



ANNUAL
YARRAMUNDI
LECTURE

21 YEARS

Anniversary Commemoration

MELISSA WILLIAMS

PRINCIPAL RESEARCHER

Front Cover Image: iMedia

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WARNING: THIS BOOK MAY CONTAIN NAMES AND IMAGES OF ABORIGINAL AND TORRES STRAIT ISLANDER PEOPLE WHO ARE NOW DECEASED.

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THE HEART OF THE MATTER

The annual Yarramundi Lectures have a simple premise with a profound outcome. They provide a high profile means for Elders, leaders of the many Aboriginal and Torres Strait Islander communities throughout Australia, to express and debate meaningful concerns that affect their communities.

By being heard and understood, they are brought closer together in heart and mind with their fellow Aboriginal and Torres Strait Islander Peoples and all other Australians. All our clans, our communities and our different cultures are able to

walk together. In this way, we are all given the opportunity to invest in each other. We are all included in the making of a better, collective Australia.

The Yarramundi Lectures are the lightning rod that attracts the positive energy and power we all have stored up within ourselves. It is this energy that has the power to heal, to grow and to celebrate all that is good within us and about us. The Lectures bring attention to the things that need to be heard by the broader Australian community and the matters that impact all Aboriginal and Torres Strait Islander Peoples.

To hear is to learn. To learn is to understand. It is only by understanding, and the unity of purpose it engenders, that we can all truly share Country.

A handwritten signature in black ink, appearing to read 'M. Williams', written in a cursive style.

Melissa Williams

Photo courtesy of Daryl Charles Photography.

ANNUAL
YARRAMUNDI
LECTURE

21 YEARS

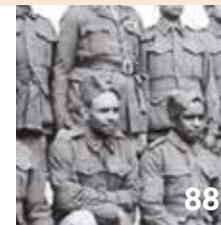
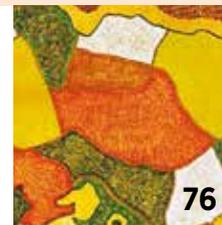
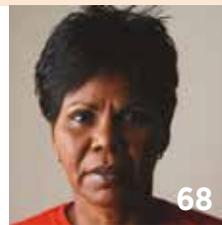
Anniversary Commemoration

Limited Edition: 001



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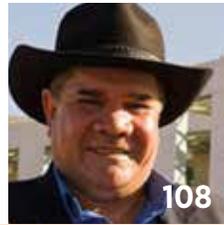




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FOREWORD BY

PROFESSOR BARNEY GLOVER

VICE-CHANCELLOR AND PRESIDENT
WESTERN SYDNEY UNIVERSITY

MAKING US ALL WISER

Initiated in 1997 by then Vice-Chancellor of Western Sydney University, Emeritus Professor Deryck Schreuder, the establishment of the Yarramundi lectures are considered a watershed moment in our nation's engagement and reconciliation with our Aboriginal and Torres Strait Islander people. The lectures provide a platform for our Elders and community leaders and an audience who is ready to listen.

The University takes great pride in the Yarramundi lectures. They recognise our shared and troubled history and create the opportunity to participate in developing ourselves, our communities and our history.

It is imperative we prioritise learning the stories and teachings of our First Peoples. And when we talk about significant issues, such as commitment, we need to put our learnings into practice. Not just say the words but deliver on them by finding our common ground, a shared set of meanings and intentions.

The Yarramundi Lecture series is more than an exchange of sociological expertise and thoughts. The purpose is to teach, inspire and provoke us into more effective actions. They inspire practical wisdom and with that, Yarramundi will certainly succeed in making us all wiser.

Photo Credit: Sally Tsoutas, Western Sydney University Photographer

Professor Barney Glover



FOREWORD BY

PROFESSOR SCOTT HOLMES

DEPUTY VICE CHANCELLOR, RESEARCH,
ENGAGEMENT, DEVELOPMENT AND INTERNATIONAL

BRINGING DOWN THE WALLS OF IGNORANCE

The research journey often begins with an encounter. That encounter can be with something challenging or curious, something that doesn't quite fit the pattern to which we are accustomed. A researcher takes responsibility for the surprise, consternation and confusion of that encounter, working through it to develop new knowledge.

The necessity and urgency of the Yarramundi Lecture in its twenty first year is a testament to its power as a platform of encounter between Aboriginal and Torres Strait Islander voices and the broader community. The Yarramundi Lectures have corrected misunderstandings, challenged attitudes and re-balanced histories. Through these lectures the Elders and leaders of the many Aboriginal and

Torres Strait Islander tribes, clans and cultures have had the opportunity to speak up, to be heard, and to be understood. The Lectures have given many of us the opportunity, perhaps for the first time, to hear and discuss Aboriginal and Torres Strait Islander people's stories, their truths and their concerns.

At the same time, the necessity and urgency of the Yarramundi, twenty one years on, suggests that we still have yet to move beyond encounter towards new understandings and practices. This should be the power of the Yarramundi Lecture: to thoughtfully re-make conversation into action. This is the kind of research we should all take responsibility for.

Photo Credit: Sally Tsoutas,
Western Sydney University Photographer
Professor Scott Holmes

FOREWORD BY

PROFESSOR

LISA JACKSON PULVER AM

**PRO VICE-CHANCELLOR ENGAGEMENT, PRO VICE-CHANCELLOR
ABORIGINAL AND TORRES STRAIT ISLANDER LEADERSHIP,
PROVOST PARRAMATTA SOUTH CAMPUS**

‘THE TRUE SPIRIT OF LEADERSHIP’

True leadership is not defined by the person holding that position, but by the outcomes achieved by that person for the people he or she leads. It is this same spirit of leadership, and measurable achievements, that has emerged from the Yarramundi Lecture series.

The many outstanding Aboriginal and Torres Strait Islander Elders and community leaders, both men and women, who have spoken so eloquently, so passionately and so caringly on behalf of their peoples, have taught all of us important lessons about our own humanity. They stripped away the artificially imposed differences of colour, culture and language, that have been used to divide us, with a dignified sincerity and openness that dared us to resist it, and challenged our own reasonableness and sense of fairness.

As a result, they have inspired and brought about real, measurable changes in collective attitudes and state and national policies. As a consequence, many more Aboriginal and Torres Strait Islander people are able to participate and share in the economic and educational opportunities that have been denied to them for so long. Along with them, they have gained the respect they have always deserved.

To see these manifest improvements to so many lives is to see the power of real leadership, of genuine, altruistic guidance and influence. It is to see the authority of truth at work in all of us. We, as individuals and as a country, are all the better for it.

Photo Credit: Sally Tsoutas,
Western Sydney University Photographer
Professor Lisa Jackson Pulver AM





Photo Credit: Sally Tsoutas, Western Sydney University Photographer

Left to Right: Top Row - Uncle Harry Allie, Aunty Rasma Prior, Uncle Greg Simms, Uncle Steve Williams, Uncle Wes Marne, Aunty Fran Bodkin
Bottom Row: Aunty Noeline Briggs Smith, Aunty Norma Shelley, Uncle Ivan Wellington, Aunty Sandra Lee, Uncle Rex Sorby, Aunty Mae Robinson



Photo Credit: Sally Tsoutas,
Western Sydney University Photographer
Uncle Steve Williams

WELCOME AND WALK WITH ELDERS ON CAMPUS, WESTERN SYDNEY UNIVERSITY

We acknowledge the unbroken connection of the Darug, Tharawal, Gundungurra, Bundjalung and Wiradjuri peoples to their country which Western Sydney University campuses span.

Elders on Campus wish to thank the Project Team for their support and assistance in capturing these important stories.

We would like to give a special mention to certain individuals for their collaboration on this project.

We wish to thank

Professor Peter Shergold, AC
Chancellor, Professor Barney

Glover, Vice-Chancellor and President, Professor Scott Holmes, Deputy Vice-Chancellor and Vice-President (Research, Engagement, Development and International), Professor Denise Kirkpatrick, Deputy Vice-Chancellor and Vice-President (Academic), Professor Lisa Jackson-Pulver AM, Pro Vice-Chancellor Engagement and Pro Vice Chancellor Aboriginal and Torres Strait Islander Leadership and Angelo Kourtis, Vice-President People and Advancement, for their commitment to Aboriginal and Torres Strait Islander affairs.

Melissa Williams, Principal Researcher, for her unflinching commitment to commemorating Elders and placing First Peoples narratives on the record. Given that research involving Aboriginal and Torres Strait Islander peoples has long been vexed with issues of knowledge appropriation and, in particular, establishing standards of legitimacy, it is to Ms Williams' credit that she has been open to defining the research process

with the collaboration of Elders on Campus and has worked in a way which has satisfied the need to respect cultural protocols while accomplishing the task of bringing such a large project together.

Professor Kevin Dunn, Dean, School of Social Sciences and Psychology for his sponsorship, ensuring we have First Peoples' perspectives. Associate Professor Terry Sloan, School of Business who gave his time in guiding the compliance with the National Ethics Application Form (NEAF). We acknowledge that we owe him a debt in terms of the way we have needed to question elements of the Western scientific method which has not always been an easy thing to raise, nor respond to. Further, we thank all people who contributed to ensure First Peoples narratives are on the record and a big thank you to the entire team.



Photo Credit: Sally Tsoutas,
Western Sydney University Photographer.
Left to Right: Professor Barney Glover, Uncle
Steve Williams, Aunty Mae Robinson.



Portrait from the 'Generations of Knowledge' Project.
Co-created by Pearl Wymarra and Sally Tsoutas,
Western Sydney University Photographer

AUNTY PEARL WYMARRA

HOW DID THE IDEA OF THE YARRAMUNDI LECTURE ARISE?

I was appointed to establish the Aboriginal and Torres Strait Islander Liaison Unit at the University of Western Sydney on our Hawkesbury Campus in 1992. Before taking up the appointment, I was told it was going to be a difficult job. This was because people saw the Hawkesbury Campus as a place being ruled by men wearing cowboy boots and driving utes. This did not deter me as I drove there on my first day. My prayer was, "God, help me do whatever you want me to do" and I kept in mind, Hawkesbury Campus was on Darug Land. Recognition and respect for people and place was inherent in my upbringing, so in this context, the existence and legacy of the Darug people was a priority. At the same time, I was also mindful of Hawkesbury's long and cherished history as an Agricultural College and that I must acknowledge and show recognition and respect for its history as well.

I found out that there was an on-campus restaurant called Yarramundi House. When I asked why it was called Yarramundi, I was told that Yarramundi was the name of one of the leaders of the local Aboriginal clan when the British arrived in the Sydney region. Interestingly enough, Yarramundi House was built as the residence of Hawkesbury College's first Principal in the 1890's when the Campus was founded as the Hawkesbury Agricultural College in 1891.

What a coincidence how the home of the Principal – the ultimate educational authority on Campus is named after Yarramundi a Clever Man.

Elder on Campus Aunty Sandra Lee, a Senior Darug Elder, often speaks about how the British authorities gave Yarramundi a Boorooberongal clan Elder, the title of 'Chief of the Richmond Tribes'. Yarramundi as Aunty Sandra describes acted as the messenger between the tribe and the British authorities. Yarramundi's son Colebee secured the first land grant made to an Aboriginal person by colonial authorities.

Sandra also talks about Yarramundi's daughter, Maria Lock, as a gifted student winning the first prize in the NSW Anniversary Schools Examination ahead of 20 Aboriginal and 100 non Aboriginal candidates. On 26th January 1824, Maria married Robert Lock at St John's Church, Parramatta. This was the first recorded official Aboriginal-British marriage in the colony. Maria successfully petitioned Governor Macquarie for her brother Colebee's land grant (after her brother had passed away) as well as additional land (cited The Living Floor Project, by Judy Watson 1994).

The seed was planted in 1992 and triggered the need for special recognition of Yarramundi's leadership and the long and unbroken connection of his people to their land, which now included the Hawkesbury Campus. It was not the right time to propose the idea as much more needed to be done with the current population on Campus.

We also needed to find the RIGHT way of manifesting respect for the Darug, the First People of the area. It was essential, from my perspective, that all students, administration and academic staff and other people connected to the Campus needed to be part of the mutually respectful capacity building process to change the culture on campus to be more inclusive of diverse voices.

SO HOW DID YOU KNOW THE TIME WAS RIGHT? WHAT STEPS WERE TAKEN?

The right time and the right way to build support was through sharing and modelling that way on campus. Firstly, connecting with and getting to know the Aboriginal students (at this stage there were no Torres Strait Islander students). We built a close-knit community and created a warm and welcoming gathering place. We operated from a small kitchen in Cottage P2, which we converted to include a lounge area. The smell of the dampers cooking would waft through the building. When the Chancellor came for the opening of the new chaplaincy building, he remarked on it! Those dampers cooking symbolised our unit as a place of welcome. These small acts of sharing became the glue that bonded us together within our identified group and outside it.

The International Year of the World's Indigenous People was in 1993. We initiated an event to celebrate it, called it Indigenous Peoples Week and invited other Indigenous students and partnered with the International Student's Unit on the Hawkesbury Campus. Mainly, these students came from Africa, the Pacific Islands, Papua New Guinea and the South Sea Islands. Due to the success of that week, the Hawkesbury Student Association (HSA), Hawkesbury Student Union (HSU), and the International Student Support Unit (ISSU) consulted with our Aboriginal and Torres Strait Islander Liaison Unit to have an annual event and call it Unity Week. In 1994, we launched our first Unity Week celebrating the presence of people of all cultures and ways of life on campus.

In collaboration with HSA, HSU and ISSU, we decided that sometime in the future, we should commemorate this with a Yarramundi Lecture series. It was supported by both the undergraduate and post graduate students. In 1997, we launched the Yarramundi Lecture for the first time as part of Unity Week. It was a good example to UWS Nepean and UWS Macarthur of what can be achieved by UWS Hawkesbury the smallest and oldest network member.

Developing genuine, mutually respectful relationships was our goal and with strong support from students and staff, we built the capacity to support and grow the networks. As I reflect back on that time, it is evident that I used the model of working collaboratively with other people, in amongst all our tensions. This way of working is how we did it on Thursday Island where I grew up until the age of fifteen. We had the segregated picture show on Thursday Island, but we were still building good relationships with each other outside the boundaries that government policy and other people put between us. We adopted and adapted in our quest for our survival as a community. We did not allow government policy to dictate how we lived with each other on that small island. This was the same at Hawkesbury; we had opposition to our advocacy for changing the culture. We danced around the obstacles and forged new paths. We built a solid foundation through the relationships we built with each other that made the Yarramundi Lecture come to fruition.

I would often go to meetings with colleagues in the broader University community in New South Wales and people's perception was that I was doing so much on my own at UWS Hawkesbury. I told them that I did not do it alone, we accomplished what we did as a community of people of diverse cultural backgrounds and ways of life, because we shared the same vision for the common good.

HOW WAS THE FIRST YARRAMUNDI LECTURE RECEIVED?

Noel Pearson delivered the first Yarramundi Lecture on 14 August 1997 in UWS Hawkesbury's Old Memorial Hall. It featured interfaith groups lighting candles for faith, hope, love, joy, peace, gentleness, kindness and self-control. Students, administration, academic staff (in academic dress) and invited guests filled our beautiful Old Memorial Hall. Approximately 250 people were there. The Yarramundi Song was written and performed for the first time by Jacinta Tobin and an artwork of the original Yarramundi Lecture logo was done by a group of people locally which linked Darug people with the communities in Alice Springs, Torres Strait and Cape York. Even then, we had dreams of including First Peoples across the nation, of standing in solidarity with one another.

Noel Pearson and I had sat together on a flight from Cairns to Sydney earlier in the year. I had been in Cape York visiting my father's peoples' community. I spoke to him about what we were doing at Hawkesbury and the need to acknowledge Yarramundi. I asked him if he would present the first lecture. He said yes and did so without payment, timing it to coincide with other commitments he had in Sydney.

Noel arrived by plane on the 14th August 1997, the same night President Clinton arrived at Mascot for a visit to Australia. Therefore, security was at an all-time high. Noel was delayed so we had to change the order of that evening's events around on the spot and pace ourselves until his arrival. People shared stories and the didgeridoo player entertained for a bit longer.

The community came together with Aboriginal leaders like Christine and Don Williams who were very involved in the Aboriginal and Torres Strait Islander Commissioner here in Western Sydney. Chris Williams was an ATSIC Commission for Western Sydney and presented us with gifts of two beautifully carved emu eggs. We had an academic procession and all the academics came on board and wore their gowns. It was a great start to something very special. Noel finally arrived without Bill Clinton <laughing> and gave a brilliant address.

WHAT IS THE YARRAMUNDI LECTURE MEANT TO ACHIEVE?

It is meant to achieve and model the importance of recognising and respecting Aboriginal and Torres Strait Islander peoples as the First Peoples of Australia. It is meant to help people genuinely listen with their hearts to stories of our people and the places they have known, lived in and preserved since time in memorial. In the process of doing this, we must follow the protocols of acting in genuine good and proper cultural ways. It is only when we do this that we will develop mutual, respectful relationships in amongst the tensions of our times.

WHO IS THE YARRAMUNDI LECTURE AIMED AT?

It is aimed at everyone in Australia now and all who are yet to come seeking a safe belonging place to call home. The Sydney Basin was the scene of the first European settlement, but the Darug lived here for thousands of years prior. The Yarramundi Lecture creates a space from which all those who make Australia home can acknowledge the First Peoples of the place they may be living in. It starts with recognition and respect.

Prior to anyone else arriving, Aboriginal clans lived across this land in harmony. I'm from up north, as I've said, and we're a very mixed race of people up there with significant connections to Asia, and Spain. Torres Strait is named after a Spanish sailor, Luis Váez de Torres as he navigated through there in 1606. Aboriginal peoples in the Northern Territory as well made contact with people from across the seas. They had a long history of trade in trepang (sea cucumber) with the Macassans.

We were always multicultural on this continent. Long before anybody else came here, Aboriginal and Torres Strait Islander Peoples lived here in different ways. We spoke different languages, had different customs and beliefs and yet, there were also time honoured customs adhered to when travelling to and through other clans' countries. You know the kinds of ceremonies people have today with Ambassadors of other countries, welcoming dignitaries and engaging in business meetings to facilitate international trade? Well First Peoples had been engaging in these kinds of interactions for thousands of years – multi-nation conventions that took place on a calendar I can only describe as generational, celebrations commemorated by corroborees as well as welcome ceremonies. Just because we had other names for it and very specific traditions which have never been able to be fully translated doesn't mean these events did not occur. People seem to forget that one of the reasons these things were not well known is that Aboriginal and Torres Strait Islander Peoples were banned from speaking their language, our children were removed from us under colonial laws which meant these traditions and timetables were not passed down until family reunification could occur – and of course, that never happened for some of the stolen children.

There are people who are resistant to accepting these facts. We have to focus on the ones who are willing to learn, keep on going and I'm sure others will join in. I think we shouldn't waste too much time on trying to convince people, we just have to say, "Well, okay, if you're not ready to listen now, we're still going this way." That's on both sides – both Aboriginal and non-Aboriginal people. And to people who are sceptics, who are tired of hearing about these identity issues, we just need to shake the dust from our shoes and say, "okay, if you're not ready, we've got people who are and we're going to move forward". The Yarramundi Lecture is aimed at helping all people move forward, with the truth of our past, acknowledging that issues still exist but with a sense of addressing it together, in a spirit of goodwill. We won't always agree, but if we listen to one another, we stand a good chance of working out the problems we face as a nation.

WHY IS THE YARRAMUNDI LECTURE AN ANNUAL EVENT AND WHY IS THIS SO IMPORTANT?

Why not? The tradition of it being an annual event must go on and it could be a model for other First Peoples. It has the potential to spiritually heal communities all over Australia. First Peoples must work together with others in our local communities to gather the stories of the Aboriginal and Torres Strait Islander People in the past who have worked to build mutually respectful relations with each other for the betterment of their communities and future generations.

I think people settled in various parts of Australia would do well to take a leaf from our book and, as we've done with Yarramundi, look at the heroes and heroines of Aboriginal clans in their area. There's a real hunger for that knowledge now and there's a lot more people searching it out. Sharing the legacies of bravery, wisdom and knowledge left by the Elders, enriches our collective history as a nation.

A BIG PERSONAL EVENT IN YOUR LIFE COINCIDED WITH THE FIRST YARRAMUNDI LECTURE. CARE TO SHARE THE STORY?

On 14 August 1997, in the early hours of the morning, I had a call from my daughter. She was going into labour and my second grandchild was on its way. I had to organise to pick up my granddaughter, take to her paternal grandmother to be looked after as I had to work all day to prepare and then run the Yarramundi Lecture. My grandson, Daniel, arrived at about noon that day and I did not get to see him until the next day. So on the night (as we waited for Noel to arrive), after others shared stories and entertained people, I told everyone about the arrival of my grandson and said "if I had my way, he would be called Yarramundi or Noel" – but his mum and dad said his name is Daniel. This pleased me no end, because with a name like that, he will always get out of the lion's dens. Danny, like the Yarramundi Lecture, is now 20 years old.

Whilst missing the birth of my grandson, I look back on that day with fondness and a sense of pride at the fact that there all these people at that first Yarramundi Lecture, building bridges with one another and patiently waiting for Noel. We, together as Australians, took a giant step towards acknowledging the footsteps of Yarramundi and the Darug people. Let us all together as Australians, continue to share and celebrate the rich, sacred, spiritual and physical heritage preserved all over Australia by Aboriginal and Torres Strait Islander Peoples.

WHERE DO YOU SEE THE YARRAMUNDI LECTURE GOING IN THE FUTURE?

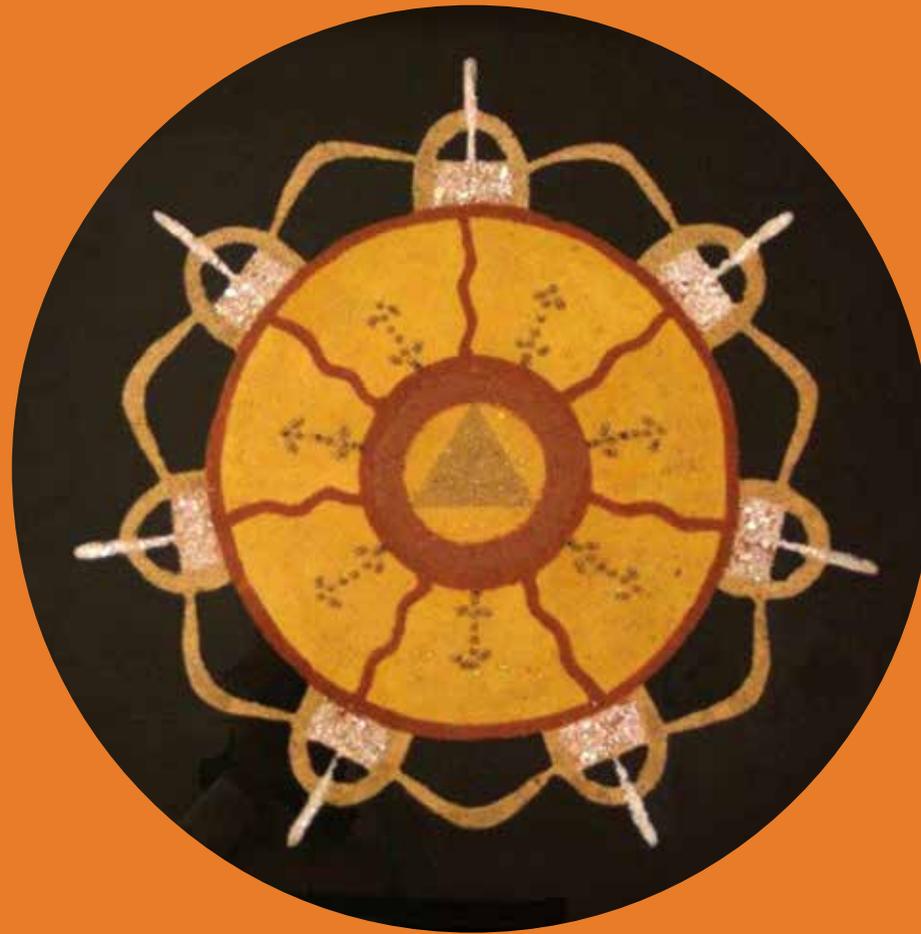
I hope the Yarramundi Lectures will continue.

The Lectures provide an opportunity for us to share stories related to goodness evident in our rainbow serpent stories and all our creation stories. We, as First Peoples, know there was and still is the Good Spirit here in this land. This is why many Aboriginal and Torres Strait Islander People identify with Christianity. We believe and trust in Comforter the Holy Spirit. Our Elders say, long before the Bible came, Jesus was walking in our lands. We recognised his story in the Bible. We have the oldest surviving cultures here. People are coming from other countries of the world because they are being drawn to this place. The lessons are here about sustainable living, how to engage in fair decision making and living in peace and harmony with each other and the land. These were handed down to us in our Dreaming stories of old and new stories for today. It is all coming true and manifesting as we work together on the new narrative for our future.

As a fixture on our annual calendar, I hope the lecture becomes a 'light on the hill' to encourage other universities and Local Government areas to work more closely with Aboriginal and Torres Strait Islander clans to recognise, acknowledge and respect First Peoples as well as others who have worked tirelessly with us in the process of restoration and reconciliation. This will enhance and enable spiritual healing of all of us as Australians; individually and within our families and our communities.

AUNTY PEARL WYMARRA

YARRAMUNDI LECTURE LOGO



YARRAMUNDI LECTURE LOGO

The first inner circle is the arrow head pointing west, representing the logo of Western Sydney University. The second inner circle symbolises Australia and the seven lines connecting to the outer circle are the boundaries of the Seven World Continents.

The sands used for the two way arrow heads represent the students who come to the University from all the Countries within the Seven Continents of the World. The students bring their knowledge into the University, share it, learn new knowledge from others and return to share this collective knowledge within their homeland countries and their communities.

The Boomerang and the Torres Strait Islander Dhari around the outer circle represent the First People of Australia.

Resources

Brown Sand
Beach Sand & Crushed Shells
Red Soil
Red Soil & Crushed Shells
Yellow Soil Blackheath
Seeds of the Melaluca Tree

Place

Grose River, Yarramundi
Thursday Island
Intjartnama, Alice Springs
Somerset, Cape York
Blue Mountains
Jamison Road Penrith

Country

Darug, NSW
Kaurareg, Qld
West Arrernte NT
Gudang, QLD
Darug/Gundungurra NSW
Darug, NSW

NAMES OF THE COLLECTORS OF RESOURCES

Leanne Tobin - Emu Plains

David Rees Owens - Blackheath

Johneen Hibbert - Kurrajong

Rohan MacDonald - Winmalee

Craig San Roque - Alice Springs

Barry & Elva Cook - Intjartnama

Mayor Pedro Stephens - Thursday Island

Pearl Wymarra - Penrith

YARRAMUNDI SONG

Jacinta Tobin - Composer and performer

HISTORY OF RE-CREATING AND SHARING THE DESIGN

This design was adopted and adapted from an original work in 1992 by Aunty Pearl Wymarra Bond and Uncle Clarence Bond. This work was entitled "Listen Learn Teach" and was submitted in the logo competition for the 1993 World Indigenous Education Conference. In 1993, it was used as the logo to celebrate Indigenous Week at the University's of Western Hawkesbury campus, and in 1994, became the logo for Western Sydney University's Unity Week. In 1997 it was recreated again to become the logo for the Inaugural Yarramundi Lecture which was presented by Mr Noel Pearson on 14 August 1997, at the Memorial Hall, Western Sydney University Hawkesbury campus.

In 1998, it maintained its story and became the logo for the Wyung Indigenous Australian Education Unit and was used as the logo for Yarramundi Lectures. In 2001, it was given by the University Director of Indigenous Education to Aunty Pearl Wymarra for safe keeping. It remained in Pearls' possession at her home in Penrith. It was restored and presented back to the University at the 2004 Yarramundi Lecture.

Design and Story - **Pearl Wymarra Bond**.

Artist - **Clarence Bond** with support in the restoration from **Leanne Tobin** as a favour to Pearl Wymarra and the University Of Western Sydney.

Restored and presented to:
Thursday 27 May 2004 on the occasion of
the 2004 Lecture and 8th Anniversary 8th at the
Hawkesbury Campus.

LECTURES AND
PHOTOGRAPHS

21ST ANNIVERSARY OF THE YARRAMUNDI LECTURES

DID YOU GET THE MESSAGE?

On 14 August 1997, Western Sydney University began an important tradition: the delivery of the annual Yarramundi Lecture. Each year, a prominent Australian – almost always Aboriginal and/or Torres Strait Islander – delivers this lecture. It traverses a range of concerns but inevitably the lecture always engages with the big questions that lie at the heart of our nation’s cultural life as it relates to the issues facing Aboriginal and Torres Strait Islander Peoples. Enfranchisement, disadvantage, representation, self-determination, governance, reconciliation, recognition, education, employment, housing, land rights, forced removals of children, caring for country and more.

Each annual Yarramundi Lecture begins with a welcome from the Traditional Owners of the land.

“Welcome. Come in, sit down. A good friend is happy to see you.” These words, frequently extended in recent years by Darug Elder Auntie Sandra Lee in

language to launch the annual Yarramundi Lecture epitomises reconciliation: the relationship the University strives to play a role in facilitating between Aboriginal and Torres Strait Islander Peoples and all other Australians. It is embedded with a recognition that the struggle for equality by Aboriginal and Torres Strait Islander Peoples since colonisation has been hard won.

Auntie Sandra says, “A Welcome to Country is a very important protocol my people have observed for thousands of years...in the old days we had welcomes and people would sit on the borders of our lands. And they would sit there for sometimes 2 or 3 weeks or more until an Elder would come over and welcome them to the land.”

In 1997, Professor Deryck Shreuder, then Vice Chancellor of Western Sydney University, launched the first Yarramundi Lecture. It went off with a bang – quite literally. Delivered in who was late arriving due to airport security being on high alert with the arrival of US President Bill Clinton, the delayed start proved no barrier

to the impact and import of his message. That night, the Yarramundi Lecture made ABC national headlines quoting Noel Pearson’s assessment of the Howard government’s Wik 10-Point Plan – which he characterised as a ‘10-Point Scam’ - as significantly altering the intention and capacity to deliver of the 1993 Native Title Act.

The University is a representative microcosm of Australian society. It is our mission and our belief that no matter how controversial the issue, Aboriginal and Torres Strait Islander Peoples have the right to be heard and put forward their concerns in a forum without fear or favour. As John Henry Newman wrote in his 1852 volume entitled ‘The Idea of the University’:

“A University is a place ... where students come from every quarter for every kind of knowledge; ... a place for the communication and circulation of thought ... It is a place where inquiry is pushed forward ... discoveries verified and perfected, and ... error exposed, by the collision of mind with mind, and knowledge with knowledge. ... Thus is created a pure and clear atmosphere of thought, which the student also breathes”.

The annual Yarramundi Lecture is an apt realisation of this aim.

Universities do not merely develop students, they mould academic and professional staff. Universities develop an ongoing dialogue with the communities in which they operate through geographic reach and by engaging with communities of interest that form around it. With the ever-growing aid of technology, the University facilitates the spread of ideas, tendril-like - both domestically and internationally - in a quest to enrol enquiring minds and hearts. Universities host fora and pursue projects that question accepted knowledges and propound alternative epistemologies.

What led to the founding of Yarramundi Lecture? The acknowledgement that merely accepting a version of Australia's history as mediated through a colonial lens was not enough. It was conceptualised by Aunty Pearl Wymarra, then Director of the Wyung Education Centre at the Hawkesbury Campus. Naming the lecture series in acknowledge, respect and recognise the Darug People.

WHO WAS YARRAMUNDI?

Yarramundi was the son of Gomeberre, of the Booreberongal Clan of the Darug people (whose homelands are in and around the Richmond Area). There is no official record of Yarramundi's birth date but it is thought to be around 1760. He died in 1818 and his grave site is unknown. Yarramundi was known as a Koradji (a doctor or medicine man) and as a clever man. Yarramundi and his father, Gomeberre, first met Governor Phillip during the latter's 1791 expedition up the Hawkesbury River. Over the ensuing decades - and despite assurances that European settlements would not extend - there were many colonial incursions onto the Booreberongal's traditional, resource rich lands. The clan retaliated by staging a series of raids.

Governor Lachlan Macquarie hosted the inaugural annual conference of the Aboriginal people (called the 'First Aboriginal Feast Day') on 28 December 1814 in Parramatta. It was taken as a step towards appeasement and to further the Crown's stated position of pursuing the assimilation of Aboriginal clans. Yarramundi's clan attended. On the same day as the feast, Yarramundi's daughter Maria was admitted to the Parramatta Native Institution; in the ensuing years, she excelled as a student. Yarramundi also had two sons, Djimba and Colbee. Colbee received the first land grant at Blacktown. He also served as a Guide to William Cox who conducted a survey to construct the road between Sydney and Bathurst, crossing the Blue Mountains. Yarramundi's daughter Maria was the first Aboriginal woman to receive a land grant - in Liverpool. Maria married a convict, Robert Locke, and together they had ten children. Many Locke descendants still live in Western Sydney.

The annual Yarramundi Lecture represents another step on the journey towards realising the Vision of the Council for Aboriginal Reconciliation (established in 1991), which was: "A united Australia which respects this land of ours, values the Aboriginal and Torres Strait Islander Heritage, and provides justice and equity for all."

It was originally envisaged that the Yarramundi Lecture would be delivered by a prominent Aboriginal and Torres Strait Islander person in support of reconciliation. In part, the establishment of the lecture series was a reaction to Prime Minister John Howard's refusal to support reconciliation and give a formal apology at the 'Bringing Them Home' Conference in Melbourne held in May 1997. This sparked an outpouring of support from Aboriginal and Torres Strait Islander Peoples and the broader Australian community advocating for reconciliation and at Western Sydney University through the Nepean Reconciliation Group.

The Yarramundi Lecture Logo was developed in 1997 and it is underlined by its credo:

LISTEN LEARN TEACH

Clarrie Bond and Aunty Pearl Wymarra developed the logo accompanied by this statement: The sun is the centre and the giver of all life. The red inner circle is the earth and the red tracks leading to the outer circle are the boundaries of the seven world continents. The blue symbolises the oceans, rivers and lakes. The palm leaf represents the Indigenous peoples of the nations within the seven continents who must spearhead the way towards peace; they are the healers. The boomerangs and the dharis are the ancestors of the Aboriginal and Torres Strait Islander Peoples. They want us to listen to, learn from and teach about the good things from all lands and all cultures, especially reaching out to children. They are our future. We must nurture them.

