

*Bringing Indigenous Issues Back to
the Centre Through Women's Stories*

APPENDICES

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APPENDIX 2: **Feedback Form**

1. Did you find the day enjoyable? (please circle)

Very much Mostly Not really Not at all

Comments: _____

2. Which part of the day did you enjoy the most? Why?

3. Which part of the day did you enjoy the least? Why?

4. What were your expectations for the day?

5. Were your expectations met? (please circle)

Very much Mostly Not quite Not at all

Comments: _____

Continued overleaf...

6. Was the material provided helpful? (please circle)

Very much Mostly Not really Not at all

Comments: _____

7. Was there any issue you would have liked to have seen covered during the workshop?

**8. As a whole, how would you rate the day?
(0 being most negative, 10 being most positive)**

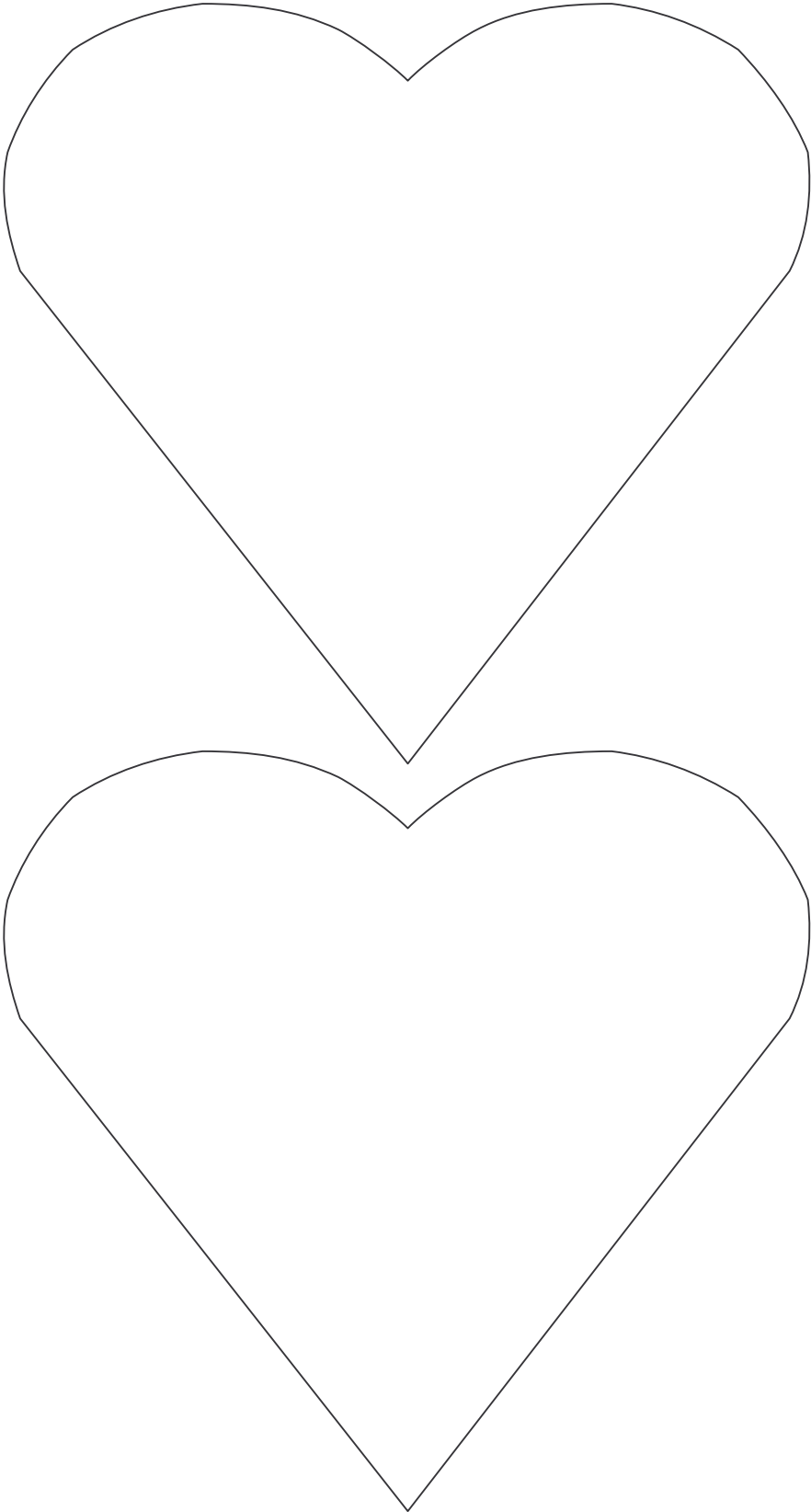
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9. Further Comments: _____

