

Teachers' Notes by Rob Andrew

Maralinga's Long Shadow: Yvonne's Story

by
Christobel Mattingley

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Recommended for ages 12-18 yrs

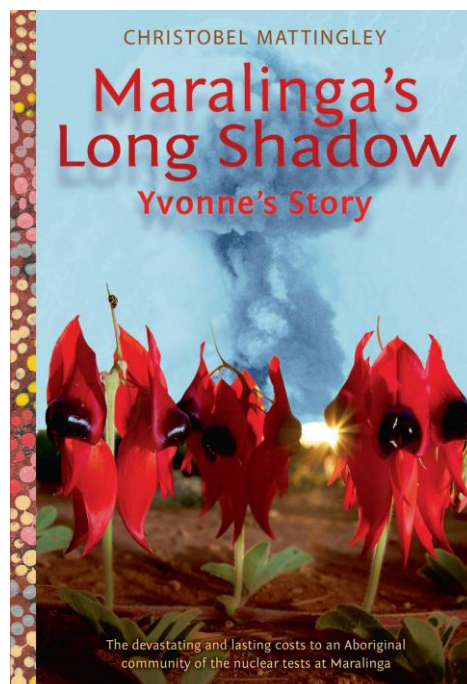
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INTRODUCTION

Maralinga's Long Shadow is a powerful telling of the experiences of Yvonne Edwards, an Anangu woman who was forcibly removed from her homelands as a child, due to the British nuclear tests at Maralinga in South Australia. The book gives an intimate view of the effects of the tests on one particular family and their community through the life of Yvonne Edwards—as a child, young woman, mother, grandmother and community activist.

Maralinga's Long Shadow highlights the long term effects of the forced relocation of Aboriginal people from their traditional homelands and contains within it the story of yet another member of the Stolen Generation—Yvonne Edwards' first child, who was removed after Yvonne was deceived into signing a paper to give him up. Altogether, this is a story of the courage, endurance and devoted service of a woman caring for her displaced family and community.

It has been written by Christobel Mattingley, in collaboration with Yvonne Edwards' family and community members. It is told simply for readers aged 12+ and is accompanied by full colour photographs throughout, including some of Yvonne Edwards' own paintings. The book also contains many archival photos not seen before.

Maralinga's Long Shadow is a companion book to *Maralinga, the Anangu Story* by Christobel Mattingley and the Yalata and Oak Valley communities (Allen & Unwin 2009, paperback edition 2012). A picture book for older readers, *Maralinga, the Anangu Story* was an Honour Book in the 2010 Children's Book Council Awards and shortlisted for several others. As it is part of Yvonne's story, it is worthwhile introducing students to this book at the beginning of any classroom work on *Maralinga's Long Shadow*. It is referred to in these notes.

It is significant that this book was published in 2016, the 60th anniversary of the first British atomic bomb tests at Maralinga on traditional Anangu country.

The development of *Maralinga's Long Shadow* has been funded and supported by Nuclear Futures' Arts and Cultural Program, *alphaville*, assisted by the Australian Government through the Australia Council, its arts funding and advisory body. <http://nuclearfutures.org/projects/maralinga/>. Nuclear Futures' mission is to expose the legacy of the atomic age.

ENDORSEMENTS:

'Christobel Mattingley's a fine writer. Yvonne Edwards has the memories of the evil British and Australian bomb testing that changed her family's life forever. This is a very special book to be read by any age group who is interested in real Australian history.'

— Yami Lester, OAM, nuclear test survivor

'A very moving account of Yvonne Edwards' life story. As the 'last man standing' (with difficulty) of the cluster of army chaplains who - like many of Yvonne Edwards' family and friends - died of radiation cancers, I endorse the powerful message of *Maralinga's Long Shadow*. I'm convinced that the Maralinga mistake needs to be made more widely known.'

— The Reverend Canon Peter W Patterson

'An outstanding work of non-fiction. By recording and documenting the life of a remarkable woman who lived through one of the most deplorable episodes in Australian history, Christobel Mattingley has done the nation a great service...No one who reads this book will forget Yvonne Edwards and her inspirational life. She was a true heroine, of whom all Australians should be proud.'

