



Pemulwuy

Newsletter of the NSW AECG Inc.

June 2019

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Gamilaraay Language & Culture Camp



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.

President's Message



Welcome to the new edition of Pemulwuy, the newsletter of the NSW AECG. The year has started off at a hectic pace and the year ahead does not look as if it will get any slower.

Already we have been running camps, professional learning and a variety of language activities. With 2019 being the International Year of Indigenous Languages we hope to showcase many of the Language and Culture activities we support.

The NSW AECG is expanding and we have opened additional offices in Lismore, Nambucca, Lightning Ridge and Dubbo as well as looking at an office in Broken Hill opening in the near future. If you are passing through any of these towns, please drop in for a cuppa and a yarn.

With both the State and Federal elections happening we have been busy advocating for policies that contribute positively to Aboriginal Education because it matters!!

We will be getting a new and refreshed website soon so we can stay up to date on all of the many things happening out and about in our regions as well as information about what we have been up to.

Again, this edition is just a snapshot of what is happening out and about and we hope you find it an interesting read!

Pemulwuy

Pronounced: "Pem-ool-we"al

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.

Editor/Writers: Dave Lardner & Joe Cavanagh

Photographs: Wallula Bethell

Graphic design: Wallula Bethell

New Sydney Harbour Tunnel

An Aboriginal Connection

Part of the Transport for Sydney Strategy, is to build a metro railway tunnel crossing beneath Sydney Harbour.

The Tunnel Boring Machine (TBM) named 'Mum Shirl' has been launched at Marrickville and will tunnel beneath the harbour to Chatswood adjacent to TBM Nancy to construct 31 km of metro tunnels.

These new metro tunnels twin will connect to the new Sydney Metro station sites at Waterloo, Central, Pitt Street, Martin Place and Barangaroo. The TBMs are about

150 metres long – or longer than two Airbus A380s – and are specially designed for Sydney's geology to cut through our hard sandstone. It is intended the TBM Mum Shirl will tunnel an average of 120 metres a week.

On major tunnelling projects around the world machines that work underground are traditionally given female names.

Mum Shirl was an Aboriginal woman who dedicated her life to her community, raising 60 foster children and was a powerful advocate for Aboriginal rights and welfare. She assisted in setting up the Aboriginal Medical and Legal Service in Redfern in the 1970s, visited prisoners in gaols and opened her home to the addicted and homeless. She was born on the Erambie Reserve, Cowra, of Wiradjuri descent.

She was made a Member of the Order of the British Empire in 1977 and received the Order of Australia in 1985.



Article Reference: <https://www.sydneymetro.info/article/second-mega-borer-starts-work-sydney-metros-city-tunnels>

Source: Parramatta Heritage Centre

Gamilaraay/Yuwaalaraay/Yuwaalayaay Choir Project

<https://pixabay.com/photos/guitar-instrument-music-2141120/>

The Gamilaraay/Yuwaalaraay/Yuwaalayaay Nest Schools collaborated in a dhirrabuu (deadly) shared project in November/December 2018. The project involved students from each of the NEST schools having an opportunity to learn a song in two local languages whilst also participating in a song writing workshop. A young Yuwaalaraay/Gamilaraay musician (Kelsey Iris) was invited to individual NEST schools to teach students to sing 'Dhabiyaan Buluuy' (Silent Night) and then workshop with students to create a short 'connection to country' song. What began as a simple suggestion evolved into a project that has now become a permanent language learning resource to support local language revitalisation. Students from Goooodoga, Collarenebri and Walgett took advantage of an opportunity to come together at Walgett Community College as the Gamilaraay/Yuwaalaraay/Yuwaalayaay choir and record 'Dhabiyaan Buluuy' in three languages. Walgett Community College Music Teacher (Luke Hyatt), Kelsey Iris and staff from the participating schools and Gamilaraay/Yuwaalaraay/Yuwaalayaay Language and Culture NEST did a fantastic job working with the students to help create a valuable language learning resource; as well as providing students with a cultural learning opportunity in which everyone was able to share and work together. An ongoing incentive from this project is to continue learning local languages through song as the Gamilaraay/Yuwaalaraay/Yuwaalayaay Choir.

Maayu yanaaya YR Maaru yananga GR Go Well



Tutor Profiles: Wiradjuri

Anthony Riley

<https://pixabay.com/vectors/green-blackboard-chalk-eraser-307835/>

What are you interested in and why?