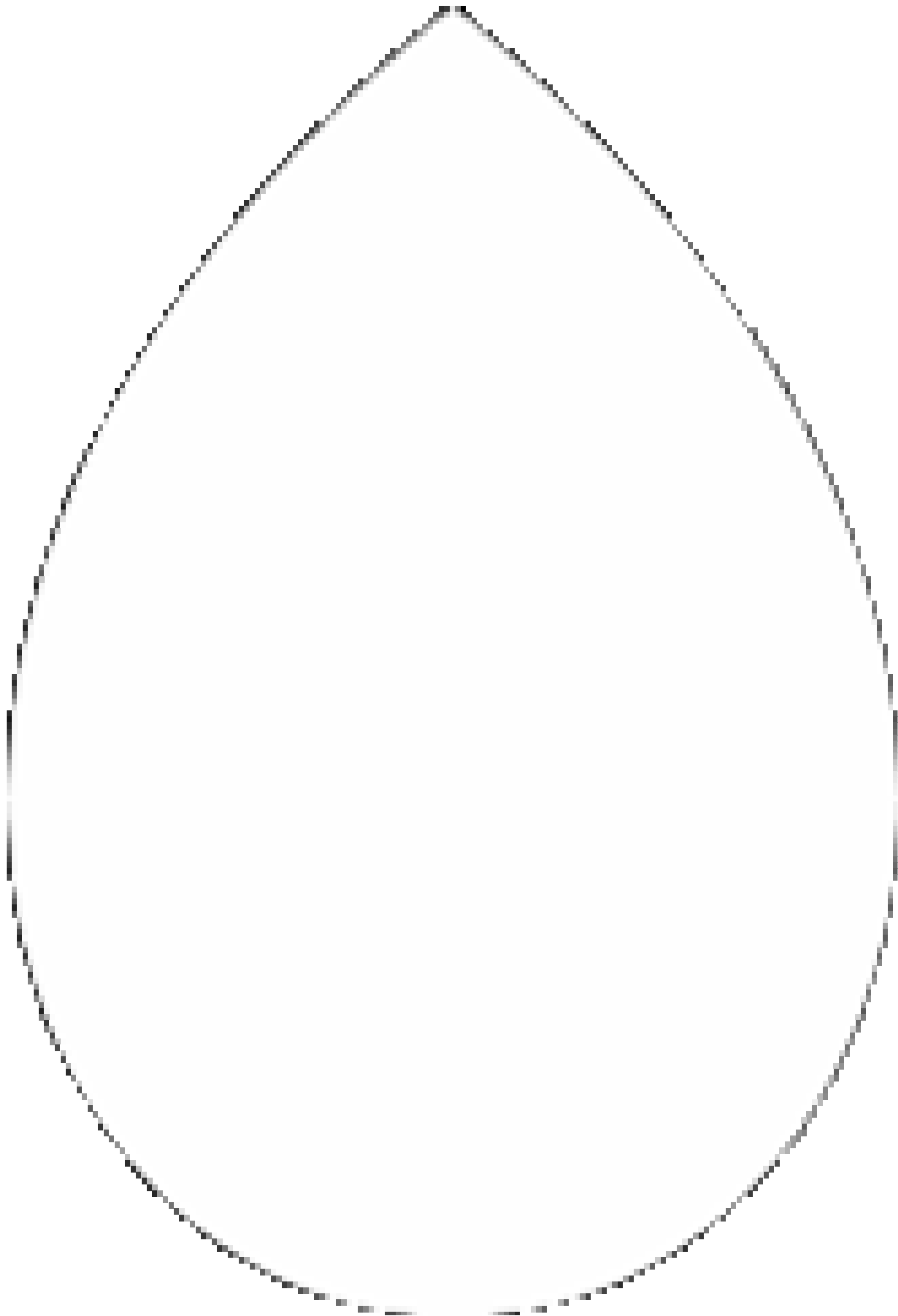
APPENDIX 3: Suggested Program

9.30am	ARRIVAL & MORNING TEA
10.00am	Worship
10.40am	<p>Story telling and theological reflection on Esther</p> <p>Sharing on:</p> <ul style="list-style-type: none"> ▪ identity ▪ power / powerlessness ▪ trust in God ▪ maintaining integrity ▪ strategies for overcoming racism / discrimination
12.00pm	LUNCH
1.00pm	<ul style="list-style-type: none"> ▪ Separate into 3 groups - Indigenous young women, Indigenous older women & non-Indigenous women <p>OR</p> <ul style="list-style-type: none"> ▪ Separate into small groups for a study on Reconciliation in the Bible (using the questions found in the Walking with Indigenous Australians kit – Reconciliation)
2.00pm	Update on reconciliation – where are we now? (speaker or small groups)
2.40pm	Brainstorm personal action points to further ‘reconciliation’ within our church communities
3.00pm	AFTERNOON TEA
3.15pm	Symbol of commitment – liturgical action
3.30pm	Prayer (small groups or ask key people to pray for the group)
3.45pm	End – pack up and go home

APPENDIX 4: **Heart Outline**



APPENDIX 5: **Teardrop outline**



APPENDIX 6: **ROLE PLAY**

This role-play looks at how other people's perception of you can be very different from your perception of yourself. It allows you to experience the frustration of having others treat you according to preconceived ideas about your personality.

Each member of the group is given a label that describes a characteristic or trait. Go up to another person in the group and, without showing them the label you were given, place it high up on their front, towards their shoulder, or on their forehead – somewhere they can't see it. All you know about the other people in the group is the labels they are wearing. Respond to each person as though they are characterised by their label.

Remember, you will not know what label you are wearing, so you won't know what other people in the group are responding to.

Move around and talk to different people in the group to see how they respond to you. Try to work out what is written on your label. After ten minutes, stop and ask each person to guess what is written on his or her label.

DISCUSSION STARTERS

- How do you think the labels affected how people were treated?
- How did you feel about how you were treated?
- How accurately did participants interpret the feedback they received from others about their character traits?
- List some of the labels we were everyday (clothes, jewellery, body piercing).
- How do you think such labels influence how you interact with people?
- Has anyone in the group been the target of discrimination or prejudice? How does it feel to be targeted/discriminated against?

Council for Aboriginal Reconciliation

Reconciliation Learning Circle Kit, Module 5 – Impact of the Past, pp 9-10.