— Graham Jenkin, 1996 NAIDOC National Non-Indigenous Person of the Year, for services to Aboriginal history.

LINKS TO THE CURRICULUM

Maralinga's Long Shadow would be ideal for Year 8/9 English, Year 9/10

Humanities/History and Year 9/10 classes in the Arts. In conjunction with its companion text, *Maralinga The Anangu Story*, it provides both primary and secondary source material and offers many opportunities for further investigation and research.

Importantly, the narrative voice of the text will develop in students an empathic appreciation of the experiences of Yvonne and her community.

***Maralinga's Long Shadow* connects directly with ACARA¹'s Cross Curriculum Priorities in English, Humanities and the Arts:**

English

In the Australian Curriculum: English, students begin to engage with the priority as they develop an awareness and appreciation of, and respect for, Aboriginal and Torres Strait Islander literature. This includes storytelling traditions (oral narrative) and contemporary literature. Students will learn to develop respectful, critical understandings of the social, historical and cultural contexts associated with different uses of language features and text structures including images and visual language.

Humanities and Social Sciences

The diverse cultures of Aboriginal and Torres Strait Islander Peoples are explored through their:

- *long and continuous strong connections with Country/Place and their economic, cultural, spiritual and aesthetic value of place, including the idea of custodial responsibility. Students examine the influence of Aboriginal and Torres Strait*

¹ Australian Curriculum, Assessment and Reporting Authority

Islander Peoples on the environmental characteristics of Australian places, and the different ways in which places are represented.

- *experiences before, during and after European colonisation including the nature of contact with other peoples, and their progress towards recognition and equality. In particular, students investigate the status and rights of Aboriginal and Torres Strait Islander Peoples, past and present, including civic movements for change, the contribution of Aboriginal and Torres Strait Islander Peoples to Australian society, and contemporary issues.*
- *exploration of how groups express their particular identities, and come to understand how group belonging influences perceptions of others.*

The use of primary and secondary sources, including oral history methods used by civil rights activists to achieve change for Aboriginal and Torres Strait Islander Peoples, and the role of ONE individual or group in the struggles, gives students opportunities to see events through multiple perspectives, and to empathise and ethically consider the investigation, preservation and conservation of sites of significance to Aboriginal and Torres Strait Islander Peoples.

The Arts

Students' exploration of traditional and contemporary artworks by Aboriginal and Torres Strait Islander Peoples provides insight into the way the relationships between People, Culture and Country/Place for Aboriginal and Torres Strait Islander Peoples can be conveyed through the arts, their expression in living communities, and the way these build Identity.

These notes also correspond with the following elements of The Australian Curriculum: History Y10

The significance of: 1962 right to vote federally; 1967 Referendum; Reconciliation; Mabo decision; Bringing Them Home Report (the Stolen Generations), the Apology

<http://www.australiancurriculum.edu.au/Curriculum/ContentDescription/ACDSEH106>

Background to the struggle of Aboriginal and Torres Strait Islander Peoples for rights and freedoms before 1965, including the 1938 Day of Mourning and the Stolen Generations

<http://www.australiancurriculum.edu.au/Curriculum/ContentDescription/ACDSEH104>

Methods used by civil rights activists to achieve change for Aboriginal and Torres Strait Islander Peoples, and the role of ONE individual or group in the struggle

<http://www.australiancurriculum.edu.au/Curriculum/ContentDescription/ACDSEH134>

These notes also support mandatory sections of state curricula

For example:

Mandatory History in Stage 4 includes the unit of study, Indigenous Peoples, Colonisation and Contact History, through which students explore the nature and impact of colonisation and contact between Indigenous and non-Indigenous people in Australia and in one other location.

In Stage 5 students study the shared history of Australia in the twentieth century, including a major focus on the changing nature of Aboriginal and non-Aboriginal relations.

