

SPECIAL NOTE ON THIS INTERVIEW

JU had requested a set of questions in advance to be used in this interview, so she could prepare answers. The numbering of the questions on that document causes some complications in the following.

2 SE: *Let's start. What number goes first, Group 1A?*

3 Group 1a. It goes through to group 1b. I've just been looking at those numbers. Just Group 1b, numbers 18 and 19, in one and two. I've just looked through the numbers. [*Let me have look.*] Here and here, here and here. [*You wrote the numbers in?*] Yes, I wrote the numbers. So.

4 SE: *So which, where will we start? At number one?*

5 One, I think, one.

6 SE: *Did you go to school?*

7 Yes, I went to school.

8 SE: *It's what'sit? [[JU: laughs]]Number 2. Did you go to Kormilda back then?*

9 No, I didn't go to Kormilda.

10 SE: *What about Nungalinya?*

11 No, I didn't go to Nungalinya.

12 SE: *And the last one, did you go to Batchelor College? Sorry, go on.*

13 I went to school at Kunbarllanjnja, will I just say that?

14 SE: *Go ahead. Listen, you just talk about whatever you like. Go for it.*

15 Okay. That's what I'm...I went to school at Kunbarllanjja.

16 SE: Good. Okay. And you went to Batchelor College. Did you write much about that, or not?

17 Yes. I went to Batchelor in 1989. I went to do some courses. I was doing teacher training.

18 SE: That's good. Um, for number five, did you put something or not? I'm talking about that Aboriginal issues one.

19 Hang on, wait till we've got it. [*Okay.*] Number five? Yes. I went to that women's' business one and, I know the Duwa ceremony [*Kunabibi*].

20 SE: Go ahead and talk about it.

21 And I know about how women do those things when they're up that hill, and also when they paint those young men, I've watched them do that. Try that number six.

22 SE: Six, ah, this one. Okay. Which ceremonies did you take part in? When you went to the ceremonies - Mardayin? Wubarr? Kunabibi? Kunjmurrng? Any other? Yaburlurrwa?

23 My go? Those ones you mentioned, no, I haven't seen them. So I don't know everything about them.

24 SE: But the Kunabibi, you took part in the women's part of that? [Yes.] Okay, When you were just a young girl, is that when you went? [Yes.]

25 SE: Number seven. Okay if you talk about what happened? Okay, we'll leave it. So what about number 8? Who used to teach you when you were in the ceremony?

26 The older people who knew it - they taught us then.

27 SE: Are those people still alive?

28 Um. Some of them have died.

29 SE: That would have been what, 1970 or something? [Mm.] Okay, let's go on to number nine. When you went to Batchelor, you were learning about Balanda things, so did they do things very differently?

30 I haven't written anything, so I'll just speak about it. [*Go on.*] Um,

31 Do you mean, whatsit, like a ceremony thing? Or Balanda business. [*Yes.*] No, it was different.

32 SE: I mean about "teaching method."

33 Um, not really. I'm not really sure either.

34 SE: Well, let's leave that, and we can come back later.

35 Yes. And it's followed by ten, also (I've written) nothing, 12 nothing, 13.

36 SE: You put something for 13? Okay. Do you yourself teach children at home or in the bush...?

37 Yes, sometimes I teach (the children) things when we go into the bush, at weekends, and sometimes at home I'll just explain some things to them, from what I know. Sometimes I teach them a little about inland and about salt water things. Oops.

38 SE: Good. That was 13, so that's that. Fourteen is virtually the same, do you think? 14 is about what you've been teaching them.

39 Yes. Yes, but I've got something a little bit different for 14. [*Okay.*] Now with the teenage boys, I've been teaching them, I mean at school, about discipline and behaviour. [*Mm. Good.*] For example if they are silly, well, teachers or the principal

have been bringing us to the classroom so I can speak to them. And I explain a bit about what I've called, our own ways, black way. It's important.

40 SE: Good. So for 15, can I ask you who used to teach you about bark paintings, or cooking food or hunting animals, I don't know, whatever?