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Available online at <http://www.austlii.edu.au/au/other/IndigLRes/car/pubs.html#resource>

APPENDIX 7: BIBLE PASSAGES

Matthew 5:21-24 (New International Version)

21 "You have heard that it was said to the people long ago, 'Do not murder,^[a] and anyone who murders will be subject to judgment.' 22 But I tell you that anyone who is angry with his brother^[b] will be subject to judgment. Again, anyone who says to his brother, 'Raca,^[c]' is answerable to the Sanhedrin. But anyone who says, 'You fool!' will be in danger of the fire of hell.

23 "Therefore, if you are offering your gift at the altar and there remember that your brother has something against you, 24 leave your gift there in front of the altar. First go and be reconciled to your brother; then come and offer your gift.

Romans 5:10-11 (New International Version)

10 For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life! 11 Not only is this so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

James 2:14-16 (New International Version)

14 What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him? 15 Suppose a brother or sister is without clothes and daily food. 16 If one of you says to him, "Go, I wish you well; keep warm and well fed," but does nothing about his physical needs, what good is it?

John 8:31-32 (New International Version)

31 To the Jews who had believed him, Jesus said, "If you hold to my teaching, you are really my disciples. 32 Then you will know the truth, and the truth will set you free."

Romans 10:12 (New International Version)

12 For there is no difference between Jew and Gentile—the same Lord is Lord of all and richly blesses all who call on him.

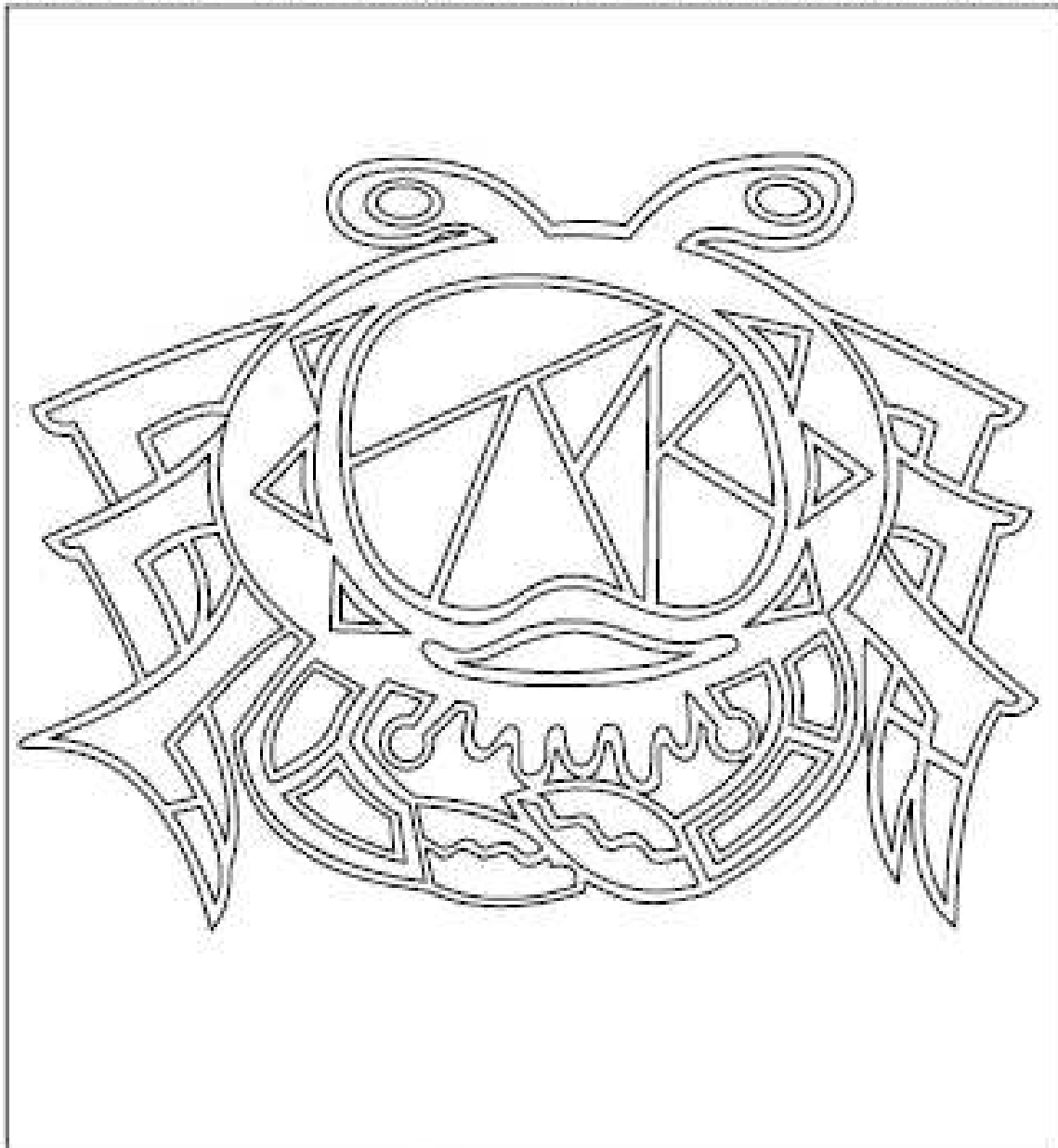
Galatians 2:11-14 (New International Version)

11 When Peter came to Antioch, I opposed him to his face, because he was clearly in the wrong. 12 Before certain men came from James, he used to eat with the Gentiles. But when they arrived, he began to draw back and separate himself from the Gentiles because he was afraid of those who belonged to the circumcision group. 13 The other Jews joined him in his hypocrisy, so that by their hypocrisy even Barnabas was led astray.

