

# Shine Brighter 2de

## Shortfile 14 Walking in their tracks

Extrait p. 127 – Article du site *abc.net.au*

### **Indigenous Alice Springs comic book artists Stick Mob put final touches on inspirational sequels**

At a local arts centre in Alice Springs, a group of young Indigenous artists is preparing banners and merchandise ahead of launch day. The group, called Stick Mob<sup>1</sup>, have been working diligently on the hotly anticipated second series of their comic books after breaking out into the niche industry in 2021. Born from the dreams of four high school students—and featuring mutants, cyborgs and phantasms— Stick Mob brings to life unique, central desert stories through their imaginative art.

Their inaugural releases—*Mixed Feelings*, *Exo Dimensions* and *Storm Warning*—took a deep dive into a range of topics, from climate change to intergenerational trauma and healing, set against the backdrop of life in Central Australia.

When their series launched in 2021, writer-illustrators Alyssa Mason, Seraphina Newberry and Lauren Boyle became the first female Aboriginal graphic novelists to be published in Australia. [...]

Alyssa Mason, now in her early-20s, said the creations had filled the group with pride, and inspired them to keep making new work. [...]

For Seraphina Newberry, the work is an opportunity to create a brighter future for her hometown of Alice Springs. She said many young Indigenous people, including herself, had faced adversity but that it does not need to define their lives.

“We’re showing them that Alice Springs, or the youth, or whatever is happening in town, is not all bad,” she said. “There’s some really great stuff coming from this community, and the fact that we’re all working together and we’re actually thriving<sup>2</sup> and not, essentially, just being really closed off.”

*abc.net.au*, 2024

**1.** Aboriginal term for a family or clan group **2.** grow

**The grandfather of indigenous hip hop says he's inspired by the new wave of First Nations artists**

Munkimuk AKA Mark Ross first got into rapping via breakdancing in the late 1980s and since then has been heavily involved as an artist, producer and mentor.

"The hip hop community just in general is populated by so many great First Nations artists that come from the mainland or Torres Strait Islands.

"If you go back to the 80s there weren't as many opportunities as there are now, so it's been a gradual thing and it's been an amazing journey to watch," he says.

Munkimuk feels there is a strong overlap<sup>1</sup> between his community, storytelling and hip-hop culture and this connection grew stronger in the 1980s.

"Our mob have been passing down stories for 100,000 years or so which is a reason why I think that First Nations people in this country gravitated towards hip hop in the '80s.

"You can go to any part of this country and you'll find people who were trailblazers<sup>2</sup> in their own communities that were doing hip hop or breaking.

"Our mob connects with hip hop so much because it's very similar in the way of stories being passed down. I think of graff and rock art, and dancing by ways of telling stories... I think that's the whole reason why First Nations mobs gravitate towards hip hop," he says.

Issy Phillips, *pedestrian.tv*, 2023

**1.** *chevauchement* **2.** pioneers

### **Connecting with your Aboriginal culture through dance**

Having grown up in a large family spread across different Australian states, I've always felt the need to maintain a strong connection to my culture and my loved ones. Despite the physical distances between us, I found a way to stay deeply rooted in my heritage through Aboriginal dance. It has become my lifeline, my source of joy and belonging. With every beat and movement, I feel an overwhelming sense of pride in my Aboriginal identity.

Dance has become my way of honouring my family, our traditions and the land that shapes us. It is a powerful tool for keeping the flame of our ancestry alive. Through my performances, I not only celebrate my cultural heritage but also hope to inspire others to embrace their own ancestral roots and find strength in that connection.

Dance is the thread<sup>1</sup> that weaves<sup>2</sup> together my past, present and future, reminding me of who I am and where I come from.

When we learn our dances, we connect with our land and our culture, and we keep our culture alive and strong.

Dance has been an important part of Indigenous culture for thousands of years. It plays an important role in our ceremonies and celebrations and helps to maintain the culture of our people by passing down stories, songs and traditions from generation to generation. Dance has been used historically to communicate stories and messages about the land, animals and ancestral spirits. [...]

It's an expression of our culture and reflects the diversity of all the different nations across Australia.

Samuel Wirrdapi Stubbs, *uwe.test.reachout.com*, 2023

## Évaluation de la compréhension de l'écrit – Guide pédagogique

Extrait – Article de “Aussie outback sign graffitied with Indigenous names sparks debate”, *The New Zealand Herald*.

### **Aussie outback sign graffitied with indigenous names sparks debate**

A photo of a road sign in the Australian outback has sparked debate online after an unknown graffitist scratched out<sup>1</sup> the names of Alice Springs and Hermannsburg, replacing them with traditional Aboriginal names in white paint.

The sign, on Larapinta Drive in the Northern Territory, now reads “Mparntwe” and “Ntaria”, the traditionally recognised names of the sites to local Indigenous communities. [...]

The sign’s new paint job earned instant attention online after a group named Common Ground Australia shared it with its 11,500 Facebook followers.

“Across Australia there is a growing movement of reclaiming traditional place names in First Nations languages,” the post reads.

“Using traditional place names in conversation, on signs and any other references is an amazing step towards recognising the sovereignty First Nations people still hold across Australia. When we recognise and embed<sup>2</sup> language, we centre First Nations people, culture and Country.” [...]

Others thought the paint job was vandalism.

The photo sparked calls for Australia to adapt a similar system to Wales and New Zealand, countries which have dual names on several road signs showing the traditional name and its English variant.

*nzherald.co.nz*, 2021

**1.** rayé **2.** include