The voices of some very prominent Aboriginal and Torres Strait Islander people are represented in this collection. In it you will find deeply personal, political, profound and controversial stories originating from Australia's First Peoples. There is a common thread that runs through the lecture series: every speaker talks about change. How to make positive change, what needs to change, their hopes for change for change and what has already changed. The series itself stands as a record of change and shows the shape and movement of how Aboriginal and Torres Strait Islander peoples have orchestrated, imagined and enacted change on many levels - personal and political.

Many of the lectures present as a conversation on issues faced by Aboriginal and Torres Strait Islander Peoples and how this impacts on broader community relations in Australia. The other dominant theme that shines through the series is about learning and teaching. All speakers aim to share knowledge; to teach and to learn. Djapirri Mununggirritj, Yolgnu Elder, put it eloquently in her powerful 2013 address, "Are you willing to learn from me? I am willing to learn from you. We have knowledge that we want to share and of course you want to share your knowledge with us if we are all to build a better Australia." Western Sydney University have long had Reconciliation Action Plans - in fact our first Statement on Reconciliation was launched in 1998.

In 1999, Professor Marcia Langton issued a challenge during her Yarramundi Lecture: that we move beyond statements and towards negotiated agreements. At that forum, the Nepean Reconciliation Group presented a document to the University which paved the way for local communities to participate in shaping the University's ongoing actions towards improved performance reporting and adopting benchmarks against which to measure its achievements as an institution which is reconciled with Aboriginal and Torres Strait Islander Peoples. In her 2011 address, Leah Armstrong, then CEO of Reconciliation Australia (the successor body to the Council for Aboriginal Reconciliation), added fresh new insight by challenging people to consider recognition from a personal perspective and what role we each have to play in building relationships of trust with one another. Reconciliation depends on this.

Measures of movement forward and the obstacles we face as a nation have consistently been given voice by speakers such as Dr William (Bill) Jonas AM, then Aboriginal and Torres Strait Islander Social Justice Commissioner at the Human Rights and Equal Opportunity Commission. In delivering the 2000 Yarramundi Lecture, he posed the question: How can we be a nation that prides itself as a defender of human rights, as a model democracy, but continue to be a nation built on the exploitation and dispossession of Aborigines and Torres Strait Islander peoples?

The Yarramundi Lectures have afforded a platform for speakers to reflect on the lived reality of Aboriginal and Torres Strait Islander Peoples' lives and how this often contrasts with the paper-based equality measures which have been in place for some time. First Peoples' right to vote had been secured in 1962. The 1967 Referendum allowed Aboriginal and Torres Strait Islander people to be counted in the Census and the Commonwealth to make laws in relation to Aboriginal people. The race based provisions are admittedly still contentious, as the Northern Territory Intervention continues to underline, but the spirit of the proposition was aimed at ending the situation where First Nations peoples found themselves at the mercy of a patchwork collection of mostly racist

legislation, which varied from state to state. The 1967 Referendum to 'right wrongs' retains the distinction of being the most decisive victory in Australian referendum history with campaigners for Aboriginal rights and status securing a 90.7% 'Yes' vote.

Many people – men and women of all backgrounds – were involved in the campaign, spearheaded by the Federal Council for the Advancement of Aborigines and Torres Strait Islanders (FCAATSI). The campaign's cross-over with the increasing enfranchisement of women was plainly demonstrated; social justice movements ran in parallel with the women's movement. They easily cross fertilised and through this, connected with and galvanised diverse segments of the Australian public in novel ways; a forerunner of the phenomenon we now call intersectionality, in action. Many women rose to senior roles: the poet Oodgeroo Noonuccal (formerly known as Kath Walker) became FCAATSI's Vote 'Yes' Campaign Director. People such as Faith Bandler addressed VIEW Clubs across Australia; exposing small groups of 20 – 30 women at a time to the tenets of equality we now take for granted.

However, real equality has remained elusive. Time and again, Yarramundi Lecture speakers have continued to make this argument in relation to achieving real equality: If two people commence life far apart in terms of assets and they thereafter receive proportionately equal benefits, the gap between them actually increases. In other words, equal treatment of people on unequal levels at the outset of the equalisation process merely perpetuates inequality.

Stories have been bravely shared by survivors of the Stolen Generations that show the connection between personal loss and the fight for adequate political redress. The Yarramundi Lectures by Marie Melito-Russell in 2001 and Nancy de Vries in 2005 underscore the poignancy of the individual and collective experience of inequality and the suite of painful consequences that result and cascade, domino-like, through the years.

Aboriginal and Torres Strait Islander people have experienced generations of genocide, dispossession of their land and slave-like labour conditions which have prevented most from building up social capital and fiscal wealth. The incisiveness of this realisation has been at the heart of many Yarramundi Lectures, regardless of the subject matter. Speakers have consistently made propositions about the need to scope and implement targeted initiatives around health, education, criminal sentencing, employment and other many other matters of social justice and civic concern.

More importantly, speakers have often outlined the HOW, taking it upon themselves to ACT at key moments in their lives – sometimes at risk to themselves – to advance the status of Aboriginal and Torres Strait Islander peoples in many areas of public life.

In politics: Aden Ridgeway delivered the 1998 Yarramundi Lecture in which he outlined his political vision while yet only a candidate for the Australian Democrats, showing a prescient appreciation of the first Aboriginal Australian to be elected to Federal Parliament in 1974, thereby paving a path for him: Neville Bonner. In 2004, Parramatta Councillor Maureen Walsh and The Honourable Linda Burney, the newly elected Member for Canterbury in the NSW Legislative Assembly, spoke boldly about representing Aboriginal and Torres Strait Islander people at local and state levels of Australian government. The 2016 Yarramundi Lecture was an unforgettable panel discussion between high profile Australians including Nyunggai Warren Mundine AO, Jeff McMullen, Shireen Morris and Dr Alexis Wright who between them presented a range of perspectives around the vexed issue of constitutional recognition and whether adoption of such a measure in any form would vitiate the ability of First Peoples to negotiate treaties given that land was never ceded when the English colonists arrived.

In education: Christine Foreshew, in her 2006 Yarramundi Lecture, outlined the importance of and described the need for an approach to Aboriginal education that begins at birth. In 2009, Michele Hall spoke about how Aboriginal and Torres Strait Islander students are under-represented in higher education and spelled out steps being taken by the NSW Department of Education and Training to create pathways from school to higher learning through programs, role modelling, leadership and recognising excellence through initiatives such as the Nanga Mai Awards which were inaugurated under her leadership as Director of Aboriginal Education in 2007. In his 2015 Yarramundi Lecture, Professor Lester-Irabinna Rigney - one of the most influential Aboriginal educationalists in Australia - outlined a blueprint for introducing digital learning methods, spaces and support structures in schools in order to close 'digital ghettos' in which a majority of Aboriginal and Torres Strait Islander students - particularly in regional, rural and remote communities - find themselves.

In the arts: the 2003 Yarramundi Lecture delivered by Douglas Kwarlpe Abbott included illuminating insights about what it meant to collaborate with non-Aboriginal arts practitioners to achieve authentic representation in film, music, libretto and live performance. Dr Alexis Wright delivered the 2007 Yarramundi Lecture after winning five national literary awards including the Miles Franklin Award for her novel 'Carpentaria' demonstrating the potential of what is possible when Aboriginal voices are themselves listened to. Her approach as realised in the novel shows how indigenous knowledges are transmitted by indigenous forms of storytelling.

Throughout the Yarramundi Lectures, speakers have continued to broaden the understanding of Australia's past actions affecting the social and material life conditions of Aboriginal and Torres Strait Islander peoples. Many speakers who occupy prominent roles in Australian society have paid homage to the fact that they 'stand on the shoulders of giants'.

In his 2010 address, Jason Glanville, then CEO of the National Centre of Indigenous Excellence (NCIE), spoke about the unsung heroes championed by the NCIE and what can be learned from them: Lowitja O'Donoghue, Jackie Huggins, Pat Anderson and Shirley Peisley. Western Sydney University was proud to have its 2014 Yarramundi Lecture delivered by a number of unsung Aboriginal and Torres Strait Islander heroes who have been a quiet force for change at the University: Elders on Campus. In his 2012 Yarramundi Lecture, Warren Mundine - then CEO of Generation One - spoke of the necessary radicalism of the founders of the Aboriginal Tent Embassy in 1972, that their actions matched the size of the change needed in Australia contrasting the style of action that socially progressive people and organisations take now given the gains made in the intervening years.

As we move forward together, if the last 21 years of the Yarramundi Lecture have taught us anything, it is that the time for change is now. The pace is set. Long overdue change is not merely set in motion, it is accelerating. Western Sydney University is at the vanguard of these changes. In delivering the annual Yarramundi Lecture, we uphold a long tradition of intellectual freedom, pursued by universities the world over for centuries. More importantly, we invite the wisdom of millennia passed down through the world's oldest continuing cultures into our modern discourse and in so doing, we can only expect to be changed ourselves.

Links for further information

<http://www.sbs.com.au/nitv/article/2017/05/08/how-did-wik-10-point-plan-outline-our-future>

<https://www.theguardian.com/commentisfree/2010/oct/20/john-henry-newman-idea-university-soul>

<http://www.sydneybarani.com.au/sites/aboriginal-organisations-in-sydney/>

<https://www.pressreader.com/australia/the-australian-womens-weekly/20170501/281582355508578>

http://www.reconciliationsa.org.au/assets/media/files/Education%20Packs/Updated/1967_referendum_UPDATED_23-1-17.pdf

<http://www.sbs.com.au/news/article/2017/05/26/50-years-1967-referendum-campaigner-mentors-next-generation>

<http://www.sbs.com.au/news/article/2010/11/08/timeline-indigenous-rights-movement>

http://parlinfo.aph.gov.au/parlInfo/search/display/display.w3p;adv=yes;orderBy=date-eFirst;page=0;query=MajorSubject_Expand%3A%22Aboriginal%20and%20Torres%20Strait%20Islander%20Affairs%22%20Dataset%3Abillsdgs,prspub;rec=2;resCount=Default

<https://www.humanrights.gov.au/timeline-history-separation-aboriginal-and-torres-strait-islander-children-their-families-text#date-1998>

<https://ses.library.usyd.edu.au/bitstream/2123/4503/1/Vol6No2Article7.pdf>

<https://www.creativespirits.info/aboriginalculture/history/australian-1967-referendum>

<https://theconversation.com/right-wrongs-write-yes-what-was-the-1967-referendum-all-about-76512>

<http://www.theaustralian.com.au/national-affairs/indigenous/how-the-1967-referendum-unfolded/news-story/c20726a61f4c0f769f80c48af67ccc4e>

[https://en.wikipedia.org/wiki/Australian_referendum,_1967_\(Aboriginals\)](https://en.wikipedia.org/wiki/Australian_referendum,_1967_(Aboriginals))

<https://en.wikipedia.org/wiki/Yarramundi>

<http://adb.anu.edu.au/biography/lock-maria-13050>

<http://darugweavers.tripod.com/ourblackandwhitefamily/id2.html>

<https://indigenoushistories.com/2013/01/02/new-south-wales-aboriginal-soldiers-ww1-the-lock-family/>

<http://lwrc.org.au/gallery>

https://www.hawkesbury.nsw.gov.au/__data/assets/pdf_file/0013/6304/Yarramundi_Cultural_Heritage_Report.pdf

https://dictionaryofsydney.org/entry/lock_maria

Photo Credit: March across Sydney Harbour Bridge for the Reconciliation Corroboree 2000, where Sydneysiders walked across the bridge to support Aboriginal reconciliation, 28 May 2000. SMH NEWS Picture by RICK STEVENS. Fairfax Syndication



1997: Bringing Them Home

Front Cover Photo from Bringing them home Report.
<https://www.humanrights.gov.au/publications/bringing-them-home-report-1997>
Courtesy of Human Rights Commission.

FEATURED EVENTS TIMELINE

1997

NAIDOC Theme: Gurindji, Mabo, Wik-Three Strikes for Justice-Celebrating the 30th Anniversary of the 1967 Referendum (*Brisbane*)

Featured Event

On 26 May 1997, the, Bringing Them Home, Report was tabled in Federal Parliament.

The key findings of the Report were:

- nationally, between 1 in 3 and 1 in 10 Aboriginal and Torres Strait Islander children were forcibly removed from their families and communities between 1910 and 1970;
- Aboriginal and Torres Strait Islander children were placed in institutions, church missions, adopted or fostered and were at risk of physical and sexual abuse;
- many never received wages for their labour;
- welfare officials failed in their duty to protect Aboriginal and Torres Strait Islander wards from abuse;
- under international law, from approximately 1946, the policies of forcible removal amounted to genocide;
- from 1950, the continuation of distinct laws for Aboriginal and Torres Strait Islander children was racially discriminatory; and
- the removal of Aboriginal and Torres Strait Islander children continues today, as they are 6 times more likely to be removed for child welfare reasons and 21 times more likely to be removed for juvenile detention reasons than non- Aboriginal and Torres Strait Islander children.

The Report made 54 recommendations. A key recommendation was that reparation be made to all Aboriginal and Torres Strait Islander People affected by policies of forced removal. Reparation should include:

- an acknowledgement of responsibility and apology from all Australian parliaments, police forces, churches and other non-government agencies which implemented policies of forcible removal;
- guarantees against repetition;
- restitution and rehabilitation; and
- monetary compensation.^[1]

https://www.humanrights.gov.au/sites/default/files/content/pdf/social_justice/bringing_them_home_report.pdf

Other events occurring in 1997

- One recommendation from the 'Bringing Them Home' Report was that State Premiers, Chief Territory Ministers and the Prime Minister apologise for the wrongdoings of the past. All Premiers and Chief Territory Ministers across the nation apologised on behalf of their states, however the Prime Minister did not at this time.
- Impresario Michael Leslie establishes the Aboriginal Centre for the Performing Arts.
- At the 1997 Reconciliation Convention in Melbourne, Prime Minister John Howard makes a personal apology that was not limited to the Stolen Generations, saying:
"Personally, I feel deep sorrow for those of my fellow Australians who suffered injustices under the practices of past generations towards indigenous people. Equally, I am sorry for the hurt and trauma many here today may continue to feel, as a consequence of those practices."^[1]

- Mark Ella, born in a La Perouse mission, who was selected for the Australian School Boys Rugby Team and went on to play for the Wallabies, is inducted into the International Rugby Hall of Fame.
- The Dughutti people negotiate the first successful claim over a 12.5ha parcel of land at Crescent Head, New South Wales under the Native Title Act.
- Prime Minister John Howard, in his Opening Address to the 1997 Reconciliation Convention, referred to the atrocities committed against Aboriginal and Torres Strait Islander people as merely 'blemishes' on Australia's past. Many First Peoples delegates in the audience turn their back on him in protest.
- The National Strategy for the Education of Aboriginal and Torres Strait Islander Peoples (NATSIEP) 1996 – 2002 is launched. The original NATSIEP was made across all levels of government involved in Aboriginal education and launched in 1989. The 1997 revised agreement had a key agreed aim: that all children leave school able to read, write, spell and add.

[1] http://www.aph.gov.au/About_Parliament/Parliamentary_Departments/Parliamentary_Library/pubs/BN/0708/BringingThemHomeReport – Accessed 21 June 2017.

[1] <http://www.abc.net.au/religion/articles/2012/05/28/3512364.htm> – Retrieved 29 June 2017.

Other events links

<https://www.humanrights.gov.au/publications/bringing-them-home-apologies-state-and-territory-parliaments-2008>

<http://acpa.edu.au/about/>

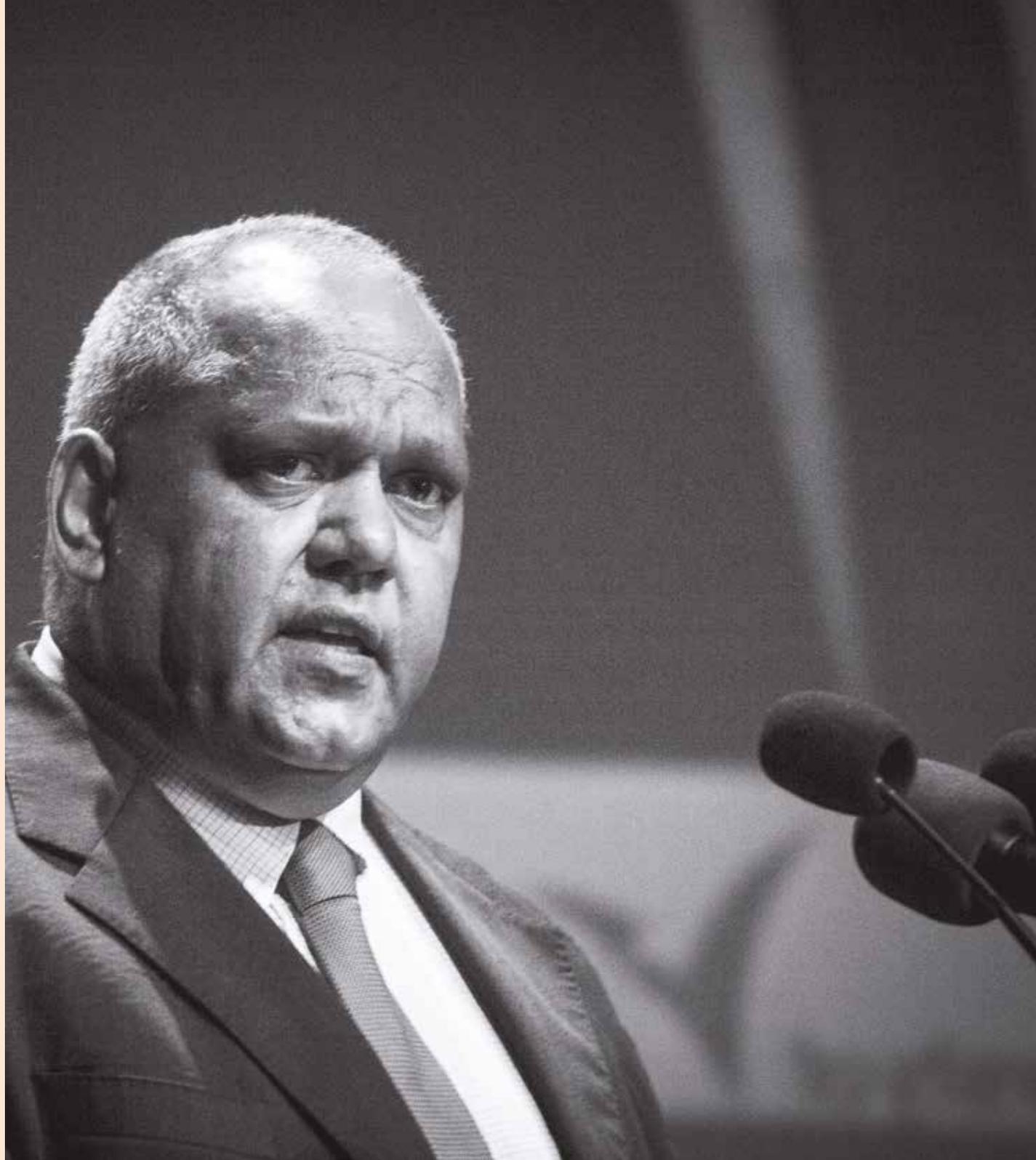
<http://generationone.org.au/job-seeker/real-stories/mark-ella>

<http://mabonativetitle.com/info/dunghuttiAndCompensation.htm>

<http://www.sbs.com.au/nitv/the-point-with-stan-grant/article/2016/03/03/7-legacies-john-howards-government>

<https://ab-ed.nesa.nsw.edu.au/files/timeline1788-2007.pdf>

Photo Credit: Sally Tsoutas, Western Sydney University Photographer.
Mr Noel Pearson.



YARRAMUNDI LECTURE

1997

Title

Reconciliation, Rights and Responsibilities

Year 1997

Lecture Number 1

Date Delivered Thursday 14 August 1997

Location Memorial Hall, Hawkesbury Campus

Acknowledgement to Country

Aunty Pearl Wymarra

Speaker Noel Pearson

Artists exhibiting

Yarramundi Logo

Design and Story

Pearl Wymarra Bond and Clarrie Bond with support in the restoration from Leanne Tobin.

Context

Native Title was again in the spotlight in view of Prime Minister Howard's 10-Point Plan to amend the 1993 legislation in order to assure more certainty for pastoralists, mining companies and other non-Aboriginal interests. Aboriginal and Torres Strait Islander Peoples have long said that land rights lie at the heart of recognition and reconciliation between Australia's First Peoples and all other Australians. Following the Wave Hill equal wages walk off which morphed into the Gurindji land claim - the first claim for traditional Aboriginal land rights in Australia - Mabo was the next level of recognition for land rights.

That all the land now under freehold title in Australia was once Aboriginal land is not a fact many Australians find comfortable to dwell upon. Noel Pearson, Aboriginal lawyer, academic, land rights activist and founder of the Cape York Institute for Policy and Leadership, illuminates the intersections between land rights, reconciliation, rights and responsibilities in his rousing, inaugural Yarramundi address. That the Lecture found its target audience was underlined as people left the Hawkesbury Campus that same evening. ABC National News at 10 pm that evening began with a report of Mr Pearson's 'attack' on the Howard Government's 10-Point Plan during the 1997 Yarramundi Lecture.

VIP Remarks

Professor Deryck Schreuder introduced Noel Pearson. Mr Pearson was raised in the Guugu Yimithirr Aboriginal community at Hope Vale, a Lutheran Mission on Cape York Peninsula. He graduated with an honours degree in history from the University of Sydney. His honours thesis focused on the history of the Hope Vale Lutheran Mission from 1900-1950. Pearson completed a law degree in 1993. In 1990, Mr Pearson co-founded the Cape York Land Council where he was Executive Director until he resigned in 1996. He was part of the Aboriginal negotiating team for the Native Title Act, 1993.

Mr Pearson has been an advocate for Aboriginal and Torres Strait Islander Peoples' rights to land. He has argued strongly for Aboriginal and Torres Strait Islander government policy to change direction - notably in relation to welfare, substance abuse, child protection, education and economic development. While claiming to be progressive, he says that existing measures merely keep Indigenous people dependent on welfare and out of the "real economy".

1997 LECTURE SUMMARY – CONTINUED

Summary

Mr Pearson acknowledged the Elders of the Darug nation and thanked them for the welcome. He apologised for his late arrival – he was held up at the airport because the US President Bill Clinton had also arrived and security measures were high.

Mr Pearson opened by stating that the social problems faced by Aboriginal and Torres Strait Islander Peoples around Australia were horrendous and persistent. Simultaneously, he said we have the nascent, potentially life changing solution to these issues in the form of land rights offered under the Native Title Act 1993 (Cth). The modern wave of Aboriginal and Torres Strait Islander People seeking title to their traditional lands was kicked off by the High Court decision in the 1992 Mabo case. This led to the 1993 Native Title Act that Mr Pearson had helped to draft along with other Aboriginal representatives at the request of the Keating government. Explaining some of the backstory, Mr Pearson said the Wik peoples – like other First Nations around the country – were so emboldened that they too had lodged claims over their traditional lands.

And what, he went on, has the Howard government done? Mr Pearson mused that if there was ever a strategic blunder for which he, Mick and Pat Dodson, David Ross, Lois O'Donohue and other people must account for to Aboriginal and Torres Strait Islander Peoples, it was their advocacy in 1993 for validating titles granted after the introduction of the Racial Discrimination Act in 1975. It was a peace offering of sorts but at the end of the day, he believes that the Aboriginal negotiating team were political fools for having made the concession. He went on to say that Aboriginal and Torres Strait Islander Peoples secured absolutely no graciousness in return for that gesture, with the result that Prime Minister Howard had now seen fit to release his 10-Point Plan in response to the High Court's 1996 Wik decision. He stated that Howard's

10-Point Plan seeks to maim, dilute and all but kill the promise of native title, so recently recognised.

Mr Pearson characterised Howard's 10-Point Plan as a, "10 Point Scam,". By purporting to 'confirm' extinguishment by inconsistent grants, he said that the Commonwealth was purposely pre-empting the development of the common law. This move does not allow sufficient time to integrate the much belated recognition of native title into Australia's land management system. The native title regime as constrained by the, "10 Point Scam," focusses on ensuring the certainty of non-Aboriginal interests. He depicted Prime Minister Howard as trying to, "wash the blood of extinguishment off his hands".

Mr Pearson explained that the Mabo decision recognised the existence of entirely separate property laws. It was recognised that Aboriginal native title derived not from European notions of property but from traditional Aboriginal and Torres Strait Islander laws and customs. In other words, Mabo recognised native title in its own right, explicitly acknowledging the fundamental difference of First Nations peoples and cultures.

Yet, Mr Pearson went on to pose the question: what is the concept of native title? Despite the fact that native title is long established all over the common law world, particularly in North America, Mr Pearson said that his reading of the cases and articles on the subject - particularly Canadian jurisprudence - leaves him convinced that the correct answer to that basic question still eludes us. Our inability to articulate clearly the concept of native title has implications therefore on our understanding of its recognition, its extinguishment and its content.

Mr Pearson went on to propose that native title is a 'recognition concept'. The High Court tells us in Mabo that native title is not a common law title, but is instead a title recognised by the common law. Native title is therefore the

space between the Aboriginal law and common law where there is recognition. Two systems of law run in relation to land. No matter what the common law might say about the existence of native title in respect of land which is subject to an inconsistent grant, the fact is that Aboriginal law still allocates entitlement to those traditionally connected with the land subject of the grant. Aboriginal law is not thereby extinguished because it survives as a social reality.

The common law as a matter of justice recognises Aboriginal law in certain circumstances where it can. In other circumstances, it will not be recognised. The High Court in Mabo constructed inconsistency as the test to decide whether the common law can recognise Aboriginal title. Where there is an interest inconsistent with the continued enjoyment of native title by the native titleholders, then the High Court's schema in Mabo will not allow recognition. Therefore, it is fictitious to assume that Aboriginal law is extinguished where the common law is unable to recognise that law. It is merely the recognition which is not forthcoming, not the fact of the existence of Aboriginal law.

He went on to explain that in his view, extinguishment is not a fatal and for all time event. The assumption has been that if an obscure past action by the Crown can be found to be inconsistent with the continued enjoyment of native title, then native title will be extinguished no matter the actual facts on the ground and the subsequent history of the land concerned. Seeing as native title is a recognition concept, its extinguishment should be understood as being 'extinguishment of recognition'. This leaves open the question of whether the common law will endorse the notion that recognition can be revived.

Mr Pearson contends that a common law scheme which sees technical legal events as fatal extinguishment events, even where the fact of Aboriginal traditional connection with the land is maintained, would be perverse law and

inconsistent with the compromise in Mabo that the common law recognises Aboriginal law and native title is a product of that recognition where there is not a competing inconsistent interest. Mr Pearson's point was that inconsistent interests appear and disappear over time. And through that timeline, the constant and abiding fact of Aboriginal law as expressed in the notion of native title continues to exist and therefore, survive.

Mr Pearson stated that the questions at stake are bigger than the small hearts that have concocted the, "10 Point Scam", - stating that fear had outstripped reason. Just as vigorously as the present government may insist on where the moral and legal pendulum should properly sit, he exhorted Aboriginal and Torres Strait Islander Peoples - along with other Australians of goodwill - to just as vigorously, just as vehemently, just as desperately insist on the moral and fair compromise set out by the High Court and negotiated with the Federal Government in 1993. Not mincing words, Mr Pearson went on to say that the Howard government changes look to "rip the heart out" of the original legislation, giving away 80 per cent of Aboriginal people's position. This, he said, was no basis for reconciliation. Sustained work and energy was required for the fight that undoubtedly lay ahead.

But what of rights and responsibilities? Mr Pearson turned to the record of Social Welfare state, the institutional foundations of which were laid down by the then Liberal leader Alfred Deakin just after Federation. The making of Australia's modern welfare state included the fundamental commitment to wage conciliation and arbitration. This bipartisan consensus around the general shape of the Welfare State continued up until the Fraser government. Throughout most of the twentieth century, the commitment to a regulated labour market enjoyed bipartisan support in Australia. It committed to a controlled redistribution of wealth, setting up what we call a social welfare net - the lowest someone can fall in the face of misadventure and general misfortune, before the State stepped in not only to look after them but to help them get back on their feet. The Welfare State also looked to redistribute wealth over the course of a person's lifetime, as well as pay for health care and education which

helped make every person a ready and able player on the job market. Therefore, Mr Pearson described the classical welfare model in Australia as being intrinsically bound up in ideas of reciprocity.

Mr Pearson went on to say that entire communities of Aboriginal people in the Cape York Peninsula and other regions of Australia have since become passive welfare recipients with the ability to reciprocate voided. He contended that ideas of mutual responsibility have been eroded to a point where entire communities find themselves, generation after generation, jobless, without prospects and consequently, passive recipients of welfare. Twinned with low levels of investment by the government in education, health and other social goods which equip people to pull themselves out of the cycle of poverty - the entire system reinforces the bigotry of low expectations. This lack of civic services provided at the same level enjoyed by other Australians is, he argues, is an abrogation of Aboriginal and Torres Strait Islander rights as well as being counter-intuitive. The government, by its own actions, are not equipping Aboriginal people to rise above welfare dependency. In the paternalistic move of only taking care of people when they are down - and Aboriginal and Torres Strait Islander People are taken to be always down using the racist lens through which First Peoples are seen as 'primitive' and incapable of advancement - the implicit rejection of mutuality consign people to be always reliant on handouts. Through features such as the lack of job creation, the inability to put proper alcohol controls in place, not addressing the root causes of escalating violence in communities and low educational standards as a result of poor, inappropriate investment in schools that respond to the cultural contingencies of communities, the Welfare State has consigned Aboriginal and Torres Strait Islander people to the submissive role of being vassals - units to be controlled with voices neutralised, rendering them dependent in perpetuity.

Mr Pearson propounded the view that our current thinking can't provide any solutions to presenting problems. And for Aboriginal people, the prevalent analyses are more than confusing: they are destructive. Aboriginal Policy is weighed down by mixed-up

confusion and that the pursuit of so-called 'progressive' policies has never helped Aboriginal and Torres Strait Islander Peoples to resolve the problems that beset them - indeed these have only made the situation worse.

Mr Pearson then laid out a case for a responsibility agenda that he believes must run in tandem with a rights based approach: in return for proper government investment in social goods and services (health, education, substance abuse services and broader welfare reform through a shift in focus as well as through delivery methods) plus the stimulation of economic growth in communities (jobs and business seeding), Aboriginal and Torres Strait Islander People are then in a position of being able to take up responsibility and properly stand in their power. He said that when people are accorded responsibility, they are essentially saying 'I want to be in charge ...I don't want to be passive'. He said that ensuring maximum participation in economic life is the key to overcoming disadvantage. People need to build their capabilities if a descent into intergenerational poverty is to be arrested. This requires investment by government - not a passive stream of income-based welfare. It requires a well-thought-out series of incentives, together with a strong foundation of social norms and good supports to develop capabilities: health, education and an array of other measures that build individual and community resources and resilience that build towards a new, radical centre via a radical new deal which would entail a totally different approach to be hammered out with communities.

While the promise engendered by Mabo had failed to materialise in the form of a robust and enforceable native title given the Howard government's recent actions, the sun may have set, with native title wounded. However, the sun always rises - it is the cycle of life. The ideas, discourses and practices unleashed by Mabo and the Native Title Act 1993 - in particular the practice of negotiation - cannot easily be set aside. He predicted that as the common law of native title lies dormant, waiting for the common law to revive and reinvigorate it as a set of fuller rights, the promise and process of change and the search for a fair and just relationship will continue.

1998: The First Sorry Day



Traditional Aboriginal dancing by boys from Injino, (Cowan Creek), a community near the tip of Cape York, in the "100% in control Croc Festival" in Thursday Island. Photo by Ludo Kuipers, Wed Jul 25, 2001

FEATURED EVENTS TIMELINE

1998

NAIDOC Theme: Bringing Them Home (*Broome*)

Featured Event

On 26 May 1998, Australia held its first Sorry Day. The date was chosen as it was the first anniversary of the release of the 'Bringing Them Home' Report. In numerous community Sorry Day events, Sorry Books were made available to members of the public. Sorry Books were used by everyday Australians to record their personal feelings about the practice of forced removals and were then presented to First Peoples representatives.

'Sorry' has different meanings in Aboriginal English and Australian English. Different Aboriginal English speakers refer to their variety of English based on identifying with a cultural and linguistic group (e.g. Koori English, Warlpiri English); while there are differences between different kinds of Aboriginal English, there are some common features. 'Sorry' is a word which holds a common set of features across various kinds of Aboriginal English.

Dr Farzad Sharifian is the Chair of the School of Languages, Culture and Linguistics at Monash University in Melbourne. He has taken a special interest in the word 'sorry' and in 2008, discussed the divergence in meanings on the Radio National program *Lingua Franca*, explaining:

To begin with, the word 'sorry' in Australian English has at least four different meanings. According to the Oxford Australian Dictionary, the first meaning is pained or regretful or penitent. The second meaning is feeling sympathy or pity for a person, the third one is an expression of apology and the fourth one is 'wretched, in a poor state' as in 'a sorry state'.

However, Aboriginal English speakers have borrowed the word 'sorry' mainly to mean mourning and sympathy, care for other people; not to express apology...

So, in Aboriginal English, 'sorry' is not an expression of personal responsibility or guilt, which was the sentiment that some Australians felt, that the demand for the word 'sorry' was associated with the non-Aboriginal people feeling responsible for what happened to the stolen generations.^[2]

As the Final Report by the Council for Aboriginal Reconciliation (CAR) put it:

the word 'sorry' [is] not about monetary compensation or damages, nor about today's Australians taking personal responsibility [for past events], but about acknowledging that wrong was done and expressing sorrow about it.^[3]

Other events links

<http://www.australia.gov.au/about-australia/australian-story/sorry-day-stolen-generations>

<https://www.reconciliation.org.au/wp-content/uploads/2013/12/Apology-fact-sheet.pdf>

<http://www.abc.net.au/radionational/programs/linguafranca/saying-sorry-and-being-sorry/3252902#transcript>

[2] <http://www.abc.net.au/radionational/programs/linguafranca/saying-sorry-and-being-sorry/3252902#transcript> - Retrieved 26 June 2017

[3] <http://www.austlii.edu.au/au/orgs/car/finalreport/text04.htm> - Retrieved 29 June 2017



1998 - The First Sorry Day Western Sydney University Werrington North Campus
Professor Janice Reid Vice-Chancellor and President
Photo Credit: Sally Tsoutas, Western Sydney University Photographer
Professor Lisa Jackson Pulver AM

FEATURED EVENTS TIMELINE

1998

NAIDOC Theme: Bringing Them Home (*Broome*) - continued

Other events occurring in 1998

- The Native Title Amendment Act (1998) Cth was passed led by John Howard's Coalition government. This was in response to the 1996 Wik Decision by the High Court of Australia where in a majority ruling, it was decided that the granting of a pastoral lease did not confer exclusive possession and that native title could continue to co-exist. The Native Title Amendment Act (1998) Cth modified the Native Title Act (1993) Cth by the adoption of John Howard's "10 Point Plan" and formed the basis of the amendments.