41 Um...Bark paintings - I don't paint them. I don't know about them. But with food, I used to watch what how they did things when they would follow a vine along, for example, looking for long yams, cheeky yams, or maybe where there was water with food plants. And also when we used to go hunting for long necked turtles, goanna, bandicoot or ant eater, well it was those old people - I used to watch what they did. They'd look for the little air holes in the mud, or they'd be looking overhead for where a goanna had climbed a tree. And sometimes they would be looking out on the plain, and I would look wherever they were looking. And with the stories, the stories, came from them too.

42 SE: In other words when you were small you would listen to them. Did you listen to anyone telling you stories?

43 Yes. I used to listen to them when they told stories.

44 SE: Who for instance?

45 Um, my mother's mother, Nabulanj, Old J___'s wife and...his wife and I had the same father [**Really?**] that Old E___, yes. She was the first daughter of that Nawamud. And (I listened to) Old S___and R___, yes. Because, yes, we always used to live close by them. We lived close to that family group.

46 SE: Mm. Mm. When you grew up, did you start telling the stories?

47 Yes, I know some, so I can tell them.

48 SE: Okay then, let's go, let's go on to 16. [Okay.] Did you write anything?

49 Yes, I wrote something there. [*Okay.*]

50 Sixteen, yes, I wrote something. [[JU reading aloud.]] When they taught me at the ceremony, I didn't do anything except, I just watched them. That was all. And, they really did say to me there, "You should do this. Watch those other ladies as they do it, and you do the same thing." And sometimes they would join in the singing. Is it okay if I talk about this? Yes, well sometimes they used to do that singing. I mean with that drum beat, and that, oh what's it, tune, or whatever, and sometimes we would hum or sometimes try to sing along after them. [*Bininj songs?*] Yes. About bininj. [*So they were songs?*] Yes, songs. [*Okay.*] And then when they would explain the law, like rules and laws, well, I learned all that and I kept on following it. I kept on with what the ceremonies, the laws and rules mean. That's all.

51 SE: *That's 16a, Okay. And for 17 have you written anything?*

52 Now is this about the same sort of thing or is it different?

53 SE: *Its, um, similar.*

54 Sometimes they would explain things, and sometimes they would actually do it, and I would watch what they did.

55 SE: *So could you talk about, if I ask you, about what Balanda call "Teaching Method", do you know what I mean? How they instruct them ceremonially or how they used to teach them?*

56 Yes, and also when...what's that pattern they put on the bodies, body painting. [*Yes, that too.*] Body paint, well I used to watch them do that, putting on the body paint, so...[*And when they cut them here (on the abdomen)*]. Yes, when they put that body paint on, well, for example, when my brother went up and saw the ceremony for the first time, we both went actually, he to the men's' part and I went to the women's' section with my mother. So we all went together. We didn't get ahead of each other, we were getting that teaching at the same time. Now, hang on, I've forgotten what I was talking about, that design, that whatever they used to do to

us, what's it called? Anyway we all used to get that body painting. The people we called our "ware" would do it. [*Yes, "ware", like with me and Nawakadj.*] Yes, with me it was Old C___ [*Garnarradj*] who painted me. [*You called her "ware"?*] Yes, "ware."

57 SE: Great. Yes, and did you write anything for number 18 or not?

58 I wrote something. [*Go ahead.*] About the school. I don't really know much. I used to know, from last year's involvement. What, about that? [*Yes.*] I used to analyze what was happening, how they were running it, those white people. Since I started studying, I haven't been in there as much. I visit sometimes. But I've been listening to what's going on, listening to what other people are saying about the situation. That's all on that.

59 SE: And 19, when you were a little girl.

60 Yes, I wrote about that. Hang on, I'll read it. Yes, when I was young I used to go to school. I was learning English as my second language, and other subjects too that were taught in the school context, or the classroom.

61 SE: Did you like it?

62 Yes, I liked it. But...Yes, I did like it, because it was different from nowadays. Those days were...

63 SE: What has changed now? What's different? What's...has it become different now?

64 Um...It's changed because, I'm not sure - and this is just my own opinion, there are just not enough bininj adults coming into the school to watch the kids. Or, yes, there's not enough communication and so sometimes the kids get slack, and also, whatsit, there's not enough encouragement at home. Some kids just come to school and act silly when they get in the classroom. But in the old days, when I was at school, the adults, the old people used to talk to us about things at home. They would

tell us stories, and sometimes when we came home from school, they would take us places, maybe they would take for a walk. They used to combine the religious teachings – from both this world and from heaven. They combined all that as they were teaching us, when for example we would go out camping, for holidays. They would teach us on those occasions. And as well, whatsit, it was good living here because there was no grog, it hadn't arrived yet, nothing. No. But now, well, the school doesn't get much help.

