Torres Strait Islander people the experience of liberation from racial stereotypes for the first time. Oral histories reveal that while racism might have emerged behind the lines, when fighting on the front line the concerns of service personnel to survive and respect one another engendered greater equality.

For many Aboriginal and Torres Strait Islander people the greater opportunities and respect experienced in the defence forces made returning from service a particularly challenging process, one that politicised many individuals.

As well as enlisting in the defence forces, Aboriginal and Torres Strait Islander people have made significant contributions on the home front during wartime, particularly in northern Australia during the Second World War. These contributions, along with those of enlisted servicemen and women, not only helped the war effort but also contributed to changes in the way many Australians perceived themselves.

About this resource

This resource explores the stories of some of the Aboriginal and Torres Strait Islander people who have served Australia or contributed on the home front during wartime. It is drawn from the exhibition *Indigenous Australians at war from the Boer War to the present*, which was developed by the Shrine of Remembrance in Melbourne in 2009. Aligned to the Australian Curriculum: History, the resource encourages students to develop the skills of historical inquiry. It makes extensive use of the rich historical sources gathered for the exhibition as well as a number of other resources.

Structure and components

This resource, which is available in hardcopy and online, contains six investigations. Each investigation provides the following:

Background information for teachers

This section provides historical information and expands on the themes that are explored in each investigation to assist with the teaching of student learning activities.

Learning activities

This section provides:

- Curriculum links to the Australian Curriculum: History – Year 6
- A learning sequence with suggested activities and strategies for engaging students with the sources for each investigation
- A rich selection of primary and secondary sources to assist students with each activity within the investigations
- Student activity sheets which can be reproduced for students to complete

All the sources are available electronically, including the digital stories which are supported by film. The transcript of these stories is provided in the resource but the entire resource, including the films, can be viewed by visiting the Shrine website at

www.shrine.org.au/aatsipw



The Australian Curriculum

This resource is aligned to the Australian Curriculum: History, and specific links to the Year 6 stage are indicated within each investigation. The investigations reference the pertinent key inquiry questions, Historical Knowledge and Understanding, and Historical Skills.

While History is the main focus of the learning activities, these investigations also have relevance to the general capabilities of literacy, critical and creative thinking, and intercultural understanding. They also reflect the cross-curriculum priority Aboriginal and Torres Strait Islander histories and cultures.

Furthermore, some activities have relevance to other curriculum areas, particularly English, the Arts, and Civics and Citizenship.

Learning approach

This resource adopts an inquiry approach. The aim is not to provide historical information and conclusions to students, but to engage them in a learning journey to construct their own understandings about the contributions and experiences of Aboriginal and Torres Strait Islander servicemen and women. Each investigation focuses students on a question and provides a range of source material for students to explore and analyse. Students are encouraged to reflect on the inquiries and draw their own conclusions.

The resource offers a rich selection of primary and secondary sources, mostly drawn from the *Indigenous Australians at war from the Boer War to the present* exhibition. The sources include photographs, oral histories, letters, poems, media articles, official documents and exhibition text. These sources are organised around themes and activities and encourage students to explore a variety of perspectives.

The activities within each investigation are also varied, catering for differing learning styles and developing a range of learning objectives. They aim to enhance students' knowledge and skills, and to develop their empathy.

While learning sequences are provided for each activity, teachers may choose to adapt the activities to meet the needs of their students and their own learning objectives. The resource is flexible, allowing teachers to share sources and student activity sheets with students by printing them, providing online access or using a smartboard or data projector.

Disclaimer

The Shrine of Remembrance and the Department of Veterans' Affairs cannot be assumed to agree with or endorse any content or opinions expressed in websites or publications quoted or referred to in this resource.

Share your Story

The Shrine of Remembrance provides the public the opportunity to share their stories of Remembrance. Teachers can utilise this resource to submit stories created by students about Aboriginal and Torres Strait Islander servicemen and women.

www.shrine.org.au/ShareYourStory



1

Investigation

Why have Aboriginal and Torres Strait Islander people enlisted at different times?

In this investigation students explore the changing legal status of Aboriginal and Torres Strait Islander people in Australia since Federation. Once not able to enlist in the defence forces because they were not recognised as citizens, Aboriginal and Torres Strait Islander people are now actively encouraged to serve. Despite their lack of citizenship rights for many years, Aboriginal and Torres Strait Islander people have served in the Australian defence forces in all armed conflicts including and since the Boer War. Using a variety of primary and secondary sources, students explore both the changing policies relating to enlistment and why individuals chose to enlist.



Wangaratta, Vic. 1940. Group portrait of the special platoon consisting of aboriginal soldiers, all volunteers, at Number 9 camp.

AWM P02140.002



Background information for teachers

Aboriginal and Torres Strait Islander people joined the defence forces for many of the same reasons as non-Indigenous Australians. They sought adventure alongside their friends and in the process made new ones. The opportunity to serve earned many of them money, independence and education. In addition, enlistment provided many Aboriginal and Torres Strait Islander people with an escape from the restraints of mission life and the opportunity to prove themselves equal to non-Indigenous Australians.

Despite formal legislative barriers to the service of non-Europeans, more than 400 Aboriginal and Torres Strait Islander people are known to have enlisted in the First World War (1914–18), from a population of around 80,000. Accurate numbers are difficult to establish as the Army did not record the ethnic origins of enlistees. Some Aboriginal and Torres Strait Islander people claimed to be Pacific Islander, Indian or Maori when they enlisted, to ensure their earnings were not controlled or reduced by the State Protectors of Aborigines. Initially, many men who tried to enlist were rejected on the grounds of race, specifically, that they were not ‘... substantially of European descent’. Nonetheless, they continued to come forward, and many succeeded in circumventing the restrictions.

Eventually restrictions for Aboriginal and Torres Strait Islander people in the Army were eased. In October 1917 a new Military Order stated:

Half-castes may be enlisted in the Australian Imperial Force provided that the examining Medical Officers are satisfied that one of the parents is of European origin.

Just one day after Australia’s entry into the Second World War (1939–45), the Army accepted the enlistment of fifty Northern Territory Aboriginal and Torres Strait Islander men. At this time, the Army did not have a clear policy on admittance of Aboriginal and Torres Strait Islander people. For the first few months of the war, voluntary enlistment was not restricted in any way. Regulations were later introduced to bar the service of persons ‘... not substantially of European origin or descent’ and many were turned away when trying to enlist.

In early 1940 the Defence Committee recommended that for the Navy and Army the admission of Australians of non-European origin was ‘... neither necessary nor desirable ...’ unless demand for manpower became intense. These unclear regulations were administered inconsistently and led to a situation where some men were turned away from recruiting stations due to their Aboriginality while others were able to enlist. In some cases, First World War veterans were barred from enlisting in the Second World War.

Once the intense demands of the Second World War had diminished, the defence forces re-instituted restrictions on the enlistment of Aboriginal and Torres Strait Islander people. In 1949, however, barriers were lifted and they were free to enlist in the defence forces. Aboriginal and Torres Strait Islander people have served in all conflicts in which Australia has participated since that time.

‘Protecting Country’ is now the official slogan of the Indigenous recruitment campaign in the Australian Defence Force.

The information provided in this section has been adapted from the Indigenous Australians at war from the Boer War to the present exhibition, Shrine of Remembrance, 2009.



Learning activities

Australian Curriculum: History – Year 6

Why have Aboriginal and Torres Strait Islander people enlisted at different times?

Key inquiry questions

How did Australian society change throughout the twentieth century?

What contribution have significant individuals and groups made to the development of Australian society?

Knowledge and Understanding

- Experiences of Australian democracy and citizenship, including the status and rights of Aboriginal people and/or Torres Strait Islanders, migrants, women, and children.
- The contribution of individuals and groups, including Aboriginal people and/or Torres Strait Islanders and migrants, to the development of Australian society, for example in areas such as the economy, education, science, the arts, and sport.

Historical Skills

- Sequence historical people and events
- Locate information related to inquiry questions in a range of sources
- Identify points of view in the past and present



Learning sequence

Activity 1: Times of change

In this activity students consider the effect of changing policies associated with the enlistment of Aboriginal and Torres Strait Islander people.

1. Explore the idea of enlistment in a class discussion. Ask students to consider the following questions:
 - What does enlistment in the defence forces mean?
 - Who can enlist in the Australian Defence Force today?
 - How would it feel to enlist?
 - How would your life be changed if you enlisted?
2. Distribute **Activity sheet 1: Times of change**, on pages 10–11, which asks students to consider policies relating to enlistment by Aboriginal and Torres Strait Islander people in four different eras. Students are asked to imagine the effect that each policy may have had on the lives of Aboriginal and Torres Strait Islander people. Discuss with students the concept and meaning of the word 'policy' being a course of action adopted by a government or other authority.

This Activity Sheet contains complex ideas and words. Before students complete the activity, discuss the meaning and implications of the language and historical terms used in the sources provided on the activity sheet. Some of the sources contain language and perspectives that are considered inappropriate today. Terms such as 'full-blood' and 'half-caste' reflect government policies and societal attitudes at the time, which were discriminatory and based on ideas of assimilation.

When students have finished the activity sheet discuss the following questions:

- Why do you think Australia had the 1917 and 1942 policies about enlistment?
 - Why do you think these policies changed over time?
3. Explore source A on page 12 with your students: a 1942 article about an Aboriginal man in New South Wales who was not allowed to enlist. Ask students to imagine that it is 1942 and they have just read this article. Invite them to write a letter to the editor expressing their opinion about what they have read.

Activity 2: Many reasons

This activity allows students to explore four personal stories to reflect on why Aboriginal and Torres Strait Islander people have chosen to enlist in the defence forces at different times.

1. Provide students with access to sources B–E on pages 12–14.
2. Distribute **Activity sheet 2: Many reasons**, which asks students to use speech bubbles to express the reasons why the four people featured chose to enlist. Students then think about and express other reasons that Aboriginal and Torres Strait Islander people may have had for enlisting.
3. Having explored the reasons for enlistment, ask students to design their own contemporary poster to encourage Aboriginal and Torres Strait Islander people to join the Australian Defence Force. Encourage them to think about images, symbols and/or words that may connect with the intended audience.

