

HISTORY BITES BACK

LAUNCHING A ROCKET AT 250 YEARS OF TABOOS AND IGNORANCE

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MA 15+
RESTRICTED

Recommended
for mature
audiences
Strong Coarse
Language

ATOM
AUSTRALIAN TEACHERS OF MEDIA

Writer Marguerite O'Hara
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**STUDY
GUIDE**



Extras on location - Telegraph Station

Aboriginal filmmaker Trisha Morton-Thomas (*Destiny Does Alice*, *Occupation: Native*) teams up again with Comedy Director/Writer, Craig Anderson (*Black Comedy*, *Occupation: Native*), and some of Australia's freshest comedic talent (Steven Oliver and Elaine Crombie) to bite back at negative social media comments and steer the conversation to look into the historical context of the fortunes and misfortunes of Aboriginal Australians from social security, citizenship and equal wages to nuclear bombs and civil actions.

SYNOPSIS

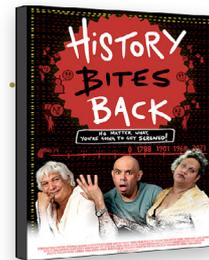
History Bites Back is the antidote to the boring, faceless and overly sincere docs that often populate Indigenous issues. It's comical, self-aware, and not afraid to launch a rocket into taboo issues.

Our continent has over a hundred thousand years of black history but when the whitefellas began to build their country on top of Aboriginal mob's countries, they believed that the Aboriginal people would die out. Luckily, they were wrong, but ever since then the whitefellas haven't really known what to do with the blackfellas and the blackfellas haven't been able to get rid of the whitefellas.

....and now there's other fellas, biggest mob of fellas from all over the world sharing this place called Australia. Still, our schools concentrate on the last 250 odd years of colonisation and most of that through a white colonial lens.

So, in this day of modern technology, unlimited information and the World Wide Web, Aboriginal people still put up with a boatload of ignorance and misconceptions from our fellow Australians.

From the creators of 8MMM Aboriginal Radio and *Occupation: Native*, and continuing in the tradition of films like *We Don't Need a Map* to tackle the hard issues with comedy and humour, *History Bites Back* is a one hour, presenter- led documentary designed for a modern audience to be segmented into bite sized episodes for additional on-line streaming options¹.



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THEMES

There are many areas of First Nations People's lives that illustrate how much of what 'others' mostly take for granted is not automatically available to Indigenous Australians in the same way – Citizenship, Social Security, Equal Wages and the consequences of Atomic Testing. These are four of the inequities exposed in this program in relation to Indigenous Australians, but there are many others. It's all about a lack fairness.

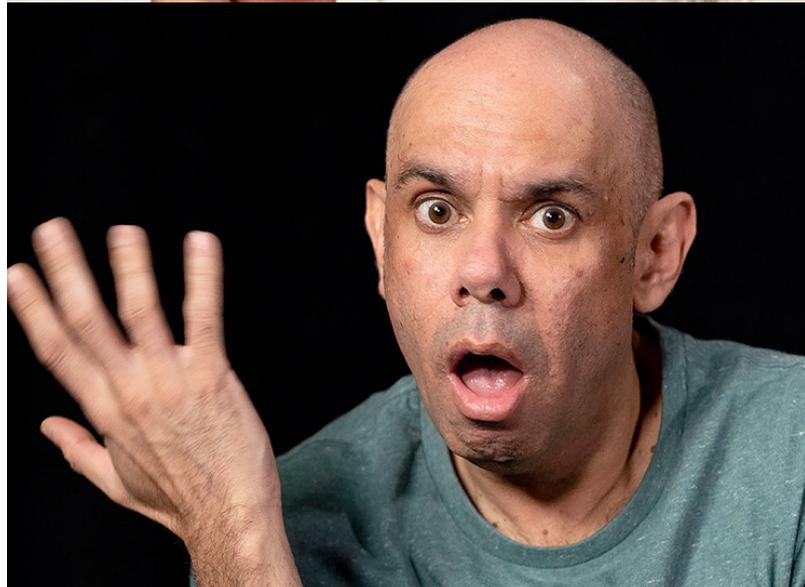
Very few Australians from non-Indigenous backgrounds rarely have any direct contact with Aboriginal and/or Torres Strait Islander people. Our understanding of how the lives of others are different to our own, largely based on our ethnic background and opportunities, is often quite slight.