65 Maybe people just think that school is only for children. So they just leave the kids in our hands, so its up to us to do it all, to talk to them and tell them stories. Or maybe they're just too lazy to come to school. Yes, that's right.

66 Yes, and also, there's that, um, two weeks ago or it may have only been last week, anyway, two weeks ago I went (to school) to help those young teenage boys.. [*Senior Boys class?*] The senior boys class. And I watched them, those kids, those young boys, and they don't know those stories. So, really those old people still with us now haven't passed on that future to them, in order that they could know about it or write about it, so they maybe know only a little bit. Some of them know about djang, I mean what to do about those dreaming stories. So, then, I went and helped them with that, and then, whatsit, I noticed they were finding difficulties with English. So, yes, it's very different. What I mean is, previously we were going well, and we even coped with Balanda too. For example we had good manners, that sort of thing, so we would ask people for permission, we would knock on doors, we did some of those things. So we also spoke English.

67 SE: *Manners, eh? Good manners. With the kids.*

68 Yes, oh, that, they don't teach them enough of that at home. Some parents are still doing that at home, teaching them there, but some don't. They just let the kids do what they like, and they expect teachers to do all the hard work with those kids.

69 SE: *Both Balanda and bininj.*

70 Yes. Now with our class, the kids we teach, I tell them, “When you come to school, we teachers are responsible for the classroom. That’s how it is. That’s why we have these rules and you have to follow them. At home, you’re there with your mother and father, grandmothers and grandfathers, you’ve got all those people, and they will tell you about all this. They teach you things before you come to school.” That’s enough. [[Laughs.]]

71 SE: *Those senior boys, when you told them this, how did they respond?*

72 No. They had already written some dreaming stories on their own, but we just added on a couple of English words. They would tell us things and we would write it down roughly for them. A first draft. And they drew the illustrations – really excellent drawings! [*Yes, those senior boys draw really well.*] Yes, and what’s his name, Brian Mikkinjmikkinj, drew that Mosquito Dreaming out at Wunyu. A picture and then that story, sitting down with J___ G___. And they drew it, I mean it was Nawakadj who was drawing it and Nawamud told the story. And they added on stuff about what’s been happening since the ancestors’ time.

73 SE: *So these senior boys know a certain amount?*

Yes, they know about it up to a point, the dreaming stories, but in their writing, well...[*Yes!*] Writing, they are writing bit by bit. [*Great.*] Yes, and we do the same thing with our own class. But sometimes I push those kids. I’ll say to them, “Try and extend the story a bit more.” It’s an upper primary class.

75 SE: *So if a child only writes something very brief, you’ll tell him []*

76 Yes. Yes. But I also forgot to tell, um, Graeme. I didn’t tell him it would be good to translate into Kunwinjku. I mean from a dreaming story. English to Kunwinjku. Or they mightn’t let us.

77 SE: *Have the English speaking staff thought about this?*

78 Yes. English first, no, hang on, Kunwinjku first, then English later. Or, sorry, English first?

79 SE: *I asked the school principal, the lady principal, when she came here and we spoke. I asked her if it was okay for me to do relief teaching there, so I could teach Kunwinjku literacy, I mean about language too. She said “Fine.” Anyway, that’s another matter.*

[[Discussion of which questions JU had prepared with written notes.]]

80 SE: *When kids attend school now, what do they learn? Is it hard or easy? Is it good or bad? I’ve put all sorts of questions here.*

81 Yes, its going okay, the kids are learning some things. Some of them learn the hard stuff, and others only the easy things. [***Some learn nothing?***] Some of them don’t learn. Ah. Just listen while I read this out, I might have put it wrongly. [***Okay.***] Now those who come to school every day, they still need more of their own Aboriginal background taught in the school. When they come to school children learn different subjects, like maths, language, SACE - social science. There are a lot of different areas. And in the afternoons different teachers come and do different activities with those children. Cooking - cooking on a stove rather than on the ground or out on the sand.

82 [[Brief interruption by children visiting site of interview.]]