While mining and pastoralist interests were supported in the event of land grant inconsistencies, Aboriginal and Torres Strait Islander People's responses were that their land rights were being further eroded. As Mick Dodson said at the time of the Act being passed:

"By purporting to 'confirm' extinguishment by inconsistent grants, the Commonwealth is purposely pre-empting the development of the common law – not allowing sufficient time to integrate the belated recognition of native title into Australia's land management system. This does not require the obliteration of indigenous interests so as to favour non-indigenous interests."

- The inaugural 3-day Croc Festival launches at Weipa in Far North Queensland and attracted more than 350 students from 17 schools in Cape York and Torres Strait.

It was created after the former Queensland Minister for Health, Mike Horan, asked the producers of the Rock Eisteddfod Challenge to find a way to get more indigenous students to attend school. Croc Festival was 100% drug, alcohol and tobacco free. Student outcomes included improved self-esteem and teamwork, and improved tolerance and awareness of personal health issues such as nutrition and mental health. It saw an increase in awareness about the effects of drugs, alcohol and tobacco, increasing rates of school attendance, improved literacy, numeracy and oratorical skills, and better goal setting. Croc Festival began to be held in multiple locations around Australia each year. The final Croc Festival was held on Thursday Island in 2007. Despite being supported by corporate and philanthropic sponsorship, local businesses, in-kind community support as well as state and local government funding, the Federal government cancelled its funding for Croc Festival in 2008.

- Aboriginal athlete and Olympic medallist Cathy Freeman receive the Australia of the Year Award. Cathy Freeman the only person to have been named both Young Australian of the Year and Australian of the Year. She first attracted national attention as a 16-year-old at the 1990 Commonwealth Games in Auckland. Four years later, she won gold in both the 200m and 400m events at the Commonwealth Games in Canada, where she famously carried an Aboriginal flag for her victory lap. Freeman won a silver medal at the 1996 Olympic Games and broke the Australian record for the 400m. In 1997

she dominated this event, winning all but one race and claiming gold at the World Championships in Athens.

Other events links

<http://www.atns.net.au/agreement.asp?EntityID=789>

<http://www.sbs.com.au/news/article/2012/06/03/timeline-native-title-australia>

<http://australianpolitics.com/1997/05/08/howard-amended-wik-10-point-plan.html>

http://www.teachingheritage.nsw.edu.au/section07/wd1_htawik.php

https://en.wikipedia.org/wiki/Wik_Peoples_v_Queensland

<http://www.smh.com.au/federal-politics/political-opinion/the-10point-plan-that-undid-the-good-done-on-native-title-20110531-1feec.html>

http://www.skwirk.com/p-c_s-14_u-120_t-330_c-1138/nsw/history/changing-rights-and-freedoms-aboriginal-people/land-rights-and-native-title/native-title-since-wik

<http://www.theaustralian.com.au/archive/news/croc-festival-cancelled-after-cuts/news-story/d69641f85adb3bf83487267236bfb53>

<https://www.australianoftheyear.org.au/honour-roll/?view=fullView&recipientID=101>

[2] <http://www.abc.net.au/radionational/programs/linguafranca/saying-sorry-and-being-sorry/3252902#transcript> - Retrieved 26 June 2017

[3] <http://www.austlii.edu.au/au/orgs/car/finalreport/text04.htm> - Retrieved 29 June 2017



Senator Aden Ridgeway with Aboriginal activist Charles Perkins and Lowitja O'Donoghue at a press conference to introduce his family to the media, Canberra, 25 August 1999. SMH Photo by BELINDA PRATTEN. Fairfax Syndication

YARRAMUNDI LECTURE

1998

Title Dynamics of Australia and Reconciliation into the 21st Century	VIP Remarks Professor David Barr, Deputy Vice Chancellor and UWS Macarthur President introduced Mr Aden Ridgeway. Mr Ridgeway was born in 1962 in Macksville in northern NSW. He is a proud member of the Gumbayngirr people and father of two wonderful children. Growing up on an Aboriginal reserve, he attended boarding school at St John's College, Woodlawn on an Aboriginal study grant, and left in 1980. He has been a park ranger - working with a team of archaeologists to map Aboriginal sites, a court assessor and was elected onto the first ATSIC Sydney Regional Council, a position in which he served two terms of office. He is now Executive Director of the NSW Aboriginal Land Council. He joined the Australian Democrats in 1991 and is currently the state policy convener for the New South Wales Branch of the Democrats. He is currently a Senate candidate standing for the Australian Democrats.	Context As part of the Australian Democrats and a standing candidate in the upcoming election, Mr Ridgeway's portfolio is Reconciliation. In addition, Mr Ridgeway has the lived experience of being an Aboriginal person who grew up in a rural community, with strong family role models and has the sort of broad knowledge of progress on Aboriginal and Torres Strait Islander affairs that comes with having acted for the NSW Aboriginal Land Council. The Democrats now hold the balance of power. As a result, the party is in a very good position to influence government and to bring about change in the areas of Aboriginal and Torres Strait Islander Affairs. The Australian Democrats have had policies in this area for a number of years. Mr Ridgeway hopes to be the bridge between the government and First Nations leaders from around Australia, enabling negotiations around reconciliation to take place on terms that can be agreed to by all.
Year 1998		
Lecture Number 2		
Date Delivered 7 pm, Wednesday 7 October 1998		
Location Lecture Theatre 4, Building 23, Western Sydney University (Macarthur), Bankstown Campus, Bullecourt Avenue, Milperra		
Speaker Mr Aden Ridgeway, Professor David Barr, Deputy Vice Chancellor and University of Western Sydney (UWS) Macarthur President		

1998 LECTURE SUMMARY – CONTINUED

Summary

Mr Ridgeway opened by thanking Darug Elders for their welcome. He acknowledged that his appearance today and the content of his lecture have everything to do with fulfilling the aspirations held by Aboriginal and Torres Strait Islander Peoples via a political agenda. As state policy convenor for the Australian Democrats and a standing candidate in the upcoming Federal election, Mr Ridgeway commented that voters in Australia have historically gone for one of the major parties without looking at the minor parties. Voters are now moving towards no longer wanting adversarial politics and understand that there is a need for a safety check or a handbrake at the Senate level. There is a hope, he said, that voters will use the Democrats as that obvious handbrake.

Changing voting habits are only part of the dynamics we see at work. Add to this the workings of the Council for Aboriginal Reconciliation set up as a statutory body under a Commonwealth Act in 1991, the outworkings of the 1992 Mabo decision and the consequent the work of numerous Land Councils and the release of the 'Bringing Them Home' Report in 1997, he said that the stakes have never been higher – nor the potential for truth-telling and redress more possible for Aboriginal and Torres Strait Islander Peoples – than right now. He went on to explain that the biggest obstacle to reconciliation is fear. Every advocate of reconciliation has a higher responsibility to remove white fear in the interest of achieving permanent reconciliation.

Mr Ridgeway described the political moment in which we find ourselves: an entire nation is grappling with all of the oppressions wrought on Australia's Aboriginal and Torres Strait Islander Peoples. These instances have been on the record formally for centuries: through eyewitness accounts of mass executions in early settlers, diaries, through government policies sanctioning removal of children on the basis of race and in the fact that Aboriginal veterans for most decades of the 20th century were routinely denied entry to RSLs - just to name a few examples. However, these 'facts' of Australian life – and in particular, their supposedly neutrality – have been called into question first by early Aboriginal civil rights leaders and their communities which rallied around them and then gradually by a growing proportion of the wider non-Aboriginal community as recognition of the justice of their common cause prevailed: the fight for equality and the eradication of discrimination.

Mr Ridgeway went on to say that we are a nation crippled by racial resentment, disabled in our capacity to do good and prevent and encourage to stop further wrongs from being done. As a nation, we were committed without our consent to the cause for assimilation; a cause that reason could not defend. He said that there is no question of a past relationship that is of both goodwill and bad intentions, but that we should not be so guarded about our memories of the past that these prevent us from straddling the divide of achieving a consenting reconciliation.

Mr Ridgeway paid tribute to Aboriginal activists as strong role models, as people who fought for the rights of Aboriginal and Torres Strait Islander Peoples, often in the face of extreme adversity. He drew the parallel: in the same way that his mother and grandmother provided continuity for him through his family and culture, so do past activists provide that kind of continuity through the broader Aboriginal community. He named William Cooper, who was an Aboriginal activist from Victoria in the first part of last century, as well as Gary Williams, Gary Foley, Charles Perkins and Pat O'Shane as particular role models. He is also inspired by Faith Bandler and the role she played in the struggles of First Peoples.

Asking for indulgence from those present, he offered a short description of the work done by Faith Bandler. In 1956, Faith Bandler became involved in the Aboriginal-Australian Fellowship and the Federal Council for the Advancement of Aborigines and Torres Strait Islanders (FCAATSI), which was formed in 1957. She in turn was mentored by Pearl Gibbs and Jessie Street. As general secretary of FCAATSI, Faith Bandler led the campaign for a constitutional referendum to remove discriminatory provisions from the Constitution of Australia. The campaign, which included several massive petitions and hundreds of public meetings arranged by Bandler, resulted in the 1967 Referendum which succeeded in all six states, attracting nearly 91 percent support across Australia.

He averred that anyone like him who is doing anything political continue the work of the activists who have gone before. He encouraged those present to do some research about people like Faith Bandler, stating that it is as important to know our recent political history as it is our culture.

Moving on to speaking about the many issues facing Aboriginal and Torres Strait Islander Peoples, he went on to commit himself to raising these matters in the Senate – should his candidacy succeed. In addition to reconciliation, he wanted to see the nation address the matter of the Stolen Generations, examine issues surrounding mandatory sentencing, develop a fruitful response to the high number of Aboriginal deaths in custody and tackle welfare dependency. Additionally, Mr Ridgeway sought to be a part of changing the perception of politicians and other high profile, influential people who equate Aboriginal disadvantage with notions of 'primitivism'.

Mr Ridgeway then turned to another notable Aboriginal man who has paved the way for the tilt he is making at a Senate seat. That man was Neville Bonner. Asking indulgence from the audience again, Mr Ridgeway proceeded to pay tribute to Neville Bonner by offering a short summary of his achievements.

Neville Bonner was a Federal Liberal Senator for Queensland for 12 years from 1971 and was the first Aboriginal Australian to be elected to the Federal Parliament. In 1974, Mr Bonner put to the Senate that Aboriginal and Torres Strait Islander peoples were the prior owners of the land and that Parliament should legislate to compensate for dispossession. Neville Bonner crossed the floor on a number of occasions to vote with the Labor Opposition on Aboriginal and Torres Strait Islander issues and he fought within his party for the protection of the Aurukun lands from bauxite mining. He also served as Chairman of the Senate Select Committee on Aboriginal and Torres Strait Islander Affairs. Additionally, Neville Bonner also called for an independent inquiry into East Timor.

By looking to the example of Neville Bonner, combined with recent changes in voting patterns, Mr Ridgeway sought to commit himself to pursuing wider issues of social justice and equality. After all, We will never have true civilization until we have learned to recognise the human rights of others – whether in this country or elsewhere around the world.

Mr Ridgeway concluded by saying that striving for true equality through reconciliation meant that Australia needed to review the opportunities available to Aboriginal and Torres Strait Islander peoples. It meant seeing that young people got an education in and entered fields beyond the community sector and the public service. He applauded the record of Western Sydney University Macarthur on the innovative nature of its teacher education courses (run since 1982) and spoke candidly of the need for all institutions to dismantle barriers, to diversify and go down different paths.

Links for further information

<http://www.coxinallridgeway.com.au/aden-ridgeway/>

<https://aboriginal-perspectives.wikispaces.com/Aden+Ridgeway>

https://aiatsis.gov.au/sites/default/files/catalogue_resources/MS4375_Ridgeway.pdf

https://aiatsis.gov.au/sites/default/files/docs/digitised_collections/the_koori_mail/209.pdf

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https://en.wikipedia.org/wiki/Aden_Ridgeway

<http://www.theage.com.au/news/tv--radio/present-politics/2006/07/05/1151778943100.html?page=2>

<https://ses.library.usyd.edu.au/bitstream/2123/4503/1/Vol6No2Article7.pdf>

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<http://www.deadlyvibe.com.au/2007/11/senator-aden-ridgeway/>

<http://www.onlineopinion.com.au/view.asp?article=1053>

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<http://trove.nla.gov.au/work/21852086?selectedversion=NBD12108063>

<http://alc.org.au/media/12371/NSWALC%20Annual%20Report%201999-2000.pdf>

<http://alc.org.au/publications/annual-reports.aspx>

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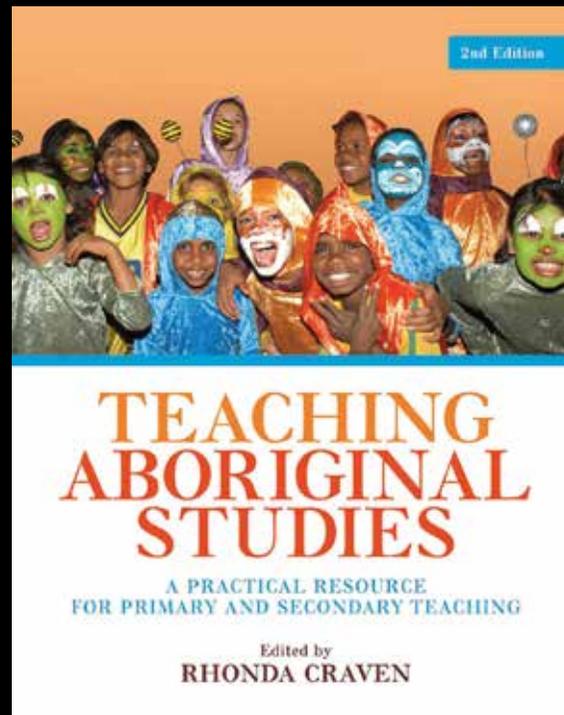
https://en.wikipedia.org/wiki/Faith_Bandler

http://www5.austlii.edu.au/au/orgs/car/council/spl98_20/council.htm

1999: Teaching Aboriginal Studies resource is released



The Governor-General with Professor Rhonda Craven, Director of the Centre for Positive Psychology and Education (CPPE)



Teaching Aboriginal Studies



Oodgeroo Noonuccal

FEATURED EVENTS TIMELINE

1999

NAIDOC Theme: Respect (*Alice Springs*)

Featured Event

Teaching Aboriginal Studies edited by Professor Rhonda Craven was published. This significant teaching resource emerged from extensive consultation, discussion and conferences held as part of the 'Teaching the Teachers: Indigenous Australian Studies' Project of National Significance coordinated by Dr Craven. Leading lights in Aboriginal education, such as Uncle Norm Newlin (who passed in 2017) and Auntie Mae Robinson, lent their significant experience, insights and influence to the process. Both Uncle Norm and Auntie Mae each went on to become part of the large representative group of Elders on Campus at Western Sydney University.

'Teaching the Teachers' was a project instigated by poet and educator Oodgeroo Noonuccal (formerly known as Kath Walker). It was her 'last wish' that all Australian students learn the truth about their country and that this be taught in schools. Teaching Aboriginal Studies is a major component of this project as a resource for teachers with chapters on a variety of topics which include Aboriginal history and culture, stereotypes and racism, government policies and reconciliation.

Sources

<https://www.allenandunwin.com/browse/books/academic-professional/education/Teaching-Aboriginal-Studies-Edited-by-Rhonda-Craven-9781864489231>

Other events occurring in 1999

- Kathryn Hay becomes the first Aboriginal woman to be chosen as Miss Australia. She goes on to become a politician in Tasmania (2002 – 2006).
- Federal parliament issues a statement of sincere regret for unspecified past injustices as part of a Motion of Reconciliation but stops short of issuing an Apology
- Mandatory sentencing in Western Australia and the Northern Territory (which applied to crimes against property only) becomes a national issue. Many call for these laws to be overturned because they disproportionately jail more Aboriginal than non-Aboriginal people – very often, over minor offences – and tie the hands of magistrates to use discretion such as considering mitigating circumstances.
- The Aboriginal and Torres Strait Islander Veterans and Service Association original group who fought for recognition and the Aboriginal and Torres Strait Islander flags to be in all ceremonies. Members are listed in the 2017 documentary, Too Dark to See, which unveils the contributions of Aboriginal and Torres Strait Islander soldiers. First Peoples have served in every major theatre of war since the Boer War.

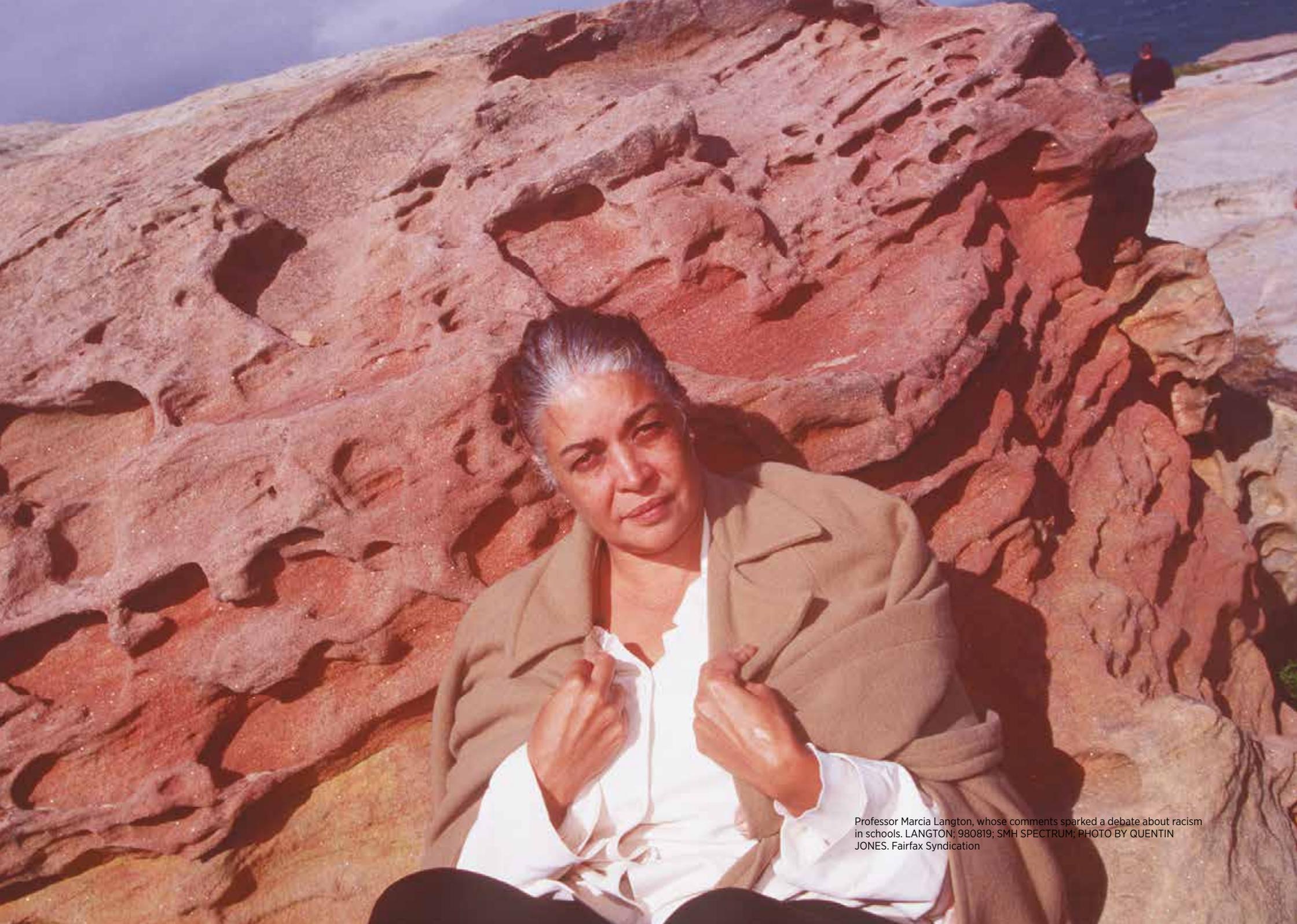
Other events links

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<https://openresearch-repository.anu.edu.au/bitstream/1885/41425/3/DP19.pdf>



Professor Marcia Langton, whose comments sparked a debate about racism in schools. LANGTON; 980819; SMH SPECTRUM; PHOTO BY QUENTIN JONES. Fairfax Syndication

YARRAMUNDI LECTURE

1999

Title

Reconciliation: A Process Involving Everyone

Year 1999

Lecture Number 3

Date Delivered 6 October, 1999

Location Nepean Campus

Context

Progress on reconciliation with Australia's First Peoples is approaching a climax with the Council for Aboriginal Reconciliation - set up under an Act of Parliament in 1991 - due to produce national reconciliation documents next year. Thereafter, a sunset clause will apply and the Council for Aboriginal Reconciliation will cease operation on 1 January 2001, the anniversary of the Australian Centenary of Federation.

Professor Langton was appointed as a Member for the Council for Aboriginal Reconciliation, serving on its second term - from 1995 to 1997. In this Lecture, she reflects on the work of the Council.

Speaker

Professor Marcia Langton

Showcase

A document was presented to Professor Duke which extended the University's 1998 Statement on Reconciliation.

VIP Remarks

Professor Janice Reid, Vice Chancellor introduced Professor Marcia Langton. Professor Langton is a descendant of the Wiradjuri and Bidjara nations. Born in Brisbane, she grew up in various places dotted along the road out west to Cunnamulla. During the 1970s, Professor Langton was active in the Women's Liberation movement, drawing attention to the oppression of black women. She lived and worked overseas for 5 years - for most of it as a single mother with a young child. Returning to Australia, she graduated from ANU with an Honours Degree in Anthropology in 1984. Professor Langton has 13 years' experience as an anthropologist and 28 years' experience in Aboriginal Affairs, having worked for Federal Council for the Advancement of Aborigines and Torres Strait Islanders (FCAATSI) in Canberra, 3 major Aboriginal Land Councils, the Aboriginal Medical Service in Sydney, the Royal Commission into Aboriginal Deaths in Custody, the Queensland Government's Senior Executive Service as well as served on many Boards, councils and committees.

Professor Langton served as Chairperson of the AIATSIS Council from 1992 - 1998. She is the first Aboriginal woman to have held the position of AIATSIS Council Chairperson. In 1993, she was made a member of the Order of Australia in recognition of her work in anthropology and advocacy of Aboriginal rights. She is currently the Ranger Chair of the Faculty of Aboriginal Studies and Director of the Centre for Indigenous Natural and Cultural Resource Management, Northern Territory University. Professor Langton regularly comments on various matters concerning Aboriginal and Torres Strait Islander affairs in the media.



Marcia Langton speaking on Aboriginal land rights on Budget Day at Parliament house in Canberra 16 August 1977. SMH ARCHIVE Picture by GREEN. Fairfax Syndication.

1999 LECTURE SUMMARY – CONTINUED

Summary

Professor Langton acknowledged the Darug traditional owners and thanked them for extending a welcome. She said that it was critically important to ensure that reconciliation in Australia is real and not just a paper exercise. She explained that the overall task of the Council for Aboriginal Reconciliation is to promote a process of reconciliation between Aboriginal and Torres Strait Islander Peoples and the wider Australian community. This process is based on an appreciation of Aboriginal and Torres Strait Islander Peoples' cultures and achievements and of their unique position as the First Peoples of Australia. The means employed in the reconciliation process include the fostering of an ongoing dialogue underpinned by a national commitment to cooperate to address the causes of Aboriginal and Torres Strait Islander disadvantage.

Consultation with the Australian people has been the hallmark of the Council's work. The three most significant rounds of consultation have been the development of the 1995 submission to the Federal Government, 'Going Forward: Social Justice for the First Australians', obtaining community views to feed into the Australian Reconciliation Convention of May 1997 and the development of the national reconciliation documents throughout 1999. The latter process is arguably the most extensive consultation process ever undertaken in Australia on a matter of public policy. It engaged Aboriginal, Torres Strait Islanders and other Australians in discussion and debate in outback localities, country towns, regional centres and cities. The issues of reconciliation have been deliberated in an array of communities and have penetrated the corporate world and all spheres of government, as well as the major cultural, religious, educational, legal and business institutions of Australian society.

Professor Langton gave an abridged history outlining some of the signal achievements of the Council for Aboriginal Reconciliation and how these intersected with other, notable national events. The Council for Aboriginal Reconciliation Act was passed in the House of Representatives with unanimous support in June 1991 and similarly passed with unanimous support in the Senate in August 1991. Bipartisan support was a mark of the will to change. In February 1992, the Council for Aboriginal Reconciliation held its first meeting in Canberra. Its vision was bolstered by the inherent promise of 1992 Mabo decision which recognised the special relationship that Aboriginal and Torres Strait Islander Peoples have with the land. By this act, the government set in motion a chain of events that it hoped would usher in a decade of reform and social justice for Aboriginal and Torres Strait Islander peoples. A complementary goal spelt out in the preamble to the legislation was that the Commonwealth seek a national commitment to progressively address Aboriginal and Torres Strait Islander disadvantage and aspirations during the decade leading to the centenary of Federation. She explained that this commitment related to a broad cache of concerns: land, housing, law and justice, cultural heritage, education, employment, health, infrastructure, economic development and other relevant matters. The Council made good on pursuing these goals by undertaking a range of activities.

Moving on to 1993, Professor Langton spoke about how Council joined celebrations for the International Year of the World's Indigenous People and in September, seeded the First National Indigenous Business Conference in Alice Springs and the first national Week of Prayer for Reconciliation which saw support from all major religious groups. This was followed in October by the first wide ranging meeting in 100 years between representatives of the Kimberley Land Council and Aboriginal pastoralists, the Pastoralists and Grain Handlers Association and the WA Farmers Federation at Fitzroy Crossing. Clearly, the reconciliation message was cutting across all sorts of people with diverse interests.

In December 1993, 2 major milestones occurred: the Australians for Reconciliation network was launched as a means of broadening communication between the Council and the wider community and the Native Title Act was passed by Federal Parliament. The Act recognised native title and provided a process by which native title rights could be established – although this has since been narrowed by last year's 10-Point Plan announced by the Howard government. In 1994, a number of steps were taken to build upon the commitment expressed by Australian industry leaders. March saw the first meeting of the Joint Council on Aboriginal Land and Mining (J-CALM), where senior mining company executives and senior Aboriginal leaders came together to discuss issues of mutual concern.

Professor Langton paused to speak about the inherent economic development opportunities for First Peoples with mining companies. Professor Langton stated that the history of the mining industry in Australia has been riven with conflict since the Gold Rushes of the 1890s. In the 19th century and for much of the 20th century, mine operators and governments paid little regard to the detrimental impact of mining operations on Aboriginal people. Indeed, governments often removed them from land to allow mining operations unimpeded access and operation. Conflict with Aboriginal people over mining rights exploded in the 1980s. The 1992 Mabo decision and the ensuing Native Title Act of 1993, with the right to negotiate built into it to safeguard Aboriginal interests, changed this history of conflict. Native title rights have been instrumental in bringing Aboriginal people and mining companies together to negotiate the terms of engagement. Whereas the doctrine of 'terra nullius' had denied Aboriginal and Torres Strait Islander Peoples access to the land market, the 'right to negotiate' doctrine provided them a position and an opportunity for economic participation previously denied. Professor Langton commented further that Indigenous Land Use Agreements are being negotiated and will become more complex as Aboriginal people and their representatives become more experienced and because several large mining corporations have developed corporate social responsibility processes.

Professor Langton then outlined how the Council had presented 'Walking Together: The First Steps' to Parliament in November 1994 which documented the lessons learned during the first term of the Council. In March 1995, Council presented 'Going Forward: Social Justice for the First Australians' to the then Prime Minister Paul Keating. It contained 78 recommendations covering a range of issues including access to land, protection of culture and heritage, and the provision of adequate health, housing and other services. This obtained community views to feed into the Australian Reconciliation Convention of May 1997.

Professor Langton outlined how the Council continued the broad scope of its work through a series of initiatives. In June 1996, the Council announced grants to the Deans of Australian Medical Schools for the development of a cultural awareness training module for medical students as well as convened Key Stakeholders Meetings on Native Title with representatives from Aboriginal and Torres Strait Islander organisations and from the pastoral, farming, mining and exploration industries, to exchange views on native title issues and discuss possible agreed positions. Clearly, the impetus was there to not merely implement processes that lifted Aboriginal and Torres Strait Peoples out of entrenched disadvantage but also to equip them with a range of supports that would see them leverage their land as an economic asset, moving them into the ranks of Australia's middle classes.

A high point, Professor Langton pointed out, was the Australian Reconciliation Convention, convened by the Council on 26-28 May 1997. Attended by 1800 participants, this event was a landmark in the reconciliation process and stimulated a grassroots movement around the country which was observable by the burgeoning number of local reconciliation groups in place by December of the same year.

In February 1998, Council identified three major goals for its final term: 1) a Document of Reconciliation; 2) partnerships to achieve social and economic equality for Indigenous people; and, 3) a people's movement to sustain the reconciliation process beyond 2000. This led to the June 1999 launch of Council's Draft Document for Reconciliation. Since then, a series of public consultations on the Draft document have been held and will continue until December this year.

Professor Langton admitted that, given her background and fields of enquiry, it was common knowledge that she held firm beliefs about the place of Aboriginal Studies in Universities and cross-faculty development of programs. She stated that she was equally committed to seeing reconciliation accepted as an obligation by governments, institutions and organisations throughout Australia. She exhorted the University to review its Reconciliation Action Plan, to devise strategies for improved performance reporting and adopt benchmarks against which to measure its achievements as an institution which is reconciled with Aboriginal and Torres Strait Islander Peoples.

Professor Langton concluded by emphasising the need to move beyond statements and towards actual agreements. Whatever it looked like for the University and its campuses, straddling a few traditional Aboriginal lands, she remarked that it was imperative to invite Aboriginal and Torres Strait Islander Elders, students, academics, staff and local communities into a negotiation space and define how the institution can include their heritage, history, protocols and aspirations in its future plans in a meaningful way. She sees such agreements as a means of repudiating and overcoming racism, and of paving the way forward for a more civil just and equitable society in which the material and social disadvantages experienced by Aboriginal and Torres Strait Islander Peoples can be arrested, and turned around.

1999 LECTURE SUMMARY – CONTINUED

Links for further information

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- <https://findanexpert.unimelb.edu.au/display/person5377>
- https://en.wikipedia.org/wiki/Marcia_Langton
- <http://trove.nla.gov.au/work/33534705?selectedversion=NBD22731503>
- <https://www.themonthly.com.au/issue/2011/march/1326846139/peter-robb/who-s-afraid-marcia-langton>
- <http://marcialangton.blogspot.com.au/>
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MINING & INDIGENOUS
AUSTRALIA
FROM CONFLICT
TO COLLABORATION
DR MARCIA LANGTON AM



  **BHP**
GENERAL LECTURE

Professor Marcia Langton is the Foundation Chair in Australian Indigenous Studies at the University of Melbourne, 2017
MELBOURNE, AUSTRALIA - JUNE 07: Professor Marcia Langton, Foundation Chair in Australian Indigenous Studies at the University of
Melbourne and prominent aboriginal speaker poses for a portrait on June 7, 2017 in Melbourne, Australia. (Photo by Pat Scala/Fairfax Media).



March across Sydney Harbour Bridge for the Reconciliation Coroboree 2000. People hold the Aboriginal flag on Sunday 28 May 2000. SMH NEWS Picture by RICK STEVENS. Fairfax Syndication

FEATURED EVENTS TIMELINE

2000

NAIDOC Theme: Building Pride in Our Communities (*Townsville*)

Featured Event

On 27–28 May, 2000 the Council for Aboriginal Reconciliation (CAR), a statutory authority which had operated for 10 years to develop the vision:

“A united Australia which respects this land of ours; values the Aboriginal and Torres Strait Islander heritage; and provides justice and equality for all.”^[4]

convened a major national event, Corroboree 2000. This was a landmark for reconciliation in Australia. This event honoured and celebrated the achievements of a decade of reconciliation, and set a framework for continuing the process beyond 2000 through Reconciliation Australia.

The CAR presented the Australian Declaration Towards Reconciliation and the Roadmap for Reconciliation on 27 May. The Roadmap involved 4 strategies for reconciliation going forward: overcoming disadvantage; achieving economic independence; recognition of Indigenous rights; and sustaining the reconciliation process. On 28 May, more than 300,000 people took part in the People’s Walk for Reconciliation across the Sydney Harbour Bridge. The great engineering feat that is the Sydney Harbour Bridge had been a symbol of hope counteracting the despair caused by the 1930’s Great Depression. The symbolism of the Walk for Reconciliation saw a new tendril of hope unfurl, binding not merely the city and its inhabitants, but the country.

National Reconciliation Week first ran in 1996 and has run annually ever since. It runs from 27 May to 3 June. The week is bookended by two important events in Australia’s reconciliation journey: 27 May is the anniversary of the 1967 Referendum; 3 June is the anniversary of the landmark 1992 Mabo decision.

Other events links

<http://www.austlii.edu.au/au/other/IndigLRes/car/2000/16/text02.htm>

<http://www.reconciliation.org.au/nrw/>

<http://www.australia.gov.au/about-australia/australian-story/reconciliation>

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[4] <http://www.austlii.edu.au/au/other/IndigLRes/car/2000/16/text02.htm> - Retrieved 28 June 2017.



