



Pemulwuy

Newsletter of the NSW AECG Inc.

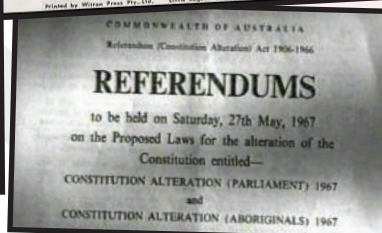
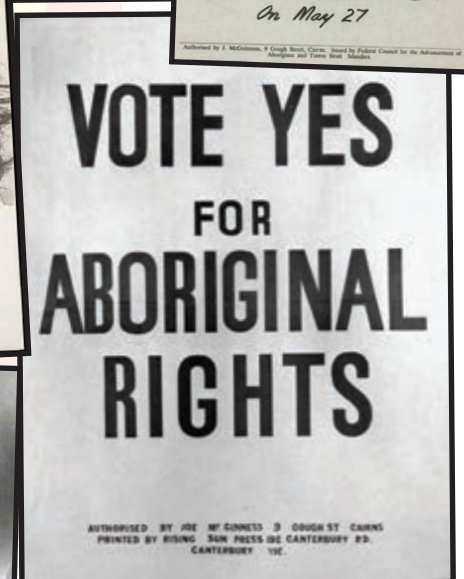
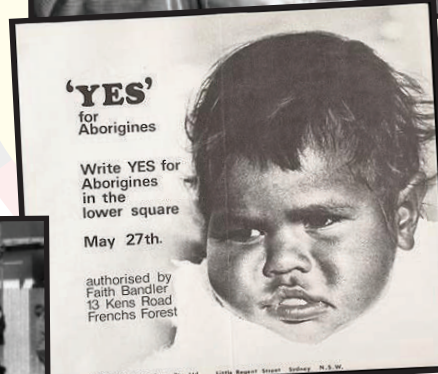
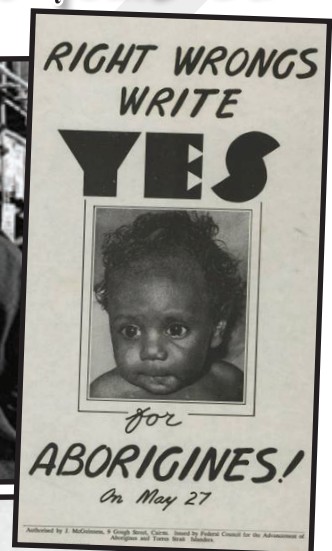
June 2017

In this Issue...

- Australia Remembers: Thomas Harold Green
- 1967 Referendum - We Remember: 50 Years on
- Census Snapshot
- Wave Hill Walk Off
- Catalina Park Raceway
- Cultural Protocols for teaching Aboriginal Languages & Culture
- Mark Morgan: VET Trainer of the Year Nomination
- Bankstown Art Exhibition
- Snapshots from across the State
- On the Couch with Sista Girl: Karen Keers

1967 REFERENDUM

We Remember: 50 Years On



Have your say

Want to have your say?

Let everyone know the great things happening in your Local or Regional AECG. To be published, send your photos and stories to: info@aecg.nsw.edu.au

The NSW AECG Inc. would like to Acknowledge the traditional custodians of the land on which we work, and pay our respect to Elders past and present.



In this edition we acknowledge the anniversary of the 1967 referendum and its significant contribution in recognising Aboriginal people. 50 years on we remember that most momentous occasion and have developed some teaching and learning activities that can be used in classrooms which can be downloaded from our website. There are other interesting historical facts along with a snapshot of what our local network is doing. As always we hope you find this edition an interesting read!!!

Pemulwuy

Pronounced: "Pem-ool-we"

The newsletter has been called *Pemulwuy* in honour of one of the first Aboriginal people known to have resisted the invasion of Australia.

Pemulwuy and his son, Tedbury, were both outlawed while leading resistance to the invasion for 20 years after 1788. They led a form of guerilla warfare right around the area of modern Sydney and were perhaps the first Aboriginal people to resist attacks on their culture and identity.

Australia Remembers:

Off Country, in another Country

Of the many men and women who enlisted in the armed services during World War 2, there were also Aboriginal and Torres Strait Islander peoples who signed up. Their role is not complete and probably never will be. Enlistment papers usually carried no reference to race. Many enlisted under false names and places of birth in order to avoid the provisions of the *Defence Act* or the unwanted attention of Protectors of Aborigines. Many oral histories of those who served may have been lost as a result.

Thomas Harold Green, 2/1 Battalion, NSW and born at Baryulgil was one such serviceman who enlisted and served for his country. He enlisted at Collarenebri in 1940.

He certainly travelled 'off Country' as he saw active service in the European theatre of war, a long way from home. Unfortunately he ended up being a guest of the Hitler's Third Reich as a Prisoner of War spending time in Stalag XIIIc at Hammelburg Germany. He was captured on the island of Crete on 17 November 1941.