83 JU: [[Commenting on one of the children present]] She understands. A bit. [***A bit.***] [[JU resumes reading.]] And also they play whatsit, games. But there’s a lot of different activities being taught. In my own thinking, this is what I’m thinking, is that people should come in from the community and teach children about cultural things. [***Have you finished reading?***] Yes. But the time involved might worry the teachers. The time would worry them, but maybe we’ll bring it up at the school council. Maybe I’ll bring up and we’ll do it. Do you know about “release time” we give them, that the teachers have? The two teachers (on a class) could have the release time, and those kids could go with community adults during those times and do whatever they

want to do with them. Maybe weaving for one class. Anyway that kind of thing is what I've been thinking about.

84 SE: *The adults of the community generally, what do they think about the school? Do they think deeply about it or don't they take it seriously?*

85 Some of them don't seem to take it seriously.

86 SE: *Would you like to have them come to the school and maybe they would then change their mind?*

87 Yes, and, that's what what'shername E___ wrote that letter about. She wrote a, um, letter, called, um, "Letter Stick" before the holiday break. The letter went into "Letter Stick" so people could see it in writing. [Mm.] She wrote it in English and I helped her with Kunwinjku. Well, we both helped each other while I helped her. It's talking about school issues, about how parents don't want to try to understand what's going, what school is all about. They should go and discuss it with Ngalkamarrang herself or maybe the other Aboriginal teachers, the assistant teachers. So they could explain things to them, tell them what school is like. That's why E___ told them, "Your children are not just your own concern, but they belong to us (inc) all, and we all teach them and we all work together to help them. This is a new start."

88 SE: *You mean the parents and teachers would work together to teach?*

89 Yes. No, not quite. There would be adults, children and the teacher who might be a white woman. She could just be there and watch. Or she could do things or whatever. She could copy what they're doing if she wanted to, yes.

90 SE: *That's interesting.[] That must be the end of 23 by now?[]*

91 Yes, 23. Hey, where is it? What about 22? What was that question, can you read the English?

92 SE: *Oh, at school, do they teach Kunwinjku language at school? That was...*

93 No. You mean reading and writing? [*Oh, anything.*] Yes, yes. They'll tell them something, and um, what's her name, M___, J___'s daughter, you know? Well, she does a lot of explaining to the kids in Kunwinjku.

94 SE: *So, you mean she teaches them, speaking proper Kunwinjku when she talks?*

95 Yes. Although that teacher, E___, uses Kunwinjku. Kunwinjku, and also sometimes when there is an English language book, you know? - she explains what it means, and then gives them something to do. And then M___ goes around and explains to them, tells them clearly [*One at a time?*] Yes, one by one, she'll be there. They'll sit and she explains to them.

96 SE: *What about reading and writing Kunwinjku?*

When they're finding out about, say, an animal, or whatever they're looking at, whatever topic they do, they'll use the Kunwinjku names. And then the teacher will speak to them about it again, telling them the English. Um, she might write the word, or maybe not. This is in the classroom. There's no scope for that, not in the SACE area: SACE is, what, Social... [*Social and Cultural Education*] We don't do it with that area, that one subject area, even though we do cover and work on a lot of different topics. But not in Kunwinjku. At the moment, oh, they think it's, um, they don't...they think it's just a what, just an English language school. So they don't work on things, say, the kinship system. They could do that but it doesn't happen. I don't know all about it, but I was studying it when I did my third year, or was it second? Third year. When I had the choice of topics to do for social issues, I decided to do the kinship system. We did a paper on it. But when it comes to teaching it in the classroom, well, Esther for example maybe can't do it. I don't know.

98 SE: *What's the next number you've got? 32 or 35.* [Twenty three.]

99 [[Brief interruption by children visiting site of interview.]]

100 What's question 23?

101 SE: 23. Do you want them to teach Kunwinjku language at the school, meaning reading and writing? You could talk about that here.