SMH NEWS Picture by JACKY GHOSSEIN An aboriginal dancer in the sculpture garden. Fairfax Syndication

FEATURED EVENTS TIMELINE

2000

NAIDOC Theme: Building Pride in Our Communities (*Townsville*) - *continued*

Other events occurring in 2000

- Cathy Freeman becomes the first Aboriginal Australian to win an individual Olympic Gold Medal for the 400m race at the Sydney Olympic Games. She also lit the cauldron at Olympic Stadium. An Australian woman had not won a flat race on the track at the Olympic Games since 1964 – when Betty Cuthbert successfully won the 400m race at the Tokyo Olympic Games.
- Proud Wiradjuri woman Aunty Isabel Coe sets up an Aboriginal Tent Embassy in Sydney during the 2000 Olympic Games to bring world media attention to Australian Indigenous issues.
- The Howard Government's Aboriginal Affairs Minister Senator John Herron signs off on a submission to the Senate Legal and Constitutional Affairs Committee, calling into question the term 'stolen generation'. He maintained that there was no such thing. Prime Minister John Howard backs the Minister, despite questions by Senator Aden Ridgeway.
- The United Nations Committee on the Elimination of Racial Discrimination criticizes Australian Government for its lack of response to the *Bringing Them Home* Report.

- The four arts festivals held in the lead up to the Sydney 2000 Olympics. The first was the Festival of the Dreaming in 1997, directed by Rhoda Roberts. It was a landmark event in the cultural life of Australia, giving Aboriginal and Torres Strait Islander Australians the opportunity to present themselves, significantly departing from traditional representations of them by non-Aboriginal people. It also welcomed other first nations peoples of the world. A Sea Change was held in 1998 and focussed on transformations in Australian culture celebrating Australia's development into a multicultural society and the impact of immigration. Reaching the World in 1999 took Australian visual and performing arts to the rest of the world. In 2000, the Harbour of Life festival centred on Sydney Harbour – the chief amphitheatre of Australian life – and featured a significant number of performances by both Australian and invited international companies, signifying the meeting of countries and cultural connections.
- The exhibition Bayagul: Contemporary Indigenous Communication was held at the Powerhouse Museum. The word 'bayagul' was translated meaning 'speaking up' in Eora. Bayagul took visitors on a journey around Australia, meeting key players and their works in the exhibition's four thematic areas of tourism, fashion and textiles, the performing arts and the media.

Other events links

<http://corporate.olympics.com.au/athlete/cathy-freeman>
<http://www.abc.net.au/7.30/stories/s115691.htm>
<http://www.sbs.com.au/nitv/the-point-with-stan-grant/article/2016/03/03/7-legacies-john-howards-government>
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<http://www.womenaustralia.info/biogs/AWE4904b.htm>
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<http://trove.nla.gov.au/list?id=1219>
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Cathy Freeman wins gold in the 400m. Image courtesy of the ABC



Isabel Coe in the Tent Embassy. Image courtesy of the ABC

YARRAMUNDI LECTURE

2000

Title

Reconciliation and Recognition of Aboriginal and Torres Strait Islander Rights

Year 2000

Lecture Number 4

Date Delivered Thursday 1 November 2000

Location University of Western Sydney,
Hawkesbury Campus

Welcome to Country

Aunty Edna Watson and Patricia Jarvis

Master of Ceremonies

Professor Janice Reid AM Vice Chancellor and President

Speaker

Dr William Jonas AM

Special Guests

The Hon Linda Burney, Member for Canterbury, Member of the NSW Legislative Council
Aunty Pearl Wymarra, Yarramundi Lecture series instigator (1997)

Artists exhibiting

To open, Brad Pittman from Bundahbunna Miyumba played the didgeridoo.

To close, Jacinta Tobin, a Darug woman, sang a song which told the story of Yarramundi, a Boorooberongal man and garadyi (doctor), whose daughter Maria was the first Aboriginal woman to receive a land grant.

Context

Reconciliation between Aboriginal and Torres Strait Islander Peoples and other Australians has been in the headlines this year as the Walk for Reconciliation occurred after a major national event, Corroboree 2000. This was a landmark for reconciliation in Australia. This event honoured and celebrated the achievements of a decade of reconciliation and set a framework for continuing the process beyond 2000 through Reconciliation Australia. The Council for Aboriginal Reconciliation presented the Australian Declaration Towards Reconciliation and the Roadmap for Reconciliation on 27 May. As Aboriginal and Torres Strait Islander Social Justice Commissioner with the Human Rights and Equal Opportunity Commission, Dr Jonas works to examine the impacts of these on communities and individuals – and exercises the statutory functions and powers vested in the Commission to redress issues arising.

Edna Watson and Patricia Jarvis began by paying respect to Elders past and present, the Traditional Owners of this land where the meeting was held. On behalf of Traditional Owners, they welcomed all present.

VIP Remarks

Professor Janice Reid, Vice Chancellor, introduced Dr William Jonas AM, a Worimi man from the Karuah River area of NSW. Dr Jonas has been the Aboriginal and Torres Strait Islander Social Justice Commissioner with the Human Rights and Equal Opportunity Commission (HREOC) since 1999. Previously, Dr Jonas was Director of the National Museum of Australia. From 1991 - 1996, he was Principal of the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) in Canberra. Dr Jonas has also held numerous other academic and government positions, and has received many awards, including the Order of Australia (AM) in 1993.

Summary

Dr Jonas began by acknowledging the Darug People, the traditional owners of the land. Given the efforts expended by Yarramundi and his descendants to secure representation for the Boorooberongal clan of the Darug people and claim rights to their land, the intersection of subject matter with the legacy of this Lecture's namesake is worth noting.

2000 LECTURE SUMMARY – CONTINUED

Dr Jonas went on to say that reconciliation is the topic of greatest significance to the meaning of community in Australia. Reconciliation goes to the core of our national identity, challenging the very basis of our society. He asked whether we, as a nation, take this opportunity to challenge the fundamental contradiction that lies at the heart of our society. How can we be a nation that prides itself as a defender of human rights, as a model democracy but continue to be a nation built on the exploitation and dispossession of Aborigines and Torres Strait Islander Peoples?

This is the challenge of reconciliation. He explained that we have had a formal process of reconciliation in this country for the past ten years with the Council for Aboriginal Reconciliation established in 1991. Reconciliation requires the participation and agreement of all people who are joined in the relationship, as members of Australian society. For it to be truly meaningful and lasting, it must involve the full recognition and protection of the rights of all Australians - including Aboriginal and Torres Strait Islander Peoples.

Dr Jonas then remarked that similar problems existed for Indigenous Peoples around the world and that similar approaches are being adopted to address this situation. He also said that a commonality of the underlying principles and assumptions needs to be recognised if progress is to be made or extended.

Dr Jonas referred to the preamble of the Universal Declaration of Human Rights which states, 'recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace'. Article 1 goes on to state that 'All human beings are born free and equal in dignity and rights.' The treatment of Indigenous people throughout Australia's history has not respected these basic principles of humanity. Australia has been colonised and has flourished on the back of the foundational myth of the racial inferiority of Aboriginal and Torres Strait Islander Peoples. This myth was expressed most notably through the doctrine of terra nullius or 'land belonging to no one'. This doctrine held that Indigenous People were so primitive and 'low in the scale of social organisation that their usages and conceptions of rights and duties (were) not to be reconciled with the institutions or legal ideas of civilised society' – to quote Justice Brennan in the 1992 Mabo decision. The assertion of our primitive nature was the basis of our dispossession.

Since colonisation, the assumption of racial inferiority has manifested in other forms - such as paternalistic policies of assimilation and the Stolen Generations. Forcible removal policies had at their core the belief that Indigenous culture was inferior to that of mainstream society, that the best interests of so called 'part-Aboriginal' children would be served by their removal from their families and separation from their cultural identities. Deflecting attention, many politicians and policy makers tend to characterise these actions as beneficial and benign viewed through the lens of the dominant cultural paradigm of those times. Dr Jonas contends that giving in to these deflections amounts to a continuation of the past cultural assumptions we endorsed.

Dr Jonas then remarked that a populist viewpoint suggests that the past is over and has nothing to do with the present. That modern Australians should not be required to accept responsibility for the past or that 'blaming' the past is a way for Indigenous People to avoid accepting taking responsibility for their own destinies. This fails to recognise the broader, systemic nature of Indigenous disadvantage in this country and absents the government from its position of responsibility. He quoted Deborah Bird Rose who said: "In declaring the past to be disjunctive, we declare it to be something finished and unchangeable, and therefore outside our responsibility." But dispossession and its historical roots are facts - governments and societal institutions need to take responsibility as this has consequences that continue today. As the Australian Institute of Health and Welfare notes, at the turn of the twenty-first century, Aboriginal and Torres Strait Islander Peoples have yet to reach a standard that existed for the rest of Australia at the beginning of the twentieth century.

The Council for Aboriginal Reconciliation has done research which concludes that many Aboriginal and Torres Strait Islander Peoples live day after day with an awareness of dispossession. From the racist treatment they experience when interacting with many other Australians to the material poverty of their lives, these attitudes have become institutionalised in our democratic structures. From employment discrimination to lack of appropriate housing and lack of access to health and education services Aboriginal Australians have been clearly disadvantaged by their dispossession. Combined with the effects of recent exclusion, this has left Aboriginal and Torres Strait Islander Peoples in a position where they are unable to compete on equal terms, so many become trapped in poverty and then inter-generational

poverty through reliance on welfare. The median age for Aboriginal and Torres Strait Islander populations is 20 years, compared to 33 years for other Australians. So in the next 10-20 years, a vast number of Aboriginal and Torres Strait Islander youth will enter employment age, leaving the very real risk that unemployment - already at levels 4-5 times that of the rest of the population - will dramatically increase.

Dr Jonas said that we must not only redress Aboriginal and Torres Strait Islander disadvantage, it must be accompanied by respecting Aboriginal and Torres Strait Islander Peoples' cultures, values and traditions. Human rights principles guide us to transform this situation.

By signing international human rights treaties, Australia has an obligation to guarantee a free and equal society. Two human rights standards are central to the discussion - first, the principle of equality before the law; and second - self-determination and effective participation standards.

'Equality before the law' is a principle well established in international law. In it is inferred that the promotion of equality does not necessitate the rejection of difference. Per the explanation given by Judge Tanaka of the International Court of Justice, it takes into account 'individual, concrete circumstances' and acknowledges that racially specific aspects of discrimination such as socio-economic disadvantage, historical subordination and a failure to recognise cultural difference, must be taken into account in order to redress inequality. Justice means giving people their due. Aboriginal people are justly entitled to civic services that address their needs. All we are doing is catching up; characterising Aboriginal people as somehow privileged is false and misleading. To rectify injustice is not to discriminate but is simply to 'set right'.

For example, the choice in Mabo was between perpetuating discrimination of the past and recognising the cultural identity of Aboriginal and Torres Strait Islander Peoples into the future. The Court, consistent with the principle of equality as it exists in international law, chose the latter. Mabo identified the existence of a grave injustice, even if native title has since developed in ways that may ultimately prove incapable of providing appropriate redress.

The second set of human rights standards that are relevant to reconciliation are those of self-determination and effective participation. There are grave misunderstandings in Australian society about the scope of self-determination. It is viewed as a threat to national cohesiveness and as the basis of potential secession of Aboriginal and Torres Strait Islander Peoples. It is this issue of ensuring the effective representation and participation of Indigenous peoples that lies at the core of self-determination. Aboriginal and Torres Strait Islander Peoples have never been able to participate as equals in Australian society. As Erica-Irene Daes notes: 'They did not have an opportunity to participate in designing the modern constitutions of the States in which they live, or to share, in any meaningful way, in national decision-making. Whatever the reason, indigenous peoples in most countries have never been, and are not now, full partners in the political process and lack others' ability to use democratic means to defend their fundamental rights and freedoms.'

He continued that self-determination, properly understood, is about accepting that Aboriginal and Torres Strait Islander Peoples have a right to demand full democratic partnership in Australian society. We must recognise their appropriate place within Australian society. Such recognition creates responsibilities for all Australians alike. For Aboriginal and Torres Strait Islander Peoples, it creates a responsibility to try to reach agreement as to participation in the State in good faith; and on the broader community to accommodate them into the fabric of society, including through constitutional reform if necessary.

Dr Jonas acknowledged that talk about responsibility can act as code for a reinforcement of cultural biases as a basis for not recognising rights. A responsible government does not mean majoritarian rule. It creates an obligation - a responsibility - to protect the most vulnerable by ensuring that you protect their human rights. As a commentator once noted, human rights merely protect 'the rock bottom of human existence'. Governments need to explain this obligation regarding human rights to the general public. This includes explaining why particular actions, programs or special measures are warranted, or indeed required, in order to ensure full guarantees of human rights. Higher per capita expenditure on Aboriginal and Torres Strait Islander Peoples' health, for example, should be explained as necessary in order to ensure that over time, they are able to enjoy equal standards of health to all other Australians. This stands in contradiction to views that such spending amounts to 'special treatment'.

2000 LECTURE SUMMARY – CONTINUED

Dr Jonas concluded by referring to the experience of the 2000 Sydney Olympics. When Sydney hosted the Olympics, people in Sydney appeared to be genuinely happy. While crowds cheered loudest for the Australian competitors, performances of other people were also normally recognised and acknowledged. While it disrupted regular activities, the overall feeling of goodwill more than compensated and this situation prompted some thoughts for Dr Jonas.

Firstly, this superb international event in which Australian athletes did so well didn't "just happen". It involved an enormous effort and part of that effort involved building on the past and importing people, ideas and skills from overseas. This is the case with all of our successful endeavours and activities. We would not have developed an economy and our wealth in isolation from the rest of the world. We could not have developed our political system of democracy in isolation from the rest of the world. We could not have developed those wonderful Olympics in isolation from the rest of the world. Part of having this relationship with the rest of the world involves an exchange of ideas, which may include criticism of Australia – as the International Olympics Committee offered on a few occasions. This criticism helped us get things right. Constructive criticism is healthy and, when we take it on board, helps make us strong in every field of endeavour.

At the same time, Australia reacted negatively to criticisms from three of the United Nations Treaty Committees examining our human rights record in relation to specific Australian sub-populations. If ever there was acknowledgement that we cannot develop as a country and a nation in isolation, it is through our acknowledgement of the United Nations and our becoming a party to the various treaties. We agree, voluntarily, to abide by a system of values, which we regard as being right for our citizens, and we accept that on-going dialogue and international scrutiny will help us to do that. And, as with economies, and politics, and sport, we can expect from time to time that there may be some criticism. The criticism may or may not be valid, but we ignore it at our peril. An isolationist position can only take Australia backwards in the eyes of the world and in terms of our citizens rights. Openness to examination is desperately needed.

And this brought Dr Jonas to his final reflection in light of the Sydney Olympics: Aboriginal and Torres Strait Islander Peoples, other Australians and visitors of many races from many countries enjoyed, TOGETHER, the Olympics and associated festivities. This raises the questions: Will this last? Will this seeming racial harmony continue? He sadly thought the answer was NO. Why? History provides us with teachable moments. In 1956, Melbourne hosted what are still affectionately known as the, Friendly Games, Unfortunately, much of that friendliness failed to continue after the games. The failure of the friendliness to endure, the failure to achieve true racial harmony, and many of the problems related to difference which we see today are the result of systemic racism and social INJUSTICE which are so profound, deep and enduring. These problems are far more entrenched than a four yearly event and its attendant symbolism can hope to overcome.

But we can hold up the Olympic experience as an ideal for relations between people in this country. Wouldn't it be wonderful if, rather than just celebrating the truly great success of athletes such as Cathy Freeman, we could celebrate the achievements of Indigenous Australians across all areas of civil society? The Olympic experience, from this perspective, can be seen as a utopian vision of a reconciled Australian society – for amity. We are not there yet. The basic underlying framework to get there is the recognition and respect for the rights of all Australians.



Commonwealth Games Exhibition 2006, An ecstatic Cathy Freeman celebrates her 400-metres victory and her heritage by waving the Australian and Aboriginal flags. She was later publicly rebuked by Australian sport official Arthur Tunstall. The Age, Fairfax media. Fairfax Syndication

2001: The Largest Corroboree Ever Held



9th September 2001 Alice Springs. Photo Matt Turner

FEATURED EVENTS TIMELINE

2001

NAIDOC Theme: Treaty-Let's Get it Right (*Melbourne*)

Featured Event

On 7 – 8 September 2001, the Yeperenye Federation Festival, held in Alice Springs, becomes the biggest Corroboree ever held in Australia. It is attended by over 25,000 people representing 40 Aboriginal cultures. For those attending – members of continuously operating cultures who have lived on the continent we now call Australia for over 50,000 years – it was a poignant event in a country ostensibly marking a Centenary of Federation.

With the vibe of a huge concert at which stars such as Christine Anu performed (she sang 'My Island Home'), local school children took part by forming giant Yeperenye caterpillars which converged on the main stage while three sand circles in Blatherskite Park hosted ceremonial dancers from all over Australia.

Alice Springs became the centre of Aboriginal Australia, with representatives of First Nations walking in the ceremonial footsteps of their ancestors.

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<http://www.abc.net.au/radionational/programs/away/yeperenye-festival/3672982>

<https://www.youtube.com/watch?v=C0qARn1nYKg>

Other events occurring in 2001

- Aden Ridgeway becomes the first Aboriginal Australian elected to a leadership position in the Australian Parliament (Deputy Leader, Australian Democrats). During his time as NSW Senator (from 1999 – 2005), he was the only Aboriginal person in Federal Parliament.
- Carol Martin becomes the first Aboriginal woman to be elected to an Australian parliament. She was elected as a Member of the Legislative Assembly of Western Australia (for the Australian Labour Party) and held the seat between 2001 – 2013.
- The Northern Territory's mandatory sentencing laws are overturned. Western Sydney University hosts 'Being black and female in the performing arts: a conversation with Justine Saunders'. Justine Saunders, a Woppaburra woman, was a stolen child and first came to prominence as a cast member of soap opera 'Number 96' in 1976, as a character defending the rights of Aboriginal and Torres Strait Islander Australians. Her film work includes 'The Chant of Jimmie Blacksmith' and 'The Fringe Dwellers'. In 1991, Justine Saunders was awarded a Medal of the Order of Australia (OAM) for her services to the performing arts, her services to the National Aboriginal Theatre, and for her assistance in setting up the Black Theatre and the Aboriginal National Theatre Trust. In 2000, she returned the medal in protest at the emotional turmoil her mother was suffering over the Howard government's denial of the term "stolen generation".

Other events links

http://www.aph.gov.au/Senators_and_Members/Parliamentarian?MPID=8G6

<http://www.deadlyvibe.com.au/2009/02/aden-ridgeway-and-warren-mundine-leading-the-party/>

http://www.parliament.wa.gov.au/WomenInParliament.htm#First_Aboriginal_Female_to_be_elected

<http://trove.nla.gov.au/people/720083?c=people>

http://apps.westernsydney.edu.au/news_archive/index.php?act=view&story_id=109

<http://www.stagenoise.com/feature/2007/obituary-justine-saunders>



Indigenous performers sit together before the opening of the Yeperenye Federation Festival September 8, 2001
Photo Matt Turner



YARRAMUNDI LECTURE

2001

Title 'Three Generations of Loss: The Silence Stops With Me'	Showcase After the Lecture, a native Lilly-Pilly tree was planted on campus by a team of young people from different cultural backgrounds, and an Aboriginal dance performance (no troupe named)	VIP Remarks Professor Reid introduced Ms Marie Melito-Russell who lives in Mt Druitt. Ms Melito-Russell is the Chairperson of Link-Up NSW, an organisation that was founded in 1980 to assist all Aboriginal people who had been directly affected by past government policies by being separated from their families and culture through forced removal, being fostered, adopted or raised in institutions. Ms Melito-Russell was taken away from her mother at an early age and they were finally re-united through Link-Up. She was over 60 when she first met her mother in the United States, where her mother had gone to live. Ms Melito-Russell had suffered in an abusive foster home, where the love of her adoptive sister was the only positive experience. Sharing testimonies about this desperately sad historical chapter of Australia's treatment of Aboriginal and Torres Strait Islander children is one of the small steps forward that we all make as a community. It is one of the many uncomfortable truths Australians must face if true reconciliation is to occur in the future. It is a fitting experience to share on Harmony Day.
Year 2001		
Lecture Number 5		
Date Delivered Wednesday 21 March, 2001		
Welcome to Country Mr Colin Gale extended a Welcome to Country on behalf of the Darug people	Context Ms Melito-Russell was removed from her mother soon after birth; she was 57 when she finally located her mother in the USA and travelled there to meet her. In this Lecture, Ms Melito-Russell shares her history as a testimonial to the Stolen Generations in the hope that sharing her story makes it easier for others to acknowledge their pain and for those who have not experienced it, to understand the pain and alienation it wreaks on the entire family throughout their lives.	
Master of Ceremonies Professor Janice Reid, Vice Chancellor	Speaker Ms Marie Melito-Russell	
Special Guests The Hon Linda Burney, Member for Canterbury, Member of the NSW Legislative Council Aunty Pearl Wymarra, Yarramundi Lecture series instigator (1997)	Context Ms Melito-Russell has also started writing poetry about her experiences; a poem about her mother is shared at the end of this Lecture summary.	

Photo Credit: Sally Tsoutas,
Western Sydney University Photographer.
Thulli Dreaming Dancers

2001 LECTURE SUMMARY – CONTINUED

Summary

Ms Melito-Russell opened by sharing what she knew about her family history: her great grandmother came from Mudgee and she lost the first six of her children due to forced removals. When Ms Melito-Russell backtracked to find out where these six children had ended up, she and the Link-Up team couldn't find out anything. Then out of that family came her grandmother who married a Russell. They had two children: her mother Joyce, and a brother called Bill. Both Joyce and Bill were taken and put in separate homes. They never met up. And then in 1935, Ms Melito-Russell was born and was taken away from Joyce in the hospital, shortly after her birth. Three generations of her family were taken away.

Ms Melito-Russell then spoke about having been adopted by a couple who were of Scottish-Irish heritage. Her adoptive father was in the Navy and away for much of WWII - when she remembers good memories with her adoptive mother. However, when father returned, he sexually abused her. Her family deliberately isolated themselves from the local and school community and she never had any friends visit at home; a particularly poignant memory Ms Melito-Russell shared was her mother's reaction to a friend she made when she was about 7 years old - Judy. Ms Melito-Russell's adoptive mother sent Judy home and told her never to come back. Her mother told Ms Melito-Russell that Judy's family was dirty and diseased. Judy was Aboriginal.

Ms Melito-Russell went on to speak about her growing suspicion that she and her sister were adopted. Whenever they broached the topic with their mother, she would angrily refute the notion. When Ms Melito-Russell found her future husband, who was Maltese, her parents did not approve. Nor did they approve of her sister's husband - he was Aboriginal. She explained that the first confirmation she had of her adoptive status was from her aunt. Ms Melito-Russell's niece committed suicide at age 19 and her mother and aunt had an argument at the cemetery. To get back at her mother, her aunt wrote Ms Melito-Russell a letter on toilet paper saying, "you don't belong to this family, you are not welcome at my house anymore."

Ms Melito-Russell was devastated about her niece's death and so when her husband suggested selling up and moving back to Malta, she agreed. When she returned to live in Australia, she started investigating her family history and, at the age of 54, found out she was born at the Crown Street Hospital and adopted shortly thereafter. Representatives from Paddington Hospital - where the Crown Street Hospital Files were transferred after its closure - put her in touch with Link-Up in Lawson.

In speaking of the issues that knowledge of the circumstances surrounding her adoption raised and the realisation that she was the 3rd generation in her birth family to be taken away from their families, Ms Melito-Russell reflected that the difficulties she experienced as a child - sexual abuse at the hand of her adoptive father, her adoptive parents' injunctions not to talk about anything that happened at home and the family's consequent isolation from the community - impacted greatly on her ability to live a happy, fulfilled life. Amongst other issues, her childhood sexual abuse resulted in viewing sex with her husband as punishment.

Ms Melito-Russell described hearing first hand from other members of the Stolen Generations about their experiences at Link-Up meet-ups. Afraid, uncertain and devastated by her own story and its unfolding intersections with other, older generations of removed children in her family, it took her some time to share her experience - she always felt she was going to cry, which made her feel embarrassed.

The first time Ms Melito-Russell spoke about her life, it was to a group of primary school students. She spoke about the Stolen Generations - not her experiences in particular but things that happened to members of the Stolen Generations - and then took question time. She made a point of acknowledging the children for asking, "the most wonderful questions.", who finally located her mother. Without her knowing it, she began to answer them but at the same time revealing her own story. This happened to her several times and eventually, she could do it without getting upset and uptight. The only thing she had to learn was how to push it back down afterwards.

Ms Melito-Russell then returned to describing the search for her mother. When her mother did not appear on the electoral roll, she started to look further afield. Supported by Link-Up, she went to the Maritime Services Board archives and after a long search, found her mother had left Australia on the USS Mariposa in 1941. Around this time and with Link-Up's help, she also managed to find the family of her mother's brother, Bill. Unfortunately, he had passed away. But the search for her mother continued with correspondence to the US State Department and then International Social Services.

Links for further information

<http://stolengenerationstestimonies.com/index.php/testimonies/987.html>

<https://www.austlii.edu.au/austlit/page/A109620?mainTabTemplate=agentWorksBy>

http://www.nma.gov.au/__data/assets/pdf_file/0013/306202/ATSI_News_April_08_FINAL_small.pdf

<http://linkupnsw.org.au/about/whoweare/>

<http://www.ntsgac.org.au/aboutus/national-link-up-australia/>

Photo Credit: Sally Tsoutas,
Western Sydney University Photographer.
Aunty Pearl Wymarra and Kim Jarvis



2002: *Rabbit Proof Fence* garners international acclaim and interest in First Peoples' histories since colonisation



Movie poster advertises 'Rabbit Proof Fence' (Becker Entertainment), (Photo by John D. Kisch/Separate Cinema Archive/Getty Images) SBS

FEATURED EVENTS TIMELINE

2002

NAIDOC Theme: Recognition, Rights and Reform (*Sydney*)

Featured Event

On 4 February, the film *Rabbit Proof Fence* had its world premiere in Australia. Directed by Phillip Noyce, the film was based on the 1996 book *Follow the Rabbit Proof Fence*, the second book in the trilogy by Doris Pilkington Garimara AM tracing her family's stories by Doris Pilkington Garimara AM. The fence itself is a 3256 km long wire netting fence constructed between 1901 and 1907 to keep rabbits and other agricultural pests from the east out of Western Australia's pastoral areas.

The story centres on three Aboriginal girls – sisters Molly and Daisy and their cousin Gracie – who were forcibly removed from their family at Jigalong in 1931. Molly, the oldest at 14, was Doris Pilkington Garimara's mother. Interned at the Moore River Native Settlement north of Perth opened by the government in 1918, the 3 girls escape and walk for nine weeks along 2400 km of the rabbit-proof fence to re-join their family. Leaving when it is about to rain, Molly believes the rain will help cover their tracks. The girls receive aid along the way from a bevy of strangers. Discovering their escape shortly after it occurred, A.O. Neville, the Chief Protector of Aborigines, assembles a search party which includes the Aboriginal tracker Moodoo, to re-capture the girls.

The script for *Rabbit Proof Fence*, written by Christine Olsen, was developed in conjunction with Doris Pilkington Garimara. Olsen reports that often, they would travel to Jigalong and sit together, yarning on Molly's verandah.

Rabbit Proof Fence has won a series of Australian and international awards.

Sources

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<http://www.smh.com.au/news/western-australia/mooreriver/2005/02/17/1108500208308.html>

<http://www.smh.com.au/comment/obituaries/doris-pilkington-garimara-a-fearless-storyteller-20140414-zquic.html>

<https://www.noongarculture.org.au/missions/>

Other events that occurred in 2002

- The Commonwealth Government establishes a Stolen Generation Memorial at Reconciliation Place in Canberra. The site is at the junction of Walter Burley Griffin's Land Axis and the pedestrian cross-axes between the National Library of Australia to the west, and the High Court of Australia to the east. The selection of this location places the reconciliation process physically and symbolically at the heart of Australian democratic and cultural life. Reconciliation Place was officially opened on 22 July by Prime Minister, the Hon John Howard MP.
- Dr William Jonas, Aboriginal and Torres Strait Islander Social Justice Commissioner, tables Social Justice Report 2001 and 'Native Title' reports to Federal Parliament. Both reports express serious concern about the lack of progress in recognising Australian First People's rights
- Proud Bundjalung woman Valerie Linow becomes the first member of the Stolen Generation to be awarded compensation by the NSW Victims Compensation Tribunal for assault and injuries suffered after being removed from her family and taken to Cootamundra domestic training school for girls. She said:

"I have got my justice after 45 years. I'm free because it was tormenting me all the time. I feel like I am reborn. I can go forward and leave this dreadful past behind. "It's not the money that's important to me. It is the knowledge and recognition that this happened to Aboriginal people. No-one could pay any amount for what happened to us because we lost a lot."^[5]

[5] <http://www.smh.com.au/articles/2002/10/18/1034561315905.html> - Retrieved 30 June 2017



FEATURED EVENTS TIMELINE

2002

NAIDOC Theme: Recognition, Rights and Reform (Sydney) - continued

- To address the issue of how over-represented Aboriginal people are in the criminal justice system, circle sentencing was introduced in NSW. The pilot scheme was initiated in Nowra and now operates in at least 15 locations across the state. Under different names, the practice has spread throughout Victoria (Koori Courts), Queensland (Murri Courts), South Australia (Nunga Courts) and Western Australia (Aboriginal Community Courts). Circle sentencing tries to help Aboriginal offenders avoid time in prison. Having pled guilty, offenders are brought together with a circle of representatives including Elders, prosecution staff, police and a magistrate to decide on a sentence which does not include prison. It can involve meeting victims, community work and other activities.
 - The Queensland government launches the Indigenous Wages and Saving Reparations offer in an effort to repay the wages stolen from Aboriginal and Torres Strait Islander People over a 100-year period. Aboriginal and Torres Strait Islander workers were usually covered under the Aboriginal Protection Act, paid a much lower wage rate than their white counterparts, partially paid in cash and had the rest of their wages compulsorily placed in a government controlled account. The total value of the scheme is capped at \$55.6 million and designed to be distributed to living former workers, not families of deceased workers. Payments to successful applicants are either \$2000 or \$4000 and acceptance of the monies include indemnifying the government against further wage claims.
- Other events links**
- http://www.nationalcapital.gov.au/index.php?option=com_content&view=article&id=214:reconciliation-place&catid=57:ql-menu-visiting&Itemid=203
 - <https://www.humanrights.gov.au/our-work/aboriginal-and-torres-strait-islander-social-justice/publications/social-justice-reports#01>
 - <https://www.humanrights.gov.au/news/speeches/site-navigation>
 - <https://www.theguardian.com/film/2016/nov/28/women-of-the-stolen-generations-i-want-my-story-out>
 - <http://www.smh.com.au/articles/2002/10/18/1034561315905.html>
 - <https://www.creativespirits.info/aboriginalculture/law/circle-sentencing#axzz4p2F1nj9V>
 - <http://www.brisbanetimes.com.au/news/queensland/stolen-indigenous-wages-unclaimed/2007/09/05/1188783296299.html>
 - <https://www.qld.gov.au/atsi/cultural-awareness-heritage-arts/history-indigenous-wages>

Photo Credit: Aboriginal dancer Mark Lord, from Bourke in western New South Wales, has lunch outside Old Parliament House in the Australian capital, Canberra, on the site of the former Aboriginal tent embassy, as indigenous representatives arrive in Canberra ahead of the Australian government's apology to Aboriginal members of the 'Stolen Generation' for treatment of Aborigines, and the removal of many children from their homes, 10 February 2008. SMH Picture by ANDREW TAYLOR. Fairfax Syndication.



Australian Federation Cup Tennis Captain Evonne Goolagong Cawley. 16 April 2002. AGE SPORTS Picture by Wayne Taylor. Fairfax Syndication.

YARRAMUNDI LECTURE

2002

The Yarramundi Lecture was not delivered in 2002.

Since 1982, there had been 5 different Aboriginal units or centres associated with the University – some of which had been established at campuses which were formerly Colleges of Advanced Education. A number of changes were made to the academic and student support programs which, despite some successes, also highlighted concerns.

The 1998 establishment of Goolangullia Aboriginal Education Centre at the Macarthur Campus was another step forward with some emergent tensions around socio-philosophical issues whilst showing increased retention rates in the study programs it offered through the Aboriginal Rural Education Program (AREP) mode. However, this situation coincided with a whole of university re-structure where delivery of the AREP teacher education programs was slated to be moved from the Bankstown campus to the Blacktown campus.

In 2001, the university decided to disband Goolangullia in favour of implementing a university-wide Aboriginal

Education Centre. Many stakeholders – students, staff and community members – felt they had been inadequately consulted about future directions. Significant concerns about the lack of resources at the Blacktown campus for delivering AREP teacher education programs were raised.

Students began an occupation of the Goolangullia building which lasted 58 days. As the May 1968 student protests in Paris had proven, student action is powerful. The Goolangullia sit-in resulted in a compromise arrangement – but Aboriginal and Torres Strait Islander affairs within the university remained understandably constrained for some time.