It is often through anonymous social media postings that casual views about others are aired and spread, one of the more ignorant and damaging uses of this form of communication. Users on Facebook and Twitter often presume and comment that it is the fault of individuals when they are badly treated by institutions and organizations. Along with older Australians, recent non-English speaking migrants and other minority groups, the bureaucracies and regulations under which organizations such as Centrelink operate, can be quite daunting for many First Nation peoples. This is a complex system to navigate and one that does not make it easy for people to 'help themselves up'.

History Bites Back uses much of this ignorance that finds a home on social media to 'bite back' with explanations about the reality of the following:

Citizenship, Social Security, Atomic Testing and Equal Wages

From top: Trisha Morton-Thomas Studio caama studio • Steven Oliver
Studio caama studio • TMT SO EC Studio caama studio



TELLING THE STORY

There are several different ways to show the realities of life for many Indigenous Australians on film and *History Bites Back* is one way. It is a very direct look and refutation of public attitudes as they are often expressed on social media in throw-away lines.

History Bites Back was written and directed by Trisha Morton – Thomas and Craig Anderson. The documentary was produced by Bridget May. Read the Director's statements of intention for making this documentary before watching the film.

THE DIRECTORS' STATEMENTS

History Bites Back evolved and eventuated at an incredibly difficult time in my life. Development and filming was particularly painful and heart wrenching for me. Two nephews suicided while we were still writing. I watched my aunt pass away days before we commenced filming, then on the first day of principal photography, I learnt my sister had terminal cancer and was in palliative care and I was also helping my cousin organise her mother's funeral between scenes and yet it was 'normal' to me and most of the Indigenous cast and crew on this doco. I felt the injustice of this 'normal' and it is reflected in the tone of History Bites Back.

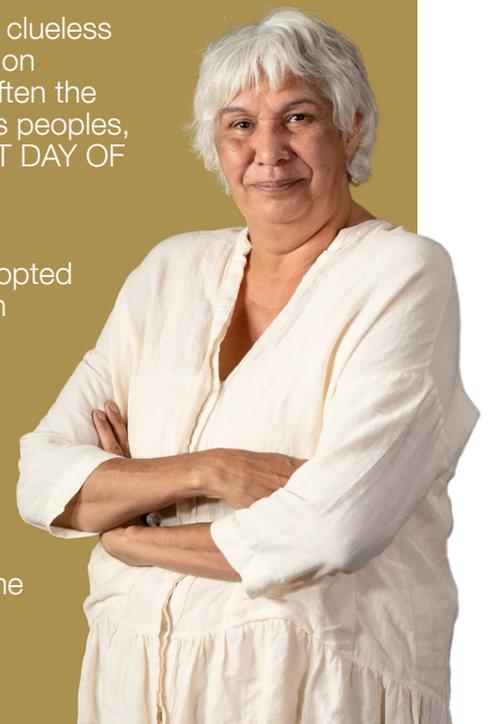
In essence I was wrung out and worn thin by what was essentially a decade long, endless waves of loss and grieving in my family as well as feeling hampered by appeasing 'Australian Sensitivities' in representing authentic Indigenous voices and experiences on screen. I felt disheartened, disillusioned and deeply aggrieved by this country and its long tradition of presenting non-sense and non-truths about Australia's first peoples and our history – In traditional media and now especially in online Social Media.

Ignoring the well-rehearsed, worn and generational put downs by clueless Australians with no understanding of history and its social impact on Aboriginals, is the rational thing to do - But I'm only human and often the strain of the constant, ongoing and unjust vilification of Indigenous peoples, barbs painfully deep. None deeper than the annual – THE WORST DAY OF ALL...

Historically commemorated as the national 'Day of Mourning' by Aboriginal peoples since 1938 then, eighty years later officially adopted federally as 'Australia Day' in 1994 - January 26th has become an ugly and violent social media frenzy of historical inaccuracies and racist rhetoric. On this day, more than every other day, Australia's Indigenous people are assaulted by a tsunami of baseless, factually inaccurate, on-line racial vilification that wears on both mental and emotional well-being of Aboriginal people of all ages.

History Bites Back is a reply to the historical myths and negative social media stereotyping of a unique Australian minority; which me and my family are a part of.

Trisha Morton – Thomas, Director, Writer, Presenter



...so, taking into account everything Trisha has just mentioned, she then engaged me to try and make this content funny.