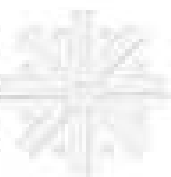
14 When I saw that they were not acting in line with the truth of the gospel, I said to Peter in front of them all, "You are a Jew, yet you live like a Gentile and not like a Jew. How is it, then, that you force Gentiles to follow Jewish customs?"

[New International Version](#) (NIV)

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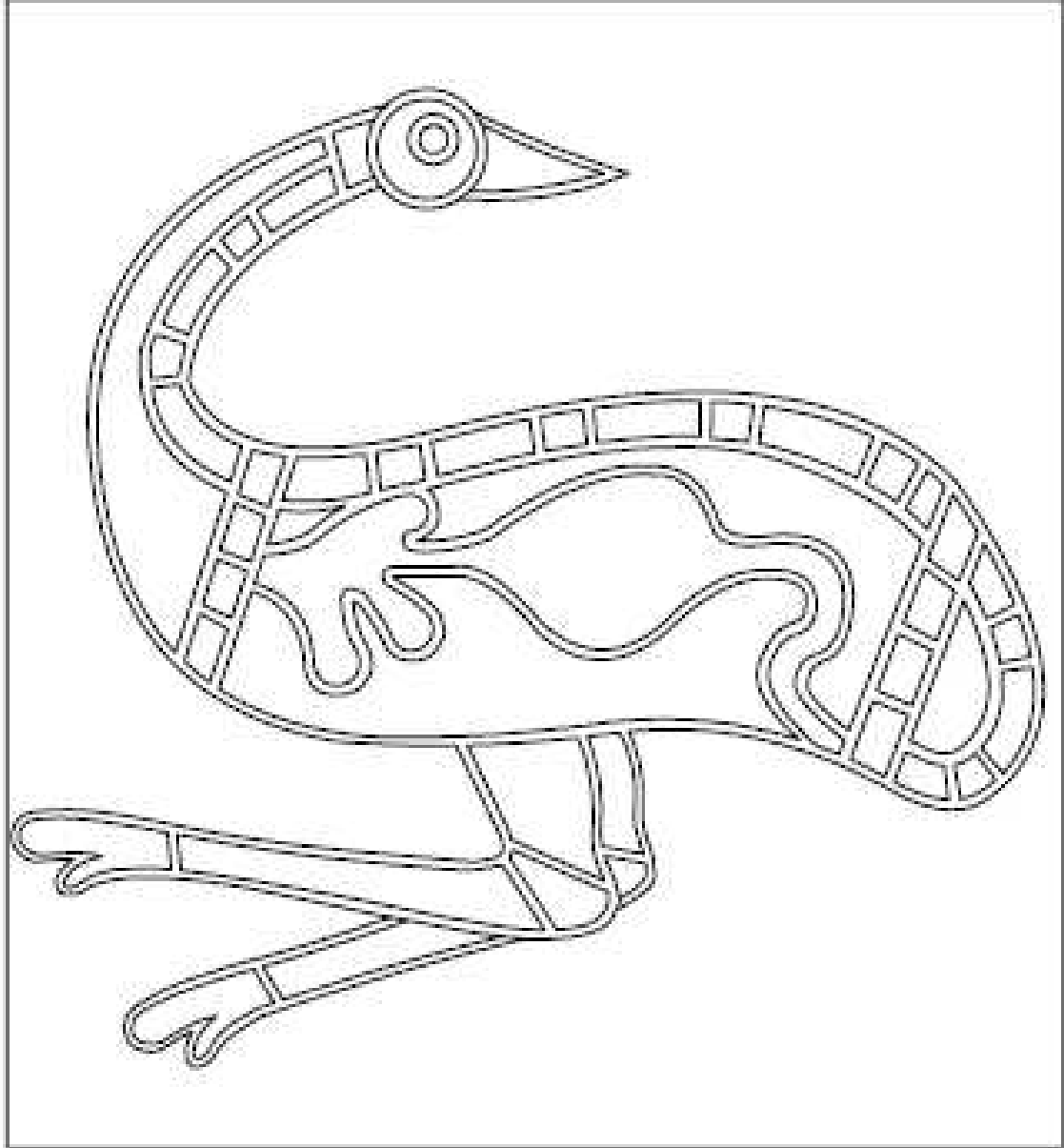


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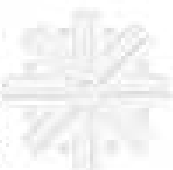