102 Yes, I've got 32 here. Will that do? [*Okay.*] Okay? [*Good, go ahead.*] I could read it or say it. [*Go ahead, that's good. What number is it? 32.*] Oh, I'm yawning. This is the one here? [*Oh, are you waiting for me?*] Yes. [*32 is it?*] Ah, that's enough. We'll leave that one? Let's leave it for now. [*Yes. And then 24.*] Actually I'm looking for it. Because these go through to the end, 23, 24, 25, 26, 27, 28, 29, 30. [*So now, if you like, you could maybe come back, have a think and come back and then I'll ask you one or two other questions?*]

103 [[Tape turned over without rewinding and set to 000. From 000 to 014 is personal discussion only and is not transcribed. Interview resumes at 014.]]

104 JU: Yes, now what else was I going to say about those kids? At one stage they were finding it very hard, and there was just that one (Balanda) teacher taking them, and maybe their hearing problems caused them not to listen properly, so I just said to them very gently, "If you just sit very quiet and listen, it will be good, and you'll hear, and then its like you'll feel really full, and you can go and sit down and write things down for yourselves. You won't need help from assistant teachers or teachers – not even Balanda teachers. You won't want that help. You can do it on your own." Like, for example, I told A___, L___, V___, (who comes) sometimes, K___ and little F___. That group. I told them to write on their own because they had been listening to what we talked about in maths and language so they could just do the written work themselves. But for other kids, like Josach and other young boys, or like Ray who is trying very hard to stop playing around, mucking around because of the other kids, and they're trying, trying a lot, all those kids to sit and listen well. Also, that's where kids want people to explain things to them at home, to do the right thing. Straighten them out.

105 [[Brief interruption by children visiting site of interview.]]

106 JU: Yes, for example, in their speech, they could show them how to speak properly, and the kids would say, “Oh yes. That’s the way to do it. That’s what that means. That’s what we should say.” And, that’s our own Aboriginal way. I mean we should be encouraging those children. And, for myself, I, um, I watch myself, what I’m doing and saying, while I’m talking to the children. [*Mm.Mm.*] And also, um, my reason is if I do it wrongly, they start to get embarrassed or upset. So I talk to them slowly, as I explain to them, so they pick up some things. Because, I say to the kids, “If you children come to school, you need to learn to listen carefully, so you’ll know how to write, how to read and write. Whenever you come to school.” That’s what I do. I’m watching them as I work in the classroom, with that Balanda, Emma.

107 SE: *Is it okay? [Yes.] What you’re saying is good. Now, Balanda and bininj teachers, are they the same?*

108 No, but maybe somewhat similar. I don’t know, I’m not really sure either. Maybe they are the same. Anyway it’s good when (the Balanda teacher) is teaching and sometimes when the kids are too silly I just jump in...but, I don’t know [[Laughs]]. What do you think?

109 SE: *I think that some, bininj or Balanda, some teachers are maybe good and some are not.*

110 And you’re saying some, some of us (inc) have the same sorts of ideas? We (exc) have the same thinking? Yes. Some. And some not. Because, some Balanda just talk about their own culture. For instance you know that lady I taught with, when she was punched in the face that time, [*Yes, I heard about her.*] well, we were trying to sort it all out, find out what we needed to do about that child. He’s not coming to school. He’s staying home at the moment.

111 SE: *Have they suspended him? Or is it his choice not to go to school?*

112 Yes, because, what was it they said to him? The principal talked to him about it, and he got very upset and was crying, and so he didn’t want to keep coming to

school. He wasn't going to be in the classroom, they put him out of the classroom and took him to the computer room with A___ to work with him. Whatsit, he punched her in the cheek. [*Yes, I heard about it.*] Maybe he didn't want to stop that fight (with the other boy when the teacher tried to break it up) Sometimes too we've just wanted to hit them, when they're fighting each other. They can't control themselves - they can't stop that anger they have. They can't make themselves stop. Some of them just have no self-control at all. They just go for the punch. They react very violently.