1 Investigation



Activity sheet 1: Times of change

Imagine you are an Aboriginal or Torres Strait Islander person living in October 1917 and you have just learned about this new Military Order:

Half-castes may be enlisted in the Australian Imperial Force provided that the examining Medical Officers are satisfied that one of the parents is of European origin.

Explain what this means for you. How does it make you feel?

Imagine you are an Aboriginal or Torres Strait Islander person living in January 1942 and you want to enlist. The Committee for Aboriginal Citizenship has just received a letter saying:

... This decision definitely [excludes] the enlistment of full-blooded Aborigines, but instructions have been issued to medical officers that in deciding whether or not a person is substantially of European origin, they will be guided by the general suitability of the applicant.

Item 275/750/1310 MP508 NAA

Explain what this means for you. How does it make you feel?



Imagine you are an Aboriginal or Torres Strait Islander person living in 1951 and you've decided to enlist (note: 'repealed' means ended):

The Australian Defence Force (ADF) officially repealed its discriminatory policy excluding Aborigines from service in 1951.

Indigenous peoples of the British Dominions and the First World War, 2012, Cambridge Military Histories, p.266

Explain what this means for you. How does it make you feel?

Imagine you are an Aboriginal or Torres Strait Islander person living in 2000 and you see this logo in the window of a Defence recruiting office:



Explain what this means for you. How does it make you feel?



Senty Togo

Aborigine Sent Home By Army

Senty Togo, an aborigine, came 500 miles from Murwillumbah to Sydney to join the A.I.F., but says he has been ordered home without any explanation.

HE was passed A1 in a preliminary medical test at Murwillumbah, but was given no further tests here.

"Perhaps it was on account of our being colored Australians," said Togo, "but I have two colored cousins with the A.I.F. abroad.

"I was passed A1 at Murwillumbah, and was brought down with a batch of 16 from the North Coast.

"We picked up two other aborigines at South Grafton. The other 13 were white boys.

"At Paddington we were separated from the whites, and, a few minutes after we were handed our return tickets and a packet of 2s docketts for meals at the railway refreshment rooms.

"The military brought me down. I am anxious to serve Australia, but, without any examination or explanation I am being sent back—a thousand mile journey for nothing."

A military spokesman last night said he was unable to offer an explanation, but promised that inquiries would be made.

Source A

Article in *The Sunday Sun*, 4 January 1942

Item 275/750/1310 MP 508 NAA

Sources B-E

These sources explore some of the reasons why Aboriginal and Torres Strait Islander people decided to enlist in the defence forces.

Source B



Oodgeroo Noonuccal c. 1942
Brisbane, Queensland

AWM P01688.001;
photographer unknown

Prior to the Second World War, Oodgeroo Noonuccal was known as Kath Walker. In 1942, Walker joined the Australian Women's Army Service and was trained as a wireless operator.

So one of the reasons I joined the army was it was the only way I could learn ... I would be allowed to learn and I thought after the war if I am still alive I'll be able to take extra studies with the 'dimwits' course and it was the only way that the Aborigines could learn extra education at that time.

From exhibition text: *Indigenous Australians at war from the Boer War to the present*, Shrine of Remembrance, 2009



Reg Saunders

AWM 057894

Source C

Reg Saunders was born in western Victoria on 7 August 1920 and brought up by his grandmother. Saunders was the son of a First World War veteran, and was the first identified Aboriginal serviceman to become an officer in the Australian army.

At the outbreak of the Second World War, Reg Saunders joined the army. This was part of his warrior heritage as a Gunditjmara man, his people had fought many battles with white settlers to retain their land, his father had fought in France in the First World War, and his Uncle Reg Rawlings MM, after whom he was named, was killed in Flanders ...

Glenda Humes, Saunders' daughter from *'Forgotten Heroes: Aborigines at War, from the Somme to Vietnam'* 1993, page 38

After the war, his return to civilian life was not easy. Having been an admired and respected officer, once out of uniform he faced the discrimination experienced by other Indigenous Australians. He re-enlisted at the outbreak of the Korean War (1950–53).

From exhibition text: *Indigenous Australians at war from the Boer War to the present*, Shrine of Remembrance, 2009

Source D

Mayor Stephen served with the Royal Australian Navy as Able Seaman, Marine Engineer, from 1971 to 1974. Since 1994, he has served five terms as Mayor of Torres Shire.

I grew up on the Department of Native Affairs reserve at Tamwoy, on Thursday Island ... I saw few opportunities ... I had great role models in my dad and uncles who were in the Torres Strait Light Infantry Battalion in World War Two and growing up and loving the sea I joined the Navy. The Navy gave me the opportunity for education and gave me exposure to other cultures and a deeper appreciation of others. The skills I learnt in the Navy have helped form my character as a leader through teaching self discipline, a high work ethic, and persistence to finish tasks.

Reproduced courtesy of the Torres Strait Heritage Museum

From exhibition text: *Indigenous Australians at war from the Boer War to the present*, Shrine of Remembrance, 2009



Mayor Pedro Stephen 2010

Photographer Liberty Seekee

1 Investigation



Source E

Paula Matters served as a Leading Aircraftswoman in the Royal Australian Air Force from 1971 to 1977.

I joined the RAAF as I thought it provided a better life and future and was the best choice for a female, offering the best opportunities. I learnt skills and self-discipline, things I might not have learnt as a civilian. I really enjoyed making new friends and the travel.

Reproduced courtesy of the Torres Strait Heritage Museum

From exhibition text: *Indigenous Australians at war from the Boer War to the present*, Shrine of Remembrance, 2009



Paula Matters 2010

Photographer Liberty Seekee



***How World War Two Began (through the eyes of Rembarmga)*, by Gela Nga-Mirraitja Fordham.**

National Gallery of Australia, 90.1760.



Activity sheet 2: Many reasons

Look at sources B-E. Read the stories of these Aboriginal and Torres Strait Islander people. Use the speech bubbles below to write what you think each person may have said to their family to explain why they were enlisting in the defence forces. Use the last two bubbles to write other reasons why Aboriginal and Torres Strait Islander people may have enlisted.

Source B



Source C



1 Investigation



Source D



Source E





Other reasons





2

Investigation

How has service by Aboriginal and Torres Strait Islander people shaped the way Australians see themselves?

Aboriginal and Torres Strait Islander people define their identity through their experiences, practices and inheritance. Therefore, identity for most Aboriginal and Torres Strait Islander Australians is shaped by both the broad Australian culture and their own Indigenous connections and practices. The history of interactions between Indigenous and non-Indigenous Australians has also influenced Australian notions of identity. For many Aboriginal and Torres Strait Islander people, enlisting in the defence forces provided the opportunity to experience positive relationships with, and treatment comparable to, non-Indigenous Australians for the first time. This investigation challenges students to explore the influence that service has had on the ways that Indigenous and non-Indigenous Australians perceived themselves and each other.



Tokoyo, Japan, 1952. An informal group portrait of soldiers on leave from active service in Korea. Left to right: a New Zealander from 16th Field Regiment; Leo Holden, 3rd Battalion, The Royal Australian Regiment (3RAR); Joe Brown, 3RAR, an Aboriginal soldier; a New Zealander from 16th Field Regiment; and an unknown soldier from 3RAR.

AWM P02756.001



Background information for teachers

Aboriginal and Torres Strait Islander people have served in the First World War (1914–18), Second World War (1939–45), Korean War (1950–53), Vietnam War (1962–73), and in post-1945 conflicts and peacekeeping. These conflict situations had a unique influence on how Aboriginal and Torres Strait Islander people saw themselves and also on how they were perceived by non-Indigenous service personnel.

For many Aboriginal and Torres Strait Islander people, service in the defence forces has been an experience for which they were well suited. They have combined modern military and uniquely Indigenous skills in the service of their country. Many have been able to draw on knowledge and understanding of their 'Country' to fulfil their role of defending and protecting Australia as members of the defence forces. For others, the long history of colonial conflict was influential, with some Aboriginal and Torres Strait Islander people identifying with a 'warrior' heritage, adding to their desire to serve and protect Country.

Between the First and Second World Wars there was increasing recognition of the role that Aboriginal and Torres Strait Islander people could play in the defence of Australia. Their intimate knowledge of the land, the coastline and the waters of northern Australia was strategically advantageous to national security. During the Second World War, when Australia came under direct threat from Japan, recognition of these cultural skills and knowledge resulted in the formation of the Torres Strait Light Infantry Battalion and the Northern Territory Special Reconnaissance Unit.

The influx of soldiers to the Northern Territory gave many of these soldiers their first contact with Indigenous Australians, and gave Aboriginal people their first opportunity to mix with non-Indigenous Australians who were relatively free of racist attitudes. From 1942 until the war ended, the Army became the dominant social force in the Territory and was instrumental in shaping race

relations, breaking away from the entrenched view that Aboriginal people were only useful for menial jobs and could be employed under low wages and conditions.

Units from the south also arrived to bolster troop numbers in the Torres Strait, giving many non-Indigenous Australians their first meeting with Islanders. Working relationships were typically strong and positive as each group was able to gain an appreciation of the other. Torres Strait Islander soldiers were not treated with equality however: they were paid about one-third of that paid to non-Indigenous soldiers, and in some instances Islanders had to wait up to 18 months for leave. In addition, Islander non-commissioned officers could not exercise authority over non-Indigenous privates. In the 1980s Islanders received back pay for their wartime service.

Discrimination was also experienced by some members of the Northern Territory Special Reconnaissance Unit, which was formed to utilise the traditional skills of Aboriginal people living in the north of Australia. The Yolngu members of the unit received three sticks of tobacco a week, with no monetary pay. Back pay and service medals were finally awarded in 1993.

However, the creation of these units contributed to the growing number of non-Indigenous Australians who were able to develop a greater appreciation and understanding of Indigenous Australians. Service by Aboriginal and Torres Strait Islander servicemen and women in all areas of the defence forces has contributed to incremental changes in attitudes within the Australian community.

The information provided in this section has been adapted from the Indigenous Australians at war from the Boer War to the present exhibition, Shrine of Remembrance, 2009.