Luckily, Trisha has the darkest sense of humour and was open to my shenanigans. Trisha believes that the way forward is working with whitefellas, and hopefully we walked the fine line between palatable and outrage

Craig Anderson, Director, Writer



CURRICULUM GUIDELINES

History Bites Back would be suitable for students in years 4 -12. The issues raised are discussed in accessible and clear language. They offer perspectives on several areas that affect how people can live their lives and easily access the services provided by the Federal and State Governments.

Below is an overview of recently added new material to the Australian Curriculum to provide teachers and students with more specific and targeted elaborations relating to Aboriginal and Torres Strait Islander Histories and Cultures.

The Australian Curriculum, Assessment and Reporting Authority sets consistent national standards to improve learning outcomes for all young Australians. ACARA acknowledges the gap in learning outcomes between Aboriginal and Torres Strait Islander students and their non-Indigenous peers. It recognises the need for the Australian Curriculum to provide every opportunity possible to 'close the gap'.

Therefore, the Australian Curriculum is working towards addressing two distinct needs in Aboriginal and Torres Strait Islander education:

- 1 that Aboriginal and Torres Strait Islander students are able to see themselves, their identities and their cultures reflected in the curriculum of each of the learning areas, can fully participate in the curriculum and can build their self-esteem*
- 2 that the Aboriginal and Torres Strait Islander Histories and Cultures cross-curriculum priority is designed for all students to engage in reconciliation, respect and recognition of the world's oldest continuous living cultures.*

New Science elaborations addressing Aboriginal and Torres Strait Islander Histories and Cultures

In response to feedback from community and educators, ACARA has developed 95 new elaborations with accompanying

teacher background information to help teachers to incorporate the Aboriginal and Torres Strait Islander Histories and Cultures cross-curriculum priority in the Australian Curriculum: Science.

These elaborations were developed with the assistance of ACARA's Aboriginal and Torres Strait Islander Advisory Group and Taskforce, and Science and Aboriginal and Torres Strait Islander curriculum specialists, and provide practical examples across all three strands of the science curriculum and all year levels.

The elaborations acknowledge that Aboriginal Peoples and Torres Strait Islander Peoples have worked scientifically for millennia and continue to contribute to contemporary science. They are scientifically rigorous, demonstrating how Indigenous history, culture, knowledge and understanding can be incorporated into teaching core scientific concepts.

Each elaboration is accompanied by teacher background information that explains in detail the cultural and historical significance of the chosen topic and how it connects to the core science curriculum content. It also includes a list of consulted works, provided as evidence of the research undertaken to inform the development of the teacher background information. The teacher background information is accessible through the Aboriginal and Torres Strait Islander Histories and Cultures icon appearing next to the elaboration.

The elaborations and accompanying teacher background information support teachers in providing a more culturally responsive curriculum experience for Aboriginal and Torres Strait Islander students resulting in increased engagement and better educational outcomes. They also provide an opportunity for teachers to engage all students in respect and recognition of the world's oldest continuous living cultures.

If you go to Science on the Australian Curriculum page and click on this, you

can select a Year level and explore some of the details provided for how Indigenous perspectives are to be integrated and explored within the Science curriculum.

Whether the proposed changes to the Australian Curriculum will significantly change the ways in which First Nations People are acknowledged, regarded, treated and respected remains to be seen.

Civics and Citizenship – Years 4 – 10

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- Understanding what Citizenship means, both as a concept and in practical terms.
- Acknowledging the difficulties many individuals and groups have in actively participating in the Australian community and recognising the impediments they often face.

Humanities and Social Sciences - Year 4

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Year 4 Level Description

How people, places and environments interact, past and present

The Year 4 curriculum focuses on interactions between people, places and environments over time and space and the effects of these interactions. Students gain opportunities to expand their world knowledge and learn about the significance of environments, examining how people's need and want of resources over time has affected peoples, societies and environments. Specifically, students study European exploration and colonisation in Australia and elsewhere up to the early 1800s and life for Indigenous Australians pre- and post-contact. They examine the concept of sustainability, and its application to resource use and waste management, past and present, by different groups. The curriculum introduces the role of local government, laws and rules, and group belonging and how they meet people's needs. Themes of law and citizenship extend into their studies of diverse groups, the colonisation of Australia and other places, and how environmental sustainability is enacted.