He was named Tommy 'Negus' Green with the nickname given to him by his German captors. It is understood the Germans viewed the handful of Australian Aboriginal men in captivity as a curiosity but treated them according to the uniform they wore. In that regard, at least they were no worse off than being on Australian soil.

Thomas Harold Green arrived back in Australia in July 1945 after being repatriated by the Allied Forces in Europe.

Lest We Forget



Harold Thomas Green – second from right.
Source: Australian War Memorial



Source: Australian War Memorial

Australia's Constitution and the 1967 REFERENDUM

Source: <http://www.australianstogether.org.au/stories/detail/self-determination>

What is a Referendum?

A referendum is a vote of the Australian people on measures proposed or passed by the Australian Parliament. There are a number of different types of referendums that can be held – the most common is a Constitutional referendum. AEC (2017 website)

What is Australia's Constitution?

A constitution is a set of rules by which a country or state is run. The Australian Constitution is the set of rules by which Australia is governed. In addition to the national Constitution, each Australian state has its own constitution. The Australian Capital Territory and Northern Territory have self-government Acts which were passed by the Australian Parliament. PEO (2017 website)

Any proposed change to the Australian Constitution must be put to a vote of all Australian voters in a referendum.

What was the 1967 Referendum all about?

During the 1960s increasing calls for Aboriginal and Torres Strait Islander people to have the same rights as other Australians resulted in a Constitutional referendum that was held on May 27 in 1967. All Australians were asked to consider and determine whether two references in the Australian Constitution, which discriminated against Aboriginal people, should be removed.

51. The Parliament shall, subject to this Constitution, have power to make laws for the peace, order, and good government of the Commonwealth with respect to:-

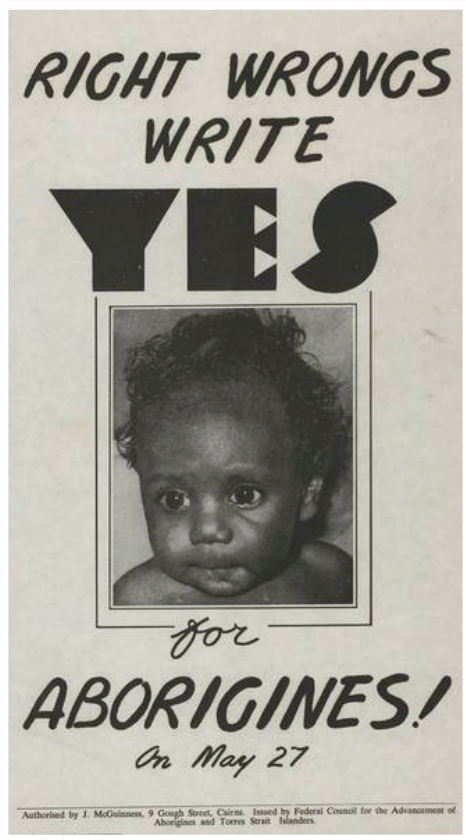
*...(xxvi) The people of any race, **other than the Aboriginal people in any State**, for whom it is necessary to make special laws.*

*127. In reckoning the numbers of the people of the Commonwealth, or of a State or other part of the Commonwealth, **Aboriginal natives should not be counted.***

In other words the Referendum proposed:

- **that Aboriginal people be included in the Census**
- **to allow the Federal Government to make laws for Aboriginal people**