Learning activities

Australian Curriculum: History – Year 6

How has service by Aboriginal and Torres Strait Islander people shaped the way Australians see themselves?

Key inquiry questions

How did Australian society change throughout the twentieth century?

Knowledge and Understanding

- Experiences of Australian democracy and citizenship, including the status and rights of Aboriginal people and/or Torres Strait Islanders, migrants, women, and children.

Historical Skills

- Use historical terms and concepts
- Compare information from a range of sources
- Identify points of view in the past and present

Learning sequence

Activity 1: Identity and country

In this activity students consider how the cultural knowledge of some Aboriginal and Torres Strait Islander people has influenced their contribution to the defence forces.

1. Provide students with access to sources A–D on pages 22–23.
2. Distribute **Activity sheet 1: Identity and country**. Using source A, work with students to identify the language group who are the traditional owners to the geographical area where your school is located. Note that Source A can be found on page 66 of this publication.

Discuss what ‘Country’ can mean to Aboriginal and Torres Strait Islander people.

Using sources B, C and D, students reflect on the ways in which connection to Country may have been significant to Aboriginal and Torres Strait Islander people during their service in the defence forces.



3. Discuss with students the significance of an Acknowledgement of Country. If your class or school does not use such an acknowledgement, introduce students to the following version, suggested by the 'Dare to Lead' program.

We acknowledge the traditional custodians of this land and pay our respects to the elders both past, present and future for they hold the memories, the traditions, the culture and hopes of Aboriginal Australia. We must always remember that under the concrete and asphalt this land is, was and always will be traditional Aboriginal land.

You may like to invite a member of the local Aboriginal or Torres Strait Islander community to the classroom to share some of their knowledge about Country.

Activity 2: Getting to know each other

Students analyse images of Aboriginal and Torres Strait Islander people in the defence forces. They reflect on how service in the defence forces might have influenced relations and understandings between Indigenous and non-Indigenous Australians.

1. Provide students with access to sources E–H on pages 25–26, which are all images depicting working relationships between Indigenous and non-Indigenous people.
2. Distribute **Activity sheet 2: Getting to know each other**. Students consider how serving in the defence forces may have influenced the way that Indigenous and non-Indigenous people understood each other.
3. As a class, discuss whether service by Aboriginal and Torres Strait Islander people may have changed the way that Indigenous and non-Indigenous people understand each other in the wider Australian community.

Activity 3: An unknown soldier

In this activity students consider the experience of service from the perspective of an unknown Aboriginal serviceman and complete an empathy task

1. As a class, explore source I using the following discussion questions:
 - What do the terms 'unknown soldier' and 'unidentified' mean?
 - What can you see in the image?
 - When was the image taken?
 - Where was the image taken?
 - What might have been this soldier's experiences?
 - At the time this image was taken, how might his life have been different to the one he had in Australia before enlisting?
 - How might he have felt about fighting in a war so far from home?
2. Ask students to complete an empathy writing task where they take on the role of the soldier in the image. They are on leave in England and write a letter home.

2 Investigation



Sources A-D

These sources relate to the identity of Aboriginal and Torres Strait Islander people in the defence forces.

Source A

Map of Indigenous groups: see page 66

Source B

Australia's northern defenders 1942

**Members of the Northern Territory Special
Reconnaissance Unit at Caledon Bay,
North-east Arnhem Land, Northern Territory.**

Reproduced courtesy of the Thomson
family and Museum Victoria TPH 2732;
Photographer, D F Thomson



Source C

Reconnaissance, Northern Territory c. 2000

Regional Force Surveillance Units draw on the knowledge of Indigenous people to monitor and defend Australia's northern borders. This soldier, a member of Norforce, is engaged in reconnaissance. Sitting perfectly still for up to an hour, the soldier observes an area before moving on to another location.

AWM P05157.001; photographer Ben Bohane

Source D

Excerpt from 'Norforce: a spirit of brotherhood', *Canberra Times*, 15 March 2012

During an exercise near Kalumburu, an Aboriginal community 900 kilometres north-east of the coastal Kimberley town of Broome, soldiers described how joining the army had changed their lives. Private Schandley, a member of the Gooniyandi language group, used to be unemployed, and a heavy drinker. Now, when not away on Norforce duties, he works as a ranger with Kimberley Land Council, which looks after Indigenous-owned land.

The reservists learn skills which can help them find civilian jobs. In turn, they pass on their traditional knowledge, which includes an intimate acquaintance with the landscape. 'If something is out of place — a bush, a rock — they'll pick that up,' says Bob Terms, Kimberley Squadron's sergeant-major. "They can see if something has been through, and not necessarily from tracks, maybe just a broken twig or a thread on a tree."

Noonkanbah local Private Leryan Costaine steers his zodiac out of an inlet in the north western coastal region of Western Australia during a NORFORCE exercise, March 2010.

Department of Defence
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2 Investigation



Activity sheet 1: Identity and country

1. Explore source A, which shows the traditional language groups of Australia's Aboriginal and Torres Strait Islander peoples. Identify which of these groups are the Traditional Owners to the area where your school is located.
2. Aboriginal and Torres Strait Islander people have strong connections to their traditional lands or 'Country'.

Explore sources B, C and D. How might these connections have shaped the contributions of Aboriginal and Torres Strait Islander members to the defence forces? Identify the skills or knowledge that each source shows and list them in the table.

Source B

Source C

Source D

Activity 2: Getting to know each other

Sources E-H

These sources show working relationships between Indigenous and non-Indigenous Australians.

Source E

Unknown Army camp, England
August 1940

Private Blanco demonstrates
traditional dancing to his camp
mates.

AWM 002931;
photographer unknown



Source F

Wangaratta 1942

A young girl asks an Aboriginal guard if she can enter the showground. The guard is part of a special platoon at Wangaratta consisting of Aboriginal soldiers, all volunteers.

AWM P02140.001



Source G

Richard Hill, 7 December 1953, 38th Parallel, Korea
Private Richard Hill cuts the hair of a fellow member
of the 2nd Battalion, The Royal Australian Regiment,
at a camp during the Korean War.

AWM H0BJ4732; photographer, Phillip Oliver Hobson



2 Investigation



Source H

**Christmas Day concert, Vietnam
25 December 1965.**

**Sapper Bill Coollburra of Palm Island,
Queensland, takes the stage to sing,
accompanied by Ian Turpie on the guitar,
during a concert at an airbase north of Saigon.**

AWM KEL/65/0050/VN; photographer unknown

Activity 3: An unknown soldier

Source I

Unknown soldier, England c. 1918

**This young, unidentified Aboriginal
soldier is thought to have served
with the 20th Australian Infantry
Battalion on the Western Front
during the First World War.**

AWM P01703.001; photographer, E.H. Hazell

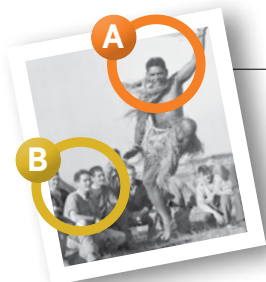




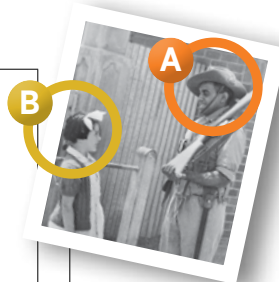
Activity sheet 2: Getting to know each other

By serving together in the defence forces, many Indigenous and non-Indigenous Australians have learned to know and trust each other. Use sources E-H to explore how the experiences of service may have changed attitudes.

- What do you think that person A was thinking and feeling at the time this image was taken?
- What do you think that person B was thinking and feeling at the time this image was taken?



Person A:



Person A:

Person B:

Person B:



Person A:



Person A:

Person B:

Person B:



3

Investigation

What have been the experiences of Aboriginal and Torres Strait Islander people in Australia's defence forces?

In this investigation students consider some of the dimensions of service. They focus on the experiences of Aboriginal and Torres Strait Islander individuals who have served at different times in the defence forces. Many of the experiences are common to all people who serve; some are particular to Aboriginal and Torres Strait Islander people. Students analyse primary and secondary sources in this investigation.



Tennant Creek, Northern Territory, 1942 Informal group portrait of members of the 2/18th Australian Field Workshop.

AWM P00898.001



Background information for teachers

More than 800 Aboriginal and Torres Strait Islander people now serve with distinction in the Australian Defence Force.

At the time of the First World War (1914–18), few Aboriginal and Torres Strait Islander people could vote, none were counted in the federal census and most lived in poverty. Yet despite formal legislative barriers to the service of non-Europeans, more than 400 Aboriginal and Torres Strait Islander men are known to have enlisted in the First World War from a population of around 80,000 Indigenous Australians. Aboriginal and Torres Strait Islander servicemen fought in integrated units alongside non-Indigenous Australian soldiers, and received the same pay. They endured the same hardships and terrors of the battlefield, supporting and supported by their non-Indigenous comrades. Their casualty rate of one in three mirrored the rate of the First Australian Imperial Force as a whole.

In the early months of the Second World War (1939–45), the Defence Committee recommended that for the Navy and Army the admission of Australians of non-European origin was ‘... neither necessary nor desirable ...’ unless demand for manpower became intense. With the direct threat to Australia following the entry of Japan into the war in 1941, the demand for recruits led to the largest period of enlistment for Aboriginal and Torres Strait Islander people and a relaxation of Army attitudes. The Royal Australian Air Force (RAAF), of the services, was the most open to the enlistment of Aboriginal and Torres Strait Islander people, partly due to the pressing need to find air and ground crew.

In 1941, after Japan entered the Second World War, Darwin became a port of high defence significance and the Torres Strait provided an important shipping route. In May 1941 an Indigenous garrison unit was formed and by May 1943 this became the Torres Strait Light Infantry Battalion. The Battalion assisted the 17th Australian Field Company, the 2nd Australian Water Transport Unit, the 22nd Australian Line Section and the 4th Australian Marine Food Supply Platoon. Their knowledge of the Torres Strait was invaluable to the war effort and, in proportion to population, no community in Australia contributed

more in the Second World War than the Islanders. In 2005, the 1939–45 Star was issued to former members of the Torres Strait units.