The content provides opportunities for students to develop humanities and social

sciences understanding **through key concepts including significance; continuity and change; cause and effect; place and space; interconnections; roles, rights and responsibilities; and perspectives and action.** These concepts may provide a focus for inquiries and be investigated across sub-strands or within a particular sub-strand context.

The content at this year level is organised into two strands: knowledge and understanding, and inquiry and skills. The knowledge and understanding strand draws from three sub-strands: history, geography and civics and citizenship. These strands (knowledge and understanding, and inquiry and skills) are interrelated and have been developed to be taught in an integrated way, which may include integrating with content from the sub-strands and from other learning areas, and in ways that are appropriate to specific local contexts. The order and detail in which they are taught are programming decisions.

Inquiry Questions

A framework for developing students' knowledge, understanding and skills is provided by inquiry questions. The following inquiry questions allow for connections to be made across the sub-strands and may be used or adapted to suit local contexts: inquiry questions are also provided for each sub-strand that may enable connections within the humanities and social sciences learning area or across other learning areas.

- How have laws affected the lives of people, past and present?
- What were the short and long-term effects of European settlement on the local environment and Indigenous land and water management practices?
- What is the significance of the environment and what are different views on how it can be used and sustained, past and present?

We can only hope that these Year 4 learning inquiries are reflected in other years of the History and Social Sciences curriculum at secondary levels.



PRE-VIEWING QUESTIONS

Share your understanding and knowledge with other students.

SOCIAL SECURITY

- Explain the purpose of Social Security in Australia?
- Who is able to access these services?
- Outline some of the groups of people and individuals entitled to receive Social Security benefits.
- How do most people make contact with Centrelink, the Federal Government Department that administers Social Security?
- What difficulties might many people have in understanding their entitlements and responsibilities to Social Security?
- How might access to services be more difficult in rural and remote communities?

CITIZENSHIP

- What does it mean for someone to be a citizen in the country in which they live?
- What are some of the benefits of citizenship?
- What are some of the responsibilities of citizenship?
- Are Australian citizens always allowed to re-enter Australia?

ATOMIC TESTING

- In countries where atomic weapons are tested or where nuclear power has been developed, what is the responsibility of the Government in that country in relation to protecting people from the effects of atomic and nuclear testing and accidents?
- Whose responsibility should it be to make sure that everyone is a safe distance from nuclear power facilities?
- In what ways are accidents in such facilities usually very dangerous to the health of people and the environment?
- Are you aware of any testing of atomic bombs in Australia?

EQUAL WAGES

- Are all people working in Australia legally entitled to the same pay for the same work?
- Who are some of the groups who do not receive equal pay for their work?
- Why is an equal wages policy difficult to implement and monitor?



Top: Clapper board on location

Above: Extras on location Darkens Road



History Bites Back focusses on 4 areas of people's lives where Indigenous people in Australia have been disadvantaged and... and continue to be so. The structure of these organizations and events were all developed by non-Indigenous Australians.

They each illustrate how they have made the lives of Aboriginal and Torres Strait Islander people difficult and give the lie to equal rights and responsibilities for all Australians.

WHAT IS 'THE TRUTH'?

- 1 Can there ever be a single truth about what happened, whether many years ago or yesterday?
- 2 In what ways can cameras, whether on phones or used by authorities for surveillance or by filmmakers, journalists and camera operators, often present a more accurate account of what happened?
- 3 Written records are often different depending on who wrote them, or in more recent times, photographed or filmed them. While 'pictures do not lie' is widely believed to be a guarantee against falsity, it is not always the case. The murder of George Floyd who died in Minneapolis when a police officer knelt on his neck for more than nine minutes is a situation where the filming of the arrest and its aftermath made the facts of what happened indisputable. How can and do photos and videos not tell the whole story? Give some examples.
- 4 In what ways might authorities such as police forces or military personnel protect fellow work colleagues from being held responsible for their actions, particularly in relation to Aboriginal and Torres Strait Islander people? How is such 'solidarity' usually able to be justified as loyalty or mateship or obeying orders? In what ways is this world wide issue a key platform of 'Black Lives Matter'?
- 5 Are spoken and/or oral records passed down through generations likely to be regarded as reliable in creating a truthful account of what happened?
- 6 What other kinds of records can be used as evidence about life before there were written records?

Social media, the place where people can keep in touch and express their views online –especially Facebook and Twitter- also has a dark side in allowing people to publish abuse of other people and ethnic groups, often described as 'an opinion' and often anonymous.