Mandatory Geography in Stage 5 includes the study of Aboriginality and the Australian identity, concepts and experiences of citizenship for Australian Aboriginal communities and strategies for reconciliation between Aboriginal and non-Aboriginal Australians.

The Aboriginal Studies Stage 6 Syllabus builds on this knowledge and understanding.

— NSW board of studies

USING THESE NOTES IN THE CLASSROOM

Given the powerfully empathic voice of the text, the details of the text as it is being read could be used to connect students with the lived experience of Yvonne's story. Students could then put that individual experience into the context of broader social and historical factors. The activities suggested below link closely with the discussion questions so that in the classroom, the activities could be developed from text-based discussion.

The brief, themed chapters could be allocated to individuals or groups in a class to develop a collectively constructed history unit.

For most chapters there are suggested activities which can be adapted to the needs of the teacher. These notes have been written to provide a broad template and can be easily adapted for a variety of purposes in the classroom.

CLASSROOM ACTIVITIES

CHAPTER 1: BEFORE MARALINGA

- **Research** *Wanampi the Rainbow Serpent* creation story: **Create** a cartoon or animated video to illustrate the story.
- **Research** creation stories from other cultures. This can be done in groups. **Construct a chart** which identifies the culture and the similarities and differences to the creation stories of other cultures. (See example on next page.)
- Once this has been done, the class can explore the role of landscape in the Creation Story and in what ways, if at all, the story connects people to landscape. This is a good point to identify the central significance of their relationship with the landscape to Anangu and indeed all Australian Aboriginal people.

| Culture/Belief System | Role of animals | Role of Gods | Role of humans | Man and Woman |
|-----------------------|-----------------|--------------|----------------|---------------|
| Aust Aboriginal | | | | |
| Hindu | | | | |
| Jewish | | | | |
| Ancient Greek | | | | |
| Native American | | | | |

Discussion points

- How did the arrival of the *Walypala* affect the Anangu?
- What was the attitude of the *Walypala* to the land?
- What did they do at Ooldea?

Activities

Research the Anangu way of life:

- How did they know where water was to be found?
- What did they eat?
- How many people lived and travelled together?
- What was the significance of the Dreamtime Ancestors?

Extension Research Activity

- Who were Missionaries?
- Who was Daisy Bates?
- Why did she come to Ooldea?
- Was she a good or a bad person? **Write two opinion pieces** (300 words) for your local paper, one as a non-Aboriginal person and the other as an Aboriginal person. Justify your point of view with evidence.

CHAPTER 2: A SPECIAL BABY IS BORN

DISCUSSION POINTS

- In what ways were *warmth and wisdom* shown at Yvonne's birth?
- What did her family notice about Yvonne and why was this? Did this matter to her family?
- Why did Yvonne have two names?

CHAPTER 3: LIFE AT OOLDEA

Discussion points

- How did Yvonne's grandmother affect her life?
- Why was life at Ooldea brought to an end?
- Why is this called a 'betrayal'?
- The South Australian Government 'handed over the Anangu to another group of missionaries...' (p. 21) What does this suggest about the attitude of *Walypala* government and missionaries towards Anangu people?
- What kind of land were the Anangu sent to?

CHAPTER 4: MARALINGA

Discussion points

- What problems did the Anangu face in the new lands they had been taken to?
- What was the different poison brought by the new wave of *Walypala*?

Activity

- **Explain** the term 'Cold War'. Why were nuclear weapons important?
- **Research** the relationship between Australia and Great Britain which led to the decision for the British to test nuclear weapons at Maralinga.

CHAPTER 5: CHILDHOOD – GOOD TIMES AND BAD

Discussion points

- How did water tanks change the lives of the Anangu?
- What was Walkabout school?
- Describe Yvonne's experiences at Fowlers Bay. Why was she sent there?

Activities

- **Construct** Yvonne's family tree as you read through her story.
- **Map** Yvonne's journeys as you read through her story.