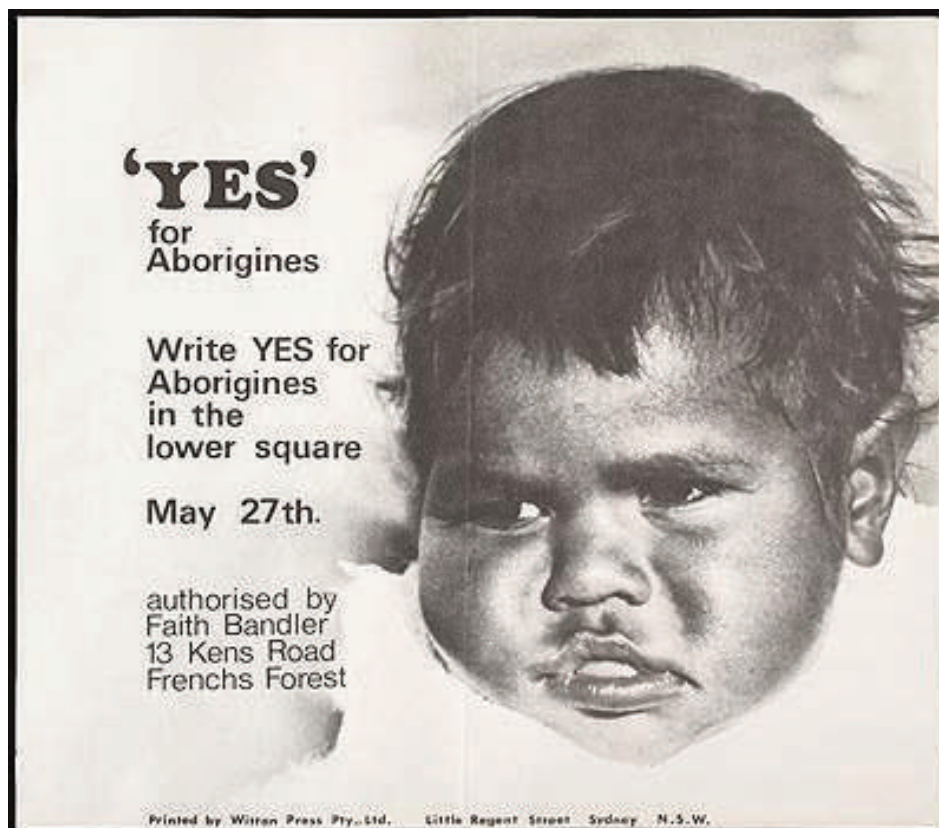
1967 Referendum Promotion Posters



Western Australian Museum (2017 website)



NLA (2017 website)



Museum of Australian Democracy (2017 website)

What were the results of the 1967 Referendum?

The overwhelming majority of people voted yes to remove discrimination from within Australia's constitution. The following table lists the yes vote percentages in the 1967 Referendum.

| | |
|-------------------|--------------|
| New South Wales | 91.5% |
| Victoria | 94.7% |
| Queensland | 89.2% |
| South Australia | 86.3% |
| Western Australia | 80.9% |
| Tasmania | 90.2% |
| National | 90.8% |

The highest yes vote ever recorded in a referendum ensured that Aboriginal and Torres Strait Islander people were to be included in population counts resulting from the Census and that the Federal Government was able to make laws for Aboriginal and Torre Strait Islander people. The 1967 Referendum was one of only eight of forty-four separate proposed Constitutional amendments have been successfully carried by referendum. ABS (2011)

How did the 1967 Referendum change Australia as a nation?

Before the 1967 Referendum the States of Australia made laws which discriminated against Aboriginal people and denied Aboriginal people their basic human rights such as being free to live where they wished, having access to education, receiving the same wages as non-Aboriginal people, marrying who they wished to marry, eating in restaurants, entering a public bar, swimming in a public pool or having the right to vote. The successful 1967 Referendum allowed the Australian Government to make laws for Aboriginal people which helped change the State Laws which denied Aboriginal and Torres Strait Islanders many basic human rights.

Rights of Aboriginal people across Australia in 1963

| Right | NSW | VIC | SA | WA | NT | QLD |
|-----------------------|-----|-----|-----|----|-----|-----|
| Voting rights (state) | Yes | Yes | Yes | No | Yes | No |
| Marry freely | Yes | Yes | Yes | No | No | No |
| Control own children | Yes | Yes | No | No | No | No |
| Move freely | Yes | No | No | No | No | No |
| Own property freely | Yes | No | Yes | No | No | No |
| Receive award wages | Yes | No | No | No | No | No |
| Alcohol allowed | No | No | No | No | No | No |

Korff, J (2012)

While there was much national self-congratulation about the great result in the 1967 Referendum, some people wondered whether the Referendum was going to achieve much positive change. The *Bulletin* newspaper suggested that '*it will be a long time before we act as we vote*'. McLachlan – Chew (2006: p 26)

The referendum did not actually give the Australian Government full responsibility to make positive changes for Aboriginal people, it simply opened the door for Australian Government involvement. For the first five years after the Referendum the Australian Government did not make any significant changes.

The first major change the Australian Government made after the 1967 Referendum was to establish the **Office of Aboriginal Affairs**, an advisory body that was given funds/money to identify the most urgent needs of Aboriginal communities. After the Office for Aboriginal Affairs was developed the Australian Government was able to make several significant developments. These included **the introduction of changes through 'positive discrimination' and the making of the following important Acts:**

- the Aboriginal Land Fund Act 1974
- the Aboriginal Loans Commission Act 1974
- the Aboriginal and Torres Strait Islanders (Queensland Discriminatory Laws) Act 1975
- the Aboriginal Councils and Associations Act 1976
- the Aboriginal Land Rights (Northern Territory) Act 1976
- the Aboriginal and Torres Strait Islanders (Queensland Reserves and Communities Self-Management) Act 1978
- the Aboriginal Development Commission Act 1980
- the Aboriginal and Torres Strait Islander Heritage (Interim Protection) Act 1984
- the Aboriginal and Torres Strait Islanders Commission Act 1989
- the Council for Aboriginal Reconciliation Act 1991
- the Native Title Act 1993
- the Land Fund and Indigenous Land Corporation (ATSIC Amendment) Act 1995."