The Northern Territory Special Reconnaissance Unit (an irregular army unit consisting of fifty-one Yolngu men from Arnhem Land, six Pacific and Torres Strait Islanders, and four non-Indigenous men) was also formed at this time in appreciation of the traditional skills of the Aboriginal and Torres Strait Islander peoples. The members of the unit used their traditional bushcraft and fighting skills to patrol the coast of Arnhem Land, established a coast-watch and were prepared to repel raids by fighting a guerrilla war against any Japanese who landed. Living off the bush and using traditional weapons, they were mobile and had no supply line to protect. The unit was operating along the Arnhem Land coast by February 1942 and provided surveillance over the east flank of Darwin at a time when the possibility of a Japanese invasion was high. The unit was eventually disbanded in 1943, when the fear of a Japanese landing had disappeared.

Aboriginal and Torres Strait Islander people have served in all conflicts in which Australia has participated since the Second World War, including the Korean War (1950–53), Vietnam War (1962–73), Afghanistan War (2002–present) and Iraq War (2003–2009).

Today, the highest numbers of Aboriginal and Torres Strait Islander soldiers in the Australian Army are found in the Northern Regional Force Surveillance Units. NORFORCE is based in the Northern Territory and the Pilbara Regiment is situated in north Western Australia. The 51st Battalion, Far North Queensland Regiment, maintains the bonds formed with Torres Strait Islander communities during the Second World War.

The information provided in this section has been adapted from the Indigenous Australians at war from the Boer War to the present exhibition, Shrine of Remembrance, 2009.



Learning activities

Australian Curriculum: History – Year 6

What have been the experiences of Aboriginal and Torres Strait Islander people in Australia’s defence forces?

Key inquiry questions

What contribution have significant individuals and groups made to the development of Australian society?

Knowledge and Understanding

- The contribution of individuals and groups, including Aboriginal people and/or Torres Strait Islanders and migrants, to the development of Australian society, for example in areas such as the economy, education, science, the arts, and sport.

Historical Skills

- Locate information related to inquiry questions in a range of sources
- Identify points of view in the past and present
- Compare information from a range of sources



Privates James Woods (left) from Maningrida and Emmanuel Brown from Darwin relaying information back to command during an operation in the Northern Territory, November 2008.

Department of Defence 20081103adf8243523_082.

Learning sequence

Activity 1: Serving Australia

In this activity students explore the personal stories of three Aboriginal people who served in times of conflict.

1. Brainstorm with your students what it means to serve in the defence forces. Ask students to consider the following questions:
 - What types of duties are performed in the defence forces?
 - What are some of the positive things about serving one's country?
 - Can you think of any challenges? If so, what?
2. Provide students with access to sources A, B and C on pages 32–35. Each source tells a personal story about an Aboriginal serviceman. Some students may find these sources distressing.
3. Distribute **Activity sheet 1: Serving Australia**, which asks students to summarise the experiences of the three servicemen. It also asks students to identify the feelings the servicemen may have experienced and the values they displayed during their time of service.
4. As a class discuss the feelings and values that were displayed by these three servicemen. Ask students to identify if any of these feelings or values may have been particular to Aboriginal and Torres Strait Islander servicemen.
5. Ask students to think about the contribution made by these three servicemen. Challenge students to design a personalised medal that celebrates the contribution of one of the men. Encourage students to be creative, reflecting both the heritage and achievement of the serviceman.



3 Investigation



Sources A-C

Sources A, B and C explore three personal stories of Aboriginal service in the defence forces.

Source A



Reg Saunders, Graduation Day, Seymour, Victoria, 25 November 1944
Lieutenant Reg Saunders (left) and Lieutenant Tom Derrick VC DCM, congratulate each other following their graduation from the Officer Cadet Training Unit at Seymour.

AWM 083166; photographer unknown



Sergeant Reg Saunders, September 1940.

AWM 003967; photographer unknown



Reg Saunders was the first identified Aboriginal serviceman to become an officer in the Australian army. The son of a First World War veteran, Saunders was born in western Victoria on 7 August 1920 and brought up by his grandmother. Having attended school on and off, he found work as a saw miller, but imagined himself going to fight in South America for the poor and oppressed, with whom he felt a kinship.

Very aware of the service of Aboriginal men during the First World War, Saunders enlisted on 24 April 1940 and, after his initial training, was sent to the Middle East as a reinforcement for the 2/7th Battalion. Saunders served in North Africa and then in Greece and Crete, where he experienced his first close combat and was forced to remain hidden by locals on the island for twelve months during the German occupation.

After escaping Crete in May 1942, Saunders returned to Australia before rejoining his battalion in New Guinea – now as a sergeant. In mid-1944 his commanding officer nominated him for officer training; he was commissioned in November 1944 and returned to New Guinea.

He was in New Guinea when the war ended, and his return to Australia was tinged with sadness for his younger brother, Harry, who had been killed in action.

After the war, his return to civilian life was not easy. Having been an admired and respected officer, once out of uniform he faced the same discrimination experienced by other Aboriginal and Torres Strait Islander Australians. He re-enlisted at the outbreak of the Korean War (1950–53), leaving his wife and three daughters behind.

Saunders was promoted to Captain and took part in the Battle of Kapyong – one of Australia's most memorable actions of the war. He left the army in 1954 and found work as a logging contractor in Gippsland. He then moved to Sydney and worked there for the next eleven years. In 1969 Reg Saunders became one of the first Aboriginal Liaison Officers with the Office of Aboriginal Affairs and in 1971 he was appointed Member of the Order of the British Empire. Saunders had ten children, was a highly respected soldier and leader, and died on 2 March 1990.

From exhibition text: *Indigenous Australians at war from the Boer War to the present*, Shrine of Remembrance, 2009.

Captain Reg Saunders (right), commander of C Company, 3rd Battalion, The Royal Australian Regiment, shakes hands with a member of K Company, 19th Regimental Combat Team, 6th Republic of Korea (ROK) Infantry Division.

AWM P01813.532



3 Investigation



Source B

Flight Sergeant Leonard (Len) Waters was a distinguished Aboriginal fighter pilot in the Second World War (1939–45). Born in 1924 at Euraba Mission, New South Wales, Waters spent most of his childhood at Nindigully in Queensland. Tales of the fictional hero 'Biggles' and famous aviators such as Charles Kingsford-Smith, Amy Johnson and Bert Hinkler fostered his boyhood love of aviation.

Waters left school at 13 and worked as a manual labourer and shearer. Aboriginal people were officially barred from military service, so his hopes of becoming a pilot were slim. In 1942, however, restrictions on non-European enlistment in the military were relaxed and at 18 years of age Waters joined the Royal Australian Air Force (RAAF). Waters initially trained as an aircraft mechanic before applying for pilot training in 1943. His determination and study efforts at night school and in the technical college library were rewarded by him being one of the few applicants chosen.

Waters trained at No. 1 Elementary Flying Training School in Narrandera, where he graduated as a Sergeant Pilot, one of the top five in his class. In November 1944, Waters was posted to No. 78 Squadron and, coincidentally, allocated a P-40N Kittyhawk fighter bomber named 'Black Magic'. This aircraft had been named by a previous pilot and was not a reference to his Aboriginality.

Len Waters flew more than ninety-five operational sorties. He was promoted to Flight Sergeant in January 1945, and completed many missions as the commander of a flight.

Despite experiencing equality in the armed services, civilian life for Waters had changed little from the inequality he had left before his service. In one incident, while on leave, Waters was arrested and jailed for not carrying his Aboriginal 'identity card'. After the war Waters returned to Australia, and wrote in his diary that he has now 'returned to being a blackfellow'.

Despite his application to establish a regional airline in south-west Queensland, he received no reply from the government and returned to shearing sheep. He spent a lot of time volunteering, including working with unemployed young Aboriginal people. Waters died in an accident on 25 August 1993.

From exhibition text: *Indigenous Australians at war from the Boer War to the present*, Shrine of Remembrance, 2009



Flight Sergeant Leonard Waters, No. 78 Squadron, Royal Australian Air Force, sits in the cockpit of his P-40N Kittyhawk, named 'Black Magic' by the previous pilot. Date 1944-45.

AWM P01659.001; photographer unknown.

Source C

This transcript is from a digital story and can be viewed by visiting the Shrine website at www.shrine.org.au/aatsipw

I never thought hanging clothes out on the line would result in me ducking for cover. An everyday domestic chore coupled with a crack of lightning and a clap of thunder would take me back to Afghanistan.

I'm the 21st member of the Lovett family to see active service for Australia. A proud family of the fighting Gunditjmara people of the western district in Victoria. My military service has seen me serve in East Timor and again in Afghanistan.

The modern battlefield is still a battlefield and there is no shortage of ways in which a soldier can be killed or injured. The battlelands surround you, the enemy, well they blended in. They struck on their terms and their attacks were indiscriminate. A rocket launched from five kilometres away on a dodgy homemade launcher could kill and wound unsuspecting soldiers going about their business in the relative safety of a big military base, far from the front line. A roadside bomb was also a weapon of choice. Dug into the earth waiting to be triggered. The weight of the vehicle or even a soldier would unleash hell.

It was the waiting that was devastating. A mate killed or maybe wounded. A long journey of grief for an unsuspecting family back home in Australia begins. We were in communication lockdown. They could not contact me and I could not tell them I was safe. I remember a memorial of a fallen digger was set up in a taskforce chapel. I didn't know him well but I felt compelled to pay my respects. It was 3am in the morning and I sat there in silence. I sat thinking about his family and thinking about mine. My wife, sons, our extended family. I'm a father of three grown boys of the same age of some of the men I serve with. Parents worried for their children's safety, my children worried for mine. And a loving wife was always there to reassure family that her husband would be fine.

*The war was my adventure but my family's hell. In some quiet time with my wife she said quietly, 'Our hell's over now but yours has just begun.'
I was wound real tight, now I'm slowly unwinding.*

Australian Centre for the Moving Image, Digital storytelling, 2010.