CHAPTER 6: ATOM BOMBS ON ANANGU LANDS

Discussion points

- What was the difference between the soldiers who visited Yalata and the men planning the atomic testing? Were the soldiers victims of the testing also?
- What does 'safe firing' mean? What were the results of the Emu field detonations?
- How many bombs were exploded during the tests?
- 'He is apparently placing the affairs of a handful of natives above those of the British Commonwealth of Nations.' (p. 44) Who said this? Why did he say this and to whom?

Extension Research Activity

Research the atomic tests on Bikini Atoll. How were the inhabitants treated?

Research the French tests at Mururoa Atoll

<http://www.theguardian.com/world/2013/jul/03/french-nuclear-tests-polynesia-declassified>

Discuss:

What were the results of these tests?

How were these results similar to Maralinga?

What do they say about the attitude of western nuclear powers to indigenous people?

CHAPTER 7: MICHAEL

Discussion points

- In what ways was Michael's birth different to his mother's?
- What was 'The Welfare' and how did it affect Yvonne and David?
- What was the effect on Michael?

CHAPTER 8: MARRIAGE AND MARALINGA

Discussion points

- What work did David and Yvonne do after their marriage?
- The Yalata Community Council was granted salvage rights in 1974. What were the effects of this on David and Yvonne?
- Why do you think the dingo pup and the baby died? (p. 58)
- What about the Maralinga site suggested that there was something wrong with it?
- Why didn't the Whitefellas tell the Anangu the test site and its surrounds were dangerous?
- Explain the quote 'Nobody over 60 now.' (p. 67)

Extension Research Activity

Students could use the following primary sources to obtain extra information regarding the tests and also **research** the reasons for and outcomes of the Royal Commission in 1984-5. There are references to harm to Aboriginal people in the report – these could be **analysed** in class.

- National Australian Archives
British nuclear tests at Maralinga – Fact sheet 129
<http://www.naa.gov.au/collection/fact-sheets/fs129.aspx>
- Report of McClelland Royal Commission into British Nuclear Tests in Australia 1985
http://www.industry.gov.au/resource/Documents/radioactive_waste/RoyalCommissioninToBriti shNucleartestsinAustraliaVol%202.pdf
- Also: "Atom Bombs before Aborigines" in *Survival in Our Own Land: Aboriginal Experiences in South Australia since 1836*. Hodder & Stoughton Ltd; Revised edition (1992)

CHAPTER 9: REFUGEES, PRISONERS, AND REBUILDERS OF COMMUNITY

Discussion points

- What is the effect of white ground on Anangu people? Why is this? How is it different from their own land?
- How did Yvonne and David try to make the community at Yalata succeed?
- What factor emerged as a significant problem in the community after 1965? How did David and Yvonne respond to this? Of what was alcohol and drug abuse a symptom?
- After the *1984 Maralinga Land Rights Act*, why did the Edwards family not return to Oak Valley?
- In what ways was the Maralinga Land Rights Act significant, both to Anangu and Walypala?

Activity

- Were the restrictions on the sale of alcohol a breach of personal freedoms? In groups, make a case for both sides of the issue.

CHAPTER 10: YVONNE THE ARTIST

Discussion points

- What was the significance of Yalata Roadhouse for Anangu artists? How is Yvonne described by Pam Diment? (p. 88)
- How has Yvonne used symbols in her painting 'Teaching Our Culture'? (p. 96) What do you think the symbols represent?

Extension Research Activity

Research the origins and significance of Aboriginal Art.

- What role does it play in Aboriginal communities?
- How has it developed the understanding of Aboriginal culture in non-Aboriginal people, both in Australia and around the world?

ABC Behind the News has valuable links and content related to Aboriginal art and artists. This is a good place to start research on this topic. Input from art teachers would also be valuable here. <http://www.abc.net.au/btn/story/s2994518.htm>

CHAPTER 11: MOTHER TO MANY – CARING AND SHARING

Discussion points

- What are sorry camps?
- Why do you think Yvonne took children *tjitji tjuta*?
- List some instances of caring and sharing from this chapter.

CHAPTER 12: THE LOST IS FOUND

Discussion point

- Describe the effect on Michael of being adopted.