Treaty Republic (2017 website)

Importantly the fact that Aboriginal and Torres Strait Islander peoples were now counted in the national Census meant that many Aboriginal and Torres Strait Islander people felt that they actually counted. Many Aboriginal and Torres Strait Islander people will refer to being counted as flora and fauna (plants or animals) rather than people before the successful 1967 Referendum. The 1967 Referendum continues to be a symbol of political and moral rights for Aboriginal people.

ABORIGINAL PEOPLES

A CENSUS SNAPSHOT

50 years ago, an important milestone occurred for Aboriginal peoples in this country. All Australians were asked to consider and determine whether two references in the Australian Constitution, which discriminated against Aboriginal people, should be removed.

51. The Parliament shall, subject to this Constitution, have power to make laws for the peace, order, and good government of the Commonwealth with respect to:-

...(xxvi) The people of any race, **other than the Aboriginal people in any State**, for whom it is necessary to make special laws.

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
In other words the Referendum proposed:

- that Aboriginal people be included in the Census
- to allow the Federal Government to make laws for Aboriginal people

50 years on after the recent national census, a snapshot of how Aboriginal peoples live looks like this:

The 2016 Census has revealed the 'typical' Australian is a 38 year old female who was born in Australia, and is of English ancestry. She is married and lives in a couple family with two children and has completed Year 12. She lives in a house with three bedrooms and two motor vehicles. The 'typical' Aboriginal and/or Torres Strait Islander person is a lot younger at 23 years old, and is also female. And of course, the statistics gathered will show a difference in areas of education, employment, housing, health and so on. The 'typical' Australian also has a much longer life expectancy as well.

Yes, a census does reveal a lot about the people who live in this country. At least we are being counted.



Australian Household Form

Census Form Number

| | | | | | | | | | | | |
|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|
| [] | [] | [] | [] | [] | [] | [] | [] | [] | [] | [] | [] |
|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|

Check Letter [] - Check Digit []

WHAT YOU NEED TO DO

- Use this form to record the details of all people (including visitors) who spend the night in your dwelling on Census Night, Tuesday, 9 August 2011.
- Your Collector will return between 10 August and 28 August to collect your form.
- On one form you can record details of six people. If you need more forms, refer to the ‘Help available’ section below.
- If someone in your household wants a separate Census form for privacy reasons, just ask the Collector for a Personal Form and a Privacy Envelope or phone the Census Inquiry Service. Refer to the ‘Help available’ section below.

HOW TO WRITE YOUR ANSWERS

- Use a black or blue pen.
- Mark boxes like this:

—

Wave Hill Walk Off

51 Years On: 1966 – 2017

<https://commons.wikimedia.org/wiki/File:Wavehillaerial.jpg>

It was 51 years ago when Aboriginal pastoral workers walked off the job on the vast Vestey's cattle station at Wave Hill in the Northern Territory.

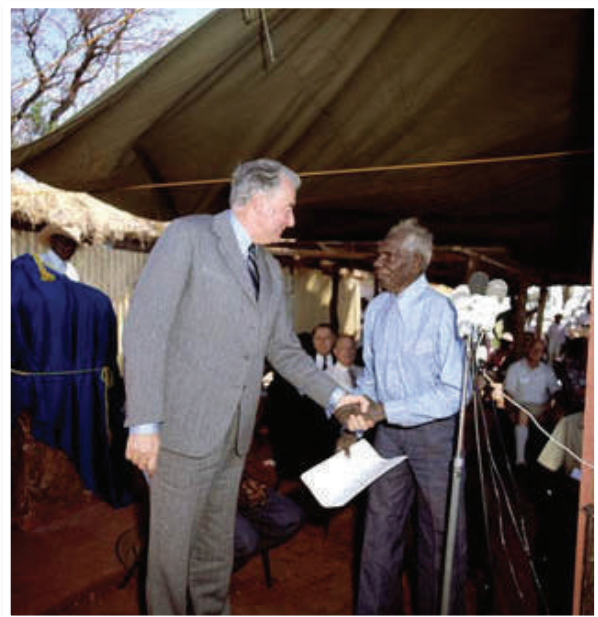
Initially they were protesting at their poor working conditions and disrespectful treatment. The following year they moved to Wattie Creek, a local place of importance to the Gurindji people. Vincent Lingiari led around 200 of his people in what was to become the longest strike in Australian history. The struggle for equal rights became a much bigger struggle for land rights.

The strike was about ownership of traditional lands belonging to Aboriginal peoples.

'I bin thinkin' this bin Gurindji country. We bin here longa time before them Vestey mob.'
Vincent Lingiari.