Left: Craig Anderson with Crew on location -

Thelegraph Station. Below from top: Trisha and Craig on

location • Extras on location Darkens Road



STUDENT ACTIVITIES

INTRODUCTORY SCENES

The documentary uses opinions on social media, often dramatized by an actor, to show what many of these opinions think about Indigenous Australians., e.g. *I'm soooo tired of the blacks whinging or... they should go back to where they came from.*

In a tongue-in-cheek opinion Trisha Morton-Thomas says:

The greatest advancement of all is the emerging ability for everyday people to have polite, friendly conversation on social media.

- How does this ironic (tongue in cheek) opinion set up the program and its views by 'biting back'?
- What do some people tend to use social media for?
- Are you 'on Facebook' or any other social media platforms?
- Are you aware of bullying and abuse of people online in any form?



A SOCIAL SECURITYS

Social Security was set up to provide individuals with a minimum standard of living.

- 1 What is the base rate each day or week for people on Jobseeker in Australia? (previously Newstart)?
- 2 What sort of 'leg up' does this amount of money provide for people who are looking for employment or who have little chance to secure regular work?
- 3 In what year were Indigenous Australians able to claim benefits through Social Security?
- 4 How does living nomadically and not being able to provide a birth certificate make it difficult to receive social security benefits?
- 5 Explain how the Indigenous 'obligation' system worked before the arrival of the British colonists?
- 6 *I just heard on A Current Affair that Aboriginal people are getting double payment at Centrelink. I was livid when I heard this, because it's completely unaustralian.*
Are television Current Affairs programs or opinions on Facebook and Twitter reliable evidence on which to base your outrage at rumored behaviors such as rorting the system?
- 7 *Wear some whitefella clothes, stop speaking your own language, pretend to believe in the man in the sky, let the church boss wet your head, take a new*



Top: Steven Oliver Vincent Forrester - location at the Telegraph Station • Below: Steven Oliver on location - Telegraph Station
• Right: Natassia on location Telegraph Station





Above clockwise top left: Extras on location Telegraph Station
 • Bush Tucker on location • TMT SO Studio caama studio

name that won't scare them, let them take your children. If you're willing to do all that, then you'll be rewarded with some delicious grub.

In what ways was the sometimes well-intentioned but often misguided and arrogant intervention of religious organizations into Aboriginal lives incredibly disruptive and in some ways destructive to Indigenous beliefs about their complex relationship to their land and way of life? Under what pretext were these Christian incursions into Aboriginal lives made?

- 8 Why do you think some people believe that Aboriginals (and people who have recently migrated to Australia to escape persecution and poverty in their birth country) receive financial advantages through Centrelink that are unavailable to most other Australians?

- 9 Apart from sometimes being able to provide 'proof of age' or a 'fixed address', how did not being a literate English speaker also make things difficult for Indigenous Australians?

Imagine you have gone to live in a non-English speaking country to work or study. Where would you go to find assistance to look for accommodation and work when none of the local people seemed to know anyone who spoke your language?

- 10 How does living in a remote community create difficulties for anyone needing medical help or education for themselves and their children or even having access to fresh fruit and vegetables and pharmaceuticals?

- 11 How many Indigenous Australians today are dependent on the CDP (Community Development Program) to assist them, or 'screw' them? The CDP is administered by independently contracted service agencies. What does this mean for Indigenous Australians living in remote areas?

List some of the areas the CDP is responsible for. List some of the things the CDP is unable to address.

- 12 What is the 'basics card' issued to families in some communities?

Why was it introduced in some parts of Australia?



Above: Clayton Bailey extra on location Darkens Road



B. CITIZENSHIP

If people don't like it here, they should go back to where they came from...like Africa or whatever nation they came from– Voicezz 98

Namatjira was granted Australian citizenship in 1957, more than a decade before the same basic rights – to vote, to own property, to drink alcohol – were extended to the rest of the country's Indigenous population following the landmark 1967 referendum.