My name is Anthony Riley. I am a proud Wiradjuri man with a passion for Aboriginal languages and culture. I also have a musical background. Before sharing knowledge of our Aboriginal language and culture I was a labourer in a warehouse for 6 years.

How did you find yourself in Languages?

I was learning language and culture at TAFE for personal interest and was lucky to be selected by the Aboriginal Elders to share the knowledge with the schools.

Schools you work in and how long you've been there

The schools I have are Eumungerie, Dubbo West Primary School, Wongarbon Primary School, Ballimore Public School which I have doing for 3-5 years.

What do you actually do?

I teach kids from all different background our Wiradjuri language and culture.

How do you feel about 2019?

I feel like 2019 is going to be the year that our language and culture will really 'take off' and I can't wait to share the knowledge with my team and kids.



Tutor Profiles: Wiradjuri

Brian Ahsee

<https://pixabay.com/vectors/green-blackboard-chalk-eraser-307835/>

What are you interested in and why?

I am a proud Wiradjuri man with a musical background. I have worked alongside some international artists. I also have a passion for crafting wood works such as didgeridoos (yidaki), clap sticks, boomerangs etc. I perform traditional dance which I showed an interest in from a young age. The first chance I had to learn our native tongue, I jumped on board and my passion for it grew thick and fast.

How did you first find yourself in Languages?

I am now a language tutor for the North West Wiradjuri and Culture Nest due to my dedication and growing passion for language.

Schools you work in and how long have you've been there

I work as a tutor in the following schools- Mumbil, Stuart Town, Delroy High School, Narromine High School, Wellington Public School and Geurie Primary School; and as you can see, I'm working with a wide range of students from primary school to high school.

How do you feel about 2019?

I feel excited about the new year because 2019 is about Indigenous Languages the world over.



Tutor Profiles: Wiradjuri

Darren Forbes

<https://pixabay.com/vectors/green-blackboard-chalk-eraser-307835/>

What are you interested in and why?

I am a Wiradjuri man who enjoys passing on and sharing knowledge that I have learnt.

How did you find yourself in Languages?

I was lucky enough to be asked to do this job whilst studying the language at TAFE

Schools you work in and how long you've been there

I currently teach language at Dubbo Public School, Dubbo North Public and Yeoval Central School. This is my 5th year as a Tutor in schools.

What do you actually do?

Not only do I teach language, but also teach culture, Dreaming stories and traditional dance.

How do you feel about 2019?

So looking forward, I'm excited for another great year ahead doing what I love doing.



New coin to celebrate year of Indigenous languages



The next time you look into your purse you may see something interesting shining back up at you.

A brand new 50 cent coin has been released to celebrate the 2019 International Year of Indigenous languages. The Royal Australian Mint launched it in Adelaide today but officially entered the coin into circulation on April 8.

The coin's design was created in consultation with 14 Indigenous language groups from around Australia, including the traditional people of Adelaide, the Kaurna people. The coin features 14 different languages in its design, all stating the word 'coin' or 'money' and the Royal Australian Mint has created an interactive webpage to give visitors a deeper understanding of the languages displayed on the new coin.

It was produced with help from the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS).

AIATSIS CEO Craig Ritchie said that remaining connected to language strengthened wellbeing and self-esteem in Indigenous communities.

'Indigenous languages carry more meaning than the words themselves, so too does currency carry meaning beyond its monetary value,' he said.

'The release of these coins is another milestone in recognising the diverse cultures that shape our national story of over 60,000 years,' he said.

Mr Ritchie is also a co-chair of the UNESCO International Year of Indigenous Languages Steering Committee.

Collectors may wish to purchase the coins online from the Mint.

A frosted uncirculated version is available for \$10 and a fine silver proof version is available for \$80.00 from the Mint's website <https://eshop.ramint.gov.au/product-category.aspx?KWD=year%20of%20indigenous%20languages> or Contact Centre (1300 652 020).