In 1975, Prime Minister Gough Whitlam poured a handful of soil into the hands of Vincent Lingiari's hand and said 'Vincent Lingiari I solemnly hand to you these deeds as proof, in Australian law, that these lands belong to the Gurindji people and I put into your hands part of the earth itself as a sign that this land will be the possession of you and your children forever.'

The Wave Hill Walk Off was the focus of the song From Little Things Big Things Grow by Paul Kelly.



Prime Minister Gough Whitlam and Vincent Lingiari, Wattie Creek, 1975

Source: A8598, AK6/5/80/11, National Archives of Australia, Canberra

Catalina Park Raceway



Katoomba NSW - An Aboriginal Connection

Catalina Park Raceway is a disused racing car track located at Katoomba in the Blue Mountains of NSW. It is recognised as an important Aboriginal place due to Gundungarra and Darug peoples who were associated with the area. The name Kedumba or Katta-toon-bah is an Aboriginal term for 'falling water over a hill' and takes its meaning from a waterfall that drops into the valley below.



Shape of Catalina Park Race Track

Background:

The famous Holden Torana is derived from an Aboriginal word meaning 'to fly' and this race track also has an Aboriginal history associated with it. Catalina Park known locally as The Gully is a stunning piece of land located in Katoomba. It is an ecologically and culturally sensitive area and is protected as such. Before the arrival of Europeans, Aboriginal peoples used the Gully as a camp area in the summer months. The expansion of settlement in Sydney and the lower mountains forced many of the Gundungurra and Darug peoples to locate permanently to the Gully prior to 1950.

But this changed in 1957 with the commencement

of construction of the Catalina Park Raceway. Both Aboriginal and non-Aboriginal peoples were moved 'on.'

The racetrack was in operation from around 1960 through till 1990. Names like Dunlop Corner, Craven A Corner, Castrol Corner and Lockheed Straight were all part of this race track.

In the latter days, the track was used for rallycross and motocross.

The Start/Finish section of the track is more or less adjacent to a small lake, now accessed by a path. Early pictures actually show a Catalina Flying Boat 'parked' in this small lake. According to the records it put there after WW2 as a sort of local tourist attraction. After the area lost its appeal to visitors, the flying boat was removed to Sydney and cut up for scrap metal.



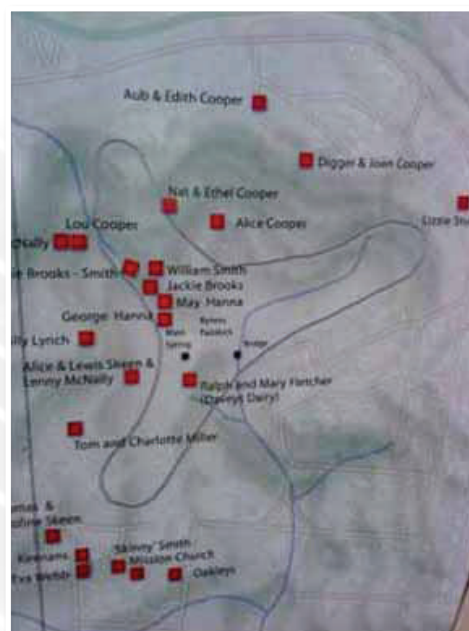
Information boards adjacent to the racetrack

The Race Track:

A somewhat 'Y' shaped layout, it had a circuit of 2.1 km and an elevation of around 1000 metres. Fog at this elevation caused many a race to be delayed.

For such a short circuit, the sweeping turns, and super quick run down the hill from 'Craven A', allowed competitors to maintain high average speeds.

The great Frank Match set the original outright lap record at this first meeting, with a benchmark 1:02.9. Fittingly, the all-time outright record for the circuit remains with Frank Match. In January 1969, he set a time of just 53.4 seconds, an average speed just shy of 142 km/h.



Settlement patterns in the 'Gully'



Then ...



And now... (2012)



Same sign as previous photo above (2012)



The Catalina Flying Boat

Conclusion:

It is not possible to drive (or race for that matter!) on this track anymore. Whilst most of the track and fencing is still in situ and remnants of the start and finish area also exist, parts of the track surface are dirt or are washed away and or overgrown. The Gully was declared an Aboriginal Place on 18 May 2002. Today, there is a walk through the Gully area that has informative signs of the Aboriginal history and connections to this area. It is a quiet and reflective place.



1967 Race Program



Informative signage in the Gully outlining the Aboriginal connections to Place



Remnants of old settlement, The Gully



Memorial plaque, The Gully

References:

<http://www.motorsportretro.com/2011/02/catalina-park-50th-anniversary/>

<http://www.rollaclub.com/board/topic/38775-catalina-park-raceway-katoomba/>

(Excellent for further photos)

<http://www.austlii.edu.au/au/journals/ILB/2007/25.html>

Heritage Study of the Gully Aboriginal Place – Blue Mountains City Council, August 2005.