**Ricky Morris 2008
Tarin Kowt, Afghanistan**

Sergeant Morris served in the Army with the Royal Australian Engineers from 1995 to 2004. He went to East Timor in 1999 as part of INTERFET and served in Afghanistan in 2008–09.

Reproduced courtesy of Ricky Morris



3 Investigation



Activity sheet 1: **Serving Australia**

Many Aboriginal and Torres Strait Islander people have served Australia. Read the personal stories told in sources A, B and C and use this chart to record the achievements of these three servicemen.

| | Describe how they served in the defence forces. | What feelings might they have experienced? | What values did they display? (E.g. bravery) |
|--|---|--|--|
| Leonard Waters  | | | |
| Reginald Saunders  | | | |



Investigation 3

Describe how they served in the defence forces.

What feelings might they have experienced?

What values did they display? (E.g. bravery)

Ricky Morris



AWM P02305.019



4

Investigation

How have Aboriginal and Torres Strait Islander people contributed on the Australian home front during times of war?

This investigation focuses on the experiences of Aboriginal and Torres Strait Islander people on the Australian home front during the Second World War. This conflict directly affected the lives of Australians on the home front. In addition to coping with family members serving overseas, rising prices and rationing, Australia itself was vulnerable to attack after Japan entered the war. All Australians were urged to support the war effort. In this investigation students have the opportunity to analyse a range of sources that depict contributions to the war effort by Aboriginal and Torres Strait Islander people. They also explore some of the challenging aspects of life for Aboriginal and Torres Strait Islander people in Australia during times of war.



24 January 1944,
Mossman, Queensland.

Lieutenant A Morgan inspects
Torres Strait Islander members
of the 17th Battalion Volunteer
Defence Corps (left to right)
Private D Pitt, Private P Jose,
Private W Wong

AWM 063700; photographer, James Tait



Background information for teachers

Those at home feel the impact of war, as well as the men and women serving in the defence forces, when Australia commits troops during a conflict. Aboriginal and Torres Strait Islander people, along with other Australians, have had to deal with separation from loved ones, as well as injury, loss and grief. They have also experienced consequences of war such as rationing, evacuation and the increased need for labour. This was particularly the case during the Second World War (1939–1945).

During the Second World War Australia came under direct attack from Japan when Darwin was bombed by the Japanese in February 1942 and again when Japanese midget submarines penetrated Sydney Harbour in May 1942. All Australians were affected by the war, but those who lived in Australia's north experienced the impact of war most directly.

With the influx of more than 100,000 servicemen to the Northern Territory during the Second World War, and the resultant manpower shortages, the Australian Army became heavily dependent on Aboriginal labour. Aboriginal and Torres Strait Islander people were employed in widely ranging occupations: at Army butcheries, as truck and car mechanics, on construction and farm work, as drivers, stevedores and many other occupations. They also worked on small army ships out of Darwin.

Aboriginal and Torres Strait Islander people who contributed to the war effort in this way were not treated equally. For many, especially those from mission settlements, this was the first time they earned a cash wage. The rates of pay for Aboriginal workers in the army were set by the Northern Territory Aboriginals Ordinance at five shillings per week, far less than comparable non-Indigenous wages. Australia's land, air and sea defence forces employed Aboriginal people in de facto units to provide surveillance over the Northern Territory coastline. Most of these workers did not receive their entitled pay. Food, housing and welfare services provided by the army were, however, superior to conditions they had experienced working for civilians.

Aboriginal units assisted in locating Japanese, Dutch, Australian and United States aircraft crash sites (160 aircraft were shot down over Australia) and to track any survivors who may have wandered away from the crash site. Although not formally enlisted, Melville Islanders were issued with navy uniforms, rations and weapons and assisted the Royal Australian Navy (RAN) with survey operations, intelligence gathering, coast watching and logistical support. Similar units were also formed on Bathurst Island. They patrolled a large area of coast and islands and assisted with communications between the RAN and various islanders. The first Japanese combatant captured in Australia was taken by an Aboriginal man from the Melville Island mission.

At the Delissaville Aboriginal settlement on Cox Peninsula in the Northern Territory, the 'Black Watch', as the Delissaville patrol became known, provided search and rescue missions for crashed pilots. The Royal Australian Air Force constructed airstrips at remote Aboriginal missions surrounding Darwin and by mid-1942 they began to deploy radar stations there. Proximity to a mission ensured availability of water, food and most importantly, knowledgeable locals who could provide a ready source of labour and perform military support roles.

In the Torres Strait, up to 200 Islander servicemen performed patrols and other military duties without formal enlistment or recognition. In 1944, a shortage of specialists in the army led to Islanders receiving training as signallers, carpenters and in other skills – a factor that enabled Torres Strait Islanders to re-build their communities and economies after the war.

The information provided in this section has been adapted from the Indigenous Australians at war from the Boer War to the present exhibition, Shrine of Remembrance, 2009.

4 Investigation



Learning activities

Australian Curriculum: History – Year 6

How have Aboriginal and Torres Strait Islander people contributed on the Australian home front during times of war?

Key inquiry questions

How did Australian society change throughout the twentieth century?

Knowledge and Understanding

- Experiences of Australian democracy and citizenship, including the status and rights of Aboriginal people and/or Torres Strait Islanders, migrants, women, and children.

Historical Skills

- Use historical terms and concepts
- Locate information related to inquiry questions in a range of sources
- Identify points of view in the past and present



Learning sequence

Activity 1: Helping the war effort

Students analyse a range of images and describe some of the ways that Aboriginal and Torres Strait Islander people contributed to the war effort on the home front during the Second World War.

1. Provide students with access to sources A–G on pages 44–45.
2. Distribute **Activity sheet 1: Helping the war effort**. It asks students to analyse the images to identify ways in which Aboriginal and Torres Strait Islander people contributed to the war effort on the home front.

Sources are displayed with minimal information to encourage students to look at the images closely.

Discuss with students the significance of the work done by Aboriginal and Torres Strait Islander people on the home front during the Second World War. How important was this work in supporting the war effort? The full captions for the images are:

Source A: Air rescue party c. 1943

Aboriginals of the Northern Territory were skilled at finding lost aircraft and men.
State Library of Victoria H99.201/278



Source B: Observer c. 1943

Isabel Blair, one of the first Aboriginal observers to become an enrolled member of the Volunteer Air Observers Corps, shown with binoculars.

State Library of Victoria H99.201/3010



Source C: Bushcraft skills, Northern Territory, 18 November 1942

Australian troops learned many useful bushcraft skills from Aboriginal people. Here they are learning the Indigenous technique of laying ti-tree bark for waterproofing of hut roofs.

AWM 013578

4 Investigation



Source D: Supplementing navy rations October 1943, Melville Island

A shooting party of officers and sailors from HMAS *Moresby*, with Aboriginal guides from the Snake Bay Aboriginal Settlement, display some of the ducks and geese shot during an expedition to a swamp near the settlement.

AWM P02305.019



Source E: Knitting circle 1941

Aboriginal women and girls display the socks, jumpers and balaclavas they have knitted for the war effort at Cumerogunga Government Mission on the Murray River.

Photographer: Beatrice Austin

Left to right, back row: Merle Morgan, June Morgan, Weeny Charles, Amy Briggs, Valda McGee, Edna Walker, Sheila Charles, Joan Charles, Elsie Cooper, Midge Walsh, Florry Walker. Front row: Joyce Atkinson, Clare Charles, Alma Charles, Ada Cooper, Nelly Davis, Elizabeth Morgan, Lauraine Charles, Greta Cooper, Violet Charles, Wynnie Walker, Hilda Walker, Georgina Atkinson, Lydia Morgan, Reta Cooper, Maggie Weston.

AWM P01562.001



Source F: Japanese prisoners c. 1943

Aboriginal men hold onto the arms of two Japanese prisoners in the Northern Territory.

AWM P00296.052

Source G: Sky-watching, probably Gulf of Carpentaria, Qld. August 1943 – April 1944

Aboriginal children showing their knowledge of sky-watching to Flight Lieutenant Evans and Flying Officer Ray of a RAAF Catalina aircraft squadron (possibly No. 43 Squadron, at Karumba flying boat base).

AWM NEA0128A



Activity 2: Living in a time of war

In this activity students reflect on the experience of evacuation for a group of Aboriginal children from the Northern Territory during the Second World War.

1. Provide students with source H on page 49.
2. Discuss the image and caption with your students and use the following activities to explore the plight of the evacuees from Alice Springs:
 - Ensure students understand the context for evacuation: that Darwin had been bombed by the Japanese in February 1942 and Japanese submarines had penetrated Sydney Harbour in May 1942. (See **Background information for teachers** on page 39).
 - Trace the journey that was being undertaken by the evacuees: from Alice Springs to the Blue Mountains, via Melbourne. How long might the journey have taken already? How much longer would the children need to travel?
 - What would have been some of the different experiences for the children from the Northern Territory in travelling so far south? What might the children have been feeling at this stage of the journey?



AWM 136299

3. Ask students to complete an empathy writing task in response to the image of the evacuees. They should imagine that they are one of the group of children being evacuated in 1942 and that they have just reached Melbourne. While they are waiting for their next train they have the chance to write a short note to their family in the Northern Territory telling them about the experience of being evacuated and their feelings at this time.



Private Jida Gulpilil (left) from Ramjining in Arnhem Land discusses tracking techniques with Private Grant Gambley from the Gove Peninsula during an operation in the Northern Territory bush, October 2008.

Department of Defence 20081029adf8243523_123

4 Investigation



Sources A-G

These sources depict contributions to the war effort by Aboriginal and Torres Strait Islander people on the home front during the Second World War.

Source A

Air rescue party, c. 1943

State Library of Victoria H99.201/278; photographer unknown



Source B

Observer, c. 1943

State Library of Victoria H99.201/3010; photographer unknown



Source C

Bushcraft skills, Northern Territory 18 November 1942

AWM 013578; photographer, John Earl McNeil



Source D

**Supplementing navy rations,
Melville Island, October 1943**

AWM P02305.019; photographer: John Betty

Source E

Knitting circle, 1941

AWM P01562.001



Source F

Japanese prisoners, c. 1943

AWM P00296.052

Source G

**Sky-watching, probably Gulf of
Carpentaria, Qld, August 1943 –
April 1944.**

AWM NEA0128A



4 Investigation



Activity sheet 1: Helping the war effort

Look carefully at sources A–G. What is happening? Who are the people in each image and what are they doing? How are the people supporting the war effort? Write your responses in the table below.