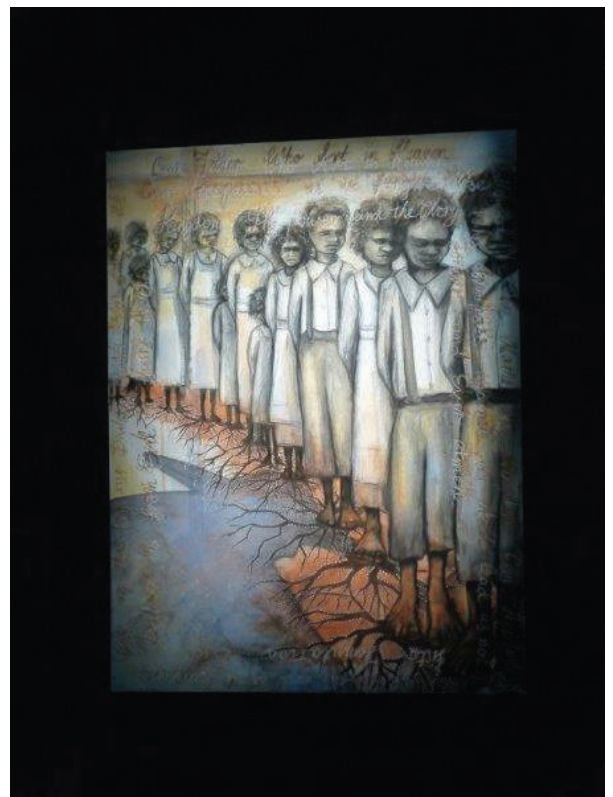
Looking Back

THE PARRAMATTA AND BLACKTOWN NATIVE INSTITUTIONS

In 1814, shortly after the British invaded and authorised the violent usurping of Aboriginal Countries, the Parramatta Native Institution was established. Formally endorsed by Governor Macquarie, this was the first Western educational institution to specifically invite Aboriginal students to attend. In 1823 the Parramatta Native Institution was moved to Blacktown which eventually closed altogether in 1829. For 15 years the overarching purpose of these institutions was unethically designed to:

- *'improve' and 'civilise' students through instruction in reading, writing and religion*
- *train in manual labour for the boys and useful needlework for the girls*
- *extend enlightenment ideals to the Indigenous peoples of the Sydney colony*
- *inculcate European ideas of 'civilisation', commerce and Christianity into Aboriginal people and turn them into industrious workers;*
- *'effect the civilisation of the Aborigines' of NSW and to 'render their habits more domesticated and industrious'.¹*

The school's paternalistic teachings failed to connect with Aboriginal knowledge and concepts around Country, Kin, Spirituality, Lore and Community making it unsurprising that both schools consistently recorded low and fluctuating enrolments. The offerings of annual feast days, land grants, clothing, blankets and breast plates did little if anything to properly engage local Aboriginal people or increase school attendance rates. Point 14 of Governor Macquarie's 15 point plan for the Aboriginal Native Institution illustrates why the Blacktown and Parramatta Native Institutions are considered as one of the first known sites where Aboriginal children were removed from their families (including under duress and through deceitful methods). It stipulated:



Artwork by Leanne Tobin, Darug Artist, The Native Institute Exhibition 2013, Blacktown – Image from

<https://historyofaboriginalsydney.edu.au/visit/artwork-leanne-tobin-darug-artist-native-institute-exhibition-2013-blacktown-0>



Performers at the Celebration Ceremony at the handing back of Land to Darug people - Joseph Mayers Photography – Image from <http://thewire.org.au/story/historic-site-returned-to-traditional-owners/>

“That no Child, after having been admitted into the Institution, shall be permitted to leave it, or be taken away by any Person whatever (whether Parents or other Relatives) until such time as the Boys shall have attained the Age of Sixteen Years, and the Girls Fourteen Years; at which Ages they shall be respectively discharged”.ⁱⁱ

Governor Macquarie provided glowing reports of the schools’ success but Aboriginal community members didn’t appear to share the same thoughts. In 1818, Yarramundi, a Boorooberongal clan member of the D(h)arug people, spoke of Aboriginal peoples’ fear of ‘men in black clothes’ who came and took children to the Parramatta Institution. Others such as William Shelley, the Superintendent and Principal Instructor of the Native Institution at Parramatta, noted that Aboriginal parents had resisted the school and were reluctant to give up their children.ⁱⁱⁱ

Even in such difficult circumstances Maria Lock, Yarramundi’s daughter, achieved academic results that were among the highest across the colony. In 1819 the *Sydney Gazette* reported that a 14 year old Aboriginal girl won first prize in the anniversary school examination. She had not only achieved results that were the top of the twenty children from the Native Institution but also above almost 100 European students from across the colony.^{iv}

The site of the Blacktown Native Institution is currently situated in the residential subdivision of Hassall Grove bounded by Bells Creek to the North and the M7 to the South East. In late 2018 the NSW Government’s land and property development organisation, Landcom, handed back the land where the Blacktown Native Institution once stood to the Darug people. Among other things there are plans being spoken about to develop a cultural arts performance centre and a keeping place on the site.