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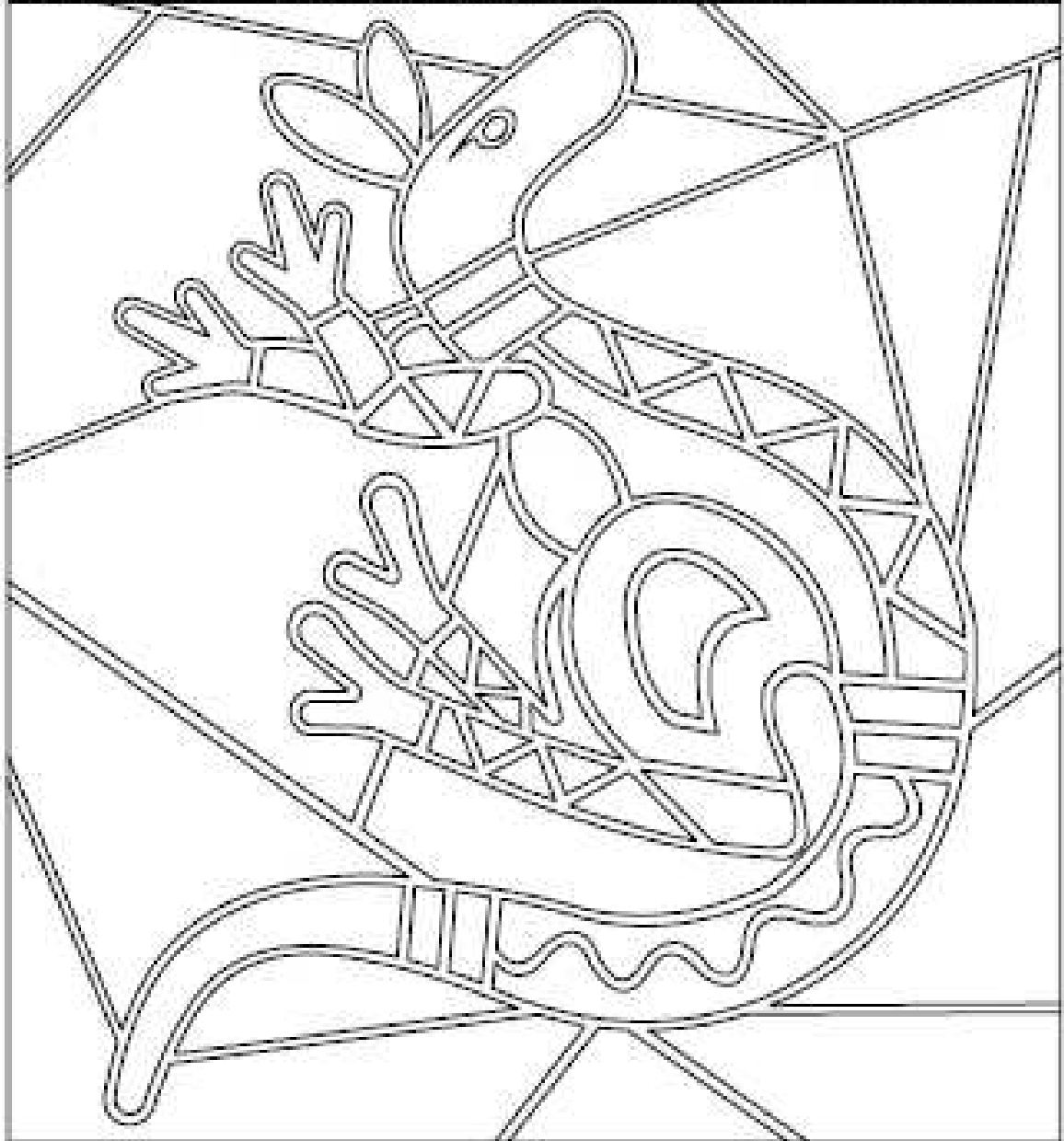
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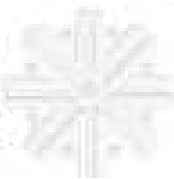
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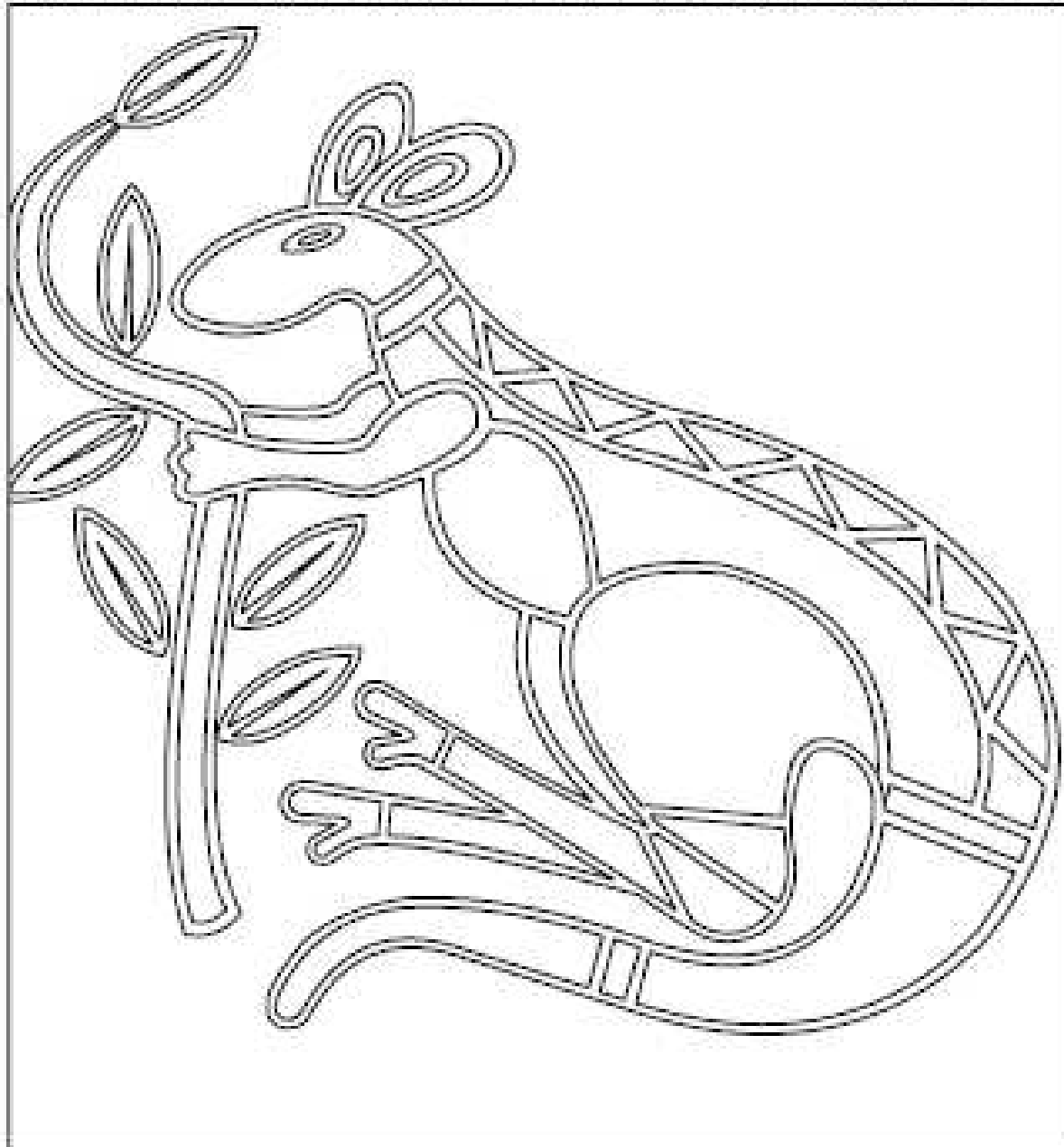