CULTURAL PROTOCOLS

FACT SHEET

FOR TEACHING ABORIGINAL LANGUAGES AND CULTURES

What are cultural protocols?

Cultural protocols are culturally informed criteria that signpost a code of practice for teaching Aboriginal languages and cultures in schools and TAFE Institutes.

Why is a code of practice necessary?

A culturally informed code of practice will guide schools and TAFE Institutes to work productively with Aboriginal communities to circumvent cultural problems that may arise when schools and TAFE Institutes unknowingly:

- engage unendorsed language and culture teachers
- allow teaching of unendorsed cultural content
- allow teaching of restricted cultural content
- allow inappropriate teaching of gender specific cultural content

What cultural protocols signpost a code of practice for teaching Aboriginal languages and cultures?

There are three key cultural protocols to be observed when teaching Aboriginal languages and cultures in schools and TAFE Institutes:

Protocol 1 –

An Aboriginal community endorses a teacher of Aboriginal languages and cultures

- a teacher of Aboriginal language and culture is typically an Aboriginal community person who is known and respected within an Aboriginal community as:
 - a significant cultural knowledge holder
 - a skilled speaker of a community's language
 - a skilled practitioner of a community's culture
- a non-Aboriginal person may also be considered a valid teacher of Aboriginal language and culture when an Aboriginal community has endorsed them as credentialed to teach a community's language and culture

Protocol 2 –

An Aboriginal community ratifies Aboriginal language and culture knowledge

- an Aboriginal language is accepted as accurate when it projects words, meanings, syntax and phonics uncontestedly recognised and acknowledged by an Aboriginal community
- Aboriginal culture knowledge is accepted as accurate when it projects conceptualisations,

philosophies, values and practices uncontestedly recognised and accepted by an Aboriginal community

Protocol 3 –

An Aboriginal community expects that cultural knowledge conventions will be respected

- Aboriginal knowledge is safeguarded through the application of spiritually founded conventions that govern public disclosure and dissemination of restricted language and culture knowledge
- Aboriginal knowledge is fixed within spiritually founded designations that further govern accessibility of non-restricted language and culture knowledge, which is either community centred or gender specific

How can schools and TAFE Institutes implement this code of practice?

Schools and TAFE Institutes can implement this code of practice by forming partnerships with local Aboriginal community's that encourage:

- dual decision making on all matters related to teaching Aboriginal language and culture
- community sanction of Aboriginal language and culture teachers before offers of appointment
- community sanction of language and culture knowledge content prior to teaching

What will occur if this code of practice is not implemented?

Schools and TAFE Institutes who engage unendorsed cultural teachers, countenance unendorsed and/or restricted cultural knowledge within their programming or permit inappropriate delivery of gender specific knowledge content are likely to distance Aboriginal communities, negate Aboriginal community trust in schools and TAFE Institutes, and discourage Aboriginal community collaboration.

"Teachers will be endorsed by the local community and will be either a local Aboriginal language speaker (supervised by a qualified teacher) or a qualified Aboriginal language teacher"

OCHRE: NSW Government Plan for Aboriginal Affairs: Education, Employment and Accountability, 2013, p.21

CONGRATULATIONS!

**TO MARK MORGAN ON HIS NOMINATION FOR
VOCATIONAL EDUCATION TRAINER OF THE YEAR!**



A big congrats go to NSW AECG Life Member and Riverina 1 Regional President Mark Morgan on being shortlisted for the 2017 NSW VET Trainer/Teacher of the Year Award! Being nominated for this prestigious award is a great honour. Having your application then shortlisted is further confirmation and acknowledgement of the significant contributions Mark has made to the NSW Vocational Education and Training Sector over the years.

Mark has worked hard to achieve as much as he has over the years. He has trained up to receive, among other things, a Cert II in Agriculture, Horticulture and Conservation and Land Management and Cert III in Agriculture and Conservation and Land Management.

Mark's expertise and interest lies in training and assessment in farm mechanisation. He focusses his training workshops on the safe use of pesticides, two wheel motorbikes, forklifts and front-end loader/back-hoe operation. The majority of Mark's training is delivered in remote locations where he only has a tin shed in which to operate. Mark also delivers training and assessment in jails and juvenile justice centres across NSW to Aboriginal youth and inmates. Mark's training is so highly regarded within the institutions he works with that non-Aboriginal inmates are often unhappy because they don't get to participate.