ⁱ Norman, H. (2015) *Parramatta and Black Town Native Institutions*. Dictionary of Sydney. http://dictionaryofsydney.org/entry/parramatta_and_black_town_native_institutions, viewed 10 Oct, 2018

ⁱⁱ Bonwick Transcripts 13 (Mitchell Library SLNSW), 10/12/1814 pp916-22 <http://www.bniproject.com/history/>, viewed 15 April, 2019

ⁱⁱⁱ Brook, Jack & Kohen, J. L (1991). *The Parramatta Native Institution and the Black Town: a history*. New South Wales University Press, Kensington, New South Wales

^{iv} Naomi Parry, ‘Lock, Maria (1805–1878)’, Australian Dictionary of Biography, National Centre of Biography, Australian National University, <http://adb.anu.edu.au/biography/lock-maria-13050/text23599>, published first in hardcopy 2005, accessed online 15 April 2019.

GAMILARAAY LANGUAGE AND CULTURE CAMP

May 2019



GAMILARAAY LANGUAGE AND CULTURE CAMP

May 2019





The
Coalition
of Peaks



Partnership Agreement on Closing the Gap and the Coalition of Aboriginal and Torres Strait Islander Peaks Bodies

The Partnership Agreement on Closing the Gap

An historic Partnership Agreement on Closing the Gap has been agreed between the Commonwealth Government, State and Territory Governments and a Coalition of Aboriginal and Torres Strait Islander Peak Bodies.

The Partnership Agreement means that for the first time Aboriginal and Torres Strait Islander people, through their peak body representatives, will share decision making with governments on Closing the Gap.

The Partnership Agreement sets out how governments and Aboriginal and Torres Strait Islander Peaks bodies will work together to agree a new national agreement on Closing the Gap, including any new Closing the Gap targets and implementation and monitoring arrangements.

The Partnership Agreement will be in place for ten years. It includes a commitment to three yearly

Aboriginal and Torres Strait Islander led-reviews on Closing the Gap.

Under the Partnership Agreement, for the first time, Aboriginal and Torres Strait Islander peoples will have an equal voice and full ownership of the Closing the Gap framework.

The Coalition of Peaks believe that shared decision making between governments and Aboriginal and Torres Strait Islander community-controlled representative organisations in the design, implementation principles and monitoring of Closing the Gap is essential to closing the gap in life outcomes between Indigenous and non-Indigenous Australians.

The Partnership Agreement can be read in full here: <https://www.naccho.org.au/programmes/coalition-of-peaks/>

The Closing the Gap Refresh: Why the Partnership Agreement was needed

At its meeting on 12 December 2018, the Council of Australian Governments (COAG) agreed “that the finalisation of targets and implementation of the (refreshed) Closing the Gap framework occurs through a genuine, formal partnership between the Commonwealth, state and territory governments and Indigenous Australians through their representatives”. This was a historic announcement, but it didn't come easily.

The original Closing the Gap policy was agreed in 2008 by COAG. Some Aboriginal and Torres Strait Islander peoples were able to have a say on what the policy was and its related programs, but there was never full ownership from Aboriginal and Torres Strait Islander peoples through their representatives and it was always considered to be an initiative of Governments.

Even still, many Aboriginal and Torres Strait Islander Peak bodies supported Closing the Gap to improve health services, housing and early childhood development, and welcomed the new funding committed by governments to those areas in the initial years.

As some of the initial targets were due to expire and progress was not what was hoped, in December 2016, COAG announced a “Refresh” of Closing the Gap and said they wanted to work in genuine partnership with Aboriginal and Torres Strait Islander peoples in determining a new framework and targets.

However, it quickly became clear that governments were not listening properly or engaging in a genuine way. Many Peak bodies wanted more time to consider the options, and more information on what was and wasn't working. Most importantly, Peak bodies needed to see that their voices were truly being heard. There was a real concern that governments had already decided what they wanted to do and were now negotiating behind closed doors to decide on a new set of targets without the input of Aboriginal and Torres Strait Islander peoples.

A lot of Aboriginal and Torres Strait Islander Peak bodies told Government that they thought the “Refresh” was not being done as promised. In early October 2018, a group of fourteen Aboriginal and Torres Strait Islander Peak Bodies came together to write to the Prime Minister, Premiers and Chief Ministers to insist that the Council of Australian Governments not agree any changes to Closing the Gap without formal input and support from Aboriginal and Torres Strait Islander communities.

The Peak bodies also asked for those representing Aboriginal and Torres Strait Islander communities to be able to negotiate and reach agreement on a new Closing the Gap framework and to have an ongoing role in its implementation.