How are the people in each image supporting the war effort?

Source A



Source B





Source C



Source D



4 Investigation



Source E



Source F



Source G





Activity 2: Living in a time of war

Source H



**Evacuees from Alice Springs arrive in Melbourne,
3 June 1942**

Two children from the Alice Springs area in central Australia stand on Spencer Street Railway Station, awaiting a change of trains to take them to a Church Missionary Society Evacuee Camp in the Blue Mountains of New South Wales. They were being relocated to safety during the Second World War.

AWM 136299; photographer unknown





5

Investigation

What have been the experiences of Aboriginal and Torres Strait Islander people returning from active service?

For many Aboriginal and Torres Strait Islander people, service in Australia's defence force brought a freedom and respect they had not previously known. For these people, returning from service was often a difficult process. Many of their experiences, particularly in recent times, were similar to those of non-Indigenous personnel. Often, however, Aboriginal and Torres Strait Islander servicemen and women had additional challenges to deal with. In this investigation students explore personal stories and consider why returning from service politicised many Aboriginal and Torres Strait Islander people.



Wedding portrait of Signalman Claude McDonald and Aircraftwoman Alice Lovett 1944.

AWM P05049.004; photographer unknown

Background information for teachers

Despite the positive experiences of many Aboriginal and Torres Strait Islander servicemen and women in the two world wars, many of these veterans returned home to the same discrimination and poor living conditions that they had experienced before enlisting. Aboriginal and Torres Strait Islander veterans were often denied the honour and rights given to other veterans. It was not until 1967 that they were granted full Australian citizenship, giving them the privileges and responsibilities that this carried.

William Cooper, Secretary of the Australian Aborigines' League (founded in 1936 to progress justice and equal rights for Aboriginal people), argued that living conditions for Aboriginal people needed to improve before they joined the defence forces. Cooper had lost his son in the First World War and was frustrated that despite such sacrifice by Aboriginal people there had been no improvement in their rights and conditions. One forum for these views was the May Day procession; as this day traditionally celebrated improvements in conditions of the working class. Many Aboriginal and Torres Strait Islander servicemen became more aware of the inequalities suffered by their communities, which led some to become politically active as a result of their wartime experience.

In the Australian community, the idealised image of the Anzac was of a 'white' Australian. Attitudes in the wider community have been slow to change, despite the positive relationships forged in the defence forces between Indigenous and non-Indigenous Australians. After experiencing relative equality within their fighting units, it was particularly hard for Aboriginal and Torres Strait Islander servicemen and women to return to an Australia that would discriminate against them in their search for work and could bar them from joining Returned Servicemen's clubs. In many cases, they were even excluded from having a drink with their mates in a pub on Anzac Day.

The Soldier Settlement Scheme (an initiative that provided veterans with land for farming) reclaimed land that had been set aside for Aboriginal reserves. At the same time, Aboriginal ex-servicemen were effectively barred from participating in this scheme. Only a handful of Aboriginal men ever received land under the Soldier Settlement Scheme. Until 1967 the lives of most Aboriginal people were regulated by Aborigines Protection Boards in each state.

Many Australians hoped that the contribution of Aboriginal and Torres Strait Islander people to the defence forces would advance the movement for citizenship rights. In 1949, after pressure from Aboriginal groups and the RSL, the government amended the Commonwealth Electoral Act to give the vote to any Aboriginal person who had served in the defence forces. In other examples of delayed recognition, during the 1980s retrospective payments were made and medals issued to those Torres Strait Islander servicemen who had been underpaid for their service in the Torres Strait Light Infantry Battalion during the Second World War. In 1994 similar payments were made and service medals awarded to Aboriginal soldiers of the Northern Territory Special Reconnaissance Unit.

There are up to 7000 Aboriginal and Torres Strait Islander veterans and war widows in the Australian community today.

The information provided in this section has been adapted from the Indigenous Australians at war from the Boer War to the present exhibition, Shrine of Remembrance, 2009.



Learning activities

Australian Curriculum: History - Year 6

What have been the experiences of Aboriginal and Torres Strait Islander people returning from active service?

Key inquiry questions

How did Australian society change throughout the twentieth century?

What contribution have significant individuals and groups made to the development of Australian society?

Knowledge and Understanding

- Experiences of Australian democracy and citizenship, including the status and rights of Aboriginal people and/or Torres Strait Islanders, migrants, women, and children.

Historical Skills

- Locate information related to inquiry questions in a range of sources
- Identify points of view in the past and present



Learning sequence

Activity 1: A sad return

In this activity students explore the story of Daniel Hodgekiss, who served in the First World War.

1. Provide students with access to sources A–E on page 54. These sources relate to the life of Daniel Hodgekiss. Some students may find the content of this story distressing.
2. As a class read and discuss the sources using the following questions:
 - What is the significance of Hodgekiss being mentioned in the Official History of the First World War?
 - What did Minister Snowdon mean by the phrase ‘he lived an isolated life suffering from the scars of war’?
 - What does it mean that Hodgekiss was buried in ‘an unmarked grave’?
3. Distribute **Activity sheet 1: A sad return**. Ask your students to reflect on Sources A–E and complete the activity sheet by taking on the role of Daniel Hodgekiss and writing two journal entries. Students should consider what Hodgekiss might have written about his life on April 28, 1918 (just after his act of bravery when he was serving at Villers-Bretonneux) and on 13 June 1923 (when he was living an isolated life in Mildura).

When students have completed their journal entries, discuss why coming home from service may have been difficult for Hodgekiss and other Aboriginal and Torres Strait Islander soldiers.

4. Following the activity teachers can provide students with this information. The Mildura community with the support of the Mildura RSL, in April 2012, at Nichols Point Cemetery, erected a new headstone for the grave of Private Daniel Hodgekiss. This headstone honours the contribution he made as an Indigenous serviceman.

Activity 2: Momentum for change

In this activity students explore the momentum for change within Australian society that was advanced by the return of Aboriginal and Torres Strait Islander servicemen and women after the Second World War.

1. Provide students with access to source F, on page 56, an image from the 1947 May Day procession, which depicts a float created by the Australian Aboriginal League.
2. As a class discuss the signs that the people on the float are holding. The caption for the image provides details about each sign. Ask students:
 - What is the meaning behind each message displayed by members of the Australian Aboriginal League?
 - How do you think the people on the float felt as they held up their signs during the procession?
3. Distribute **Activity sheet 2: Momentum for change**. Students use their own words to describe the meaning and purpose of each sign shown in the May Day procession image. Students then imagine that they are a member of the Australian Aboriginal League in 1947. Their task is to create their own sign that they would like to display at the May Day procession.

5 Investigation



Source A

Daniel Hodgekiss

AWM E03810

Source B

Excerpt from C.E.W. Bean, *Official History of Australia in the War of 1914–1918 - Volume 5*, Chapter XVII, Page 604, describing an event that occurred in France on 24 April 1918.

The most serious resistance came from in front of the right immediately after this trench [the main German trench] was passed. Here a machine-gun was firing from beside a haystack, while some member of the post threw flares to keep the Victorians illuminated. A number of men were killed, and that part of the line was forced to ground until a daring soldier, Private Hodgekiss, ran around the stack and killed the gunner.

Source C

Excerpt from letter to Mr. M Wilson about Daniel Hodgekiss, 25 July 1918.

It was reported that this soldier was admitted to the County Middlesex War Hospital, England, on 28/5/18, suffering from gunshot wound right thigh, severe, but is now convalescent.

Source D

The unmarked grave of Private Daniel Hodgekiss.



Source E

Excerpt from a speech by The Hon Warren Snowdon Minister for Veterans' Affairs, Anzac Day Dawn Service, Villers-Bretonneux, France, 25 April 2012.

One of those who fought so bravely here at Villers-Bretonneux was Private Daniel Hodgekiss of the 59th Battalion.

Dan was an Aboriginal man, originally from Port Woolunga in South Australia.

Charles Bean wrote of his courage in battle, describing how he stormed and silenced a German machine gun post single-handedly. Beyond the telling in the Official History, his gallantry went unrecognised.

A month later, Dan was severely wounded, and returned home in 1919, permanently disabled.