Activity

- What were "The Stolen Generations"? **Research** the personal stories and impacts of this policy.

(This is a good opportunity to view the film *The Rabbit Proof Fence*)

CHAPTER 13: THE HAPPIEST YEARS – MICHAEL

Discussion points

- What were Michael's reactions to going to live at Yalata?
- What was "another shadow already looming"?

CHAPTER 14: CANCER AND THE CEMETERY

Discussion points

- Why was the cemetery one of the first permanent areas to be established at Yalata?
- In 1995 the British Government paid compensation to the Anangu people. Did this resolve the injustice? Why/Why not?
- Why did Yvonne move to Adelaide?
- Describe Yvonne's first experiences and impressions of Adelaide.
- Where was David buried? Why?
- What emotions grew in Yvonne after David's death?

CHAPTER 15: ANOTHER LOSS

Discussion points

- How did Yvonne contribute to the true story of the Maralinga tests in 2006?
- What was the 'other loss'?

CHAPTER 16: MARALINGA'S LONG SHADOW

Discussion points

- What is the 'shadow' and in what sense is it 'long'? What does this mean in the experiences of Yvonne and her family.
- What did Charles Southwood mean when he said 'This is the direct imprint of lives lived.' (p. 152)
- On page 159, what do the crosses next to the names on the bottom plaque mean? How does this reflect the impact of the tests on the Anangu people?
- What is suggested by the description of the lunch at the ceremony to hand back the remaining lands? (p. 160)

Activity

- The transcript of *Message Stick: The Anangu story* can be found here:
<http://www.abc.net.au/tv/messagestick/stories/s2774844.htm>

Students could dramatise the transcript, turning it back into a TV or radio story.

Extension Research Activity

Research the long term effects of exposure to radiation. There is a lot of information relating to the effects of the Hiroshima and Nagasaki atomic bombs and also the Chernobyl disaster in the Ukraine.

Research the story of Yami Lester. The audio link 'Yami Lester' with the *ABC Rural* story '55 years since Maralinga atomic bombs' describes his experience of nuclear tests.

<http://www.abc.net.au/site-archive/rural/content/2011/s3326601.htm>

CHAPTER 17: TOO YOUNG TO DIE

Discussion points

- To whom does the chapter title refer?
- Yvonne is described as an 'important person'. Why do you think the medical staff were given *Maralinga: The Anangu Story* and told this?

SUGGESTED END OF UNIT ACTIVITIES

- Why is Yvonne Edwards' story important to all Australians? This could be the basis for writing that explores her life as a leader and role model for both Aboriginal and non-Aboriginal Australians. What powerful qualities did she exercise?
- Explore the storage of nuclear waste in South Australia. Why did it become important again in 2015/16? How does it affect Aboriginal people?
(This could be done as a debate or as argumentative writing – letters to the editor.)
- Research the current situation regarding nuclear weapons worldwide. Do you think the situation is more or less dangerous than in the 1950s and 1960s? Why/Why not?
- Investigate the history of Aboriginal land rights in Australia and South Australia and construct a time-line. Consider the design of your timeline – perhaps some of the art featured in *Yvonne's Story* could be used as the basis for its design. You could incorporate this with the Rainbow Serpent story and continue it to the present day.
- Research leaders of indigenous people from other parts of the world i.e. the first peoples of North America and Canada. Explore their similarities and differences by comparison with Yvonne.

- Research other Australian Aboriginal leaders e.g. Charles Perkins, Mandawuy Yunupingu, Lowitja O'Donoghue, Noel Pearson, Bobbi Sykes, Neville Bonner, Sir Douglas Nichols, Adam Goodes, Bronwyn Bancroft, Cathy Freeman, Mick Dodson, Marcia Langton.

AUTHOR MOTIVATION

How I came to write this book:

Research into the proceedings of the 1994-5 Royal Commission into British Nuclear Tests in Australia made me aware of the terrible injustice inflicted upon the Anangu peoples of South Australia, forced by the Australian Government from their traditional lands for the British nuclear tests made from 1953-1963. The subsequent inadequate



clean-ups and the long term contamination and its effects on the dispossessed Anangu people were not widely known and I wanted to help them tell their story. This led to a group of senior women working with me to produce [the picture book] *Maralinga the Anangu Story*, published in 2009.