At first, we didn't get a response. We wrote a second letter and in frustration, went to the media. A breakthrough came when the Prime Minister met with us and agreed that we should have ownership and share in the decision making on Closing the Gap. The Prime Minister then took this back to COAG and got its agreement.



Who are the Coalition of Peaks?

The Coalition of Peaks are made up of nearly 40 members of national and state / territory Aboriginal and Torres Strait Islander Peak Bodies. We are directly involved in the delivery and monitoring of services to our members and communities across a broad range of sectors.

We all have our own unique histories, needs and priorities, but share a commitment to legitimate community-controlled representation of our communities on matters that are important to Aboriginal and Torres Strait Islander peoples and to working in partnership on Closing the Gap.

We:

- 1) Are national and state and territory non-government Aboriginal and Torres Strait Islander Peak bodies and certain independent statutory authorities which have responsibility for policies, programs and services related to Closing the Gap;
- 2) Have our governing boards elected by Aboriginal and Torres Strait Islander communities and / or organisations which are accountable to that membership; and
- 3) Support the vision for a genuine partnership between Aboriginal and Torres Strait Islander people and the Council of Australian Governments in developing and implementing the next phase of Closing the Gap.

A dedicated policy team is being established to support the Coalition of Peaks and this will be based in the National Aboriginal Community Controlled Organisation (NACCHO).

If you think your Peak body meets the membership criteria and you want to join the Coalition of Peaks, please email coalitionofpeaks@naccho.org.au.

Never has a group of Aboriginal and Torres Strait Islander Peak bodies come together in this way to agree and negotiate together with governments. So much has been achieved up to this point, but the hard work on the new Closing the Gap policy is just beginning.

Joint Council on Closing the Gap and Partnership Working Groups

The Partnership Agreement establishes a Joint Council on Closing the Gap as one of the ways to do the work under the Partnership Agreement.

The Joint Council will be co-chaired by a Minister and a representative of the Coalition of Peaks and will publish an annual workplan and release a communique following each meeting.

Other Working Groups will be established under the Partnership Agreement to share the detailed policy work, implementation and monitoring needed to make the new Closing the Gap work.

The Joint Council will meet at least twice a year and is made up of a Minister from the Commonwealth Government and each State and Territory Government and twelve representatives of the Coalition of Peaks chosen by the Coalition of Peaks.

This is the first time a Council of the Council of the Australian Governments has formally included Aboriginal and Torres Strait Islander representatives.

The issue of the Coalition of Peaks being able to choose their own representatives is an important one - and one that was hard-fought to get the governments to agree on.

The Coalition of Peaks strongly believe in the principle that Aboriginal and Torres Strait Islander communities and their organisations should be able to choose who they want to represent them including in government forums for Closing the Gap. We do not support governments setting up structures like Advisory Councils made up of members Governments appoint to represent us in decision making. That is not self-determination.

What will happen next on Closing the Gap

The Council of Australian Governments have committed to finalising the refreshed Closing the Gap agreement.

Under the Partnership Agreement, the Coalition of Peaks will sit down with governments to review the current National Indigenous Reform Agreement which is the current agreement on Closing the Gap between governments. This will help the Coalition of Peaks and COAG to jointly determine what has been working and what areas need to be strengthened or changed.

Informed by the review of the National Indigenous Reform Agreement, the Coalition of Peaks and COAG will then work towards a new national agreement on Closing the Gap with accountability and oversight measures, principles for how the new agreement will be implemented and new targets for action.

The Coalition of Peaks is committed to consult their membership at each stage to develop their policy positions in these discussions.



How can Aboriginal and Torres Strait Islander communities and organisations get involved?

Now that we have a seat at the table, we want to use our collective voice to represent the needs of Aboriginal and Torres Strait Islander organisations and communities around the nation.

The Coalition of Peaks is developing a process to work with Aboriginal and Torres Strait Islander communities across Australia and each of the Peaks' membership so that we can talk to you directly about what is working on Closing the Gap and what needs to change.

We encourage you to connect with us by joining our mailing list, following our social media pages, share and like our messages about this historic partnership and exciting path forward. You can sign up to our mailing list at: <https://www.naccho.org.au/programmes/coalition-of-peaks/>

We also want the State and Territory Governments to partner with Aboriginal and Torres Strait Islander Community Controlled Organisations in their jurisdictions and make sure that their

voices are heard on Closing the Gap. Some states already have partnership arrangements in place, but not all, and all can do better.