- 1 Name some of the times when being a citizen can be really important in your life.
- 2 How many original Indigenous nations are there in Australia?
What are some of the things they have in common?
Do all Indigenous people speak the same language?
- 3 When Englishman Captain James Cook landed and proclaimed Australia to be Terra Nullius and raised the English flag on the soil, what did this act result in for Indigenous Australians?
What do the gun, the germ and the document with a cross through it suggest about how the British regarded the land they'd laid anchor on?
- 4 Imagine how your suburb or city would change if all the infrastructure* that is familiar and useful to you was overlaid with different infrastructure. Would you feel it was better to move away?
*(Infrastructure - the basic physical and organizational structures and facilities (e.g., buildings, roads, power supplies) needed for the

- operation of a society or enterprise)*
- 5 How influential were individuals like Bessie Rischbieth, Edith Jones and Archdeacon Lefroy from the Anti-slavery society in their calls for the Australian Constitution of 1901 to be changed.
 - 6 What did these blackfellas, William Cooper, Jack Patten and William Ferguson protest about in 1938?

Close Viewing: 21:54 – 24:10 – Becoming a citizen in your own country – the Namatjira experience

- What was famous artist Albert Namatjira's part in kicking off the 'citizenship claims' of Aboriginal and Torres Strait Islander Australians in 1957?
 - What is the claim made here for why the government decided to give Namatjira citizenship?
 - How was this 'citizenship' not administered in quite the same way as it was for white Australians?
 - What was Namatjira jailed for?
 - In what year were Indigenous Australians formally included in the Census?
 - Was it the Federal or State Governments that had the right to determine what Indigenous Australians could and could not do? Did this legislation apply to all Australians at this time?
- 7 What is the issue of land rights that is made very clear in this film? Whenever the issue is raised or wherever land rights are legislated for original inhabitants, what kind of fearmongering do some members of the media and landowning whites raise? Is anyone's back yard likely to be returned to Indigenous Australians under the Land Rights legislation?

Top: Emma and Acacia on location - Alice Springs Airport.

Middle: Ava on location Telegraph Station. Below: TMT on location



C. ATOMIC TESTING

As the incorrect presumption of Terra Nullius persisted well into the years after the end of World War 2 in 1945, what better place could there be for atomic tests to be done than in the outback, where it was incorrectly assumed there were very few people, black or white, living?

- 1 Why were the British keen to develop their atomic weapons testing program in Australia in 1952? What countries and/or which ideology was the British Government afraid of at the end of World War 2?
- 2 How many people died in Hiroshima and Nagasaki in Japan in 1945 when the United States dropped two nuclear weapons on these cities in a final effort to force Japan to surrender?
- 3 In what areas of Australia were 9 nuclear bombs and another 30 bombs containing uranium and other toxic materials tested? How was it that the people checking out the sites seemed unable to accurately account for the many small groups of people living on their traditional land or passing through that country?
Why would many people have decided to hide when white men driving trucks came to their areas?
- 4 What are some of the after effects of exploding nuclear weapons? Describe the effects of atomic fallout on people? What happened to Uncle Yami Lester when he looked at one of the explosions and the mushroom cloud created?
- 5 In 1985, a Royal Commission into the atomic testing program found that the British lied about radiation levels, failed to clean anything up properly, deliberately radiated Australian soldiers, and probably increased the rates of cancer across the entire continent.
What does this account of nuclear testing on Australian soil suggest about how people now need to actively resist any dumping of toxic materials anywhere near human habitation? Who should have been responsible for being quite sure that no-one and no land would be hurt and damaged in any way by such tests of lethal mass weapons?

D. EQUAL PAY

The problem with these blacks is that they'd rather steal than work. They're the laziest and stupidest of all the races - Steve Tarrant

Inequality of basic pay rates for the same work done by men or women remains in Australia today. Just as it has always been, minority groups tend to be exploited in various ways if they want continuing employment.

The National Gender Pay Gap: Currently, Australia's national gender pay gap is 13.4%. At November 2020, women's average weekly ordinary full-time earnings across all industries and occupations were \$1,562.00 compared to men's average weekly ordinary full-time earnings of \$1,804.20. 26 Feb 2021.

As Trisha Morton-Thomas says, *white bosses have loads of trouble handing over equal pay to non-whites, immigrants, young people, women, people who identify with a disability and of course, Indigenous people.*

L-R: On location, Telegraph Station • Craig Anderson, Stven Oliver on set



1 When the British arrived in Australia, who did they bring with them? Given it was the 18th century, what better workforce could you have than people who were trapped in Australia and didn't need to be paid - convicted criminals?