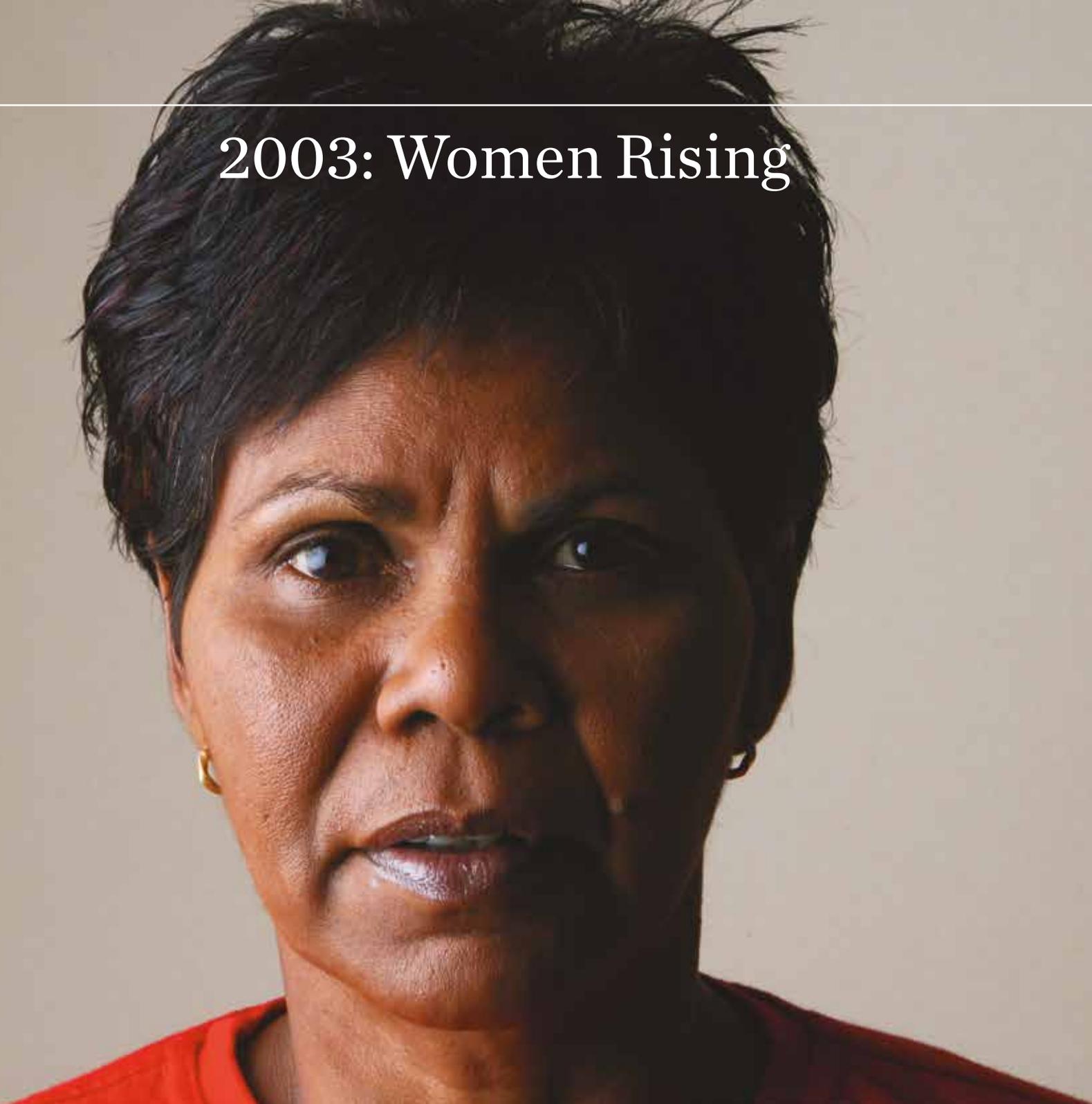
The absence of a 2002 Yarramundi Lecture therefore stands as a testament to the fact that in academic environments, the battle of ideas can wound and that retaining culturally authentic voices on a journey entailing complex change processes can sometimes be at odds with the aims of an institution.

Links for further information

<https://ses.library.usyd.edu.au/bitstream/2123/4503/1/Vol6No2Article7.pdf>

https://en.wikipedia.org/wiki/May_1968_events_in_France

2003: Women Rising



FEATURED EVENTS TIMELINE

2003

NAIDOC Theme: Our Children Our Future (*Hobart*)

Featured Event

Marion Scrymgour, representing the electorate of Arafura in the Northern Territory Legislative Assembly, becomes the first Australian Aboriginal or Torres Strait Islander woman to be appointed as a Minister in any state, territory or federal government. She was assigned the portfolios of family and community services as well as environment and heritage.

Born on Darwin and raised in the Tiwi Islands, Marion was an outspoken voice on Aboriginal and Torres Strait Islander Affairs, she rose to be Deputy Chief Minister of the Northern Territory from November 2007 – February 2009.

Sources

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<http://www.abc.net.au/news/2015-09-24/beijing+20:-milestones-for-australian-women-since-1975/6792126>

<http://www.australia.gov.au/about-australia/australian-story/austn-women-in-politics>

Other events that occurred in 2003

- The National Indigenous Council is appointed as advisory body to the Prime Minister. Chaired by Warren Mundine, its inaugural meeting is on 5 December.
- Wiradjuri woman Linda Burney wins the seat of Canterbury for Labor and becomes the first recorded Aboriginal woman to serve in the NSW Parliament.
- Musician Jimmy Little is awarded Senior Australian of the Year and the Red Ochre Award for making an outstanding lifelong contribution to the recognition of Indigenous arts in Australia and internationally

Other events links

<http://webarchive.nla.gov.au/gov/20141219030946/http://www.pm.gov.au/media/2013-12-05/first-meeting-prime-ministers-indigenous-advisory-council>

<http://www.smh.com.au/articles/2003/03/22/1047749989797.html>

<http://www.australiacouncil.gov.au/news/media-centre/media-releases/vale-jimmy-little/>

Photo Credit: Marion Scrymgour, Northern Territory Minister for Family and Community Services, Child Protection and Young Territorians, has criticised the Federal Labor Party's failure to stop police intervention under the Liberal Government's plan to stop child sexual abuse in the Northern Territory, describing the party as "hanging on to the Coalition's political apron strings". Scrymgour is Australia's first indigenous woman to be a cabinet minister in any government in Australia, and was the first Aboriginal woman to be elected to the Northern Territory Assembly in 2001, 23 October 2007. SMH Picture by PETER MORRIS. Fairfax Syndication.



Museum of Central Australia
Strehlow Research Centre

YARRAMUNDI LECTURE

2003

Title

Culturally Respectful Translation: Ntaria (Central Desert) People and their Songs receive a Choral interpretation

Year 2003

Lecture Number 7

Date Delivered Thursday 29 May 2003

Location Werrington North Campus

Welcome to Country

The Acknowledgment to Country was given by, Chris Tobin

Master of Ceremonies

Professor Janice Reid Vice Chancellor and President

Speaker

Mr Douglas Kwarlpe Abbott

Context

Douglas Kwarlpe Abbott has been associated with the Hermannsburg community and the watercolour artists since childhood. Hermannsburg is an Aboriginal community in Ljirapinta Ward of the MacDonnell Shire in the Northern Territory of Australia, 125 km west southwest of Alice Springs. Local Aboriginal people call it Ntaria. Hermannsburg lies on the Finke River. Hermannsburg's contact history is rich and varied and characterised by immense, rapid change. Cattle and sheep station leases were taken up and the famous Overland Telegraph Line, completed in 1872, cemented Alice Springs as the major regional centre. Contact was unequivocally violent: it is estimated that between 1881 - 1891, approximately 700 Aboriginal people were shot in the surrounding areas. Combined with a severe drought, the arrival of the Lutheran Missionaries offered the Arrernte/Luritja peoples a retreat from frontier violence.

Offering protection, the missionaries have had a profound and long-lasting influence on the direction of the Hermannsburg community and on the Ntaria people. Of course, mission life came with a cost, and Aboriginal people were expected to change their worldviews by converting to Christianity and renouncing their own cultural practices. The missionaries provided Christianity as well as food, education and shelter. By 1904 the New Testament had been translated into Arrernte and the children of the mission learnt English, as well as Arrernte and German. Traditional Lutheran hymns began to be

infiltrated with the song sounds of the Ntaria people. Missionaries encouraged a strong focus on arts, crafts and ceramics. In 1975, the Aboriginal Land Rights movement led the Mission to disable their institutional structures and in 1982 the land was handed back to the Traditional Owners.

VIP Remarks

Professor Hart Cohen introduced Douglas Kwarlpe Abbott. Mr Abbott was born in Hermannsburg and spent his early years on the banks of the Finke River, south of Alice Springs. He went to Hermannsburg every Christmas. Mr Abbott's paternal grandmother's place is at Waterhouse, near Hermannsburg, at the end of the James and Waterhouse Ranges. Iconic Aboriginal artist Albert Namatjira was Mr Abbott's classificatory grandfather. As a young boy, he used to watch Albert Namatjira, his cousin, Clem Abbott, and other Hermannsburg watercolour artists, paint. Clem advised him to find his own painting style and to develop it – which he did with great success.

Mr Abbott was an extremely prolific, inventive painter, combining landscape with symbolic forms. His paintings are characterised by an intensity of colour, with detail contained within simple bold shapes. He constructs a spiritual world, which appears both timeless and of the moment. He has had numerous solo and group exhibitions and his paintings are in the Art Gallery of South Australia's and the National Gallery of Victoria's collections.

Photo courtesy of Professor Hart Cohen.



Photo courtesy of Professor Hart Cohen (care of Eddie Abbott).



Professor Hart Cohen.

2003 LECTURE SUMMARY – CONTINUED

Summary

Mr Abbott opened by accepting the welcome offered to him by Darug Elders. He spoke about the reason he came to Sydney: for the world premiere of “Journey to Horseshoe Bend”, a Cantata based on Professor TGH (Theo) Strehlow’s novel about the death of his father, Lutheran Pastor Carl Strehlow and his own voyage of self-discovery. Based on the autobiographical novel by Professor Strehlow, the Cantata’s libretto is by Gordon Williams and music was composed by Andrew Schultz. The Cantata tells the story of Pastor Carl Strehlow’s life, documenting his severe illness in 1922 when he contracted dropsy (oedema) and died at Horseshoe Bend, on his way to the railhead at Oodnadatta and medical aid (a doctor).

The orchestra for the ‘Journey to Horseshoe Bend’ Cantata was divided into four groups. It was commissioned by Symphony Australia for performance by Sydney Symphony with funds provided by the Australia Council. The Cantata’s first performance featured David Porcelijn, Rodney Macann, David Bruce, John Stanton, Aaron Pedersen, Sydney Symphony, Sydney Philharmonia Motet Choir, Ntaria Ladies Choir and John Wregg. It was performed at the Sydney Opera House as part of the Sydney Opera House Indigenous Arts Festival. (The CD can be obtained at ABC Music) <https://www.abcmusic.com.au/discography/journey-horseshoe-bend>

Mr Abbott explained that the project was one of a number that came about through the work of an Australian Research Council Linkage Grant through Western Sydney University ethnographic filmmaker and film analyst Dr Hart Cohen. The project relating to Strehlow’s memoir, Journey to Horseshoe Bend includes a database and a documentary film, ‘Cantata Journey’ (ABC TV 2006) which tells the story of how the Cantata performance came about as well as an account of some of the women who made up the Ntaria Ladies Choir at that time. The film can be found at <https://vimeo.com/177298769>

The Cantata features the Ntaria Ladies Choir from Hermannsburg – this connection and the wider cultural ramifications relating to how the Ntaria people negotiate their representation in works of art created by non-Aboriginal people, is how Mr Abbott became involved. He offered cultural and linguistic translation services for the team who brought the Cantata and documentary film to life.

While ancient song cycles of Lore, Law and Dreamings continue to be present in the Central Desert, Lutheran hymns and gospel tunes co-exist. Through the history of Hermannsburg, these gospels have been inextricably interwoven and link the Ntaria peoples to spiritual traditions and worldviews from Europe. Sharing details about his ancestry and his ongoing connection to community, Mr Abbott proffered the argument that his work was somewhat akin to a cultural attaché. He spoke of a split in how he negotiated his obligations as being ‘work’ for the Cantata and documentary film teams on one hand, and ‘working for’ the Ntaria people on the other. In this way, he was able to provide a cultural translation service for the former – “whitefella work” - and fulfil his kinship obligations to the latter - entailing the responsibility to ensure no exploitation of Ntaria people or culture when represented within the work.

Speaking about the fusion of the Ntaria and Lutheran spiritual worldviews, Mr Abbott drew attention to the fact there was a natural accord between the Ntaria’s religious beliefs and the those held by the Lutheran missionaries.

Mr Abbott averred that his and other connected tribes had much in common with the transplanted European spiritual traditions. The Ntaria subscribed to notions of eternity. They adhered to a sacramental culture They performed rituals that enacted their lived commitment to transubstantiation – where matter and spirit interpenetrated – much like the Eucharistic elements in which the Lutherans regarded the conversion of bread and wine into the body and blood of Christ. In Ntaria culture, certain words and songs were sacred. The culture rested on the assumption that the ordering principle of reality was invisible because it was a spiritual one. Real world meanings were located in spiritual history. These underpinning ways of understanding the world are, Mr Abbott explained, the key to how Lutheranism continues to sustain a strong connection to the life of the local community and how it functions; cultural hybridity in action.

Turning to the work he performed to help bring the Cantata and film to life, Mr Abbott spoke about the history of the Ntaria Ladies Choir. The choir has its roots in work done by Lutheran Pastors Kemp and Schwartz in 1887. They created an Arrente language hymn book from which the choir sang in the early years. Other choirmasters have included Pastor Carl Strehlow, Pastor Paul Albrecht and the current choirmaster Pastor David Roenfeldt. Since 1970, it has been a ladies only choir. The Ntaria Ladies Choir has toured interstate every few years and have released a CD of their best recordings, entitled ‘Ekarlta Nai’ which means: ‘be strong’.

Mr Abbott commended the Cantata and the documentary film to all present, acknowledged all people who participated in the journey with a special thanks to Dr Cohen whose visit to the Strehlow Research Centre in 1995 in Alice Springs was the springboard to the swell of interest in and support for the continuous and evolving cultures of the Central Desert Peoples.



2003 LECTURE SUMMARY – CONTINUED

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https://en.wikipedia.org/wiki/Ntaria_Ladies_Chair

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<https://nt.gov.au/leisure/arts-culture-heritage/museums-galleries-art-centres/alice-springs/strehlow-research-centre>

<https://www.flickr.com/photos/namatjiraproject/6259755730/in/album-72157629522977071/>

FAIRFAX , News , Teacher Education Minister Dr Brendon Nelson presents the Australian Awards for University Teachers. Winner of the Neville Bonner Award for the Indigenous of the Year, Professor Marcia Langton. Photograph taken by Andrew Taylor / jat on the 3rd of Dec 2002 in Parliament House. Fairfax Syndication.

2004: Victoria becomes the first state to respond to the call for constitutional recognition



2004 Victoria passes the Constitution Recognition of Aboriginal People Act 2004

FEATURED EVENTS TIMELINE

2004

NAIDOC Theme: Self-determination-Our Community-Our Future-Our Responsibility (*Perth*)

Featured Event

Victoria passes the Constitution (Recognition of Aboriginal People) Act 2004. It inserted a new Section 1A into the Constitution Act 1975 (VIC) acknowledging that Aboriginal people did not play a part in making the Victorian Constitution Act 1855.

Section 1A(2) of the 2004 Act provides:

The Parliament recognises that Victoria's Aboriginal people, as the original custodians of the land on which the Colony of Victoria was established – (a) have a unique status as the descendants of Australia's first people; and (b) have a spiritual, social, cultural and economic relationship with their traditional lands and waters within Victoria; and (c) have made a unique and irreplaceable contribution to the identity and wellbeing of Victoria.^[6]

The provision does not go as far as recognising dispossession (per the Preamble to the Native Title Act 1993 (Cth) nor does it recognise Aboriginal people's ownership of the land.

Sources

http://www.austlii.edu.au/au/legis/vic/num_act/coapa200473o2004512/s3.html

Other events that occurred in 2004

- The Commonwealth Government starts using voluntary Shared Responsibility Agreements to agree outcomes, roles, responsibilities between governments and Indigenous communities. Debate ensues about whether these have overtones of paternalism and imposition.
- Former AFL player Michael Long, who played for the Essendon Football Club between 1989 and 2001, was a member of two premiership sides and the winner of the 1993 Norm Smith Medal, makes his famous 'Long Walk' from Melbourne to Canberra to meet with Prime Minister John Howard and raise awareness of the plight of Aboriginal and Torres Strait Islander Australians. Along the way, he was joined by Aboriginal and non-Aboriginal Australians. In 1995, Michael made an on-field stand against racial abuse following an incident with another player.
- Casey Donovan becomes the first female, and youngest ever, winner of Australian Idol
- Noel Tovey AM publishes his autobiography 'Little Black Bastard'. An Australian dancer, actor, mentor, director and choreographer, he performed in the original production of 'Oh! Calcutta!', taught at the Royal Academy of Dramatic Art in London and was the Artistic Director for the Aboriginal Welcoming Ceremony of the Sydney 2000 Olympics. He is openly gay and has spoken out for the rights of LGBT Elders.

- Cameron Doomadgee dies in police custody on Palm Island. Locked up for being drunk and a public nuisance but with no visible injuries, the pathologist who conducted the autopsy said his injuries were comparable to that of a plane crash victim. This led to a riot and a series of disturbances. Doomadgee was the 147th Aboriginal person to die in police custody since the handing down of the 1990 Royal Commission into Aboriginal Deaths in Custody. Locals continued to demand answers and pursue justice. In 2016, the Federal Court awarded \$220,000 in damages in a racial discrimination case brought by community leader Lex Wotton on behalf of the Palm Island community against Queensland Police Service (QPS) over the 2004 riots. A key finding of Federal Court Justice Debbie Mortimer was that police acted with "a sense of impunity". Further, she found that QPS' failure to suspend Senior Sergeant Chris Hurley after Mr Doomadgee's death was unlawful discrimination, saying:

"I am satisfied the QPS commanding and investigating officers on Palm Island at this time would not have had that attitude if this tragedy occurred in a remote, close-knit, but overwhelmingly non-Aboriginal community: for example, a pastoralist community in rural Queensland."

[6] http://www.austlii.edu.au/au/legis/vic/num_act/coapa200473o2004512/s3.html – Retrieved 28 June 2017

Other events links

<https://www.mja.com.au/journal/2005/182/10/mutual-obligation-indigenous-health-can-shared-responsibility-agreements-be>

<http://www.reo.net.au/wp-content/uploads/2015/04/32.-Shared-Responsibility-Agreements.pdf>

<http://www.thelongwalk.com.au/About/Our-Story>

<http://www.walkthetalk.org.au/about/>

<http://supplynationconnect.com.au/speakers/casey-donovan/>

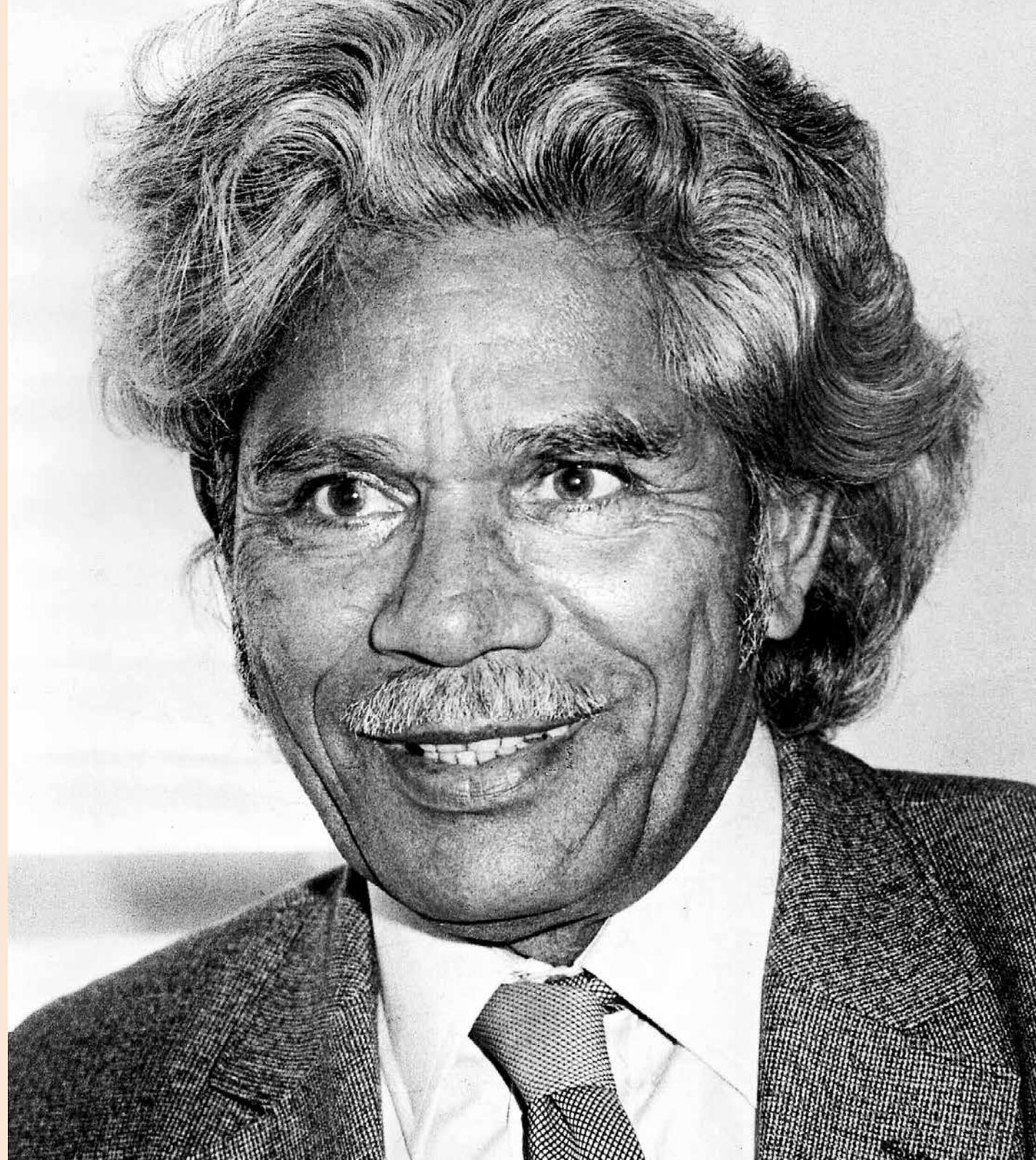
<https://www.facebook.com/pg/OfficialCaseyDonovan/about/>

<http://www.smh.com.au/entertainment/theatre/little-black-bastard-review-noel-toveys-staggering-triumphant-tale-20151030-gkmnv0.html>

<http://www.abc.net.au/news/2014-11-19/palm-island-community-still-struggling-after-death-in-custody/5901028>

<http://www.abc.net.au/news/2016-12-05/palm-island-riots-federal-court-upholds-discrimination-suit/8093182>

Photo Credit: Senator Neville Bonner on 3 January 1986.
SMH NEWS Picture by STAFF. Fairfax Syndication.



YARRAMUNDI LECTURE

2004

Title The Representation of Indigenous People in Government	Links http://apps.westernsydney.edu.au/news_archive/index.php?act=view&story_id=785	Summary Ms Walsh opened by saying that Aboriginal and Torres Strait Islander People need to be represented in all levels of government in Australia. Only recognised as citizens in 1967, Aboriginal and Torres Strait Islander People have, as a group, experienced institutionalised discrimination. Unequal treatment has been enshrined in law by successive State and Federal governments, inheriting as they did the British doctrine of 'terra nullius' which was only overturned by the High Court in the 1992 Mabo decision.
Year 2004	Context Councillor Maureen Walsh was elected Deputy Mayor of Parramatta Council in 2003. Since then, building on the support of like-minded Councillors, she has led Parramatta Council's determination to forge ahead on a range of matters close to the hearts of First Peoples. Ms Burney made history last year when she became the first Indigenous person elected to the New South Wales Parliament. Prior election, Ms Burney was one of NSW's most senior Aboriginal public servants, serving as the Director-General of the Department of Aboriginal Affairs.	If Aboriginal and Torres Strait Islander People couldn't vote and be recognised as citizens before 1967, it stands to reason that they're going to lag behind in the representation stakes as well. Therefore, Ms Walsh continued, we should actively seek to ensure diversity in our parliamentary representation, with different experiences and histories represented in our Council Chambers and Parliaments. A first step is starting the discussion in Australia and acknowledging that this problem exists. After all, what's the point of a representative democracy if the experiences of so many groups in our society are not being represented? Different people can bring unexpected and unanticipated value to our lives. But we have to let them. Our pre-selection and electoral processes, the way governments and opposition parties decide on Minister and spokespeople, the way Councils and Houses of Parliament conduct their business need to evolve so as to make way for these voices.
Lecture Number 8		
Date Delivered 3 pm, Thursday 27 May 2004		
Location University of Western Sydney, Hawkesbury Campus, Memorial Hall, Richmond		
Acknowledgement to Country Professor Janice Reid AM Vice Chancellor and President		
Master of Ceremonies Professor Janice Reid AM Vice Chancellor and President		
Speaker Councillor Maureen Walsh, Deputy Lord Mayor of Parramatta City Council		
Special Guests The Hon Linda Burney, Member for Canterbury, Member of the NSW Legislative Council Aunty Pearl Wymarra, Yarramundi Lecture series instigator (1997)		

2004 LECTURE SUMMARY – CONTINUED

There is a significant imbalance in the parliamentary representation of Indigenous and non-Indigenous people in Australia. In Australia, persons who identify as Indigenous now make up 2.5% of Australia's total population. If our Federal Parliament were to reflect this, there would be in the order of three Indigenous members in the House of Representatives and one Senator. However, there are no Indigenous representatives in Federal Parliament except Senator Aden Ridgeway; the only other Indigenous federal representative before that was Liberal Senator Neville Bonner, whose term ended in 1983.

There is, then, a disparity between levels of Indigenous representation in different spheres of government – local and State governments around the country have much better levels of representation. Around the world, Ms Walsh said, mainstream parliamentary systems rarely display a strong record of incorporating Indigenous peoples into their process. To address this, four main approaches have been taken by various countries:

- designated seats for Indigenous peoples, such as those adopted by New Zealand for Maori and the US State of Maine for First Nations Peoples
- separate Indigenous parliaments, such as those adopted by Finland, Norway and Sweden for Sami peoples
- electoral reform making parliament more accessible to minorities, such as that adopted by New Zealand through the Mixed Member Proportional voting system; and
- an approach incorporating education to the wider public about Indigenous issues and positive discrimination in relation to the preselection of Indigenous candidates, such as those proposed by successive reports in Australia.

Ms Walsh continued that she was closely watching the impacts of the Mixed Member Proportional voting system unfold in New Zealand where dedicated seats and electoral reform, appear to have avoided such pitfalls and this has been effective in increasing Indigenous representation in the parliament. By 2002, New Zealand had achieved parity between the Maori population in the country and the number in the New Zealand Parliament.

In Australia, we generally adhere to an assisted gradual increase in Indigenous participation in the political process – its slower going she admitted. She entered the political establishment as an elected member of Parramatta Council – a member of a family who have had four children forcibly removed as part of the Stolen Generations episode in our country's history. She believes that it is because people such as her participate in government invested not just with the will of the people as expressed by gaining their vote but also bringing the moral authority of their life experiences to the table. After the receipt of the 1997 'Bringing Them Home' report, Parramatta City Council was one of the first Councils in Australia to say sorry. They were one of the first to officially fly the Aboriginal flag in acknowledgement of the dispossession of Aboriginal lands. These actions led to the Parramatta City Council forming the Parramatta Aboriginal and Torres Strait Islander Advisory Committee. To this day, the Committee is very active in every aspect of Council's life.

Having Indigenous people in every level of government can help to achieve reconciliation and close the gap. Ms Walsh closed by exhorting people to engage in the political process, not just despite but BECAUSE of their histories of dispossession and discrimination.

Professor Janice Reid AM introduced Linda Burney MP and congratulated her on her election to the NSW Legislative Assembly as the Member for Canterbury last year. Ms Burney became the first Aboriginal woman to serve in the NSW Parliament. She obtained a Diploma of Teaching from Mitchell College of Advanced Education (now Charles Sturt University). Ms Burney began her career teaching at Lethbridge Park Public School (Western Sydney) in 1979 and has been involved in the NSW Aboriginal Education Consultative Group since the mid-1980s, participating in the development and implementation of the first Aboriginal education policy in Australia. Ms Burney is a past President of the NSW Aboriginal Education Consultative Group and was a former Director-General of the NSW Department of Aboriginal Affairs.

Ms Burney opened by remarking that Reconciliation and Closing the Gap are about creating a shared future for all Australians, where Aboriginal and Torres Strait Islander People are accorded the same respect and have the same life opportunities as other Australians. A shared future calls for genuine inclusion of Aboriginal and Torres Strait Islander People in all aspects of Australian life – including parliamentary representation. As elected officials, Aboriginal and Torres Strait Islander People can and do make unique and valuable contributions to political debate, working side by side with other Australians to shape our future together.

Ms Burney went on to recount her maiden speech to the NSW Legislative Assembly in which she stated: I am a member of the mighty Wiradjuri aboriginal nation [...] Growing up as an Aboriginal child looking into the mirror of our country was difficult and alienating. Your reflection in the mirror was at best ugly and distorted, and at worst non-existent.

Reiterating Ms Walsh's point about bringing the particular life experiences of Aboriginal and Torres Strait Islander People into the spotlight by being an elected official, Ms Burney said that by doing so, such politicians can bring important experience and expertise to bear on government decisions and policies which affect Aboriginal and Torres Strait Islander People. As a general rule, government decisions are most effective where they are made in consultation with the people who will be affected by these decisions.

Ms Burney went on to explain that Aboriginal self-determination now is strongly linked to a representative body – in Australia, this is ATSIC. Aboriginal people of Australia have always been fragmented and acted locally not the least because of the multitude of languages. An iron rule in most of our First Nations is that you only ever speak for your own mob. It leaves us with a gap that can only be bridged if more Indigenous people participate in government. She went on to state that long-term investment into Indigenous communities to build their capacity to take control of their community and achieve self-determination will only work if it is done community by community, and not through national broad brushstroke policies. Governments need to work out each community's needs and address them. This is why representation in government is necessary at the local, state and national level. And why Indigenous delegations must make representation to international bodies such as the United Nations.

Ms Burney went on explain that participating in government is more than being an elected official. It includes making one's voice heard in a range of fora. It is about being part of consultative groups that make recommendations to various levels of government – she attested to the changes wrought to Aboriginal education policies as a result of the Aboriginal Educational Consultative Group of which she was part and outlined some of these achievements. It is groups such as these which have the power to pursue long term goals in response to intransigent social injustices – regardless of setbacks – rather than one term policies made by governments who only have eyes on the next election.

Ms Burney passionately expressed the view that Aboriginal people must no longer be boxed into 'Aboriginal affairs' at the margins of mainstream politics. She says that non-Indigenous Australians must understand that Aboriginal people are just as involved in the community as they are: 'We are teachers, doctors, lawyers and tradespeople ... we use public transport and the health system ... and we raise our families in the same country that you do'. Therefore, Ms Burney argues Indigenous people must have a role in all mainstream political issues.

Professor Janice Reid AM introduced Aunty Pearl Wymarra. Aunty Pearl was appointed to establish the Aboriginal and Torres Strait Islander Unit at Western Sydney University – Hawkesbury campus in 1992. From developing the University's first Unity Week in 1994, she drew students and faculty together to introduce the first Yarramundi Lecture, delivered by Noel Pearson, in 1997.

Aunty Pearl opened by saying how thrilled she was to see what the Yarramundi Lecture Series had become. She spoke about its beginnings at the Hawkesbury Campus. In 1993, the University celebrated the International Year of the World's Indigenous People. Indigenous People's Week was held at the Hawkesbury campus. It included indigenous students from other parts of the world – mainly Africa, the Pacific Islands, Papua New Guinea and the South Sea Islands. Due to the success of that week, they joined forces with the International Student Support Unit the following year.

What came to be called Unity Week became an annual event in 1994 – celebrating people of all cultures on campus. Changes needed to happen to the culture on campus to enable diverse voices to be heard. Collectively, the group decided that it should be commemorated with a lecture. It was supported by both the undergraduate and post graduate students. So in 1997, the Yarramundi Lecture was launched for the first time as part of Unity Week.

Aunty Pearl commended the participation of all speakers who have delivered the Yarramundi Lecture to students, staff and the wider community. From small beginnings, Aunty Pearl was gratified to see how the initiative has been supported at the highest levels by noting the ongoing commitment of Vice Chancellor Janice Reid who has a strong connection to the Yolngu peoples and has hosted the event annually – with an evolving roster of high profile speakers. These discourses informed the public about issues of core importance to Aboriginal and Torres Strait Islander peoples – and offered ways in which all people can lend their voices as allies.



**DONT
TAKE OUR
VOICE**



FEATURED EVENTS TIMELINE

2005

NAIDOC Theme: Our Future Begins with Solidarity (*Adelaide*)

Featured Event

ATSIC was established by an Act of Parliament in 1989. It took effect in March 1990. ATSIC combined both representative and executive roles, through an organisation of regional councils and a national board elected by Aboriginal and Torres Strait Islander Peoples. It was set up to include First Peoples in the process of government affecting their lives.

As at August 2003, an archived version of ATSIC's website stated its vision as follows:

ATSIC's vision is of Aboriginal and Torres Strait Islander people and communities freely exercising our legal, economic, social, cultural and political rights.

ATSIC works at both the regional level through its elected Regional Councils and the national level through the now fully elected Board.

ATSIC advises governments—Commonwealth, State/Territory and local—on Indigenous issues.

ATSIC advocates Aboriginal and Torres Strait Islander issues at the regional, national and international level.

ATSIC monitors the performance of other government agencies in providing services to their Indigenous citizens.

ATSIC is also the main Commonwealth agency responsible for administering Aboriginal and Torres Strait Islander programs, in partnership with other agencies.

Through ATSIC, Aboriginal people and Torres Strait Islanders living on mainland Australia are able to determine our own needs and priorities and make decisions about social and economic programs set up to deal with the effects of Indigenous dispossession and marginalisation.

In the Torres Strait another independent organisation, the Torres Strait Regional Authority, performs functions similar to ATSIC.^[7]

The Howard Government abolished ATSIC and all its regional and state structures and returned funding for indigenous programs to the relevant line departments; a process of mainstreaming. The government then created the National Indigenous Council (now known as the Indigenous Advisory Council) comprised of distinguished Aboriginal people appointed by the Government to replace the ATSIC Board of Commissioners, and to provide advice on Indigenous affairs matters to the government.

Discussion and debate about ATSIC's abolition remind us that elected Indigenous bodies have occupied a vexed space in the Australian political system. The National Aboriginal Consultative Committee (1973-1977), the National Aboriginal Conference (1975-1985), and ATSIC (1990-2005) were all created as elected bodies, designed to give Indigenous people a prominent forum where they could be heard. All were disbanded by government.

http://www.aph.gov.au/About_Parliament/Parliamentary_Departments/Parliamentary_Library/Publications_Archive/CIB/Current_Issues/Briefs_2004_-_2005/05cib04#establish

Other events in 2005

- The National Sorry Day Committee announces that in 2005, Sorry Day will be a 'National Day of Healing for All Australians' in an attempt to better engage the non-Indigenous Australian community with the plight of the 'Stolen Generations'.
- Stolen Generations Victoria Ltd' is an organisation set up to provide a range of support services to help Stolen Generation people reconnect with their families, communities, cultures and lands. They operate under this name until 2010, changing their organisational identity to 'Connecting Home'.
- The first official Sorry Day ceremony outside Australia is held in Lincoln Fields, London UK
- Bundjalung man Warren Mundine is awarded the 2005 Bennelong Medal for Leadership in Indigenous Affairs by the Bennelong Society. The Bennelong Society was a think tank dedicated to Aboriginal and Torres Strait Islander affairs. It has now closed and transferred important books and papers to the Quadrant website.