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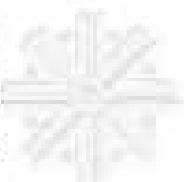


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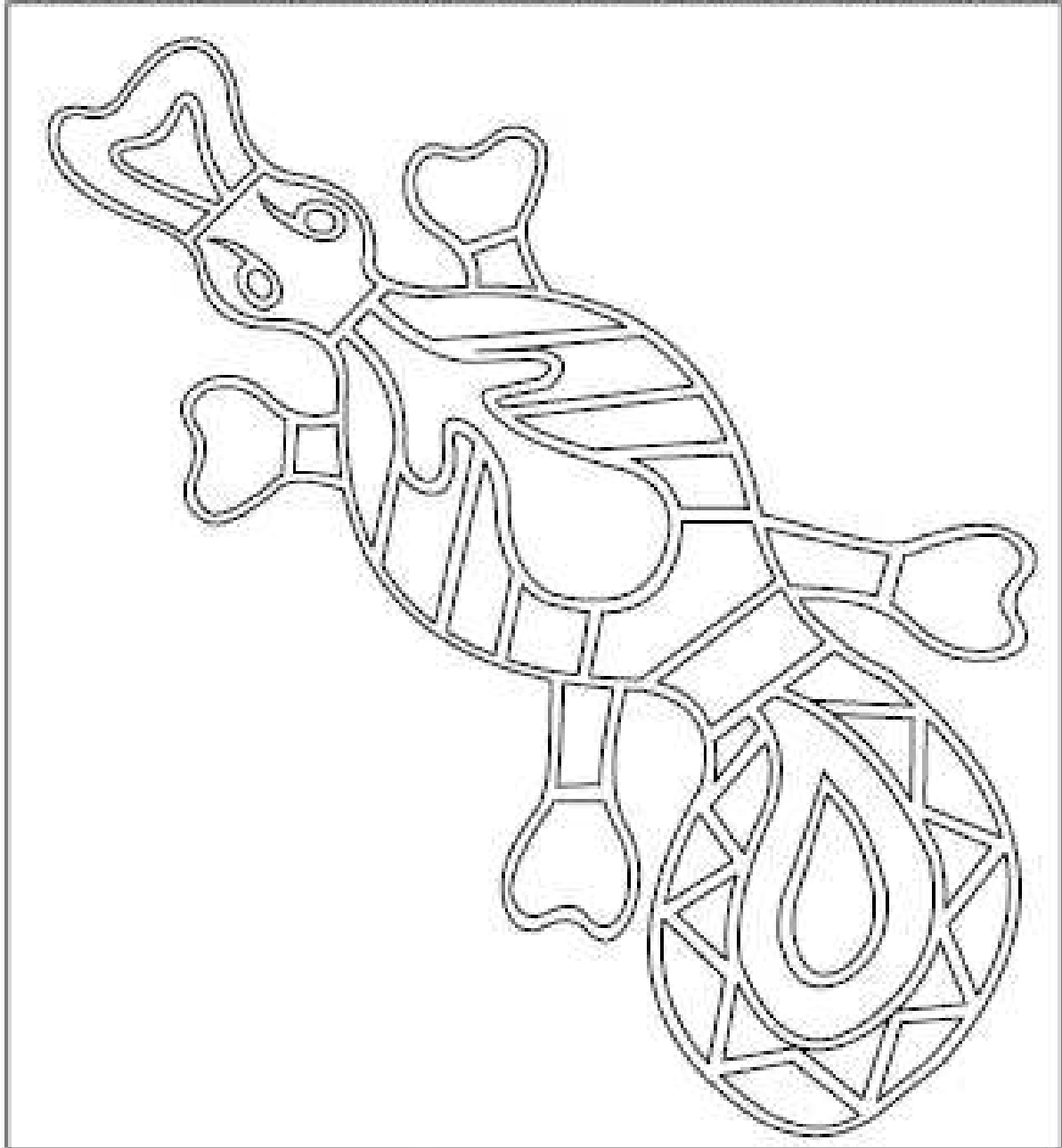