113 SE: So there's blood flowing.

Yes, its a sad business. I'm working hard on this, and I'll probably be talking with the father and mother and then the little boy. We'll talk together. I reckon I'm involved because I was there when it happened, and we all saw what happened. So sometimes the families, the parents will start to criticize - you know what I mean? [[Laughs]] It could happen. But I'll do it, and it hasn't happened this time. They haven't criticized me. Yes, and I keep thinking about that kid. He was really good when I used teach him earlier on, and I noticed he used to come to school every day. But then, I mean, I heard that boy talking back too, even in the classroom. He would talk back. So I just used to teach him step by step. For example I would say to him, "This is not the way people used to do things. We (exc) didn't do this sort of thing, interrupting teachers, those white teachers who used to take us. Nor did we just disobey what our families or relatives said to us." [*It was disciplined.*] I mean back in our (exc) time (at school). We didn't answer back. Never. That's what we told him. And some other stories too we tell the kids, for example, "If you go hunting, I mean if the grown ups go hunting, or whatever, well, don't touch their things while they're away. Its the same for white people, you know, if they go somewhere, you don't interfere or steal anything. The elders, well, they just didn't like anyone doing touching their stuff. Something might happen to them. For example if that stuff was there, left by someone who died, or there was a Mardayin ceremony, well we would never have touched that stuff. [*You would have been scared to?*] Yes. We were too scared. They would tell us to run off and play somewhere else: "Play somewhere a long way away!" So if we saw them asleep we would go a long way off to play.

115 SE: What about if I ask you some questions? [Okay.] Three or four separate things. There are no right answers to these, its just asking you to say whatever you think. First one: two children, just say, born on the same day, one Balanda, one bininj. Two children. Supposing we...we steal the white kid and put him among bininj and he grows up there, with bininj caring for him. And the other one, the Aboriginal kid, we put him among Balanda and they raise him. What do you think will happen to each of them as they grow up? [Yes.] I mean they'll grow up separately, maybe the white kid here and the black kid would grow up maybe in Sydney, the Aboriginal kid.

116 Well, whatsit, they'll both see life differently don't you think? Eh? Yes. I mean that black kid will see the world from a Balanda point of view. And the white kids will see things from a black point of view. [**Growing up here?**] The one who grows up here. [**And when they become adults, what will they do?**] When they become adults, well, I don't know, they can choose their own life then.

117 SE: I really like that question.

118 Who gave it to you? [[Laughs.]]

119 SE: I just think about it myself, as to what would happen to the two of them. [Who?] Me, I just think about it. What I mean is, I was already an adult I came here initially. I came as an adult, already grown up. [Yes.] But my thinking changed, I mean, um, [You changed the way you thought? Is that it?] What I mean is I've changed.

120 Yes. Your thinking changed. Your thinking changed towards Aboriginal, didn't it?

121 SE: Yes. And my feelings too, I changed in the way I felt about things. [Your feelings changed?] I don't' really understand it, because when I ask other Balanda, no, they don't understand. Because when I came here, I mean...

122 Yes. And other Balanda people don't know how to...you know, they should visit Aboriginal friends or people they work with or something like that. For example, in North East Arnhem, when Balanda people go there, I've seen this, those Aboriginal people immediately give them clan membership, something like that. [*They fit them in, they put them into it.*] Yes, they fit them in, then the Balanda might get interested in things. And those NE Arnhem mob talk a lot too, and they'll speak up and say to them, "Okay, we'll take you out and show you the places" Something like that. [*But not here.*] That's what they do over there. But not here. And they, um, teach them about what'sit, Aboriginal stuff - food, whatever, that sort of thing. [*And language?*] And language.

123 SE: What about this: deep down, in our thinking or our wills or feelings, are bininj and Balanda the same or different?

No, we're all different. We have different feelings. [*At a deep level?*] Yes. For example, now, I'll tell you this, but don't tell anyone else, because I might be wrong actually. Yesterday, about this time I phoned the school. I rang up and Jan(the non Aboriginal principal) answered the phone. And I was asking to talk to Bill (a non Aboriginal staff member) but then

126 [[Brief interruption by group of Kriol visitors.]]

127 JU: Yes, well, she wouldn't put me through to what'shisname Bill. He wasn't there. She could have done the right thing and responded and told me where he was, but no, she just hung up, that was that, so I just hung up. Then I was thinking something must be wrong somewhere at school. So I decided to leave it till later. So, really our (inc) ideas are not the same. Maybe it would be good if we did think similarly. Really, some of us (exc) have ideas, some of us know things, and some of us want to really learn Balanda culture, you know? So whenever we have various issues, we can go and sort out what its about at whichever meetings we have. [*Mm.*] Yes. But those Balanda! We don't really understand them. Maybe they don't want to, you know, teach us. And they don't want us to teach them either, about what we feel inside ourselves. [*Very hard stuff.*] Yes, we shouldn't...we should be caring for each other. For example, and Esther will maybe bring this up on a Thursday when we

have meetings or maybe not. [*At a school council meeting?*] No, staff meeting. Okay.