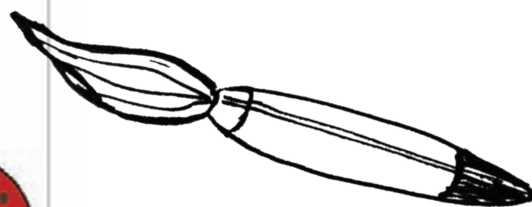
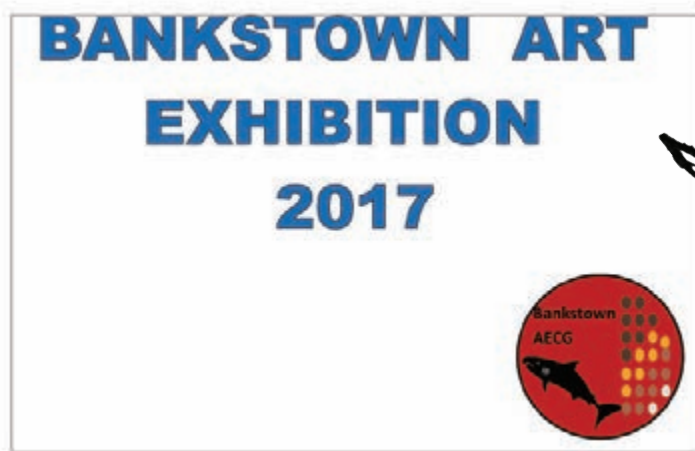
The winner of the esteemed Vocational Education Trainer/Teacher of the Year award will be announced at the NSW Training Awards presentation event to be held on Thursday September 7, 2017 at the Sydney Town Hall. We wish Mark the best of luck and acknowledge his great and continuing work in providing quality education for Aboriginal people in NSW.

Bankstown ART Exhibition

Bankstown Council and Bankstown Local AECG are holding a Bankstown Art Exhibition that is open to Aboriginal and Torres Strait Islanders of all ages living in NSW and the ACT. The exhibition will be on display from Monday 17th July to 30th July 2017, at the Bankstown Arts Centre.

If you'd like to enter or would like more information, head to our website link below, or Lyn Martin can be contacted on 0404 937 078.

<https://www.aecg.nsw.edu.au/2017/05/22/bankstown-art-exhibition-2017/>



Snapshots from across the State



The Fields Local AECG Meeting



Maitland Local AECG Connecting to Country



We were honoured to have representatives of the arts from Syria visit the Secretariat, where we shared our Aboriginal culture and the work of the NSW AECG.

Snapshots

from across the State



Bundjalung Community Language speakers being recognised by TAFE for their prior learning to teach Bundjalung



Healthy Culture Healthy Country being delivered to University of Western Sydney pre-service teachers in the beautiful Kangaroo Valley



NSW AECG partnering with the Tribal Warrior to take Sydney Catholic Schools Team on their Spirituality Day



What position have you held with the AECG?

- Local – President, Secretary and delegate to the Region
- Region – President, Vice President, Regional Rep and Delegate to the State.

What was your favourite thing to do growing up?

Hanging out with family in the bush or at the beach.

Do you have a favourite sport (person/team)

Rabbitohs!!



What did you want to be when you were growing up?

A nurse or teacher.



What's are your favourite TV shows/Movie?

Breaking Bad and Game of Thrones



Are you reading anything at the moment?

No.... does Facebook, Instagram and emails count??

Who is your hero/role model?

Too many to list! I admire and respect anyone who strives to make a difference.

Who is your favourite singer or band?

I like a mixture of music... Foo Fighters, Linkin Park



If you can have a super power what would it be?

To be able to make things come into existence.

What is your favourite food?