Yvonne Edwards, the best informant and the best artist, wanted to tell her own story of how her family has been affected through four generations, and asked me to help her. But as two of her sons were dying of cancer and a grandson was born with a severe genetic defect, she was unable to begin the work. She finally contacted me in March 2012 saying she was ready to begin, but collapsed within a week, and after 22 days on life support, died on 7 April 2012. Then because of cultural considerations, for two years, when her name could not be mentioned, I was unable to begin the work. I have now told her story with the approval of her family and community.

Writing the book has involved widespread consultation with both Anangu and non-Aboriginal people, listening to their stories and memories of Yvonne, sharing what I have researched and written to ensure their approval, especially Yvonne's surviving four sons and daughter. For this I have visited Yalata, where Yvonne lived, a number of times and spent time there, and am grateful for the help that has been given me. To reach Yalata from Adelaide, where I live, requires a drive of approx. 1000 km, or a flight by regional airline to Ceduna and a 2 hour drive to Yalata.

I wrote this book for...

...adolescent and older readers. In the many sessions I have given, both to students and adults since *Maralinga the Anangu Story* was published, I have been shocked at how few people have ever heard of Maralinga, or know that nuclear weapons have been tested in South Australia or have any understanding of what these tests have done to Aboriginal peoples and the long-term contamination of the lands. It is a terrible chapter of Australian history that needs to be more widely known and addressed.

Why this story had to be told:

Primarily it is the story of a very courageous woman, living her life for the benefit of others, particularly her own people who have been devastated by forced eviction from their traditional country, cut off from and deprived of their own cultural and spiritual roots, and forced in less than a generation to adapt to European ways. Living on the traditional country of another Aboriginal people, Yvonne found deep sustenance in the Christian teaching of the Lutheran Church missionaries which resonated with the Aboriginal practice of sharing. She devoted her life to trying to improve the life of her people.

Secondly, it is the story of the terrible and ongoing effects of the British nuclear tests on four generations of Anangu families. This story, a shameful chapter in Australia's history, is little known or understood, and the Aboriginal point of view deserves to be recognised, especially in the current climate of moves towards reconciliation and recognition. It is another devastating wrong inflicted on innocent people, some of the First Peoples of Australia.

And now, after decades of silence about the negative effects of nuclear installations and the problems of disposal of nuclear waste, there is currently public discussion and a Royal Commission into the possibility of South Australia providing a nuclear waste dump for the world. There is also a growing awareness of the long term effects of nuclear activities, e.g. Fukushima in Japan and the 70th anniversary of the atomic bombing of Hiroshima and Nagasaki.

I think all Australians should learn about Aboriginal history and culture:

I was born at Brighton, South Australia on 26 October 1931. Over 50 years later when I was researching and writing the Aboriginal history of South Australia, *Survival in Our Own Land*, I discovered I was born near and spent my first 8 years on the Tjilbruke Dreaming Trail, one of the important sites of the Kurna people, custodians of what we now call the Adelaide Plains. But in my childhood Aboriginal people were never seen or spoken about. They were kept on reserves away from the cities. The first time I saw Aboriginal people was after we went to live in Sydney and we saw a group at La Perouse at Botany Bay where there was a reserve. I have never forgotten how sad they looked

and nobody explained to me the reason. My father was building the first road bridge across the Hawkesbury River north of Sydney, and on the sandstone cliffs there were some beautiful rock carvings of fish and stingrays. I used to sit in a little cave in the golden stone looking out over the wide river, imagining what it must have been like to be an Aboriginal person when those carvings were made.

My imagination was fed by the books I read – *Children of the Dark People* by Frank Dalby Davison and *The Little Black Princess* by Mrs Aeneas Gunn, and my curiosity was met by the books about Aboriginal culture I bought with my carefully saved pocket money at the Australian Museum in school holidays. A slim volume of Aboriginal words and place names with their meanings was one of my favourite bedtime books, and the euphonious names of the Sydney suburbs through which I travelled to school, and those which the headmistress read out the end of the each term with the boarders' travelling arrangements, were a litany which always ran through my mind.