128 SE: Think about Aboriginal people. Do you think they are as intelligent as Balanda? Do they have the same brains? [You mean...] *Aboriginal people.* [I don't know.] *I mean, between bininj and Balanda, who is the faster learner? Bininj?*

129 Aboriginal people. [*Mm.*] Yes, because we have a bit wider whatsit range of activities - this sort of thing: talking over issues, solving problems, talking over what's useful, and there's the whole ceremonial business, that sort of thing. In fact it is just this that E___ and maybe myself, are trying to bring out. All our own background that's there, we want to do that. We want to bring out so its made available to everyone. We could start of in a rough and ready way, you know? But keep going so it can be written up as a substantial book. Like the sort of thing you're (plural) working on. By the way are you planning to move over to that red building? [*Um, no, we're moving the stuff, we're moving it for A___ so he can start there tomorrow, working there.*] *Mm.* And I saw a couple of air conditioners there. []

130 SE: I haven't found that other question to ask, but its something like this. Why do some kids learn very well, and others only learn slowly, do you know what I mean?

131 You mean some are slow learners and some learn quickly?

132 SE: Yes. You know how one child for example may learn quickly, he'll get it, and another, no, he's going slow and doesn't learn. Why is this?

133 Um, I don't know. He's a good listener maybe that quick learner. A good listener. [*Yes, so the one who learns well is the one who really listens.*] Yes, because a slow learner only very slowly just...um, writes things. Because some kids [] have hearing problems some of the time. [*Yes, in fact there's lots of them.*] There's a lot, yes. And some other children, listen, they're staying away from school all the time, some of them don't go for maybe the whole year because they just don't want to. And the next year maybe they'll turn up again. And then what happens is those are

the kids will be calling out to me, “Julie! Come here! Julie, Julie, come here.” Or another one will say, “Come here! Come here!” For example little A___, poor little thing, I had to sit down and help her, I just had to help her. [*Because she hadn't been for a long time?*] Yeeees. It's a shame. And I told (her parents) D___ and M___ too, you should send her to school all the time. She should be attending more. I didn't talk to them about other issues, but I just said, “Send her to school every day.” I just um, put the idea there for them to do, that's all I did. “Just send her to school every day.” So maybe they've come good and thought, “Oh, let's send her to school.” Because they also know themselves she hasn't been to school for nearly two years now, she never went.

137 That little girl is developing all right, at least a little bit. Yes. [*She didn't want to go?*] She just didn't want to, but for what reason? Also, Grace had been encouraging them. She spoke to M___ and D___, encouraging them to send her: “Send her to school.” Yes. And Josach is a very silly boy, but now, he um, went to Jabiru and was there for a while too, and he was attending school, and that meant no further problems. [*Then his mother couldn't help him.*] Yes, she's sick. And he came back here and it was fine: “Aunty, how do I do this?” he asked me. So I just wrote everything for him. That was good. Then he was writing things, sitting there, and if I tell him something once he just goes for it.

138 And I've also said to (the children), ‘Don't do untidy work, just keep it accurate, do this much of the page.’ But “Be accurate, be careful...” You know what I mean? They'll write something and miss the line, then write some more underneath it. “Not like that, keep it accurate.” [[Laughs.]] So I show them the right way: “Do it this way,” I'll say, “so it comes out neat.” E___. Well, E___ would just sit and keep on working. Sometimes she's good, sometimes she goes off. [[Laughs.]] Yes, some of them have good minds, they pick things up quickly and that's it. They can do it on their own. Antoinette is an example, that Ngalbangardi who calls me Morlah. And L___, J___'s daughter. [*She's my niece.*] Yes. And Ngalwamud, what's her name, yes, oh all those poor kids. But they're good. That's the top class, that one we're going with, because we have lots of kids coming to school every day. So we have the higher classes. Poor things. I think about them in my prayers, the kids, I'll mention them too, those kids.