(Trisha Morton-Thomas describes the transformation of Gadigal land into 'this spectacular Euro- Disney-styled food court and shopping precinct')

2 As more and more convicts developed their skills and served out their sentences to show they were reformed, they became the farmers, the poets and the bushrangers. Who was available now as free or cheap labour for the increasing number of colonisers?

3 Apart from taking their black work force with them to the inland areas where they could establish cattle and sheep properties and crops, what else did the white people bring with them to all parts of the country and to all First Nations People?

4 Why do you think many white landowners chose not to pay their black workers on the properties they worked?

Do you believe that slavery of any kind still exists in Australia today? What form might it now take? Was the 1936 Native Affairs Act which compelled pastoralists by law to provide shelter and meet the medical needs of their workers' change the situation much?

If laws cannot be enforced, they rarely work if it is not in the interests of the powerful to obey them.

5 In 1942, what did some Elders and lawmakers from across the Pilbara in Western Australia decide to do to push for rights?

What was happening at this time all over the world that led to the Aboriginal workers deferring their industrial action until things changed?

6 How does Bin Bin Dooley spread the word amongst camps all over the Pilbara about working conditions for blacks.?

7 What form did the strike take. Do you think withdrawal of labour can still be an effective way to get improvements in conditions and pay for



Above: Vincent Forester on location - Telegraph Station

Below: Extras on location - Telegraph Station

workers?

Why would the labelling of white supporters of the black workers as 'Communists' have been a very effective taunt at this time at the end of World War 2?

8 How did the support of white unionists on the docks force the pastoralists to change the conditions under which black workers had been treated?

Did this apparent success lead to permanent change?

How did the white pastoralists get around the resolution to the dispute about wages and equity?

9 What happened some 20 years later at the Wave Hill Walk Off?

10 How does severe 'underemployment' of both Indigenous Australians and other groups of people affect the quality of people's lives and make it easier for some employers to disadvantage these workers through casualisation and irregular employment?

11 Can you see a time coming when Indigenous people will be able and permitted to take the central role in running their communities, when what is currently described as 'special treatment' will no longer be accepted?



POST-VIEWING QUESTIONS FOR DISCUSSION

1. This program raises important issues relating to Indigenous disadvantage across a number of social, environmental and political issues - *Social Security, Citizenship, Atomic Testing and Equal Pay.*

- In what ways are all these issues interrelated?
- How do they reflect the continuing ways in which Governments and individuals treat and regard Australia's First Nation Peoples?
- With the exception of sport and visual arts, there seem to be few areas where Indigenous Australians are prominent, admired and respected. How does the treatment of Adam Goodes and other Indigenous athletes, give a partial lie to this sometimes-believed admiration and respect?
- How many Aboriginal filmmakers, journalists, actors, television presenters, comedians and politicians, at either Federal or State level can you name and recognise?

PRODUCER'S STATEMENT

I love living in Alice Springs, and I have been here for over 20 years, but the open racism that is seen on the local Alice Springs Community Facebook forum and sometimes in the streets is, to put it bluntly, disgusting. It is endless and it is not just here, and it is not just from a random white bloke who has just moved here. It comes from everywhere, even people you thought you might know. The ability to make something that could make people stop and think prior to hitting 'enter' when they comment online, is an awesome thought

- Bridget May



2. This program adopts a very different approach to getting its message across than many documentary films have done previously.

- Do you think all the yobbo voices from Facebook, Twitter and other online media sound authentic? Should the opinions of ignorant people be given attention in the media, whether it is online, on blogs, or on television current affairs programs?
- How are the re-enactments with actors playing the part of the uninformed abusers often funny and designed to capture the viewers' attention?
- There are many other issues still contributing to various forms of disadvantage to Indigenous Australians. These include Education, Health, Housing, Rights under the Constitution for recognition of their importance as First Nations People - the original inhabitants, a Treaty between white and black Australians, Imprisonment and Deaths in Custody.
- Which of these issues do you think need most urgent attention and why?
- How many of them do you think can be linked back to the way in which Australia was re-settled by white Europeans back in 1788 and over the next 200 + years? What responsibility should every Australian take for ensuring that all Indigenous Australians enjoy the same standard of living most Australians expect?

Marguerite O'Hara
07/05/2021

Endnotes

- 1 History Bites Back Press Kit
- 2 <https://www.australiancurriculum.edu.au/f-10-curriculum/humanities-and-social-sciences/hass/>

HISTORY BITES BACK



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