In 1975 when I was asked by the Australia Council to tour outback and remote communities in Queensland, I went through some soul-searching, wondering what my white middle-class books had to offer Aboriginal children in the reserves I was to visit. I found Aboriginal people to be very good listeners. But I was shocked and angry at the white bureaucracy and lifestyle imposed upon them, so I enrolled in a course of Aboriginal Studies at Underdale CAE in Adelaide. On subsequent lecture tours arranged by the Northern Territory and Western Australian Arts Councils I visited a number of Aboriginal communities by invitation, and wrote the children's picture book, *Tucker's Mob*, set in the Bamyili, now renamed Barrunga, community near Katherine, NT.

Being a librarian by profession I had noticed that the only materials in Aboriginal schools relevant to those communities were the roneoed booklets prepared by teachers, and I wanted Aboriginal children to have a *proper* book in which they featured in a situation to which they could relate. With the cooperation of the publisher, Jane Covernton at Omnibus Books, and the SA Aboriginal Education Unit, *Tucker's Mob* was translated into 4 South Australian Aboriginal languages – Kurna, Narrunga, Pitjantjatjara and Yankunytjatjara. At the launch of the book in Adelaide a Kurna elder said, 'I've waited all my life for a book like this.'

Ancient Aboriginal rock carvings on the north coast of Tasmania led me to write *Daniel's Secret*, showing how they aroused a European child's awareness of the occupation of the First Peoples' land. In *Chelonia Green, Champion of Turtles* I also refer to the prior Aboriginal presence on the Queensland island where the story is set.

Deeply committed to reconciliation and justice for all Aboriginal peoples, I have worked closely with them and in 1981 I was granted observer status at the General Assembly of the World Council of Indigenous Peoples in Canberra.

In 1984, when South Australia was preparing to celebrate the sesquicentenary of its foundation in 1886, Aboriginal people wanted to tell their side of the story since Europeans occupied their lands, and the Jubilee 150 Aboriginal Executive Committee appointed me as editor/researcher to produce the ground-breaking Aboriginal history of those years: *Survival in Our Own Land: 'Aboriginal' Experiences in 'South Australia' since 1836*. This book is now in its 6th edition. It has helped many people of the Stolen Generations to find their families.

ABOUT THE WRITERS

CHRISTOBEL MATTINGLEY

Christobel Mattingley has been writing since she was eight and her first pieces were published in the children's pages of magazines and newspapers. Her first book, *The Picnic Dog*, was published in 1970, when she had three young children. While they were growing up she worked as a librarian in schools and a college of advanced education. Self-employed as a writer since 1974, she has travelled widely in Australia and overseas, speaking in schools and libraries. Christobel has published 46 books for children. Some have been translated (into 13 languages altogether), some have won awards in Australia and USA, several were filmed for ABC TV. Working with Aboriginal people for decades, Christobel wrote the landmark history *Survival in Our Own Land*, and *Maralinga, the Anangu Story*. She has received many awards for service to literature and commitment to social justice and cultural issues, including the Advance Australia Award (1990), the Ekidnas Lifetime Recognition Award (2004), UNESCO (Adelaide Chapter) Award (2009), Alice Award (2010). She was made an Honorary Doctor of the University of South Australia (1995), a Member of the Order of Australia (1996), and an Honorary Doctor of Letters of the University of Tasmania (2015). Christobel was Australia's nomination for the International Board on Books for Young People (IBBY) Hans Christian Andersen Award in 2012.

Visit Christobel's website at <https://christobelmattingley.wordpress.com/>

ROB ANDREW

Rob Andrew has been teaching English and Humanities for thirty years in a wide range of schools, which includes an Aboriginal school in the Northern Suburbs of Adelaide. He has been teaching at Pembroke School, Adelaide, since 2005.