139 SE: I feel sorry for the kids. The boys, the girls, and they're different as they grow up.

140 Yes. Like, now listen, this little boy, what's his name, R____. That boy R____ doesn't like his mother. He doesn't like his (mother's older sister), or any of G____'s family. Yes, he just asks them for things but from a distance, maybe when he wants money. He'll just ask them but keep his distance and not go and stay with them over the weekend or anything like that. [**He doesn't want to?**] I don't know. Yes, he doesn't want to. Well, he's a big boy now. But, yes, he's a big boy, so in fact, no, he just won't go. That's how, this too happens, you know your father's fathers, I mean the ones he would call "Makka", well it's as if they got hold of that child and raised him so that later he wouldn't get to know his mother's family, maybe even then forget about them forever. If they looked after him all the time, then they were to go and stay with them, and someone said, "Go on, give the child to his mother." Maybe then children could learn to know their family, so then when he grew up he would say, "I come from that family."

141 SE: It must be hard for that boy.

142 Yes. It's hard. And there's a lot like that, including E____, and all that mob.[] Finish this? [**I'm interrupting you being busy, so this will do, I'll just ask two questions and that'll be it.**] Okay.

143 SE: The Balanda working at school, would you move them out so it would be all bininj teaching the children? At some future time?

144 So Aboriginal people would be teaching. Yes. The teachers all work together, including the Balanda. [**But later, that would be it?**] Yes. They're working together in, um, Cultural Week, when they have that they work together, I mean including the Balanda teachers, Aboriginal teachers, the kids, elders or whatever they call them – community people. [**But later, would the Balanda leave finally?**] Well, yes. What do you mean? [**When...**] They've...there is a direction to this, where they won't just carry on (permanently) or whatever?

145 SE: I'm saying, will it be finally that maybe the Balanda, and this is later on, the Balanda teachers, well perhaps the community here may move them out, so the teachers would all be bininj. [I see, I see.] Is it okay if I were to ask you about sex education? Who should teach the children? Should they learn about, for example, HIV or relationship issues or, you know?

146 Um, (it happened) last year, but not this year. No. No one comes to the school [The school isn't teaching them but others are?] Other people. [Health people?] Yes they go to the Health (clinic). Yes, maybe Health haven't organized it, but now, Jennifer, and who else did we talk with, G___, and she used to come last year. And she used to explain things and they made a banner and some books.

147 SE: Okay. Yes. I'll go on. Hang on. Let's talk about the Health staff who look after the clinic. I've given them some ideas about HIV education. I want people to come from the outstation, some (outstations), maybe just one man or one woman [From each outstation?] Yes. They could come here, do some training, learn all about things and go back to teach people. [Yes.] I mean specifically about HIV or other things too. [Yes, there's a lot!] In another two weeks time I might be going to meetings we'll have here. [Okay.] I'd like them to learn about, specifically, condoms, everything. [Yes.] I don't want this, I don't like talking about it, but I mean they must learn about it.

148 Yes, they should learn this. So they can control themselves in what they're doing. [Yes. Right. Right.] Okay, I'm finished.

149 SE: Is that all? Is there anything else you want to talk about or ask me about? Is that it?

150 That's it. Will we do it tomorrow or some other time?

151 SE: Just take that tape, you can keep that one in there. [Which one from where?] Eject that and take that one, its okay to keep it. [Oops.] Hang on, give it to

me to check if I've recorded you, hang on. [Maybe you didn't tape and its too late!]
Thank you Ngawakadj.

152 [[Interview ends. Tape left recording.]]

153 I've seen a book called, "Aboriginal Pedagogy". Pedagogy. [*What's that?*]
Pedagogy, eh? What is it? [*Pedagogy*] Pedagogy, this book I've been looking for, its
yellow coloured, maybe J___'s taken it. [*That's what I'm working on. This Masters
is about Kunwinjku Pedagogy.*] This one is by, what's-his-name, John Henry. He's
um, gone to some community somewhere, Daly River maybe. [] Talked there or they
taped themselves, something like that, and then he's written it in English.

*154 SE: That's what I'm doing too, but I don't know anything by John Henry, or
that book.*

155 [] So when I graduated, he gave me my certificate. But now he's in Melbourne
University.

156 SE: Maybe I should have a look. [In fact I'll show you so you can look at it. But
wait till I find it. Okay.] *Okay, if you find it, show me.* [I'll bring it and show you.]
Okay, see you later. [See you.]

INTERVIEW FINISHED. TAPE OFF.