Photo Credit: Aboriginal people protesting the planned abolition of ATSIC in the first of many rallies on the Demonstration Lawn at Parliament House, 24 May 2004.
SMH NEWS Picture by PENNY BRADFIELD. Fairfax Syndication.

- The Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) produces the National Indigenous Languages Survey Report. This report presents the results of the Australia-wide survey, which was carried out jointly with Federation of Aboriginal and Torres Strait Islander Languages (FATSIL) and includes information on numbers of speakers, intergenerational transmission of language and language programs. The survey results are analysed, giving insight into the relative degrees of endangerment amongst Australian Indigenous languages and the kinds of language programs operating.

Other events links

<https://www.humanrights.gov.au/publications/track-history-us-taken-away-kids-commemorating-10th-anniversary-bringing-them-home>

<https://www.findandconnect.gov.au/guide/vic/E000572>

<https://www.humanrights.gov.au/publications/track-history-us-taken-away-kids-commemorating-10th-anniversary-bringing-them-home>

<http://www.wehaveclosed.com.au/bennelong/>

<http://archive.ipe.net.au/Bennelong.html>

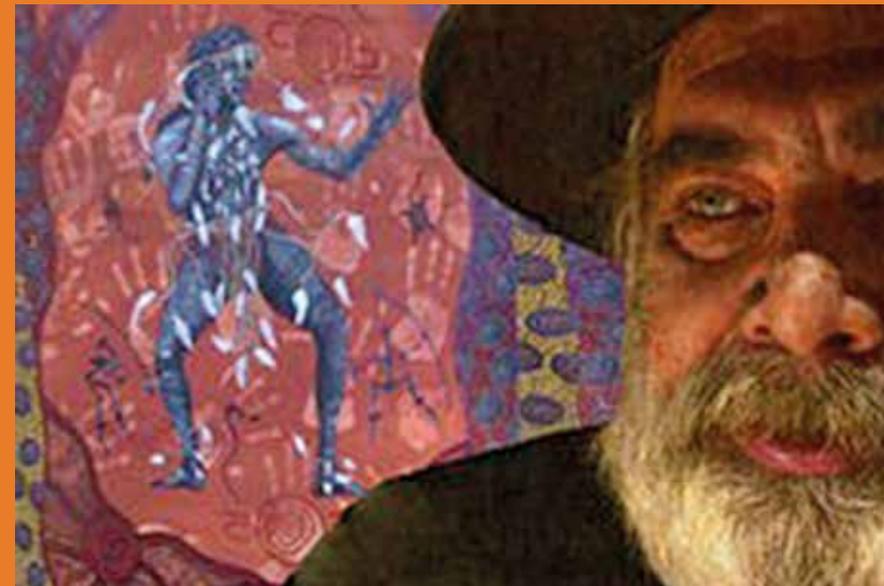
http://www.sourcewatch.org/index.php/Bennelong_Society

https://aiatsis.gov.au/sites/default/files/products/report_research_outputs/nils-report-2005.pdf

[7] http://web.archive.org/web/20020619160426/http://www.atsic.gov.au/about_atsic/atsic_at_a_glance/default.asp - Retrieved 28 June 2017.



Front cover of *One Life, Two Stories: Nancy de Vries' Journey Home*



'Alcheringa Spirit' an Australian limestone sculpture displayed in the foyer of the ATSIC Commission in Sydney was created by Australian Aboriginal artist Mundara Koorang

YARRAMUNDI LECTURE

2005

Title

Caring is a Black and White Issue

Year 2005

Lecture Number 9

Date Delivered Friday 27 May 2005

Location Boardroom, UWS Community & Administration Building (AD), UWS Penrith campus, Great Western Highway, Werrington North

Acknowledgement to Country

Professor Jan Reid AM Vice Chancellor and President

Master of Ceremonies

Professor Jan Reid AM Vice Chancellor and President

Speaker

Ms Nancy de Vries

Professor Jan Reid AM introduced Ms de Vries, who was born in Barkindji country, near Bourke, in 1931. As an alumni of the University, having graduated from nursing in 1988 as a mature age student. Ms de Vries has maintained an ongoing commitment to students and the teaching efforts of the University; after she graduated, she came back every semester, year after year, to talk to students. The lectures she gave have been rightly described as unforgettable, powerful and poignant, moving the

audience to tears one minute and then doubled over with laughter the next. Nancy de Vries is a respected Indigenous health campaigner whose story needs to be heard by many.

Artists exhibiting

Multiple works by Aboriginal and Torres Strait Islander artists from the Western Sydney University art collection.

Showcase 'Contested Ground'**Links**

http://apps.westernsydney.edu.au/news_archive/index.php?act=view&story_id=1151

Context

In 1997, Nancy acknowledged the State Government's apology to the Aboriginal people of Australia in a ceremony at the NSW Legislative Assembly. The following year she also accepted 1,000 'Sorry Books', containing apologies Governor Gordon Samuels. He presented these on behalf of Australians; the books contained thousands of apologies for the past treatment of Indigenous People from NSW written by ordinary Australians. Former Prime Minister, The Hon Gough Whitlam AC QC, launched a book of Nancy's life experiences, titled 'Ten Hours in a Lifetime' at Western Sydney University in March 2005. It details events such as Ms de Vries being separated from her mother when she was 18 months old and her

childhood and adolescent years spent moving between foster homes across NSW. As an adult, Ms de Vries studied nursing at UWS graduating in 1988, at the age of 56. Until her death in 2006, she remained a prominent member of the Koori community in Liverpool and a respected health professional who spoke widely on issues affecting the Aboriginal community – including education, social policy, mental health and child protection.

Summary

Ms de Vries opened by asking all present to reflect on the significance of the date: this year's Yarramundi Lecture falls on the anniversary of the 1992 Mabo decision. Having grown up as a member of the Stolen Generation, Ms de Vries stated that the symbolic significance of the Mabo decision could not be under-estimated to people such as herself who had a history of forced separation from family and dispossession from their ancestral lands.

2005 LECTURE SUMMARY – CONTINUED

Ms de Vries went on to talk about her commitment to tell her story, to be recognised as part of the wider Australian story that is the modern DNA of this land: having been removed from her mother, Ruby, at 15 months of age despite her mother trying to do everything to keep her. Ms de Vries passed through 22 different institutions and foster homes. She was 5 when she found out she was Aboriginal via a derogatory aside from the Matron at Bidura Children's Home. Having been labelled a 'problem' during childhood placements for things like absconding to go and look for her mother, Ms de Vries was even given electroshock treatment at Callan Park where she was kept in the ward reserved for the most unwell, often dangerous, patients with mental illness.

Describing how she was reunited with her mother in Bourke 53 years after having been taken, Ms de Vries said she could hardly walk. Her mother had been blocking out the fact that she had lost a child for 53 years and was sitting down when she arrived. To grow up, not knowing your family, you don't know who you look like, you have no connection of your ancestry, your family, your identity, what's made you who you are. To suddenly sit in front of somebody was almost like looking in a mirror, although her mother had dark eyes and she had light eyes. Ms de Vries spoke passionately about the amazing landscapes she passed through on that fateful journey back home. She said that that's when she felt how wonderful Australia is, when she suddenly came to grips with the fact that this was her country and the land where her people belong.

Ms de Vries then spoke about leaping a major psychological hurdle in overcoming adversity in the form of deciding to share her experiences. She said she felt it was her duty to continue informing younger people of Aboriginal people's history. Having wanted to be a nurse from the age of 8 but with no more than a high school education, she worked in nursing homes looking after old people for 27 years. She heard about the nursing course at Western Sydney University, didn't have enough confidence

in herself that she could complete it and spoke about the matter with friend – who promptly sent her application in! She was accepted, enrolled and completed her degree – and the rest is history.

Ms de Vries commented that the pattern of Aboriginal adults who enter university courses as mature age students appeared to be a phenomenon amongst her peers. As is the experience of a close friend believing in their capacities more than they believed in themselves. Ms de Vries made reference to Uncle Norm Newlin who, as a returned Korean War veteran, began work as a cleaner at Miller TAFE (Liverpool) and whose friend urged him to do an Associate Diploma of Adult Education which set him on the path to becoming a writer. As he has, she continues to contribute to her cultural community and the academic community in the interests of furthering the life opportunities afforded to young Aboriginal people as a result of a higher education.

Ms de Vries urged all present to invest more in helping young Aboriginal people become more confident and trust their capabilities by encouraging them to pursue higher education and go on to lend a helping hand back in their communities. Ms de Vries acts in accord with her own advice.

After graduation, Ms de Vries worked in the Aboriginal Health Service in Brewarrina and about learning (as well as pioneering ways) to interact with all members of the community in culturally safe ways so as to boost health outcomes and address pressing issues. Her work at grass roots directly with people who needed health intervention and support informs her entire praxis. Whether it's giving sex education talks to the boys down on the riverbank, or talking to the mums sitting on the veranda while they were playing bingo, she says the key is to keep things very informal.

Pursuing relationships and respecting cultural roles and rites of passage was, she emphasised, the way to ensure the best conditions existed for good health outcomes. While she helps raise her grandchildren now after the sudden death of her son Peter in 2003, she does not put off working for the good of the wider community. Ms de Vries made a point of saying that it is in all our interests not only to put the needs of family first, but to recognise the intimate connection between family and community and work for the betterment of everyone. Without community, family cannot and will not prosper and vice versa.

Ms de Vries went on to explain that it was from the connections she developed at Western Sydney University that she was often invited to speak to students of her life as an Aboriginal person and that this is where her friendship with a number of committed academics began. Associate Professor Jane Mears and Dr Gaynor Macdonald began to record her lectures to students and the use of these in a future publication is one that Ms de Vries is speaking about with them.

Apart of the launch of her book by The Hon Gough Whitlam a few months ago, she described another one of the high points of her life which brought her biography in line with the country's history of perpetuating the Stolen Generations: when she addressed the NSW Parliament on 18 June 1997 on the occasion of The Hon Bob Carr's apology to The Stolen Generations. It was a humbling day when her life came full circle. And to those who say the term "stolen generations" is a politically correct myth, Ms de Vries responds with an oft-used line: "I'm not a myth. I'm a bloody legend."

Links for further information

http://apps.westernsydney.edu.au/news_archive/index.php?act=view&story_id=1221

https://www.westernsydney.edu.au/newscentre/news_centre/story_archive/2012/one_life_two_stories_new_book_celebrates_the_life_of_nancy_de_vries

<https://ses.library.usyd.edu.au/bitstream/2123/11868/1/One-life-two-stories-Prelims.pdf>

http://www.academia.edu/6027241/One_Life_Two_Stories_Nancy_de_Vries_journey_home._Nancy_de_Vries_Gaynor_Macdonald_Jane_Mears_and_Anna_Nettheim._Sydney_Darlington_Press_2012._196_pages_pb._ISBN_9781921364259_in_JEASA_Vol4_no1_December_2013

https://books.google.com.au/booksid=sS7PghXlvGQC&pg=PA196&lpg=PA196&dq=one+life+two+stories+review&source=bl&ots=_VvFvShVG&sig=4l_V6Sf5n3cjNW9EJ9pGpssDYT4&hl=en&sa=X&ved=0ahUKEwidjKO6jrjWAhXHwbwKHd9LCv0Q6AEITjAH#v=onepage&q=one%20life%20two%20stories%20review&f=false

<http://www.smh.com.au/news/obituaries/against-all-odds-a-huge-contributor/2006/07/04/1151778936952.html?page=2>

<https://search.informit.com.au/documentSummary;dn=293431438587299;res=IELHEA>

<http://www.nswnma.asn.au/ten-hours-in-a-lifetime/>

http://apps.westernsydney.edu.au/news_archive/index.php?act=view&story_id=1148

<https://catalogue.nla.gov.au/Record/3414727>

<http://consumer.fairfaxsyndication.com/archive/Nancy-de-Vries-addresses-the-2F3XC5URUX9W.html>



Photo Credit: Protest at the block in redfern over the death of TJ Hickey. Helmuth Markov from the European parliament receiving documents from Gail Hickey on the 26th of march 2005. shd.news.pic by Jacky ghossein/jgz SPECIALX 0000. Fairfax Syndication.

2006: Non-government agencies take action, sowing the seeds of 'Close The Gap'



Aerial view of the Shrine of Remembrance 1923 by Hudson and Wardrop.



Cover photograph by Heide Smith, Angelina and Baby, Bathurst Island, 2004. Copyright © Heide Smith.

FEATURED EVENTS TIMELINE

2006

NAIDOC Theme: Respect the Past-Believe in the Future (*Cairns*)

Featured Event

In 2005, Aboriginal and Torres Strait Islander Social Justice Commissioner Tom Calma released the Social Justice Report for the year. The report called for governments across Australia to commit to achieving equality in health and life expectancy outcomes for Aboriginal and Torres Strait Islander Peoples within 25 years.

In March 2006, 7 non-government organisations, namely the Human Rights and Equal Opportunity Commission, National Aboriginal Community Controlled Health Organisation (NACCHO), Australian Indigenous Doctors' Association (AIDA), Congress of Aboriginal and Torres Strait Islander Nurses and Midwives (CATSINaM), Indigenous Dentists' Association of Australia (IDAA), Oxfam Australia and Australians for Native Title and Reconciliation (ANTAR), and began the National Indigenous Health Equality Campaign. A coalition of more than 40 Aboriginal and Torres Strait Islander and non-Indigenous health organisations and human rights organisations became involved in the campaign. The Close the Gap campaign is the 'public face' of the National Indigenous Health Equality Campaign.

On 20 December 2007, the Council of Australian Governments (COAG), which includes the leaders of federal, state and territory, and local governments, committed to 'closing the gap' in life expectancy between Aboriginal and Torres Strait Islander and non-Indigenous Australians. Importantly, COAG agreed to be accountable for reaching this goal within a specific timeframe. The strategy initiated at this time by COAG has become known

as Closing the Gap. A coalition of representative groups are now aligned and contribute to the Closing the Gap strategy. Since 2009, the Prime Minister has delivered an annual report to the Australian Parliament on progress in Closing the Gap.

As at 2017, the 21st anniversary of the Yarramundi Lecture, the strategy now includes:

- Halve the gap in child mortality by 2018
- Close the gap in life expectancy by 2031
- Aim for 95% of all Indigenous 4 year olds to be enrolled in early childhood education by 2025
- Close the gap in school attendance by the end of 2018
- Halve the gap in reading and numeracy for Indigenous students by 2018
- Halve the gap in Year 12 attainment by 2020
- Halve the gap in employment by 2018

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Other events in 2006

- Victoria inaugurates Honouring Victorian Indigenous Returned Servicemen and Women Shrine of Remembrance Service and becomes the first state to formally recognise the sacrifices made by Indigenous Australians in the country's armed forces. The service is set to be held annually each year at 11 am on 31 May. The Shrine of Remembrance exhibition 'Indigenous Australians at war from the Boer War to the present' toured regionally from 2011 – 2014 and has now expanded to show at non-Victorian regional gallery locations.
- Federal Court ruling grants one of the country's largest ever native title claims (three times the size of Tasmania) to the Noongar people of Western Australia. It is also the first recognition of native title over an Australian capital city. The Western Australian government plans to appeal.
- The first Stolen Generations compensation scheme in Australia set up in Tasmania, launched by Tasmanian Premier Paul Lennon in October.
- In Living Memory — an exhibition based on photographs from NSW Aborigines Welfare Board (1919-1966) — opened at State Records Gallery in The Rocks. The exhibition was so well received that it was extended twice and a separate touring version has travelled to 18 venues around NS, its final venue being

- Western Sydney University establishes the Badanami Centre for Indigenous Education as a demonstration of its commitment to enhancing educational opportunities for Aboriginal and Torres Strait Islander students. The Badanami Centre for Indigenous Education has offices located on each campus and offers a range of services and support to guide Aboriginal and Torres Strait Islander students through their studies and to help make their time at the University enjoyable and enriching. Badanami was designed to integrate the services provided by the different Indigenous support and education centres associated with various campuses of the University.
- Badanami Centre for Indigenous Education performs the following roles:
 - administers the alternative entry program
 - administers the Indigenous Tutorial Assistance Scheme
 - provides personal and cultural support to all Indigenous students administer the Indigenous Student Orientation Program
 - provides advice on enrolment, programs of study, graduation, leave of absence, withdrawal, scholarships and cadetships
 - acts as an advocate on behalf of students
 - provides teaching expertise
 - conducts research and consultancy
- It must be noted that 5 such centres or units have operated at the University since 1982: the Macarthur Aboriginal Liaison Unit (1982 – 1992); Centre for Indigenous Australian Cultural Studies (1992 – 1997); Goolangullia Aboriginal Education Centre (1998 – 2001).



Photo Credit: Christine Foreshow
co-created with Photographer
Robert Cameriere

YARRAMUNDI LECTURE

2006

Year 2006

Lecture Number 10

Date Delivered Wednesday 31 May 2006

Location Building 5, UWS Campbelltown Campus,
Narellan Road

Speaker

Christine Foreshew, President of the Metwest Aboriginal Education Consultative Group, and a member of University of Western Sydney Indigenous Advisory Council

VIP Remarks

Christine Foreshew is a descendent of the Wiradjuri people and lifelong Western Sydney resident. Ms Foreshew is President of the Metwest Aboriginal Education Consultative Group and a member of Western Sydney University's Indigenous Advisory Council.

Summary

Ms Foreshew began by speaking about the importance of Aboriginal participation in governance and decision making processes. As a member of the University's Indigenous Advisory Council, she outlined how important it was for Aboriginal people to have a seat at the table when it comes to education policy. Being involved in this way enables Aboriginal people to be part of the entire life cycle of a decision – from mooting ideas through to looking at best practice, providing input on an educational institution's practices by representing the views of Elders and the broader community, ensuring alternatives approaches are considered and how implementation of ideas occurs. She spoke about how important it had been for her to be part of the university's formal consideration and decision making processes around Aboriginal and Torres Strait Islander People's education initiatives.

Through her long history in education policy development and reform, Ms Foreshew described the need for an approach to Aboriginal education that begins at birth. Getting Aboriginal and Torres Strait Islander students enrolled in tertiary education stretches backwards and has its roots in the community. Local Aboriginal communities require support to raise healthy and culturally strong children. Children who feel they belong are given the best foundation from which to embark on a successful educational trajectory.

Evidence tells us that every person's life successes, health and emotional wellbeing have their roots in early childhood. We know that if we get it right in the early years, we can expect to see children thrive throughout school and their adult lives. Both nature and nurture influence children's development. The quality of a child's earliest environments and the availability of appropriate experiences at the right stages of development are crucial determinants of the way child brain architecture develops. Caring and supportive environments that promote optimal early childhood development greatly increase children's chances of a successful transition to school. This, in turn, promotes children's chances of achieving better learning outcomes while at school and better education, employment and health after they have finished school.

2006 LECTURE SUMMARY – CONTINUED

Ms Foreshew went on to commend the University for taking the lead in considering education models that centre Aboriginal and Torres Strait Islander Peoples learning experiences. By creating such environments that respond to Aboriginal and Torres Strait Islander Peoples learning experiences at every stage of the lifecycle, she contends that Aboriginal and Torres Strait Islander children stand to gain the best outcomes. She went on to stress that inclusion of Aboriginal and Torres Strait Islander People culture is everybody's business in across the education lifecycle – that this was the heart of achieving reconciliation. She went on to qualify this statement by saying that it was respectful, common sense and best practice that Aboriginal and Torres Strait Islander People cultural inclusions were developed and mediated by Aboriginal and Torres Strait Islander People in the community being directly involved in educational contexts to deliver services and specialised learning sessions as well as develop resources including curriculum which embed Aboriginal and Torres Strait Islander Peoples perspectives.

Referring to the long history of removing Aboriginal and Torres Strait Islander children from their families of origin, Ms Foreshew drew attention to the fact that Aboriginal and Torres Strait Islander people children are over-represented in both the out-of-home care system and the juvenile detention system. Focussing on education from birth is a key aspect which ensures that families feel supported in their communities and families stay together. Addressing structural disadvantage and vulnerability must start in the early years.

Early childhood education and care services must exist close to where Aboriginal and Torres Strait Islander families live. Services must be specifically developed to foster safety and trust, facilitate communication, employ (the right) Aboriginal and Torres Strait Islander People, connect the ebb and flow of family and community life with key figures in the community such as Elders, be involved in a meaningful way with the service (not just

have consultation for the sake of ticking a box) so families develop a sense of ownership and have security of funding and therefore certainty around continuing service.

In order to build strong lives, Ms Foreshew reiterated the need to focus on early intervention.

She concluded by saying that the university was well positioned to improve information sharing across the education life cycle in the attempt to support Aboriginal and Torres Strait Islander People build successful lives in three key ways:

1. Aboriginal and Torres Strait Islander People workforce development in early childhood and care sector
2. Supporting Aboriginal voices to develop and deliver education content in more and diverse educational settings that span the entire life cycle – pointing to 'Teaching Aboriginal Studies' published by Professor Craven (Ed) in 1999 as a prime example; and
3. Engaging with and lifting up the voices of Elders and promoting these as valid knowledge sources, broadening who society see as 'experts' in solving the issues facing Aboriginal and Torres Strait Islander communities.

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Photo Credit: Christine Foreshew
co-created with Photographer
Robert Cameriere.

2007: Progress is full of Juxtapositions



FEATURED EVENTS TIMELINE

2007

NAIDOC Theme: 50 Years: Looking Forward, Looking Blak (*Darwin*)

Featured Event

The Intervention

On 21 June, Prime Minister John Howard and Indigenous Affairs Minister Mal Brough announced the Northern Territory Emergency Response (also known as The Intervention) under the Northern Territory National Emergency Response Act (NTNERA) with bipartisan support as a response to the 'Little Children Are Sacred' Report. Pat Anderson (co-author of the report with Rex Wild), has long condemned the use of the report as justification for the measures taken by the government. As at 2017, a full 10 years after Howard said the measures were needed in order to address allegations of rampant sexual abuse of children in the Northern Territory's Aboriginal communities and a lengthy police investigation, not one person has been prosecuted.

Applied to 73 communities across the Northern Territory, The Intervention was aimed at addressing the disproportionate levels of violence within communities as well as pervasive disadvantage experienced by Aboriginal people in terms of health, employment, justice and housing.

The Intervention is widely criticised because, apart from suspending the Racial Discrimination Act, it also legislates to:

- remove the permit system for access to Aboriginal land;
- abolish the Community Development Employment Projects (CDEP);
- quarantine 50% of welfare payments as a move towards income management;
- ban alcohol and pornography;
- increase police presence;
- compulsorily acquire Aboriginal land/property; and
- subject Aboriginal children to mandatory health checks.

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NITV: Off the Blocks

The Federal Government seeded the development of NITV after an initial summit in Redfern in 2005. They allocated \$48.5M to the endeavour. It was the end of a long campaign of 25 years. In 2007, prior to NITV being launched, not even 2 hours of dedicated Aboriginal and Torres Strait Islander content was being broadcast on national media channels. The speed at which bold, quality content was produced by Aboriginal and Torres Strait Islander controlled media companies was palpable. By the end of 2007, NITV programs were being broadcast on pay television networks Foxtel, Austar and Optus.

Now, it is the dedicated First Nations channel for SBS, free to air across Australia.

<http://www.sbs.com.au/nitv/article/2015/06/25/history-nitv>

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Other events that occurred in 2007

- National 'Close The Gap' Day launched
- Australian Football League introduces the Indigenous Round to be played each year to celebrate Indigenous players and culture. It is named in honour of Sir Doug Nicholls, the first Aboriginal person to be knighted
- The first NSW Schools Nanga Mai Awards are held. The awards recognise achievements in Aboriginal education in New South Wales – for students, staff, community members, schools and other education employees.
- 143 member states adopt the UN Declaration on the Rights of Indigenous Peoples. Along with Canada, New Zealand and the US. Australia is one of four nations to vote against the declaration, while 11 nations abstained. In 2009, Australia under a new Labor government, reverses this decision and formally adopt the UN Declaration.
- Clifford Possum Tjapaltjarra's painting 'Warlugulong' completed in 1977 and owned by the Commonwealth Bank for many years, breaks all sales records for Aboriginal paintings when it is sold at an auction by Sotheby's for \$2.4 million to the National Gallery of Australia.

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Photo Credit: 2006 – Closing The Gap,
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Cover photograph by Heide Smith, Angelina and Baby, Bathurst Island,
2004. Copyright © Heide Smith.



YARRAMUNDI LECTURE

2007

Title

Aboriginal Storytelling Traditions and the 'Great Australian Novel'

Year 2007

Lecture Number 11

Speaker

Alexis Wright

Links

<http://giramondopublishing.com/product/carpentaria/>

VIP Remarks

Alexis Wright is a member of the Waanyi nation of the Gulf of Carpentaria. She is the author of the novel 'Carpentaria', which won five national literary awards in 2007, including the ASAL Gold Medal and the Miles Franklin Award. It was the first time a novel by an Aboriginal writer had won the Miles Franklin outright.

Her first novel 'Plains of Promise' was shortlisted for the Commonwealth Prize and published in France. Her other books are 'Grog War', a study of alcohol abuse in Tennant Creek, the short story collection 'Le Pacte de Serpent', and as editor, 'Take Power', a collection of essays and stories celebrating twenty years of land rights in Central Australia. She has written widely on Indigenous rights, and organised two successful Indigenous Constitutional Conventions, 'Today We Talk About Tomorrow' (1993), and the Kalkaringi Convention (1998).

Alexis was recently awarded a Yarramundi Fellowship at Western Sydney University – a five year professorship, allowing her to write fulltime and to undertake a PhD on indigenous forms of storytelling.

Summary

Alexis Wright opened by remarking that on 21 June of this year – the very day Prime Minister John Howard announced the Northern Territory Emergency Response – she received the Miles Franklin Award. On the painful coincidence of these two events, she said that many Aboriginal people saw her winning the award as a ray of light on a bleak day. It prompted her to give a long speech sponsored by International PEN in which she excoriated the actions of the government which took solution-making out of the hands of those most affected and placed it into the hands of the authorities – an ominous harking back to when the Aboriginal Protection Board would make decisions about Aboriginal people without their consent and whose actions resulted in the Stolen Generations.

It is a catastrophe laid upon centuries of adversity, misery and tragedies enacted again and again across tribes, nations and traditional lands with effects reaching far further than the loss of lives. It is at the expense of our resource wealth and how it is distributed, it is at the expense of culture. Most importantly, it is at the expense of knowledge hard won by peoples who have lived through climactic upheavals such as Ice Ages and which then – once lost – cannot be used to inform our actions as we face the prospect of climate change in this age of the Anthropocene. And what prevails? The Great Australian Silence as WEH Stanner described it in his ABC Boyer Lecture in 1968.

2007 LECTURE SUMMARY – CONTINUED

For the purpose of the 2007 Yarramundi Lecture, Ms Wright sought to expand on how Aboriginal knowledges were transmitted by Aboriginal forms of storytelling. This concern is at the heart of her book 'Carpentaria'. She spoke about throwing away numerous drafts as she tried to get 'the voice' right; ultimately she dispensed with conventional narrative structure and embraced a non-linear storytelling form. She spoke about listening closely to the syntax of Elders so as to produce a multiplicity of voices that are authentically Aboriginal. By blending Aboriginal and Western approaches to writing history and telling stories, she sought to open up new opportunities for cultural harmony.

Ms Wright spoke about her desire to produce a good and honourable piece of writing that celebrated something of who we as Aboriginal Australia are, but one that also contained our realities. Authenticity was a singular aim. She recognised she was telling a big story based in the Gulf country which she considers her traditional homeland. For Ms Wright, she wanted to give something back to so many people who'd given her a lot over the years and have spent time trying to help her to understand who we are and the sort of person she ought to be.

She spoke about resolving to talk about the hurts, the crimes, all the things that have lain buried in the lived experience and consciousness passed down through generations – but to counteract this with an affirmative story all its own. A story that was not a rejoinder to colonisation and its effects but an indigenous imaginary as handed down through The Dreaming as embodied in the cultural and literal landscape of The Gulf country mediated by indigenous people backwards and forwards through time, using well-understood western symbology as a means to both decipher, subvert and assert the vastness of indigenous knowledges. And she emphasised the plural is used deliberately.

The novel offers a cautiously positive outlook for Aboriginal people, one that also recognises the difficulties of contemporary Aboriginal experience. The novel creates a space that is not within the imagined borders that have been forced on Aboriginal people. It resists being framed by the history of dispossession and marginalisation that so often defines Aboriginal people as silent and passive victims.

Ms Wright spoke about her move away from history – the story Australia knows, or expects to be told – as an escape from 'the colonising spider's trapdoor'. Ms Wright went on to talk about unconsciously seeking to create a new, larger narrative. Ms Wright spoke about her conscious attempt to shift Australian fiction sideways in her novel. What eventuated is disruptive mythically and politically. She worked to ensure that the narrative is continually disrupted as it goes along, carried by a new voices and older storytellers, overlapping as they are heard. Ms Wright argues that hers is a form of 'contemporary Indigenous storytelling that ... is a consequence of our racial diaspora in Australia. The helix of divided strands is forever moving, entwining all stories together, just like a lyrebird which is capable of singing several tunes at once.'

She spoke about not wanting to write a historical novel – even if Australia appears to be the land of disappearing memory. Having had to deal with history all her life and having seen so much happen in contemporary indigenous communities because of history, she wanted to extract her total being from a history which drags every Aboriginal person into the conquering grips of colonisation. She wanted to stare at difference right now, as it is happening, because she felt the urgency of its rule ticking in the heartbeat of the Gulf. The beat was alive. It was not a relic.

'Carpentaria' invokes the elements not just to call forth a knowledge older and deeper than nation, but conjures the furies of water, earth, fire and air as the matter of resistance. Resistance to what? National and international attempts to claim, know and control the region. By

disrupting accepted ideas, it challenges mainstream or dominant representations of Aboriginal people in historiography, language, literature and politics.

Ms Wright went on to talk about the centrality of orality and oral tradition in the text. She wanted to shake it free of all of its pejoratives, the 'Chinese Whispers' comparison it so often induces in the popular imagination and the consequent sneers of deprecation, to boldly insert orality back into the text, empowered. She discards the orality-literacy dichotomy early on in the novel. Instead, she invokes an already literate Aboriginal culture that seamlessly incorporates the living reality of inter-generational communication: 'The old people wrote about the history of these wars on rock'. (Yes, some things were written in stone.)

The main Aboriginal characters who uphold orality are not illiterate: they have to read and sign contracts, they have to deal with bureaucracy. Aboriginal characters in 'Carpentaria' do not exchange the oral for the written; they are comfortable operating in both of these literary worlds. Instead, they often choose the oral over the written for the maintenance and transmission of knowledge, and for getting on in life – orality supports progression and privilege in their universe. The oral works better for their purposes, even in contemporary Australia. Ms Wright went on to speak about three of the main protagonists in 'Carpentaria': Norm Phantom, Mozzie Fishman and Joseph Midnight. These men are revealed to be special recipients, carriers and transmitters of oral knowledge. Interestingly, the knowledge that each member of this Lawman-triad holds is specialised, and is equated, in particular scenes in the novel, to a powerful triad of Western repositories of knowledge, namely: a library, a bible and a map.

In these three Lawmen are invested three distinctive tropes of knowledge reception and storage that are traditionally associated with Western written formats:

a library, a bible, and a map. They are also tropes associated with colonialism. But in 'Carpentaria', these Western/written/colonialist knowledge-storage formats function as metaphors for the expansiveness of Indigenous orality. These three receptacles of knowledge—the library, the bible and the map—can be equated, respectively, with that of stored volumes of knowledge of the world, a moral codex for using that knowledge, and a cartographic reference of country. Oral 'text' is cosmologically comprehensive. The knowledge of a whole world, how to live in it respectfully, and how to orientate oneself through its spaces is retained communally and then passed on to future generations through speech, stories and song.

In 'Carpentaria', Ms Wright aimed to kick a metaphorical goal: to demonstrate the capacious scope of the oral. Orality has the ability to function as the transmittable text of a people's history, law, politics, religion, geography and science.

Ultimately, Ms Wright invites non-Aboriginal readers to take up a novel position: be content to remain at the periphery of a grand Australian story. To merely listen in. Her message through 'Carpentaria' was to put into written text 'the voice that Australians have never listened to'. It is the voice of Aboriginal elders speaking about people and country, talking about what Aboriginal culture is, what it means and how it might work in the future.

The potential of what is possible when Aboriginal voices are themselves listened to is as yet unexplored. By listening, that potential may yet be explored and hopefully, made possible with Aboriginal people being seen as actors and agents in their lives rather than a sad group of dismissed, done-to victims. It is what needs to happen between the authorities and those in communities affected by the Northern Territory Intervention. It is what needs to happen with those seeking acknowledgement of the removal of generations of Aboriginal children and the inter-generational trauma it has generated. It is what needs to happen for a true partnership between the modern nation that is Australia with the peoples living on lands never ceded.

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2008: The Apology



FEATURED EVENTS TIMELINE

2008

NAIDOC Theme: Advance Australia Fair? (Canberra)

Featured Event

On 12-13 February, the nation saw two firsts, in the Australian Federal Parliament:

On 12 February, Aunty Matilda House delivers a 'Welcome to Country' as the opening event to the 42nd Australia's Parliament; the first time this has been offered at the opening of Federal Parliament in the nation's history.

Prime Minister Kevin Rudd apologised to the Stolen Generations. In speaking about 'this blemished chapter in our nation's history'^[8], Mr Rudd acknowledged the mistreatment of Aboriginal and Torres Strait Islander peoples as a result of successive government laws and policies authorising the removal of children from their families, communities and lands.

He said sorry for the untold pain and suffering caused by the ritual breaking up of families; he said sorry for the indignity and degradation inflicted on the culturally rich and diverse peoples across the land and their cultures. Mr Rudd extended a message of commitment for 'a future where this Parliament resolves that the injustices of the past...never happen again'^[9] and a hope that together, we find new answers to address persistent issues of disparity and 'close the gap the lies between us in life expectancy, educational achievement and economic opportunity'^[10].