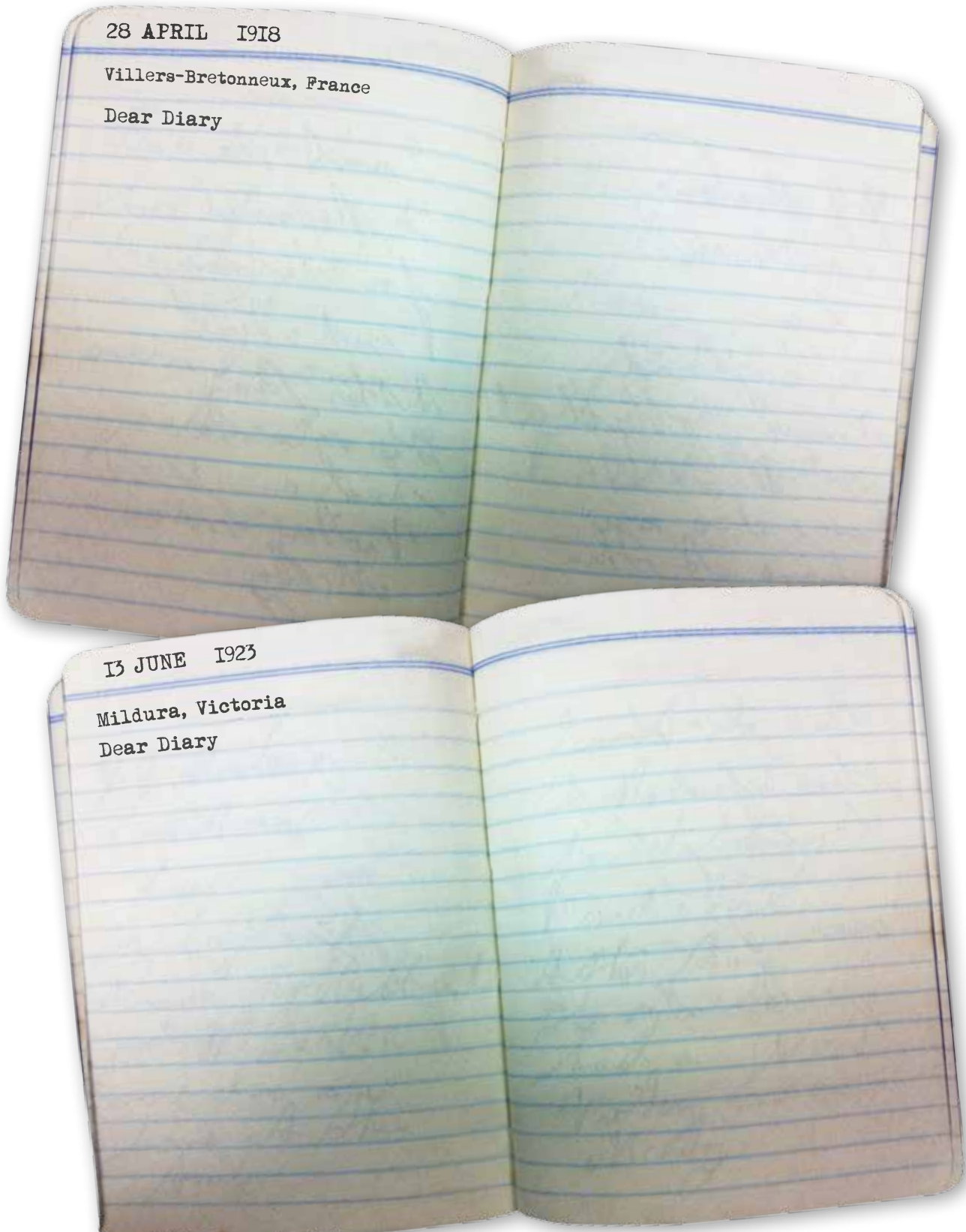
Sadly, like many returned men, he lived an isolated life suffering from the scars of war.

He died of his war wounds in 1924, aged 38, and was buried in an unmarked grave in Mildura.



Activity sheet 1: A sad return

Read Sources A–E carefully. Imagine how Daniel Hodgekiss might have felt at two different times in his life and complete two pages of his journal. The first entry, on 28 April 1918, is just a few days after his act of bravery while serving in France. The second entry is from 1923, just prior to his death in Mildura.



5 Investigation



Source F



May Day protest, Sydney, New South Wales 1 May 1947

The Australian Aboriginal League float is depicted in the 1947 May Day procession. The League was formed in Melbourne in 1932 by William Cooper from Cummeragunga. Unlike some other Aboriginal groups, the League did not support Aboriginal people fighting for a country that did not recognise them as full citizens.

Left to right: Leila Lord, Tasman Dohti (holding sign 'Burn our welfare board'), Alice Groves (holding sign 'United war divided peace'), Delys Cross, Herbert Groves (wearing his Second World War uniform in protest and holding sign 'Free to fight but not to drink'), and Athol Lester (holding sign 'Our famous 1947 Australian All Blacks').

AWM P01248.001; photographer unknown



Activity sheet 2: Momentum for change

It is your turn to think like an historian by looking for clues about the past in Source F. Look carefully at each sign and explain in your own words why it may have been displayed. What message do you think the person carrying each sign was trying to send?

BURN OUR WELFARE BOARD

UNITED WAR DIVIDED PEACE

FREE TO FIGHT BUT NOT TO DRINK

OUR FAMOUS 1947 AUSTRALIAN ALL BLACKS

Now imagine that you were also a member of the Australian Aboriginal League in 1947. Your task is to create a sign to display at the May Day procession. What change do you want to highlight? What will your sign say or show?






6

Investigation

In what ways can the service of Aboriginal and Torres Strait Islander people be commemorated?

Between 2014 and 2018 Australia will commemorate the Anzac Centenary, marking 100 years since Australia's involvement in the First World War. This will be a time when Australians will remember not only the Anzacs who served at Gallipoli and on the Western Front, but all Australian servicemen and women. In this investigation students will consider how the service of Aboriginal and Torres Strait Islander people has been commemorated in the past and how it could be commemorated in the future. Students will explore the challenges of curating an exhibition to commemorate Aboriginal and Torres Strait Islander people in times of war, and design a memorial for the Anzac Centenary.



England, United Kingdom, 1916. Group portrait of Australian soldiers, some of whom are members of the 60th Battalion after a snow fight at a training camp in England. Identified in the back row, second from left is Private William 'Bill' Martin Walsh, 57th Battalion and the indigenous serviceman, centre front row, is most likely 2141 Private Albert Jackson Coombs of the 59th Battalion.

AWM P03906.001

Background information for teachers

The contribution of Australian servicemen and women plays a significant role in the formation of an Australian psyche. Australians who have served are commemorated at war memorials across the country. They are acknowledged in numerous history texts, literary novels, works of art, films, poems and exhibitions. Anzac Day and Remembrance Day are important annual events involving most Australians to some degree. And the numerous Aboriginal and Torres Strait Islander people who served are included in these commemorations.

Yet, the commemoration of the contribution of Aboriginal and Torres Strait Islander people has been a complex, and at times politically sensitive, issue. Some servicemen and women felt their service was not adequately recognised and commemorated, particularly as many were not offered the same compensation as their non-Indigenous counterparts, such as soldier settlement blocks or spousal pensions. Others felt that the common conceptions of the Anzac story, for example, did not reflect their contribution. This has fuelled a desire for memorials and commemorations that specifically recognise Aboriginal and Torres Strait Islander service.

There are a number of memorials in Australia which specifically focus on Aboriginal and Torres Strait Islander people. These include one near the War Memorial in Canberra, the RSL Aboriginal Memorial in Perth, a memorial at Yirrkala in the Northern Territory, and a memorial on the Gold Coast, which is included as a source in this investigation. There have also been a number of exhibitions, texts and ceremonies to specifically recognise and explore Aboriginal and Torres Strait Islander service, including the annual commemoration ceremony held at the Shrine of Remembrance in Melbourne.

In 2014 to 2018 Australia will be commemorating the Anzac Centenary, marking 100 years since Australia's involvement in the First World War. The program will recognise not just the contribution of those who served in the First World War, but the efforts of all servicemen and women in all conflicts and peacekeeping initiatives. It is an appropriate time to also consider the contribution of Aboriginal and Torres Strait Islander people and how they can be included in the Anzac story and recognised for their significant and ongoing contribution to protecting and serving their country.





Learning activities

Australian Curriculum: History – Year 6

In what ways can the service of Aboriginal and Torres Strait Islander people be commemorated?

Key inquiry questions

What contribution have significant individuals and groups made to the development of Australian society?

Knowledge and Understanding

- Experiences of Australian democracy and citizenship, including the status and rights of Aboriginal people and/or Torres Strait Islanders, migrants, women, and children.
- The contribution of individuals and groups, including Aboriginal people and/or Torres Strait Islanders and migrants, to the development of Australian society, for example in areas such as the economy, education, science, the arts, and sport.

Historical Skills

- Develop texts, particularly narratives and descriptions, which incorporate source materials
- Use a range of communication forms (oral, graphic, written) and digital technologies



Trainees from the Defence Indigenous Development Program graduate at a ceremony at HMAS Cairns, November 2011.

Department of Defence 20111118adf8254135018

Learning sequence

Activity 1: Gallery of Aboriginal and Torres Strait Islander service

In this activity students take the role of curator for a gallery commemorating Aboriginal and Torres Strait Islander servicemen and women.

1. Explain to the class that most of the sources in this education resource are from an exhibition at the Shrine of Remembrance called *Indigenous Australians at war from the Boer War to the present*. Discuss the role of curators in the development of exhibitions, particularly the creation of captions that help visitors to interpret what they see. Tell students that they will take on the role of the curator for a small exhibition about Aboriginal and Torres Strait Islander service. Ask your students:
 - What is a curator?
 - What is the purpose of an exhibition?
 - What makes a caption most useful for visitors to an exhibition?
 - What do you need to think about when you create a caption?
 - In particular, how do you make a caption interesting?
2. Distribute **Activity sheet 1: Gallery of Aboriginal and Torres Strait Islander service**. Ask students to create a caption for each image. The captions should describe what the students see in the image and what they think it can teach visitors to the gallery about Aboriginal and Torres Strait Islander people in times of war. Encourage students to use their own interpretations to caption each image.
3. Display the student activity sheets in a large area and invite people to visit the gallery.

Activity 2: A memorial for the Anzac Centenary

Students take on the challenge of designing a memorial for the Anzac Centenary that recognises the service of Aboriginal and Torres Strait Islander people.

1. Discuss the term 'commemorate' with your students. Explain to the class that between 2014 and 2018 Australia will commemorate the Anzac Centenary, marking 100 years since Australia's involvement in the First World War. This will be a time to remember not only the Anzacs who served at Gallipoli and on the Western Front, but all Australian servicemen and women.
2. Provide students with access to source A on page 64; which is a poem called Black ANZAC. Read the poem with your students. Ask your students:
 - What is the main message of the poem?
 - What does it tell you about how some Aboriginal and Torres Strait Islander servicemen and women feel about the way their contribution has been commemorated in the past?
 - How do you think we should commemorate the service of Aboriginal and Torres Strait Islander servicemen and women?
3. Ask students to design a memorial for the Anzac Centenary for their local community that recognises the service of Aboriginal and Torres Strait Islander people. Encourage students to consider where the memorial should be located, and the design, materials, words and symbols that will best convey their message.

6 Investigation



Activity sheet 1: Gallery of Aboriginal and Torres Strait Islander service

Imagine you are a curator. What do you want visitors to your gallery to learn about the contributions of Aboriginal and Torres Strait Islander people during times of war?