The Coalition of Peaks have asked each State and Territory Government to form a working group with Aboriginal Community Controlled Organisations to help implement Closing the Gap policies and programs and monitor and report back on how Closing the Gap is working for you. State and Territory peak bodies that are part of the Coalition of Peaks will keep talking to governments to make sure this happens and that community-controlled organisations can choose their own representatives on these Working Groups.

This Partnership Agreement marks an important turning point in our nation – and we look forward to working with all our members in getting our voices heard on Closing the Gap and creating positive and lasting outcomes for our communities.

Current Coalition of Peak Members

National Members

- Congress of Aboriginal and Torres Strait Islander Nurses and Midwives
- First Nations Media Australia
- First Peoples Disability Network
- Indigenous Allied Health Australia
- Lowitja Institute
- National Congress of Australia's First Peoples
- National Aboriginal and Torres Strait Islander Health Worker Association
- National Aboriginal and Torres Strait Islander Legal Services
- National Aboriginal Community Controlled Health Organisation
- National Family Violence Prevention Legal Services Forum
- National Native Title Council
- SNAICC – National Voice for Our Children
- The Healing Foundation
- Australian Indigenous Doctors' Association

State / Territory Members

Western Australia

- Aboriginal Health Council of Western Australia

Tasmania

- Tasmanian Aboriginal Centre

Northern Territory

Aboriginal Peak Organisations Northern Territory:

- Aboriginal Medical Services Alliance NT
- Central Land Council
- Northern Land Council
- Australian Capital Territory
- ACT Aboriginal and Torres Strait Islander Elected Body

Queensland

Queensland Coalition of Peaks being established including:

- Aboriginal & Torres Strait Islander Legal Service (Qld) Ltd
- Queensland Aboriginal and Torres Strait Islander Child Protection Peak Limited

South Australia

- Aboriginal Legal Rights Movement Incorporated, consulting with a policy group of Aboriginal Community Controlled Organisations in South Australia

Victoria

Victorian Aboriginal Executive Council:

- Victorian Aborigines Advancement League

- Koori Youth Council
- Victorian Aboriginal Education Association Incorporated
- Victorian Aboriginal Legal Service
- Victorian Aboriginal Child Care Agency
- Djirra
- Federation of Victorian Traditional Owner Corporations (FVTOC)
- Victorian Aboriginal Housing Board
- Victorian Aboriginal Health Service
- Victorian Aboriginal Community Controlled Health Organisation
- Victorian Aboriginal Community Services Association Ltd

New South Wales

NSW Coalition of Aboriginal Peaks (CAPO):

- NSW Aboriginal Land Council
- NSW/ACT Aboriginal Legal Services
- Link Up NSW
- NSW Aboriginal Education Consultative Group¹
- NSW Aboriginal Health and Medical Research Council
- NSW Aboriginal Child, Family and Community Care State Secretariat
- First Peoples Disability Network

Australian Capital Territory

- ACT Aboriginal and Torres Strait Islander Elected Body

¹ Also provides a national perspective pending the formation of a national peak for Indigenous education.



VOICE TREATY TRUTH

07 - 14
JULY 2019

Let's work together for a shared future.

Professional Learning

Join us for an exclusive Professional Learning programme that will ensure insight to this year's pivotal theme; Voice – Treaty – Truth.

VOICE: The Aboriginal voice of this country is over 65,000 plus years old. They are the first words spoken on this continent. Languages that passed down lore, culture and knowledge for over millennia. They are precious to our nation. It's that Indigenous voice that include know-how, practices, skills and innovations - found in a wide variety of contexts, such as agricultural, scientific, technical, ecological and medicinal fields, as well as biodiversity-related knowledge. They are words connecting us to country, an understanding of country and of a people who are the oldest continuing culture on the planet.

TREATY: For generations, we have sought recognition of our unique place in Australian history and society today. We need to be the architects of our lives and futures. For generations, Aboriginal and Torres Strait Islander peoples have looked for significant and lasting change. Aboriginal and Torres Strait Islander peoples have always wanted an enhanced role in decision-making in Australia's democracy.

TRUTH: Critically, treaties are inseparable from Truth. Lasting and effective agreement cannot be achieved unless we have a shared, truthful understanding of the nature of the dispute, of the history, of how we got to where we stand. The true story of colonisation must be told, must be heard, must be acknowledged. But hearing this history is necessary before we can come to some true reconciliation, some genuine healing for both sides. And of course, this is not just the history of our First Peoples – it is the history of all of us, of all of Australia, and we need to own it. Then we can move forward together. **Let's work together for a shared future.**

CONTACT THE SECRETARIAT FOR DATES



Completing 'Voice - Treaty - Truth' will contribute 4 hours of QTC Registered PD addressing 1.4.2, 2.1.2 and 2.4.2 from the Australian Professional Standards for Teachers towards maintaining Proficient Teacher Accreditation in NSW.