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<http://www.smh.com.au/news/national/a-nation-apologises/2008/02/12/1202760301358.html>

Photo Credit: Members of the Stolen Generation. Photo by Glen McCurtayne. Fairfax Syndication.

[8] <http://www.australia.gov.au/about-australia/our-country/our-people/apology-to-australias-indigenous-peoples>

[9] Ibid

[10] Ibid

[11] <https://www.bangarra.com.au/whatson/productions/mathinna> - Retrieved 1 July 2017



2008 Canberra, Australia: 2008 Candles spell out Sorry the First Step on the lawn of Parliament House. Photograph: Mark Graham/AP.



FEATURED EVENTS TIMELINE

2008

NAIDOC Theme: Advance Australia Fair? (Canberra) - continued

Other events that occurred in 2008

- The South Australian Government creates the South Australian Aboriginal Advisory Council to advise government on programs and policies for Aboriginal people
- The Queensland Government creates the Queensland Aboriginal Advisory Council to provide direct link between Indigenous people and the government
- The Northern Territory government and traditional owners settle native title claim over Cox Peninsula. 85% of the Territory's coastline – including the Cox Peninsula – is designated as Aboriginal land and is granted traditional owners
- The Bangarra Dance Theatre production 'Mathinna' premiers at the Arts Centre Melbourne. The production is:

- Inspired by a young girl's journey between two cultures, Mathinna traces the story of a young Aboriginal girl removed from her traditional home and adopted into western colonial society, only to be ultimately returned to the fragments of her original heritage. Mathinna has become the archetype of the 'stolen child' and, in this outstanding work, Bangarra recreates her powerful story of vulnerability and searching in an era of confusion and intolerance.^[1]
- The Myall Creek Massacre site (near Inverell, NSW) received national recognition by being included on the National Heritage Register. A memorial was erected on the site in 2000. In 1838, a group of stockmen initiated massacred 28 Wirrayaraay women, children and old men of the Kamilaroi nation living at Myall Creek Station.
- Nathan Jawai, a Torres Strait Islander, becomes the first Aboriginal or Torres Strait Islander to play in the National Basketball Association.

Sources

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Photo Credit: Bangarra dance company tells the story of Bennelong at the Canberra theatre. Photo by Karleen Minney. Fairfax Syndication.



YARRAMUNDI LECTURE

2008

Year 2008

Lecture Number 12

Date Delivered 23/11/2008

Speaker

Professor David Ellsworth

Context

Aboriginal land management techniques have been passed down through generations. Different First Nations had their traditional lands which were bounded by geographic features such as lakes, rivers and mountains. Traditional clan lands amounted to great tracts of territory, covering hundreds and often thousands of square kilometres. The goal was to ensure that the land, its peoples and culture sustained one another. First Peoples evidenced a holistic idea of ecology and ecosystems that modern science only began to engage with in the 19th and 20th centuries.

Modern ecological and environmental science has much to offer in terms of the critical environmental issues that we face as a planet such as climate change. Therefore, in 2008, the Yarramundi Lecture pays homage to the role played by Western Sydney's Hawkesbury Institute for the Environment by inviting Professor David Ellsworth to address how Hawkesbury Institute for the Environment is bringing modern scientific knowledge to meet with traditional owners' long held understanding of the interconnectedness of all life.

Summary

Professor Ellsworth presented evidence that carbon dioxide concentrations in the atmosphere are increasing as are other greenhouse gases. He outlined the vicious cycle we engage in: Human society requires energy so we burn coal. Coal produces carbon emissions which worsens the greenhouse effect and causes global warming. This leads to a greater need for air conditioning which again increases our demand for energy.

The rate of atmospheric carbon dioxide increase at the end of the 20th century and the beginning of the 21st century is particularly troubling. Climate change is set to have severe impacts and requires immediate action. A continuing rise in the atmospheric CO₂ concentration is inevitable, and its impact on Australia's forest and woodland ecosystems must be considered in our environmental management and water catchment strategies.

Rising atmospheric CO₂ concentration from fossil fuel combustion and land clearing has the potential to alter native vegetation through effects on ecological processes. Australia is the driest inhabited continent and there is concern that these activities threaten to eliminate suitable climatic conditions for a portion of our native flora and fauna, if species are unable to sufficiently adapt. International agreements and the national carbon emissions trading system are an attempt to "decarbonize" our reliance on fossil-fuel energy and buy time to cope with possible climate change. At issue

is what we do with increased carbon emissions: the ocean can only absorb so much (ocean sink), as can the atmosphere (atmospheric accumulation). We are left with carbon needing to be absorbed by the land (land sink) and this is expected to rise dramatically. This is called earth's oceanic and terrestrial 'sponge'.

Atmospheric CO₂ concentrations are rising only 40% as rapidly as they would if the earth were not a carbon sink. Hence climate is changing only 40% as fast as it might if the earth ceases to soak up excess CO₂ emissions. Natural CO₂ sinks absorb 60% of all anthropogenic (human caused) carbon emissions, slowing down climate change significantly. In effect, they are a huge subsidy to the global economy worth half a trillion \$USD annually if an equivalent sink had to be created using other climate mitigation options.

Professor Ellsworth concedes that some people are sceptical about the need for climate change experiments. Why do we need them?

- Climate change is not just 'natural variability' in climate and therefore consistent differences from today should be imposed on plants.
- We have no way of consistently changing the atmosphere around plants without doing so in experiments.
- Plants may adjust their behaviour in conditions expected in the future, in ways unknown to us now.
- Experiments are one beginning step to scientific



2008 LECTURE SUMMARY – CONTINUED

- understanding implications of future conditions; there is a role for natural observations, and modelling as well.

Western Sydney University is home to Hawkesbury Institute for the Environment. The Institute's field facilities are based in remnant Cumberland Plain forest, providing a unique setting based on naturally low-nutrient soils that closely replicate native ecosystems in Eastern Australia. The broad focus is on developing a predictive understanding of the growth and carbon storage potential and productivity of both managed and unmanaged eucalypt forests, growing in typical Australian conditions, and understanding the forests' responses to the rising CO₂ levels that will occur during the next 50 years.

Which brings us to the Hawkesbury Forest Experiment. The centrepiece of the project is a field facility with 12 CO₂ and temperature-controlled whole-tree chambers that house entire trees up to 12 metres tall. Futuristic conditions are simulated inside tree-chambers. The chambers track outdoor conditions, whilst maintaining current or high [CO₂] around each tree. It is a high-tech way of asking, measuring and addressing complex scientific questions. Whole Tree Chambers were designed and first used in Northern Sweden. The ones in use at Hawkesbury Campus are adapted to Australian conditions. They isolate trees in a controlled environment for CO₂ exposure and whole-tree measurements and allows us to look at the interactive effects of elevated CO₂ and drought.

The Hawkesbury Forest Experiment uses Sydney Blue Gum as the test species. It is a fast growing, mainly coastal tree, that is grown in plantations and prefers warm humid climatic conditions. The mean precipitation is 900-1800 mm per year, so it is grown at the edge of its critical range in Richmond NSW (which receives on average 800 mm p.a.). Four hectares of Sydney Blue Gum were planted in April 2007 and other native Eucalyptus species are planted nearby.

Once the Blue Gums reach two metres in height, researchers can measure whole system gas and water exchange which enables them to build a detailed and precise picture of the water and gas inflows and outflows through soils and trees at any point in time. The Chambers fully enclose trees in field-soil conditions along with an outside planting of trees that grow at the same rate to create 'forest' conditions of shade and sunlight. At the end of experiments, the trees can be cut and detailed recordings of carbon gain over time can be compared with baseline measurements of trees grown in the immediate surrounding forest to assess the effects of increasing CO₂, higher temperatures or other treatments. Along the way, we measure:

- Environment: climate, soil moisture & nutrients
- Tree physiology: photosynthesis, water-use
- Tree growth: height, diameter, biomass, leaf area

Professor Ellsworth's research focusses on answering these question: How efficient are forests and tree plantations in particular in absorbing atmospheric CO₂, and can tree plantations in Australia help us decarbonize? Additionally, assuming that atmospheric CO₂ continues to increase, what is the response of tree plantations to such increases?

Australia's land management plan for storing carbon includes production forests, plantations, vegetation thickening and land clearing. Australia's forests and woodlands are an important contributor to Australia's emissions reductions targets. There are multiple benefits to forest carbon sinks including providing carbon offsets, delivering ecosystem services (such as biodiversity, salinity and retaining water quality) and the yield of economically-valuable forest products – but even so, we must consider the end-use of these and the "permanence" of a carbon sink. Professor Ellsworth demonstrated this by pointing out the value of 'Green Triangles' based on carbon loads stored in them. However, an accompanying problem is that tree water use exceeds that of grassland. In addition, with the change in precipitation patterns recorded over decades, we are likely to face water limitations meaning that even the wettest areas of the continent may be at risk of drought.

Beyond that, Professor Ellsworth and his team aim to investigate how Australian native trees respond to CO₂ enrichment and climate change. The evidence suggests a remarkable plasticity of tree response to atmospheric CO₂.

Links

https://www.westernsydney.edu.au/hie/people/researchers/professor_david_ellsworth

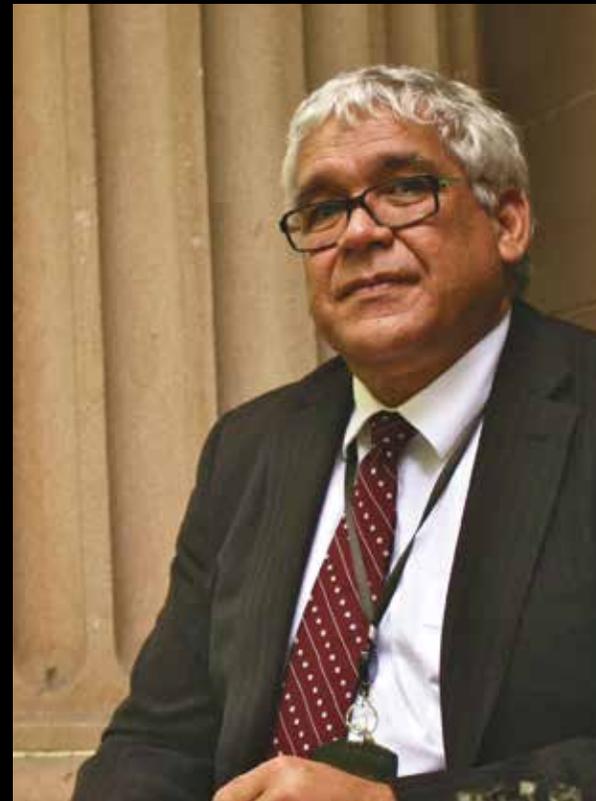
https://www.westernsydney.edu.au/hie/facilities/whole_tree_chambers

Photo Credit: Bangarra dance company tells the story of Bennelong at the Canberra theatre. Photo by Karleen Minney. Fairfax Syndication.

2009: Australia supports the United Nations Declaration on the Rights of Indigenous Peoples



Professor Mick Dodson AM. Australian of the Year 2009, National Australia Day Council (NADC) Photo courtesy ANU.



Mick Gooda, Aboriginal & Torres Strait Islander Social Justice Commissioner, 2011

Aboriginal & Torres Strait Islander Social Justice Commissioner, Mick Gooda, at Bambini Trust Cafe for lunch. NEWS REVIEW-SMH photo by Marco Del Grande. Fairfax media.

FEATURED EVENTS TIMELINE

2009

NAIDOC Theme: Honouring Our Elders, Nurturing Our Youth (*Brisbane*)

Featured Event

On 3 April, Australia adopted the United Nations Declaration on the Rights of Indigenous Peoples. This reversed the decision of the Howard Government which had voted against it in 2007. Until that point, Australia had been one of only four non signatory countries.

The Declaration functions as a comprehensive statement of Australia's existing human rights obligations to Aboriginal and Torres Strait Islander Peoples. Although it does not create new rights, it provides a comprehensive framework for action. It is a guarantee that Indigenous Peoples' rights to self-determination, to lands and territories, to cultural identities, to self-representation and to their unique values and beliefs will be respected at the international level.

“As an international instrument, the Declaration provides a blueprint for Indigenous peoples and governments around the world, based on the principles of self-determination and participation, to respect the rights

and roles of Indigenous peoples within society. It is the instrument that contains the minimum standards for the survival, dignity and well-being of Indigenous peoples all over the world.”

MICK GOODA, ABORIGINAL AND TORRES STRAIT ISLANDER SOCIAL JUSTICE COMMISSIONER^[12]

Sources

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Other events that occurred in 2009

- Western Australian Government forms the Indigenous Implementation Board to improve social and economic outcomes for Indigenous Australians.
- Mick Dodson, a Yawuru man from the Broome region in Western Australia, receives Australian of the Year Award for his lifetime of dedication and work on behalf of Aboriginal and Torres Strait Islander people.
- Federal Court makes the largest native title determination in South Australian history, recognizing the rights of Adnyamathanaha people to land around the Flinders Ranges.
- The Australian Government allocates \$4.8 billion budget to Indigenous Affairs, the largest ever for a single year.
- The Football Federation of Australia announces a 10-year Indigenous Football Development Program to raise the number of Indigenous players at the elite level.
- The South Australian Government returns the last parcel of their land to the Maralinga Tjarutja People, 50 years after the British military exploded nuclear bombs on their land without informing them.

[12] <https://antar.org.au/campaigns/un-declaration-rights-indigenous-peoples> – retrieved 26 June 2017

Other events continued

- Supply Nation – initially known as the Australian Indigenous Minority Council Supplier – is founded. Supply Nation is focused on facilitating and promoting First Peoples' supplier diversity in order to increase the opportunities for Aboriginal and Torres Strait Islander owned and managed businesses to supply their goods and services to large public and private sector organisations. Supplier diversity offers under-represented businesses the same opportunities to compete for business as other qualified suppliers.
- The Australian government announces the establishment of the National Congress of Australia's First Peoples, the new national representative body for Aboriginal and Torres Strait Islander peoples.

[http://www.parliament.wa.gov.au/publications/taledpapers.nsf/displaypaper/3815383cbea2f6adafc4859748257ab700146206/\\$file/5383.pdf](http://www.parliament.wa.gov.au/publications/taledpapers.nsf/displaypaper/3815383cbea2f6adafc4859748257ab700146206/$file/5383.pdf)

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<http://www.abc.net.au/news/2009-12-18/maralinga-returned-to-traditional-owners/1185536>

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<http://nationalcongress.com.au/history-national-representative-bodies/>



YARRAMUNDI LECTURE

2009

Title

Pathways to Higher Education for Aboriginal and Torres Strait Islander Students.

Year 2009

Lecture Number 13

Date Delivered 5/6/2009

Location

Lecture Theatre 206, School of Medicine Building (Building 30), Campbelltown Campus, Western Sydney University

Speaker

Ms Michele Hall, Director of Aboriginal Education, NSW Department of Education and Training

Showcase

The Indigenous Graduate Attribute program is launched. It constitutes a learning and teaching framework that will give all graduates the knowledge and skills to appreciate the culture of Indigenous Australia and work productively with Indigenous communities.

Photo Credit: Aboriginal activist, Faith Bandler, receives Australia's highest honour, the Order of Australia, from Governor General, Quentin Bryce, at Admiralty House in Sydney. Ms Bandler played a prominent role in the 10-year campaign to have Aboriginal people recognised as Australian citizens. The campaign culminated in the 1967 referendum. Fairfax Syndication.

Context

Western Sydney University's campuses are situated on the lands of the Darug, Tharawal, Gandangarra and Wiradjuri peoples. Western Sydney has the largest Aboriginal and Torres Strait Islander population of any region in Australia. The Aboriginal and Torres Strait Islander population has a younger age structure than the non- Aboriginal and Torres Strait Islander population, with larger proportions of young people and smaller proportions of older people. This means that educational opportunities – and preparing young people to take advantage of higher education – are of paramount importance in the bid to create better overall life opportunities for Aboriginal and Torres Strait Islander people. Michele Hall is a Gammallaay woman whose Cultural connections are linked to South Western Queensland and North Western NSW. For the past 27 years, Ms Hall has worked in a range of educational instruction, advisory, managerial and leadership positions within the sphere of Aboriginal and Torres Strait Islander education.

Summary

Ms Hall began by remarking that education is a powerful tool in achieving better economic outcomes and is considered one of the main strategies for addressing Aboriginal and Torres Strait Islander disadvantage in Australia. The higher education sector plays a central role in preparing people for leadership roles. Through its teaching and research processes, universities also play a vital role in raising the health, education and economic outcomes for Aboriginal and Torres Strait Islander communities overall. Increasing Aboriginal and Torres Strait Islander participation in higher education is one of the crucial factors in reducing Aboriginal and Torres Strait Islander disadvantage.

Ms Hall went on say that Aboriginal and Torres Strait Islander students are under-represented in higher education and spoke about the low enrolment and completion rates of Aboriginal and Torres Strait Islander students at universities. The Bradley Review of Australian Higher Education, released in 2008, named Aboriginal and Torres Strait Islander Australians among the three most disadvantaged groups in Australian higher education, together with students from regional and remote places and those from low socioeconomic backgrounds. The Bradley Review also found that the major barriers to the participation of students from low socio-economic status backgrounds were educational attainment, lower awareness of the long term benefits of higher education, less aspiration to participate, and the potential need for extra financial, academic or personal support once enrolled.

2009 LECTURE SUMMARY – CONTINUED

Ms Hall is focused on addressing the systemic gaps and developing sector-wide strategies for implementation in primary and secondary school to support Aboriginal educational attainment that match or better outcomes amongst the broader student population in NSW. This, in fact, is the policy goal of the Aboriginal Education and Training Policy 2009 – 2012. Through the development of partnerships, ongoing learning for staff and student and Aboriginal and Torres Strait Islander Leadership combined with strong relationships and pathways, these can be achieved. When these factors are combined, we can establish reliable pathways to higher education for Aboriginal and Torres Strait Islander students that can be used and strengthened for future generations. For best effect, all must be developed simultaneously. Ms Hall outlined that she would speak about each factor in turn.

Partnerships are the result of relationships. Relationships grow as a result of people having conversations. Ms Hall ventured that schools must enter into dialogue with local Aboriginal communities. In this way, Elders who have invaluable life experience, who have faced and dealt with adversity arising from racism and discrimination, who have themselves been entrusted with important cultural knowledge to pass on – knowledge that is not the result of Western education and which is unique to those who have been caring for traditional lands for millennia – these people are positioned as authorities and partners working towards educational outcomes for young Aboriginal and Torres Strait Islander people.

As each school and community is different, it is key that leaders such as principals and teachers carefully listen to community stakeholders. And incorporate their advice. This entails establishing a shared decision-making process that sees Aboriginal perspectives embedded in school teaching opportunities and learning environments. Partnerships range from the macro level of statewide planning (in which Ms Hall is involved) through to individual schools (acknowledging that each school and

its community are different) and right through to having respectful mutual relationships between parents and teachers which serve the interests of students.

Ongoing learning for both staff and students is a key part of the equation. We must increase staff competencies in knowing about Aboriginal cultures; students need to be educated about Aboriginal Australia. School communities need to value and develop the capabilities of Aboriginal staff and students. After all, we have people like Aunty Mae Robinson, an Elder on Campus here at the University, who graduated as a teacher from the old Nepean College of Advanced Education now incorporated into Western Sydney University, who have pioneered such goals as Aboriginal education policy officers and consultants and who in their retirement, tirelessly continue to provide a touchstone to us. People like Aunty Mae provide invaluable mentoring from both a cultural and policy perspective as our educational strategies develop and blossom over time. We continue to recognize people such as Aunty Mae through our annual Nanga Mai Awards; more about that later on.

Leadership in schools must find its twin in Aboriginal and Torres Strait Islander leadership. Elders and knowledge keepers must not merely be included in conversations, they must have an equal seat at the table. There are many such individuals who are themselves associated with formally constituted Aboriginal organisations across NSW – organisations such as local land councils, Aboriginal Controlled Medical services. These groups, employing proper cultural protocols through governance structures which in and of themselves provide lessons in distributed leadership, must be able to critique and contribute perspectives which may seem novel to mainstream educators but which, nevertheless, are grounded in traditional pedagogies which are very much present in oral traditions and which are only now, with the access and equity provisions which have become increasingly available to Aboriginal people in the latter part of the 20th century,

being translated into written forms. Not transmitted or translated by non-Aboriginal people, but transmitted and translated by Aboriginal people themselves. This is why the NSW Aboriginal Education Consultative Group (AECG) with its 20 regional AECG's is so important. The NSW AECG Inc. has a local, regional and state network that enables effective communication allowing Aboriginal community viewpoint to be echoed throughout the organisation. These are the groups through whom innovation is seeded, cultivated and furthered.

Pathways into higher education therefore are scaffolded by partnerships, teaching and learning by both students and staff about Aboriginal cultures as well as acknowledging and working with Aboriginal and Torres Strait Islander leaders. Ms Hall stressed the necessity of PATHWAYS (plural). No one method works for all Aboriginal students; this understanding is based on an explicit recognition of the differences between different Aboriginal peoples with their discrete languages and cultural association in different areas of NSW.

Supported by government funded programs, these methods are wearing new grooves in the educational landscape. Traineeships, cadetships, exposing remote and regional high school students to university environments – all these are strategies which Ms Hall acknowledged Western Sydney University currently employ. For example, it is well demonstrated in the research that many students from remote backgrounds fell disconnected, lonely and isolated when they move away from their home communities to attend university. The fact that universities have Aboriginal Education Centres such as Badanami here at Western Sydney University help smooth the way, offering a supportive and culturally appropriate learning environment that caters to the needs of Aboriginal and Torres Strait Islander Students.

Bridging courses, increased Aboriginal enrolments in TAFE – these are pathways to facilitate higher rates of



Professor Janice Reid AM and Aunty Mae Robinson



Trevor Allan and Maisie Cavanagh



Diane Poulton and Jeannie Townsend with Campbelltown Performing Arts High School Students



Trevor Walsh and Elly Chatfield



Associate Professor Berice Anning and Dr Elfriede Sangkuhl



Many Zaccazan, Melissa Williams and Jeannie Townsend



Sandra Kelty and Professor John Macdonald



Professor Janice Reid AM, Aunty Mae Robinson and Tatiana Lozano with Students from Campbelltown Performing Arts High School, Elderslie High School and Elizabeth Macarthur High School



Mandy Zaccazan, Melissa Williams, Jeanne Townsend, Dr Sasha Alexander, Wendy Hall



Photo Credit: Sally Tsoutas, Western Sydney University Photographer.

Left to right: Emma Stanton, Professor Michael McDaniel, Tatiana Lozano, Professor Janice Reid AM, Aunty Jean South and Kristy Stanton.

2009 LECTURE SUMMARY – CONTINUED

participation by Aboriginal people in universities. Though we must continue to be aware of the gap between enrolment and completion rates. Just as NSW has taken a whole of government approach through COAG for primary and secondary students, new Aboriginal and Torres Strait Islander higher education strategies must be trialled and introduced to address this gap.

Ms Hall went on to discuss the importance of raising the profile of achievements of students, staff and community members in the bid for excellence in Aboriginal education. A singularly important investment in this is the introduction of the Nanga Mai Awards in 2007. Nanga Mai is an Eora (Sydney) word meaning to dream. Now in its third year, the Nanga Mai Awards are an annual event organised by Aboriginal Education and Communities Directorate. The awards recognise and celebrate innovation, excellence and educational achievement in Aboriginal education in NSW public schools, school communities and Department of Education operational directorates.

There are three awards categories. These Student Awards in 7 areas + 1 for the highest TER score by an Aboriginal student in NSW as determined by the BOS, 4 Staff Awards for contributions including leadership in Aboriginal education and Aboriginal languages and 3 School/Community Awards acknowledging excellence amongst community members pertaining to a school partnership and increasing knowledge and understanding of Aboriginal histories, culture and experiences of Aboriginal peoples.

Ms Hall returned to the key ingredient of Aboriginal leadership. She reiterated that both Aunty Mae Robinson and Uncle Wes Marne – both Elders on Campus at Western Sydney University – have received Nanga Mai Awards in the Community category. NSW is honouring and recognising the contributions of such individuals and affirming their central, ongoing role in shaping NSW education policy for Aboriginal people. Reward, recognition and a sustained commitment to fruitful

dialogue that is put into action are at the heart of the changes we are seeing.

Ms Hall encouraged all those present to stay tuned as much more is in the works for NSW schools which will be announced shortly in terms of emboldening and celebrating connections to Aboriginal communities.

Links for further information

http://apps.westernsydney.edu.au/news_archive/index.php?act=view&story_id=2454
http://apps.westernsydney.edu.au/news_archive/index.php?act=view&story_id=2449
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<http://www.dec.nsw.gov.au/about-the-department/our-reforms/connected-communities/about-the-strategy/the-journey-so-far>
http://www.whatworks.edu.au/upload/1341805220784_file_SuccessinRemoteSchools2012.pdf
https://sydney.edu.au/documents/about/higher_education/2011/20110930%20IndigenousHigherEducationReview-ReseachPaper.pdf
http://www.aic.gov.au/media_library/conferences/partnership/hall.pdf
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2010: The New South Wales Constitution is amended to include recognition of Aboriginal people



The Hon. Linda Burney, Aunty Mae Robinson.



Inaugural Saltwater Freshwater Festival.

FEATURED EVENTS TIMELINE

2010

NAIDOC Theme: *Unsung Heroes – Closing the Gap by Leading Their Way (Melbourne)*

Featured Event

On 25 October, the Constitutional Amendment (Recognition of Aboriginal People) Act 2010 No 75 (NSW) was passed. This act amended the Constitution Act 1902 No 32 by inserting the following section after Section 1:

2 Recognition of Aboriginal people

- (1) Parliament, on behalf of the people of New South Wales, acknowledges and honours the Aboriginal people as the State's first people and nations.
- (2) Parliament, on behalf of the people of New South Wales, recognises that Aboriginal people, as the traditional custodians and occupants of the land in New South Wales:
 - (a) have a spiritual, social, cultural and economic relationship with their traditional lands and waters, and
 - (b) have made and continue to make a unique and lasting contribution to the identity of the State.
- (3) Nothing in this section creates any legal right or liability, or gives rise to or affects any civil cause of action or right to review an administrative action, or affects the interpretation of any Act or law in force in New South Wales.^[13]

The provision does not go as far as recognising dispossession (per the Preamble to the Native Title Act 1993 (Cth) nor does it recognise Aboriginal people's ownership of the land.

Source

http://www.austlii.edu.au/au/legis/nsw/num_act/caoapa2010n75573.pdf

Other events that occurred in 2010

- The Queensland Government amends the Constitution of Queensland to include a preamble recognizing Aboriginal and Torres Strait Islander peoples as First Australians, and paying tribute to their values and ancient cultures.
- Ken Wyatt, with links to Noongar, Yamatji and Wongi peoples, becomes the first Aboriginal Australian elected to the Australian House of Representatives.
- Prime Minister Julia Gillard announces plans to recognise Indigenous Australians in the Australian Constitution.
- The inaugural Saltwater Freshwater Festival in Coffs Harbour reclaims Australia Day as an inclusive day for the Gumbaynggirr community. The free family festival has been hosted in different parts of the wider region every year since.
- Academic Megan Davis, a Cobble Cobble woman and Director of the Indigenous Law Centre at the University of NSW, becomes the first recorded Aboriginal Australian to be appointed to a UN body when nominated for the UN Permanent Forum on Indigenous Issues.

- The Resale Royalty Right for Visual Artists Act is introduced, entitling artists to a 5% royalty when their work is re-sold, benefiting thousands of Indigenous artists.
- Eualeyai-Kamilaroi woman Larissa Behrendt, a lawyer, academic and author, is named NSW Australian of the Year in recognition of her advocacy on behalf of Aboriginal and Torres Strait Islanders rights.
- The Lowitja Institute opens in Melbourne, named after Lowitja O'Donoghue, becomes the first national body dedicated to Aboriginal and Torres Strait Islander health research.
- Auntie Mae Robinson is named Woman of the West by Western Sydney University in recognition of her contributions to the education and wellbeing of Aboriginal and Torres Strait Islander peoples.
- Yagan, famous warrior of the Noongar tribe in Western Australia who led the Noongar resistance and who was shot dead by settlers in 1833, is laid to rest in a traditional ceremony after his skull was recovered from Britain. The burial comes after a decades long struggle to exhume and repatriate Yagan's remains to his homeland.

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[https://www.westernsydney.edu.au/community/](https://www.westernsydney.edu.au/community/engagement/women_of_the_west/winner_of_the_2010_women_of_the_west_award)
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Photo Credit: Sally Tsoutas, Western Sydney University Photographer.

Left to right: Janice Bruny, Professor Janice Reid AM, Melissa Williams, Aunty Jean South, Jason Glanville and Uncle Greg Simms.

YARRAMUNDI LECTURE

2010

Title

Unsung Heroes – Closing the Gap by Leading Their Way

Year 2010

Lecture Number 14

Date Delivered 12.30 – 2 pm, Friday 16 July 2010

Location: The Playhouse Theatre, Building DG, Kingswood Campus, Western Sydney University

Welcome to Country

Uncle Greg Simms

Master of Ceremonies

Professor Janice Reid, Vice Chancellor, Western Sydney University

Speaker

Jason Glanville, CEO
National Centre of Indigenous Excellence

Links

http://apps.westernsydney.edu.au/news_archive/index.php?act=view&story_id=2738

Context

Born out of an idea in 2006 for a National Indigenous Development Centre, the Indigenous Land Corporation, with the support of the local community, purchased the land where the Redfern Public School had operated for over a hundred years. The National Centre of Indigenous Excellence (NCIE) was officially incorporated in 2008 and Jason Glanville was appointed as the inaugural CEO in 2009. The NCIE builds capabilities and creates opportunities by delivering life-changing programs and promoting progressive thought leadership through its enterprises and facilities. It is a national centre that brings together Aboriginal and Torres Strait Islander People and the broader community of young people into programs and initiatives related to arts and culture, learning and innovation, health and wellbeing, and sport and recreation.

VIP Remarks:

The Head of the National Centre for Indigenous Excellence Jason Glanville will pay tribute to Australia's unsung Indigenous heroes at the 2010 Yarramundi Lecture at the University of Western Sydney's Penrith Campus on Friday 16 July.

The Yarramundi lecture series is a public event that helps the University community promote reconciliation and support Indigenous education.

Each year, a prominent Indigenous Australian is invited to present the lecture on important and topical issues being debated in the community.

The 2010 address will draw inspiration from the theme for National Reconciliation Week, "Unsung Heroes- Closing the Gap by Leading the Way".

In his address, Mr Glanville will use his experience in community-based Indigenous organisations to highlight the achievements of some of the nation's unrecognised Indigenous leaders.

Commencing in 1997 the Yarramundi Lecture is an annual event central to the University's commitment to reconciliation activities.

This year's guest lecturer, Mr Glanville, is a member of the Wiradjuri peoples from south-western New South Wales.

Prior to joining the National Centre for Indigenous Excellence, he was Director of Programs and Strategy at Reconciliation Australia.

Over the last ten years Mr Glanville has worked in a range of positions in community-based Indigenous organisations, State and Federal Governments and non-government peak organisations.

2010 LECTURE SUMMARY – CONTINUED

Summary:

Mr Glanville thanked the university for the opportunity to deliver this year's Yarramundi Lecture. He spoke about the great honour of being appointed to lead the National Centre of Indigenous Excellence's (NCIE's) during its establishment phase. He took the opportunity to give a short summary of the newly built NCIE's offerings as a facility:

The NCIE is based on the land of the Gadigal people of the Eora Nation in Redfern. It has been developed as a result of investment by the Indigenous Land Corporation which first enabled the purchase of the former Redfern Public School site from the NSW government. Investment funds were then used to construct onsite facilities: a 110-bed accommodation wing, corporate conferencing facilities and a commercial kitchen. The Eora Sports, Arts and Recreation Centre has fully-equipped weights and cardio gyms, a sports field, a 25m heated outdoor pool and sports stadium. The multiple spaces for hire within the site accommodate full and half day conference packages for corporate clients. Even down to the food: the menu offers a host of indigenous Australian inspired dishes.

Yet a facility is bricks and mortar. It is the house. But we, the First Peoples of Australia, must make it a home. We must light the fire in our home's hearth and it must burn bright, offering warmth and light to those who gather there. The ideas and projects – the meals – we cook up over the fire must provide nourishment, it must send people away feeling replete.

The job of the NCIE team is to build the fire and invite people to come.

The NCIE believe that every young person in Australia has the potential to achieve excellence. Indigenous people from across the country stay and participate in arts and culture, learning and innovation, health and wellness and sport and recreation development programs. The NCIE delivers cultural engagement activities throughout the year including working with NCIE Pathway Partners to deliver programs for youth camps.

A number of national moves motivate the NCIE's operation, one of the most central being the Close the Gap initiative with the second annual report on outcomes having been released earlier this year. And yet for all the laudable targets, Mr Glanville went on to say, we have yet to find successful methods, methods that build routes that people can not merely walk down today but that become part of our social and cultural infrastructure, so that future generations can travel obstacle free.

But back to that hearth, our warming, life-giving fire. Think of a traditional campfire. The old ones, wise ones would share stories. Stories to teach, inspire, entertain. As important as the stories are, so are the ones who deliver them. Those with hard won experience, who have – over the years – been humble enough to listen and learn, who remember the histories handed down to them by our Elders. And these people, in addition to the old ones whose achievements they remember and share with us, are who Mr Glanville calls UNSUNG HEROES.

The NCIE is proud to promote not just these unsung heroes but is especially interested in how they lead. People like Lowitja O'Donohue, Jackie Huggins, Pat Anderson, Shirley Peisley, Anne Martin and Kerrie Tim. These individuals are heroes. They have played key roles in shaping Australia and it's engagement with Indigenous people over the last half-century or more. Mr Glanville went on to give a thumbnail sketch of what some of those named have achieved:

What Lowitja has achieved is extraordinary and what she represents to future generations in terms of a vision of excellence is incredibly important. The battles she has fought, private and public, have established new benchmarks of integrity and possibility. Lowitja – born in 1932 in Indulkana in remote north western South Australia to a Pitjantjatjara woman – and her 2 sisters were taken from her family when she was 2. An older brother and sister had been removed earlier. Lowitja did not see her mother again for 30 years. It emboldened her to help ensure that Aboriginal parents never had to suffer like this again.