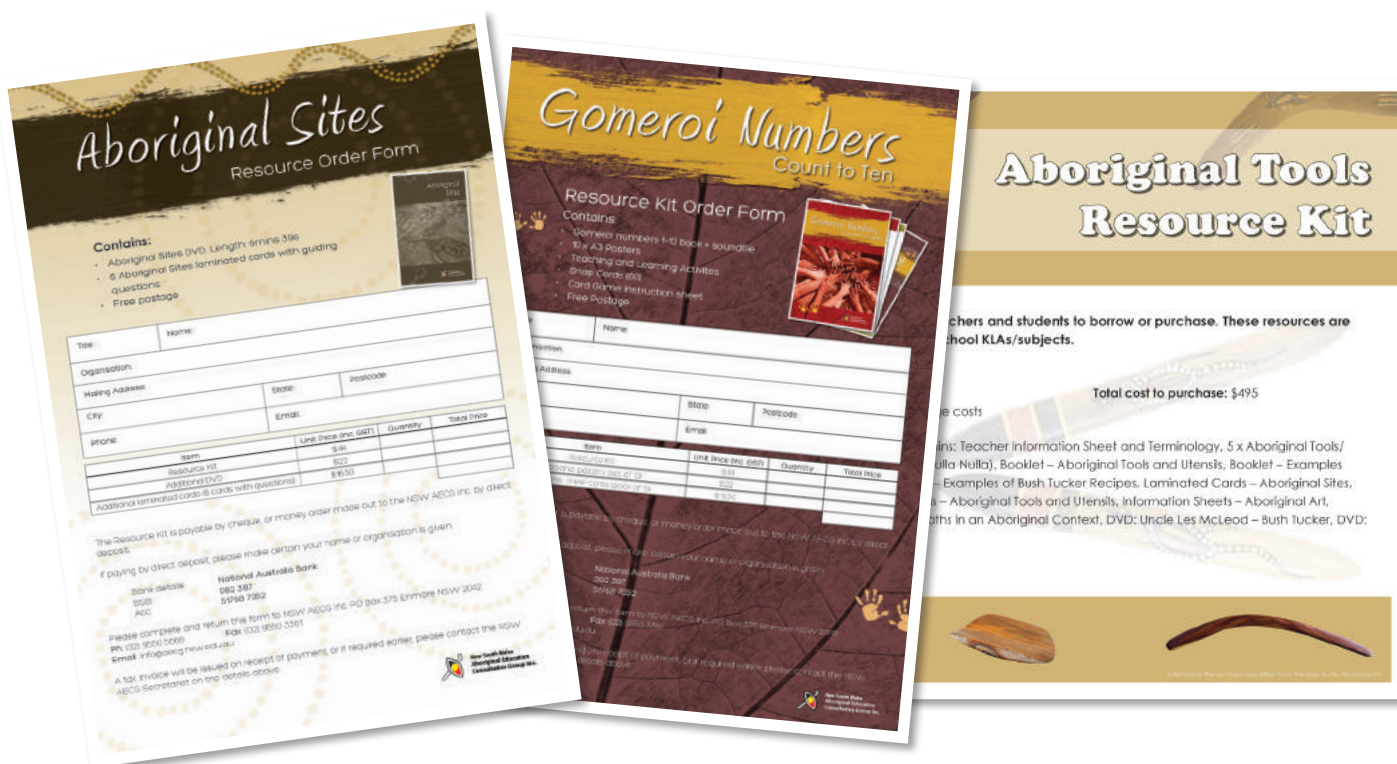
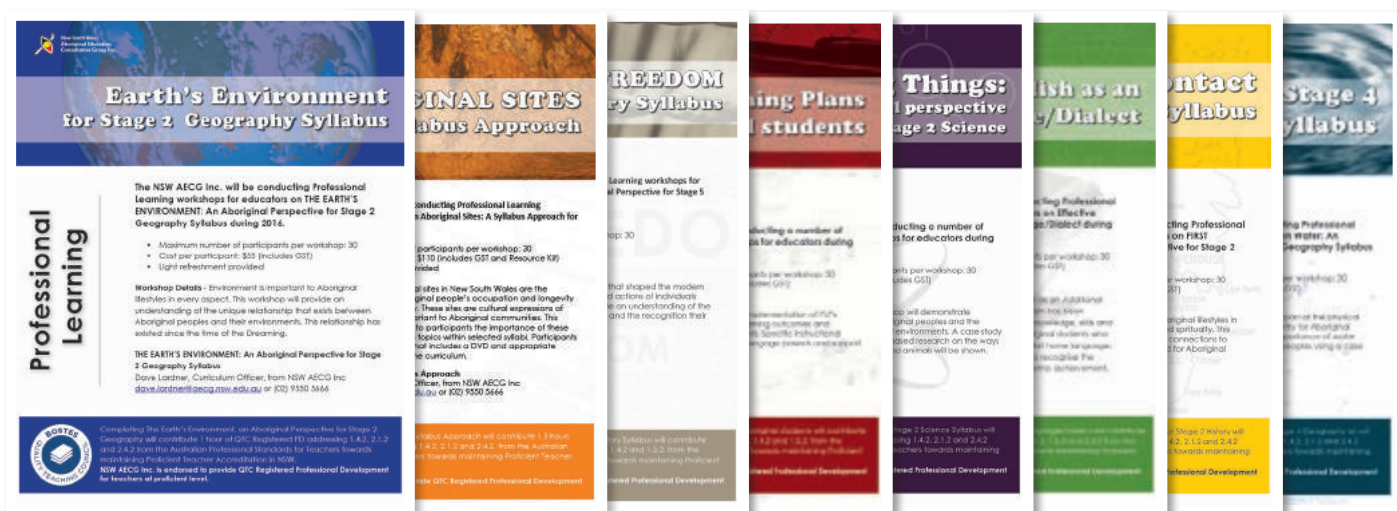
Pizza



Resources & Professional Learning

This year the NSW AECG are again running Professional Learning workshops throughout the state. For further information or to register your interest, please contact our Curriculum Officer, Karen Keers on (02) 9550 5666 or karen.keers@aecg.nsw.edu.au

Resources will also be available through our website: www.aecg.nsw.edu.au





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