NSW AECG Inc. is endorsed to provide QTC Registered Professional Development for teachers at proficient level.

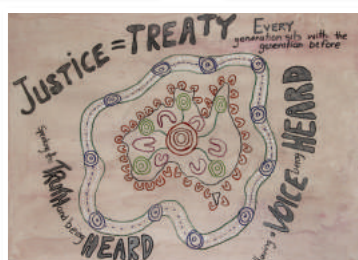
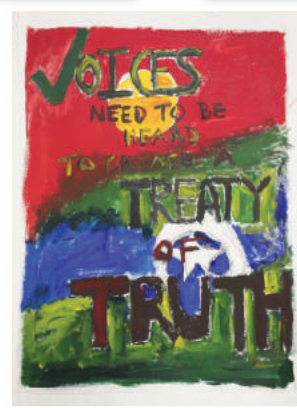
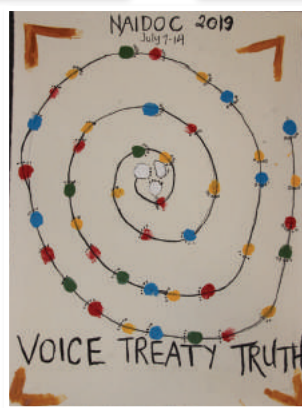
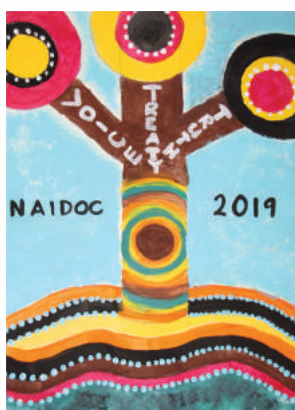


VOICE TREATY TRUTH

07 - 14
JULY 2019

Let's work together for a shared future.

Check out some of the great NAIDOC posters created by teachers from our Voice, Treaty, Truth workshops!



Snapshots

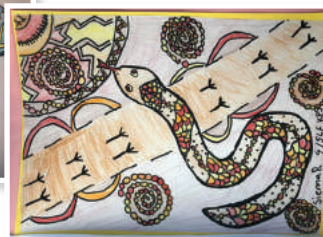
from across the State



Djanangmum (Casino) Local AECG
Connecting to Country



Collarenebri Central School parents and community
protesting outside the school for quality education



Coffs Harbour Local AECG t-shirt design winner Amelia St. Leon from Toormina High School.
Runner up artworks by Ashley Watson and Sienna R.



Inner City Local AECG professional learning
around the NAIDOC theme:
Voice, Treaty, Truth



Our president Cindy
Berwick at the AEO
Conference at Rooty Hill



UWS pre-service teachers at
a HCHC program

Snapshots

from across the State



First Wiradjuri Camp for the year!



Lismore Local AECG Connecting to Country



Northern Illawarra Local AECG Connecting to Country

VOICE TREATY TRUTH



**VOICE
TREATY
TRUTH**

07-14
JULY 2019

Let's work together for a shared future.

naidoc.org.au

NAIDOC Week 2019

NAIDOC Week 2019 invites you to walk in a movement for a better future. For generations, Aboriginal and Torres Strait Islander peoples have sought recognition of our unique place in Australian history and society today as the oldest continuing culture on the planet.

Early dawn light rises over Uluru, symbolising our continued spiritual and unbroken connection to the land. Our message, developed through generations, is echoed throughout the land: hear our voice and recognise our truth.