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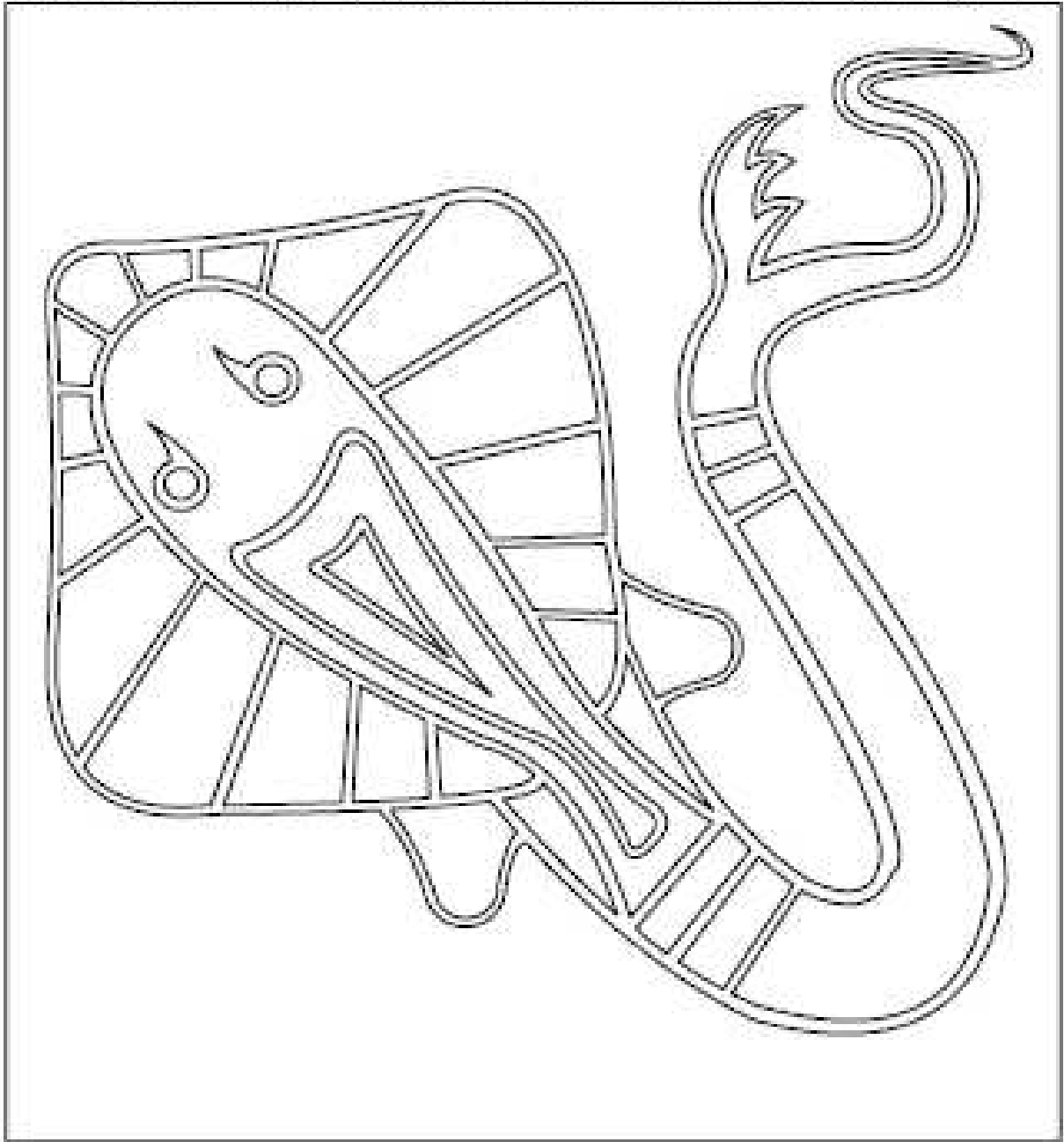


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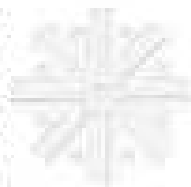


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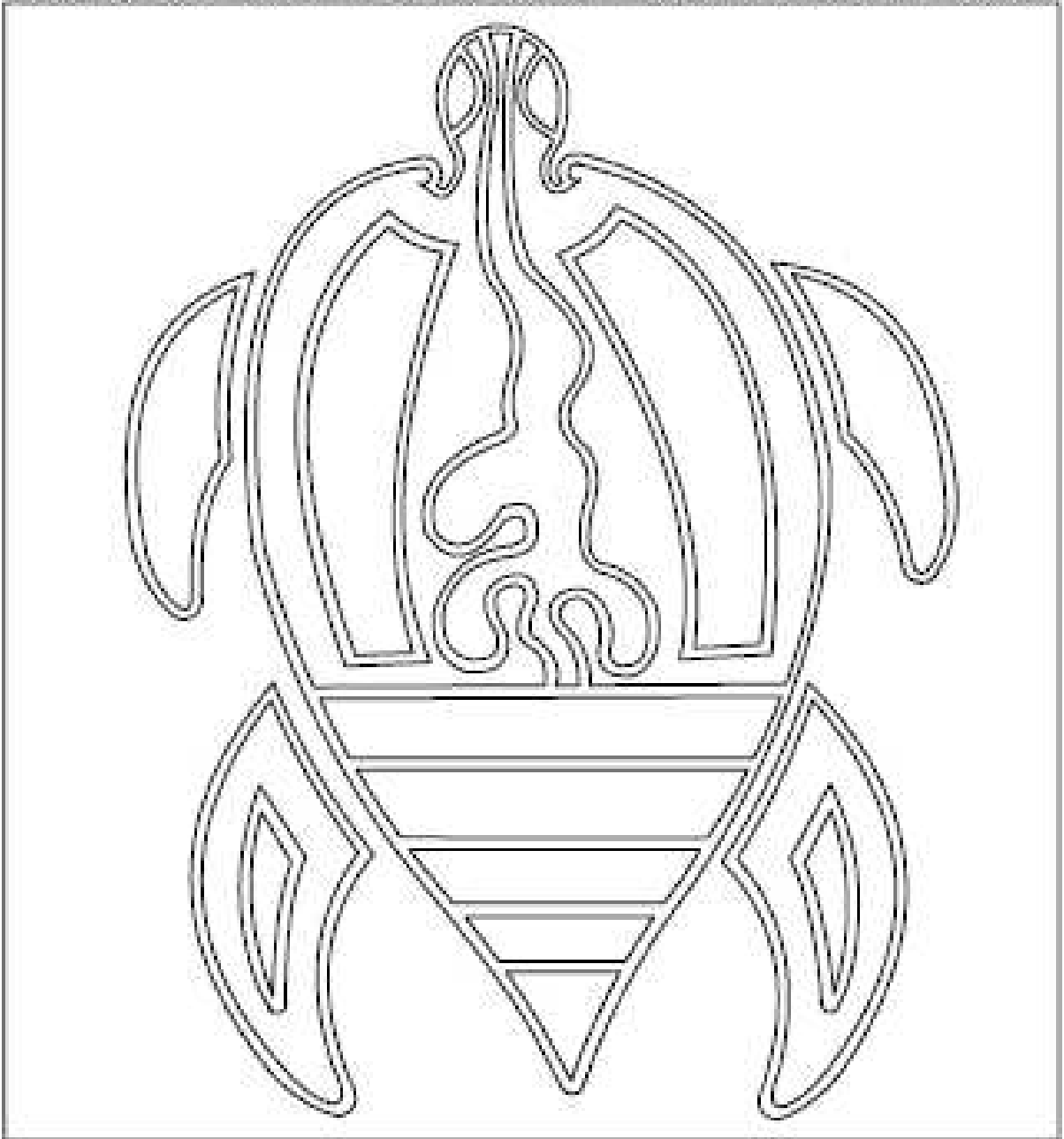