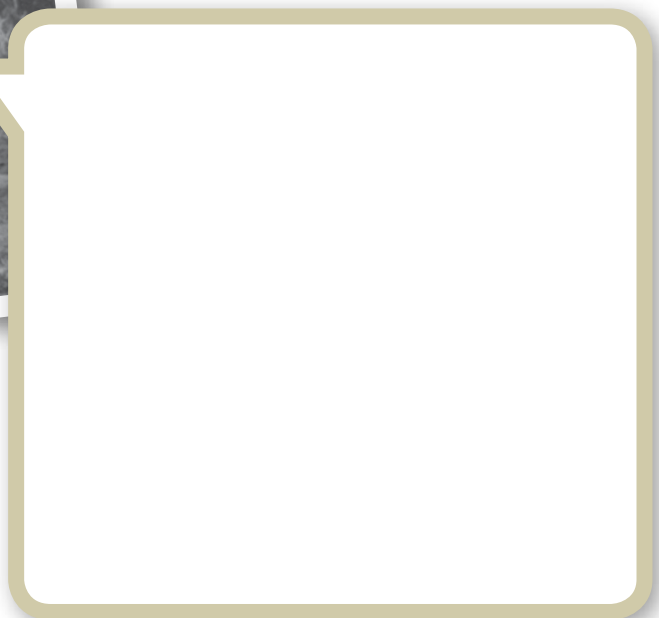
Write a caption for each image, explaining why you think the image is important and what we can learn from it.



AWM P01659.001



AWM P01562.001





Investigation 6



AWM P00898.001



AWM ERR/68/0474/VN

6 Investigation



Source A

Black ANZAC

They have forgotten him, need him no more
He who fought for his land in nearly every war
Tribal fights before his country was taken by Captain Cook
Then went overseas to fight at Gallipoli and Tobruk

World War One two black Anzacs were there
France, Europe's desert, New Guinea's jungles, did his share
Korea, Malaya, Vietnam again black soldier enlisted
Fight for democracy was his duty he insisted

Back home went his own way not looking for praise
Like when he was a warrior in the forgotten days
Down on the Gold Coast a monument in the Bora Ring
Recognition at last his praises they are starting to sing

This black soldier who never marches on ANZAC Day
Living in his Gunya doesn't have much to say
Thinks of his friends who fought some returned some died
If only one day they could march together side by side

His medals he keeps hidden away from prying eyes
No one knows, no one sees the tears in his old black eyes
He's been outcast just left by himself to die
Recognition at last black ANZAC hold your head high

Every year at Gold Coast's Yegumbah Bora Ring site
Black ANZAC in uniform and medals a magnificent sight
The rock with Aboriginal tribal totems paintings inset
The Kombumerri people's inscription of LEST WE FORGET

Cecil Fisher

Cecil Fisher, an Australian Indigenous serviceman, served in 2RAR during the Korean War.

Private Thomas Green, 2/1st Battalion, pictured while he was a prisoner of war at Stalag XIIIc at Hammelburg, Germany. Private Green was from Collarenebri, New South Wales.

AWM P04379.003



Further resources

Books:

Aborigines in the Services Vol 1, Part 1 and Part 2. Department of Pacific and Southeast Asian History, Aboriginal History, Australian National University, Canberra, 1992.

Australian War Memorial, Memorial Box 03, *Too dark for the light horse: Aboriginal and Torres Strait Islander people in the defence forces Resource Book*, also at www.awm.gov.au/education/resources/box/3/

Ball, Desmond, *Aborigines in the defence of Australia*, Australian National University Press, Sydney, 1991.

Gammage, Bill, *The Broken Years: Australian Soldiers in the Great War*, Melbourne University Press, Melbourne, 2010.

Gordon, Harry, *The Embarrassing Australian: The story of an Aboriginal Warrior*, 2nd ed, Cheshire-Lansdowne, Melbourne, 1965.

Hall, Robert, A, *Fighters from the fringe: Aborigines and Torres Strait Islanders recall the Second World War*, Aboriginal Studies Press, Canberra, 1995.

Inglis, K.S, *Sacred Places: War Memorials in the Australian Landscape*, Melbourne University Press, Carlton, Vic., 1998.

Jackomos, Alick, *Forgotten Heroes: Aborigines at war from the Somme to Vietnam*. Victoria Press, South Melbourne, Vic., 1993.

Lockwood, Douglas, *The Front Door: Darwin 1869–1969*, Angus and Robertson, London, 1969.

Pascoe, Bruce with AIATSIS, *The Little Red Yellow Black Book: An introduction to Indigenous Australia*, AIATSIS, 2008.

South Australian Education Pack, *Forgotten heroes: Honouring the Service and Sacrifice of Aboriginal and Torres Strait Islander Peoples*, SA, 2012.

Thomson, Donald F. Dona, *NTSRU 1941–1943: Northern Territory Special Reconnaissance Unit*, Yirrkala Literature Production Centre, Yirrkala, NT, 1992.

Thursday Island State School, *Torres Strait at war: A recollection of wartime experiences*, Thursday Island State School, Qld, 1988.

Films

Harry's War, Golden Seahorse Productions, 1999. Directed by Richard Frankland.

Indigenous Veterans – In Our Words: Stories from Victorian Veterans, Australian Centre for the Moving Image, 2010 (visit www.shrine.org.au/aatsipw to watch these videos).

Websites

AIATSIS, *Indigenous Australians at war*: www.aiatsis.gov.au/collections/exhibitions/iaaw/home.html

Australian War Memorial: www.awm.gov.au

Australia's War 1939–1945: www.ww2australia.gov.au

Connecting Spirits, connectingspirits.com.au

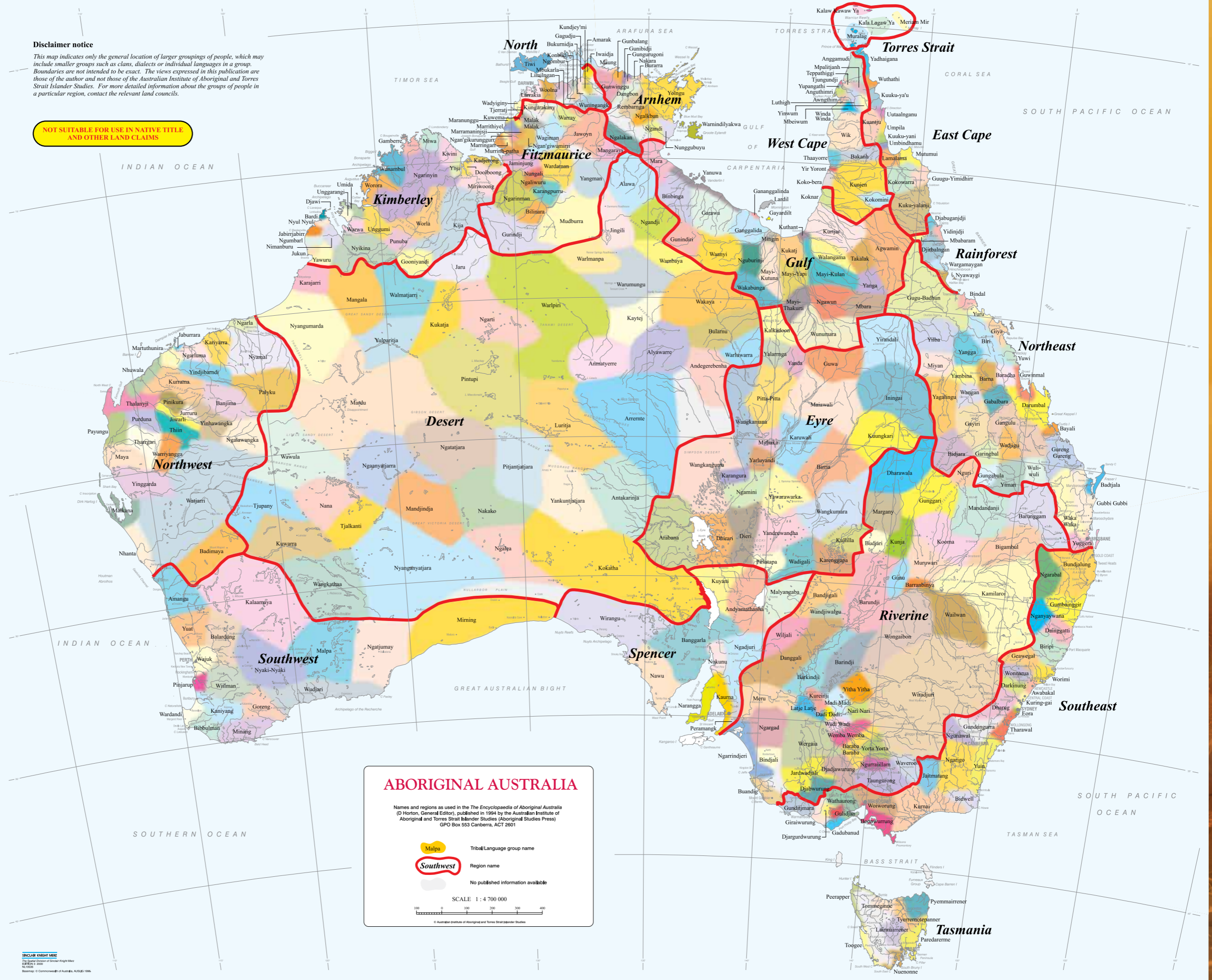
Reconciliation Australia, *Remembering the forgotten Anzacs*: reconciliationaustralia.cmail3.com/t/ViewEmail/r/A39800D7C94B5827/4C31F99CFE8B9A98F990754F028FOE8F

Transcript of interview with Reginald (Reg) Walter Saunders (Captain), aboriginal serviceman, interviewed by Dr Peter Read, 13 January 1989: www.awm.gov.au/transcripts/s00520_tran.pdf

Disclaimer notice

This map indicates only the general location of larger groupings of people, which may include smaller groups such as clans, dialects or individual languages in a group. Boundaries are not intended to be exact. The views expressed in this publication are those of the author and not those of the Australian Institute of Aboriginal and Torres Strait Islander Studies. For more detailed information about the groups of people in a particular region, contact the relevant land councils.

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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



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ENCLOSURE MAP
The Southern Ocean and Antarctic Peninsula
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1:4 700 000
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