Artwork: Awaken by Charmaine Mumbulla

#NAIDOC2019 #VoiceTreatyTruth



facebook.com/NAIDOC

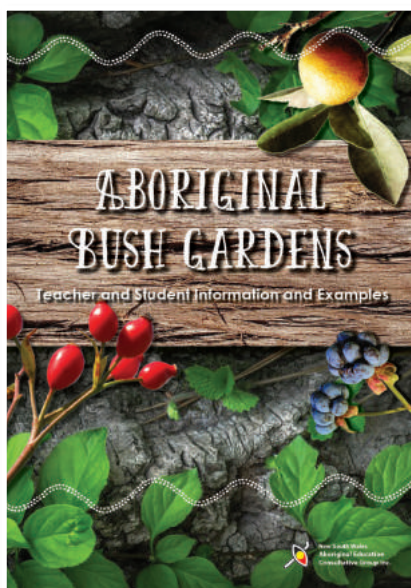
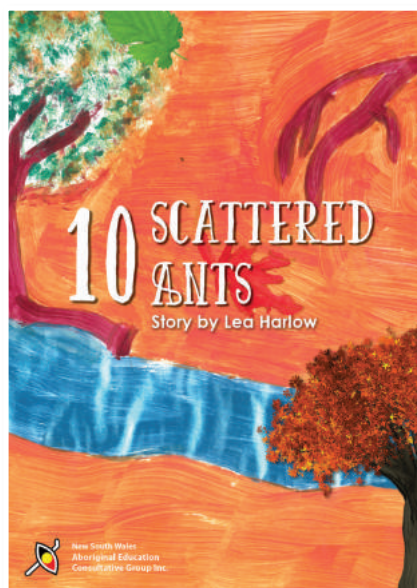


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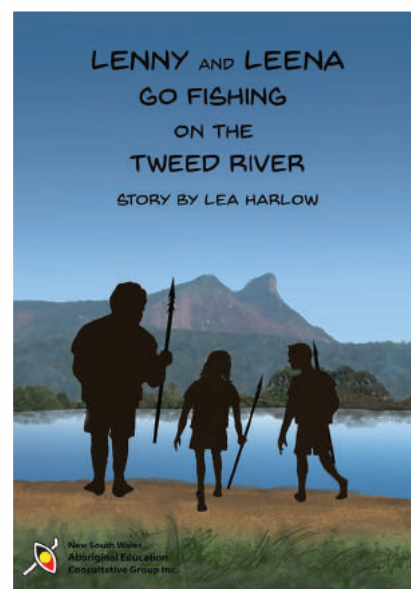
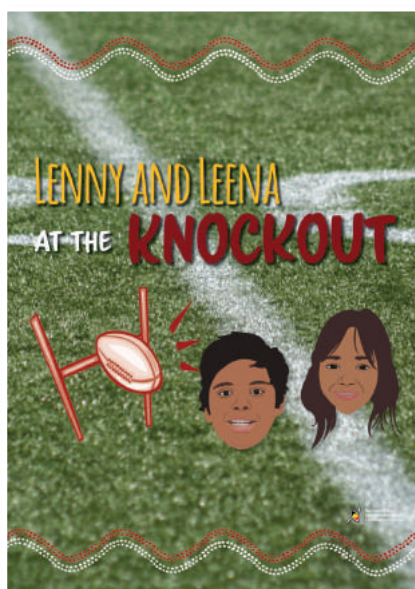
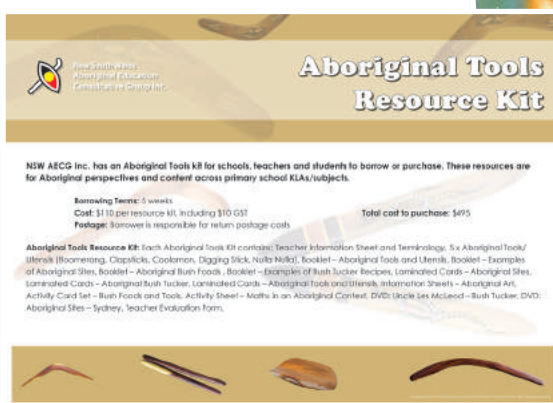
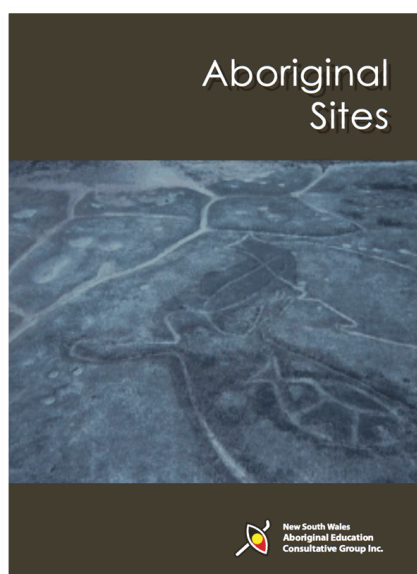
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Contact Us

NSW AECG Inc.
37 Cavendish Street
Stanmore NSW 2048

Phone: (02) 9550 5666

Fax: (02) 9550 3361

Email: info@aecg.nsw.edu.au

Website: www.aecg.nsw.edu.au

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