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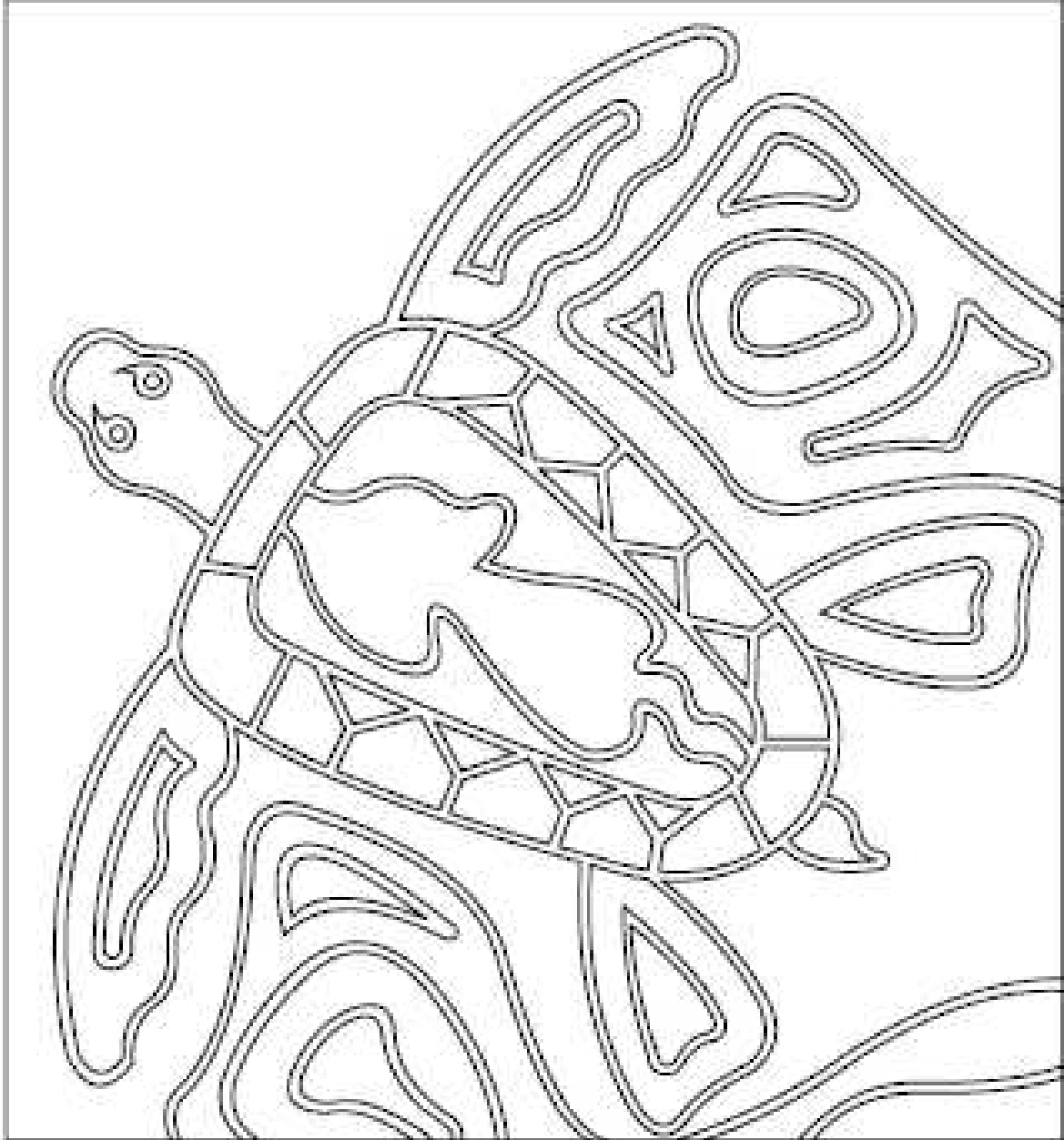


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