Lowitja wanted to become a nurse, but The Royal Adelaide Hospital refused her entry into its nursing training course because of her Aboriginality. She joined the Aborigines' Advancement League, campaigned and was accepted in 1954. After graduation, she stayed for 10 years as a charge nurse. She worked for a year in Assam, India. After the 1967 Referendum, she returned to Australia and joined the Department of Aboriginal Affairs. In 1975, she was appointed as a regional director in South Australia; she was possibly the first woman – certainly the first Aboriginal woman – to lead a Commonwealth department's regional office in Australia where through a chance meeting in Coober Pedy with an aunt and uncle, she was reunited with her mother, Lily.



Janice Bruny, Freda Whitlam, Aunty Pearl Wymarra



Professor Janice Reid AM and Janice Bruny



Uncle Greg Simms, Aunty Jean South and Melissa Williams



Uncle Greg Simms and Professor Janice Reid AM



Jason Glanville and Dancers



Janice Bruny and Professor Geoff Scott



Jason Glanville



Dr Maree Grupetta and Dr Hart Cohen



Kylie Randall, Aunty Jean South, Ann Stephens, Rea Saunders

She was the first Aboriginal woman to be awarded an Order of Australia (AO) in 1976, and in 1977 was appointed the foundation Chair of the National Aboriginal Conference and Chair of the Aboriginal Development Commission. In March 1990, Lowitja was appointed the founding Chairperson of the Aboriginal and Torres Strait Islander Commission (ATSIC) and played a key role in drafting Native Title legislation arising from the High Court's historic Mabo decision. Since stepping down from that role she has been Chairperson of a number of Cooperative Research Centres; the Lowitja Institute is named after her (even though she disagreed with them doing that!). She has received numerous awards and accolades for her broad ranging work in Aboriginal and Torres Strait Islander Affairs.

Her spirit, her example, her achievements infuse the fire in the hearth of the NCIE.

Jackie Huggins is another hero. Born in 1956, she is of the Pitjara and Birri Gubba Juru peoples whose respective homelands are in Central and Northern Queensland. Brought up in a housing commission home in Inala, Brisbane, she had a fine role model in her mother, Rita, who became involved in the One People of Australia League (OPAL) during the 1960s. After leaving school at 15 to support the family, Jackie worked at the ABC for 9 years before working in a range of roles in Aboriginal Affairs in Queensland. She returned to university as a mature age student – a parent with a small child – and graduated from the University of Queensland with a BA (Hons) in History and Anthropology in 1987. A Diploma of Education followed. As did an Honours in History and Women's Studies from Flinders University.

From 1990 to 1997 Jackie worked as a freelance writer, historian and consultant, employed in the academic, government and community spheres. She has written books and plays, she has run writing workshops and worked on oral history projects for Australia's most august institutions. And she has held a number of academic appointments whilst having served on many committees, advisory boards, inquiries and commissions, notably in the areas of Indigenous education and employment, domestic and family violence, the prison and corrections system, constitutional reform and philanthropy. Jackie Huggins piles achievement upon achievement. Stick upon log, these feed the fire in the hearth of the NCIE.

Pat Anderson is an Alyawarre woman whose mother was part of the Stolen Generations. Pat grew up in Parap Camp in Darwin which she left in the 1960s to travel and work in the UK, the Netherlands and Israel. She worked for the Woodward Royal Commission into Aboriginal Land Rights as a legal secretary, and in 1980 graduated from the University of Western Australia, with a degree in literature. During the 1980s and early 1990s, Pat worked in Tasmania, Western Australia and Victoria as part of the movement advocating for improved education for Aboriginal children. Since the mid-1990s she has been a national leader in the field of Aboriginal and Torres Strait Islander health.

In 1967, Shirley Peisley was 26 when she pinned badges on the lapels of politicians on Referendum Day – resoundingly passed with over 90% support. Her activism has not stopped. Anne Martin has held a range of senior public and non-government sector roles in Indigenous Affairs with a particular focus on education and is currently the Director of the Tjabal Indigenous Higher Education Centre at the Australian National University. Kerrie Tim has worked for decades to advise governments and public sector organisations on how cultural issues intersect with social architecture and the material conditions of the lives of Indigenous people.

Aboriginal women strong; their tireless work over decades, the stories of resistance and overcoming, the victories won and the things over which they continue to despair are on the public record – and YET they keep on DOING. This makes them the giants we at NCIE consistently acknowledge by sharing their stories. Young leaders stand on the shoulders of these heroes, these giants. We do not operate in a vacuum. We learn from them.

Lowitja says she has tried to avoid 'confrontationist politics', believing she can achieve more in Aboriginal affairs by appealing to people's reason. And she says that even Aboriginal people who accuse her of being too conciliatory during negotiations say they respect her though they don't always agree with her. Shirley Peisley speaks eloquently about people working together, about collaboration; we can do so much when we work together. She enjoins us to not give up.

Jackie Huggins has commented on the many reports and inquiries over the years that make important recommendations, without the required attention or response from governments.

As she has said, we can't hide from these hard truths, but nor should we forget the torches lighting the path to a better future for our people. She has pointedly said – and Mr Glanville emphasised this: Aboriginal and Torres Strait Islander people have the solutions to the difficulties we face. We need a new relationship that respects and harnesses this expertise, and recognises our right to be involved in decisions being made about us.

These leaders have demonstrated how they lead. Often in the glare of the spotlight. They have made their fair share of mistakes. Their achievements have been hard won. Governments and public servants and even (sometimes) their fellow warriors may disagree with the solutions to various issues that they espouse – many support constitutional recognition with or without treaties. For some younger leaders, this is anathema. However, whether we agree or disagree with their goals, learning from HOW they have delivered in their leadership roles can only equip young Aboriginal and Torres Strait Islander people better.

2010 LECTURE SUMMARY – CONTINUED

At NCIE, we want to build the capacity of young Aboriginal and Torres Strait Islander to be leaders. Most importantly, we want the experience and wisdom of older leaders – our heroes – to inform how up and coming leaders act. Because we want an Australia that believes in the power and necessity of Indigenous-led decision making driven by a focus on strengths and excellence rather than weaknesses, deficiency and disadvantage.

A new generation of leaders have arisen, strong and refined by the fires built and stoked by these heroes. People like Tanya Hosch, Kirstie Parker, Ian Anderson and Kerry Arabena.

The NCIE's success will depend, in part, on our capacity to take the lessons from these great leaders and make sure they are transferred to future leaders. Leadership is tough and many of our heroes didn't set out to play the roles they do, but their resilience, passion, commitment and natural talent, led them on a journey from which we all benefit. Handing the baton over to a new generation of leaders isn't always an easy or smooth process, but the bottom line is that the success achieved to date will be unsustainable without an effective transition. And, the reality is, there is plenty of work still to be done, requiring leaders from across the community contributing in a range of ways.

Links for further information

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<http://ncie.org.au/DELETEDcampus/news/2512/ncie-ceo-jason-glanville-talks-about-indigenous-innovation>
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<http://www.smh.com.au/money/investing/profile-kerry-arabena-20100722-10lvc.html>

2011: A star rises in higher education



Rebecca Richards Adelaide University.



Gamilaroi man Chris Bourke becomes the first Indigenous Australian elected to the Australian Capital Territory Legislative Assembly, and the first to become a government minister.



Benson Saulo - The Wheeler Centre, 15th November 2017,
Courtesy of The Wheeler Centre.

FEATURED EVENTS TIMELINE

2011

NAIDOC Theme: Change: the next step is ours (*Sydney*)

Featured Event

Anthropology student Rebecca Richards from Adelaide university becomes the first Aboriginal Australian Rhodes Scholar. She is the daughter of a Leigh Creek stockman and a primary school teacher.

Source

<https://www.adelaide.edu.au/seek-light/stories/rebecca-richards.html>

Other events that occurred in 2011

- Australia Post becomes the first government enterprise to create a Reconciliation Action Plan.
- Benson Saulo of the Wemba Wemba people is the first Indigenous Australian to become Australia's Youth Representative at the United Nations
- Gamilaroi man Chris Bourke becomes the first recorded Aboriginal Australian elected to the Australian Capital Territory Legislative Assembly, and the first to become a government minister
- Federal Court Justice Mordecai Bromberg finds that Andrew Bolt, columnist for The Herald and Weekly Times, breached the Racial Discrimination Act in two articles he wrote in 2009 in which he questioned the claim to Aboriginality of several light skinned Aboriginal people. In the judgement, Justice Bromberg said:

"I am satisfied that fair-skinned Aboriginal people (or some of them) were reasonably likely ... to have been offended, insulted, humiliated or intimidated by the imputations conveyed by the newspaper articles,"

Culture, not colour, is the heart of Aboriginal identity – as pointed out by Sydney University ARC Indigenous Research Fellow Vicki Greaves. The decision was welcomed by the nine Aboriginal people who sued in the action, including former ATSIC chairman Geoff Clark, academic Professor Larissa Behrendt, activist Pat Eatock, photographer Bindi Cole, author Anita Heiss, health worker Leeanne Enoch, native title expert Graham Atkinson, academic Wayne Atkinson, and lawyer Mark McMillan.

- Uncle Ivan Wellington, Elder on Campus, was recognised for his work with the people of Macarthur area when presented with the Social Housing Volunteers award by the South Western Regional Tenants Association.

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Photo Credit: Sally Tsoutas, Western Sydney University Photographer
Professor Janice Reid, Leah Armstrong and Aunty Mae Robinson.

YARRAMUNDI LECTURE

2011

Year 2011

Lecture Number 15

Date Delivered 7 July 2011

Location Margot Hardy Gallery, Building 23, Bankstown Campus, Western Sydney University

Acknowledgement of Country

Aunty Mae Robinson, Elder on Campus

Opening Remarks

Vice Chancellor, Professor Janice Reid

Master of Ceremonies

Vice Chancellor, Professor Janice Reid

Speakers

Aunty Mae Robinson, Kamilaroi and Yuin Nation

Ms Leah Armstrong, Torres Strait Islander

Links

https://www.youtube.com/watch?v=jyd_MxTucC4

Boolarng Nangamai – Basket weaving at UWS

<http://www.youtube.com/watch?v=3Fucv7ewjqA>

&feature=relmfu NAIDCO week highlights at UWS

Artists exhibiting

'Big Ones, Little Ones – Thoughts, Feelings, Imagination'
Art Exhibition by Gallery Amichi

Showcase

Three Dances by Terry Olsen

Basket Weaving Workshop by Boolarng Nangamai

'Big Ones, Little Ones – Thoughts, Feelings, Imagination'
Art Exhibition by Gallery Amichi, introduced by Trish Amichi

Watch in full here

<https://www.youtube.com/watch?v=3Fucv7ewjqA>

Aunty Mae Robinson Elder on Campus and descendent of the Kamilaroi and Yuin Nations, received permission from **Aunty Sandra Lee, Senior Darug Elder**, to deliver the Welcome to Country. In doing so, Aunty Mae paid respect to Yarramundi of the Richmond clan. Aunty Mae's central message: The land of our dreaming is our country. Land is not owned but it owns us. We are responsible for country and we care for it. We are related to country but also through family, dreaming and kinship. Teaching and learning occurs through Elders. Aunty Mae finished by congratulating Western Sydney University for formalising the Elders on Campus initiative.

Terry Olson, artist and dancer, performed three dances: a Welcome Dance, a dance showing the technique of spearfishing on coral reef which entails moving through the water in a 'slide and glide' fashion encircling the fish and finally a Waddamar dance.

Trish Amichi of Gallery Amichi introduced the exhibition accompanying this year's Yarramundi Lecture: 'Big Ones, Little Ones – Thoughts, Feelings, Imagination'. The exhibition is about change and resulted from a visual arts education program which has been implemented internationally and brings together artists and children from 27 remote and marginalised communities in 15 countries including participation from children at 13 schools in remote, regional and urban Australia. 'Big Ones' are older artists who work with teenagers and children as young as 5 – 'Little Ones'. Acting as role models, they pass on skills, information, knowledge, traditions and culture. The program was designed to attract a wide range of participants including children from disadvantaged backgrounds and children living with disability. The process gives children a voice and the artworks air their perspectives on the world. Trish hopes it works to bring about changes in the minds, hearts and spirits of people, hence it's pairing with NAIDOC Week.

2011 LECTURE SUMMARY – CONTINUED

Professor Janice Reid AM, Vice Chancellor and President, spoke about the pairing of this year's Yarramundi Lecture with the celebration of NAIDOC Week. She explained that NAIDOC Week annually honours the rich culture and history of First Nations Australians, that the university always marks the occasion and that the national theme for NAIDOC Week 2011 is 'Change: The Next Step is Ours'. She remarked that Aboriginal and Torres Strait Islander people have always been under-represented in higher education, that it has been a challenge for universities to address this issue and contends that a commitment to building relationships with Aboriginal and Torres Strait Islander people encourages consideration of university as an option. Greater Western Sydney is home to more Aboriginal People and Torres Strait Islander People than any other region in Australia: about 25,000 people. So, we actively engage to build relationships, provide opportunities for Aboriginal and Torres Strait Islander students and raise awareness amongst all students of the joy of learning about First Nations' cultures. Professor Reid went on to describe some of the University's key initiatives in relation to Aboriginal and Torres Strait Islander affairs: the Indigenous Graduate Attribute (that every graduating student will have an understanding and an appreciation of Indigenous cultures), the Indigenous Australian Studies Major, the Indigenous School Student Mentoring Program, the Office of Aboriginal and Torres Strait Islander Employment and Engagement and the Centre for Indigenous Education. Professor Reid introduced Leah Armstrong who, after a long career of working with Aboriginal communities was appointed as CEO of Reconciliation Australia in 2010.

Leah Armstrong, Torres Strait Islander, acknowledged the Darug people, descendants of Yarramundi, paid her respect to Elders – past and present – and acknowledged other Aboriginal and Torres Strait Islander People present. Ms Armstrong explained that NAIDOC Week is important occasion for Aboriginal and Torres Strait Islander People to celebrate their collective history, culture and achievements. As such, it is a mark of recognition.

Ms Armstrong went on to speak about the initiative launched by the Australian government: the government has committed to a conversation about how to recognise Aboriginal and Torres Strait Islander Peoples in Australia's Constitution. Currently, a panel of prominent Australians are talking to the public about how we can achieve this. She continued by outlining the opportunity for everyone to get involved in the national discussion about recognition, heralding it as offering an important chance for us to take control of our future, to take action and help make the change. The key points in the recently released Discussion Paper on constitutional change were outlined, the central finding being that recognition can have a practical and beneficial impact on the way people see themselves. It has a real impact on how we feel about ourselves, our sense of belonging, our behaviour and self-respect.

Ms Armstrong made the argument that an amendment to the Constitution – if supported by an overwhelming majority of Australians – would be a lasting symbol of Australia's respect for the unique cultures of First Nations peoples, would improve the relationships between Aboriginal and Torres Strait Islander peoples with other Australians and help build a more united and reconciled Australia. It will also be a way of reconciling our past and collectively moving on.

Ms Armstrong explained that while Constitutional recognition is an important stepping stone in reconciliation, an important first step is to consider recognition from a personal perspective. Ms Armstrong outlined her heritage as a proud Torres Strait Islander woman with a strong links to family, people and culture in Mackay, as well as the broader non-Aboriginal community. She went on to speak about being recognised as the first Indigenous woman to lead the organisation but that it should not be seen as exceptional. Ms Armstrong quoted the Reconciliation Australia Co-chair, Professor Mick Dodson, who – upon being recognised as an Australian of the Year – said,

“One thing that strikes me is that people seem genuinely unsurprised that an Aboriginal person is Australian of the Year. It's becoming unexceptional to have successful Aboriginal and Torres Strait Islander filmmakers, artists, doctors, academics, lawyers, nurses and politicians...this increasingly casual reaction...is a marker on how far we've come.” She went on to say that while it's still very important to promote and profile success, it's more and more a part of our everyday reality.

Ms Armstrong reflected on the people she admires most: her mother and grandmother. Both strong role models, they have maintained family connectedness and kept everyone grounded. So, as we're celebrating Indigenous success this NAIDOC Week and thinking about ways we can be part of the change, it's pertinent to pause and reflect. She posed these questions: Who do you recognise? What does recognition mean to you? Why is it important? Earlier this year, Reconciliation Australia released the findings of the second biannual Australian Reconciliation Barometer, a social study which tracks attitudes and relationships. It showed that the vast majority of Australians believe that while the relationship between Indigenous and non-Indigenous Australians is improving and that the majority of Australians are optimistic about the future, just 9% of the population feel that the trust between the two groups is good, that we often fail to understand each other, our capacity to communicate varies and although we're fellow citizens of a prosperous country, there is fundamental inequality in many aspects of our lives – in health, education and career opportunities to name but a few areas in which the gap is pronounced. These findings are of great significance, given that via the mooted Referendum, we potentially have a unique opportunity not only to achieve a landmark change in the Constitution for Aboriginal and Torres Strait Islander People, but that we can thereby explore ways to build respect, strengthen relationships and develop opportunities that will close the gaps between

Aboriginal and Torres Strait Islander people and other Australians. The barometer reveals we have a long way to go and a lot more to do in order to change attitudes.

Both sides, black and white, have a role to play in improving the relationship – and both sides have much to gain. Relationships and trust go hand in hand and we must each recognise the parts each group play in order to have enough trust to work at building relationships. Ms Armstrong left all present with this challenge: What is the next step you will take to recognise someone in your work place, your home or community? What will you do to create change?



Photo Credit: Sally Tsoutas, Western Sydney University Photographer
Terry Olson



Back: Ann Stephens. Front: Nicole Stonham, Hinewai Donaldson, Jo Galea at the Boolarng Nangamai basket weaving workshop



Professor Wayne McKenna, Professor Peter Hutchings



Trish Amichi



Melissa Williams, Jordan Williams



Maree Graham, Emeritus Professor Don Williams, Norma Burrows



Ann Tout, Jan Brown and Monica McMahon

2012: The Aboriginal Tent Embassy celebrates 40 years of protest

Les Malezer, co-chair of the National Congress of Australia's First Peoples, at the Aboriginal Tent Embassy in Canberra on Thursday 19 January 2012.
Photo: Alex Ellinghausen. Fairfax Syndication.

FEATURED EVENTS TIMELINE

2012

NAIDOC Theme: Spirit of the Tent Embassy: 40 years on (*Hobart*)

Featured Event

The Aboriginal Tent Embassy in Canberra celebrates 40 years of continued protest, the longest-known consistently running formal resistance movement.

The 2012 NAIDOC Week celebrates the 'Spirit of the Tent Embassy' which has come to symbolise the campaign for equal rights for Aboriginal and Torres Strait Islander peoples.

The Aboriginal Tent Embassy started in January 1972 with the erection of a beach umbrella by 4 Aboriginal men – Michael Anderson, Billy Craigie, Bertie Williams and Tony Coorey – on the lawn opposite what was Parliament House (now Old Parliament House, hosting the Museum of Australian Democracy). It was initially done to protest the McMahon Government's refusal to recognise Aboriginal land rights. A cluster of tents burgeoned as protestors joined the campaign.

While the Tent Embassy was banned, re-opened and moved to different temporary sites in Canberra over the following 20 years, it returned to its original setting opposite Old Parliament House on its 20th anniversary in 1992. It is now a permanent site.

The last surviving founder of the Aboriginal Tent Embassy, Michael Anderson, had this to say in an interview marking the 40th anniversary of the Aboriginal Tent Embassy:

Look at all the money they're getting out of Aboriginal lands now... these mining companies don't want to pay them, but they have an obligation to... If Aboriginal people got their share of that wealth then there's no need for government hand-outs, there's no need for government money – no need at all. No taxpayer money needs to go into Aboriginal hands and Aboriginal people can be self-determining and develop their communities their way.^[14]

Source

<http://www.sbs.com.au/news/article/2012/07/05/timeline-aboriginal-tent-embassy>

<http://www.sbs.com.au/news/article/2012/06/28/qa-aboriginal-rights-then-and-now>

http://indigenoustrights.net.au/land_rights/aboriginal_embassy,_1972

Other events that occurred in 2012

- Professor Peter Shergold AO, Chancellor of Western University presents
Aunty Sandra Lee – Elder on Campus
Aunty Norma Shelly – Elder on Campus
Uncle Ivan Wellington – Elder on Campus
Uncle Harry Allie – Elder on Campus
Uncle Wes Marne – Elder on Campus
Uncle Rex Sorby – Elder on Campus
Aunty Fran Bodkin – Elder on Campus
Aunty Mae Robinson – Elder on Campus
Aunty Edna Watson – Elder on Campus
Aunty Rasmie Prior – Elder on Campus
Aunty Thelma Quartey – Elder on Campus

with a Community Award at graduation ceremonies in April, September and December to formally recognise their leadership and voluntary contribution to the community.

[14] <http://www.sbs.com.au/news/article/2012/06/28/qa-aboriginal-rights-then-and-now>



Photo Credit: Sally Tsoutas,
Western Sydney University Photographer.

FEATURED EVENTS TIMELINE

2012

NAIDOC Theme: Spirit of the Tent Embassy: 40 years on (*Hobart*) - *continued*

- The Review of Higher Education Access and Outcomes for Aboriginal and Torres Strait Islander People: Final Report released. The Review was initiated by the Minister of Tertiary Education, Skills, Science and Research, Senator Chris Evans in 2011. The review panel was led by Professor Larissa Behrendt, Professor of Law and Director of Research at the Jumbunna Indigenous House of Learning, University of Technology, Sydney. The final report (328 pages) was released on 14th September 2012. The review process included consultations with the sector including Vice-Chancellors, senior Aboriginal and Torres Strait Islander university leaders, senior university representatives and Aboriginal and Torres Strait Islander students, graduates and staff. The Review builds on the Bradley Review of Higher Education and examines what can be done across government, universities, business, professions and communities to support Aboriginal and Torres Strait Islander people to participate and succeed in higher education. The key review panel recommendation is for “parity” – for Aboriginal and Torres Strait Islander staff and students to have participation levels in higher education at the same level as the proportion of the total population aged 15-64 who are Aboriginal and Torres Strait Islander people (2.2% but updated with each census). Minister Evans said “the government hadn’t formally considered the recommendations.. but that it would treat the report as a “roadmap” and “the parity target would drive action.” The Review Panel hope to see the higher education sector playing a lead role in building the capacity of Aboriginal and Torres Strait Islander communities and making a meaningful contribution to closing the gap between Aboriginal and Torres Strait Islander communities and other Australians. UWS has been highlighted in the Review Report for lead practice in the following areas: building professional pathways and responding to community need (section 11.3.3 UWS Indigenous Graduate Attribute); research, research training and university workforce (13.6.3 UWS Aboriginal and Torres Strait Islander Research Strategy); and university culture and governance (14.1.3 UWS Office of Aboriginal Torres Strait Islander Employment and Engagement).
- Final report released on the project Embedding an Indigenous Graduate Attribute at the University of Western Sydney
- Wik and Wik Way peoples win their final battle for native title rights after two decades; they lodged their initial application in 1993. The October 2012 decision covers approximately 19, 672 square kilometres of land south of Weipa (in the Gulf of Carpentaria). The decision follows four partial determinations made in 2000, 2004 and 2009 and was reached following negotiations with many parties: claimants, pastoralists, mining companies and the Queensland government.
- The Australian Institute for Aboriginal and Torres Strait Islander Studies (AIATSIS) launches the Guidelines for Ethical Research in Indigenous Australian Studies (GERAIS). It sets out 14 principles founded on the respect for Aboriginal and Torres Strait Islander peoples’ inherent rights, including the right to self-determination. It references the UN Declaration on the Right of Indigenous Peoples, enshrining – amongst other things – the right to full participation, ownership of results and a negotiated share of returns from research.
- The following Elders receive a Community Award from Western Sydney University to formally recognise their leadership and voluntary contributions to community: Aunty Sandra Lee, Aunty Norma Shelly, Uncle Ivan Wellington, Uncle Harry Allie, Uncle Wes Marne, Uncle Rex Sorby, Aunty Fran Bodkin, Aunty Mae Robinson, Aunty Edna Watson, Aunty Rasme Prior and Aunty Thelma Quartey.



Still Image of DEBORAH MAILMAN, ANTHONY HAYES and RARRIWUY HICK IN REDFERN NOW: The Telemovie. (ABC)
Reproduced under Part VB Statutory Licence.

FEATURED EVENTS TIMELINE

2012

NAIDOC Theme: Spirit of the Tent Embassy: 40 years on (*Hobart*) - continued

- Western Sydney University highlighted for lead practice in three areas in the Review of Higher Education Access and Outcomes for Aboriginal and Torres Strait Islander People.
 1. building professional pathways and responding to community need (section 11.3.3 UWS Indigenous Graduate Attribute);
 2. research, research training and university workforce (13.6.3 UWS Aboriginal and Torres Strait Islander Research Strategy); and
 3. university culture and governance (14.1.3 UWS Office of Aboriginal Torres Strait Islander Employment and Engagement).
- *Mabo*, directed by Rachel Perkins, airs on ABC TV as does the 6-part series *Redfern Now*, the first contemporary TV drama series written, directed and produced by First Peoples.
- Gadigal Wiradjuri man Matthew Myers becomes the first Aboriginal Australian to be appointed to a Federal Court. He presides over family law disputes in the federal Circuit Court of Australia in Newcastle.
- Ella Havelka, a descendant of the Wiradjuri People, becomes the first recorded Aboriginal Australian dancer to join the Australian Ballet after having been with Bangarra Dance Theatre since 2008.

- Scott Gardiner, son of a Scotsman and an Aboriginal woman who came from a small town near Goodooga in Northern NSW, becomes the first recorded Aboriginal Australian to secure a PGA (Golf) tour card.

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Western Sydney University – Left: 2012 Annual Yarramundi Lecture Professor Janice Reid AM, Mr Nyunggai Warren Mundine AO, Professor Peter Shergold. Photographer Sally Tsoutas.

YARRAMUNDI LECTURE

2012

Title

Ending the disparity between Indigenous and Non-Indigenous Australians through employment and training.

Year 2012

Lecture Number 16

Date Delivered 29/6/2012

Location Northside (Building L2), University of Western Sydney, Hawkesbury Campus, Corner of Bourke Street and Londonderry Road, Richmond

Welcome to Country

Aunty Sandra Lee, Senior Darug Elder

Opening Remarks

Professor Janice Reid, Vice-Chancellor and President

Masters of Ceremonies

Professor Lisa Jackson Pulver AM, Western Sydney University Aboriginal and Torres Strait Islander Employment and Engagement Advisory Board Member

Speaker

Mr Warren Mundine, Bundjalung Man, CEO, Generation One

Watch in full here

https://www.westernsydney.edu.au/newscentre/news_centre/story_archive/2012/uws_celebrates_naidoc_week_with_the_2012_yarramundi_lecture

View the image gallery online

https://www.westernsydney.edu.au/newscentre/news_centre/more_and_more_news/photos_of_the_2012_yarramundi_lecture

Press Release

https://www.westernsydney.edu.au/auws/arounduws_home_page/auws_archives/2012/may_-_july/yarramundi_lecture

Artist Exhibiting

Jacinta Tobin performed an original song, introduced herself, speaking about her Darug lineage. She spoke with pride of coming back to perform at this year's Yarramundi Lecture after a hiatus of 12 years.

To download a copy of the Full transcript of speech available online

https://www.westernsydney.edu.au/newscentre/news_centre/more_and_more_news/warren_mundines_2012_yarramundi_lecture

Context

Mr Mundine begins his lecture recalling the radicalism of the four men who established the Tent Embassy in Canberra, 40 years ago, in 1972. He describes this as a necessary and radical act in the fight for Aboriginal Rights. He argues that in 2012 our focus must move on, from radicalism to establishing a positive place for Indigenous Australians within the wider Australian nation. He sees this as occurring through meaningful employment for Aboriginal people and therefore a conclusive move away from welfare dependency. Mr Mundine tells of how for four generations in his family, since his grandfather's time, down to his own children, it has been considered normal to have regular employment. It is this attitude that he sees as being integral to changing the status of Indigenous Australians. He says: ...employment may not change everything but without it nothing will change. This isn't radical but it works. He sees gainful employment for Aboriginal people as a way to ...bust that myth, and shake the cycle of hopelessness by helping our people to believe in themselves, and the power they have to live the change they want to see. Warren draws on his current experience working with GenerationOne, to advocate for linking employers to targeted training and jobs for Indigenous job seekers to advocate. He concludes: If we take a step back and examine the big picture, the activism of our forefathers has contributed to the climate of change that we are currently living in. The education of our children is crucial and just as important as supporting their parents and families into employment.

2012 LECTURE SUMMARY – CONTINUED

Aunty Sandra Lee, Darug Elder, delivered a Welcome to Country in language on behalf of traditional owners and translated its meaning including the closing: "Come in, sit down, a good friend is happy to see you". Having been born in Blacktown, she outlined the origins of her clan who lived around Windsor, Richmond and on the Hawkesbury River.

Professor Janice Reid AM, Vice-Chancellor welcomed notable attendees including Professor Peter Shergold, Chancellor, Freda Whitlam AM, Councillor John Thain (representative for Penrith City Council), The Honourable John Aquilina, Aunty Sandra Lee, Darug Elder, Aunty Jacinta Tobin, Darug Elder and Elders on Campus – Aunty Mae Robinson, Community Elder, Aunty Norma Shelly, Community Elder and founding member Aunty Pearl Wymarra, Community Elder and former employee of UWS. Professor Reid, introduced Warren Mundine, Chief Executive Officer of Generation One. Professor Reid explained that Generation One is a not for profit organisation founded by Andrew and Nicola Forest as a movement for change that prioritises the importance of education, training, mentoring and employment as the best means for ending the disparity in outcomes between Indigenous and non-Indigenous Australians.

Mr Mundine paid respect to Yarramundi, Elders past and present and thanked Aunty Sandra, Aunty Jacinta Tobin and the Vice Chancellor for the welcome extended. Mr Mundine specifically acknowledged the Chancellor, Professor Peter Shergold (former Head of Prime Minister and Cabinet under Prime Minister John Howard) and made reference to the challenges they faced together in 2004 as changes in government policy – which included the disbanding of Aboriginal and Torres Strait Islander Commission (ATSIC) – were implemented. Mr Mundine also acknowledged others in the audience: Paul Letts, the former NSW Minister for Aboriginal Affairs, Councilor John Fan representing the Mayor of Penrith, Aunty Mae Robinson and Melissa Williams. Mr Mundine particularly acknowledged Melissa Williams' work at the University and on the Board of NTS Corp.

Mr Mundine also acknowledged his own Bundjalung and Gumbayngirr Elders.

Mr Mundine began by referring to Australia Day 1972, when four men took a beach umbrella and created the Tent Embassy outside Old Parliament House. It is an image that is now embedded in the history of Australia. When Michael Anderson, Billy Craigie, Bert Williams and Tony Koorie formed the Tent Embassy 40 years ago, they put themselves into the history books and become members of the long line of Aboriginal activists – at the time fighting for sovereignty and the rights of their people as a displaced nation of Aboriginal peoples. The Tent Embassy came to symbolise the fight for equality for all Aboriginal people. He spoke of the Tent Embassy's imaginative goals: to enable Aboriginal and Torres Strait Islander people to make free and informed choices about their lives, their children's lives and for the generations that come after them. He paid tribute to what the Tent Embassy activists did, noting that their radicalism brought Aboriginal rights into the national spotlight. The radicalism of the Tent Embassy was necessary at the time, matching the size of the change needed in Australia.

Mr Mundine then contended that in 2012, radicalism has moved to the fringes of activism and that this is a positive step. He opined the move which occurred on Australia Day this year (2012), referring to a group of people who hijacked the Tent Embassy and which resulted in ugly scenes in Canberra that were then broadcast across the country and the world. When these scenes unfolded, the message of what these 2012 activists were calling for was lost in the chaos. He went on to say that this action damaged the reputation of our country and promulgated negative stereotypes of Aboriginal people.

Mr Mundine ventured that 40 years after 1972, in 2012, most people want to see and be part a positive change that allows all Australians to play a role in education, employment, economic development and ending the disparity between Indigenous and non-Indigenous Australians. He went on to say that to honour the spirit of the Tent Embassy people must take the hard won opportunities available. We must take these opportunities and make them reality.

A 5 minute presentation was recorded but not transcribed (13.01 – 18.00). I am not sure what the presentation entailed (PowerPoint? A short film?) as no content notes were provided in the transcript, however it may be retrievable from Warren and if so, it should be retrieved and inserted as a Youtube clip associated with the 2012 Yarramundi Lecture, apart from the audio of the Lecture itself.

Mr Mundine spoke about Andrew (Twiggy) Forrest asking him to head up Generation One. He went on to say that he believes there is only one way to tackle welfare dependency in Indigenous communities: to give people a career. He went on to explain that Generation One is a national movement of people that believe that employment may not change everything but that without it, nothing will change. Whilst he admitted this wasn't a radical idea, it is one which works. He contended that employment is the single most important factor influencing economic development and that Aboriginal people need to train and work in valued roles that were previously seen as unreachable. Whilst he commended young Aboriginal and Torres Strait Islander people who graduate and become doctors, lawyers, teachers and political leaders, Generation One's focus would remain on those who believe there is no opportunity for them in the modern economy. He spoke of how important it is to bust that myth and shake the cycle of hopelessness by helping Aboriginal and Torres Strait Islander people to believe in themselves and the power they have to live the change they want to see. This is – he contends – is the promise of the changes fought for by the Tent Embassy activists and others like them.



Aunty Sandra Lee and Jacinta Tobin



Aunty Pearl Wymarra, Fred Whitlam AO, Professor Janice Reid AM



Aunty Mae Robinson, Maree Graham, Aunty Norma Shelley



Aunty Mae Robinson, Freda Whitlam AM



Aunty Norma Shelley reading KooriLife produced by Maree Graham



Joanne Brown and Aunty Sandra Lee



Anne Mclean, Kaye Pirie, Jo Galea, Jennifer Flood



Professor Berice Anning and Aunty Sandra Lee



Jacinta Tobin and Aunty Sandra Lee



Left: Jennifer Flood, Jo Galea, Melissa Williams, Aunty Jean South and Nyunggai Warren Mundine.

2012 LECTURE SUMMARY – CONTINUED

Mr Mundine went on to speak about an historic achievement: for the first time in Australia's history, employers across Australia have come together for the Australian Employment Covenant to build the demand for an Indigenous workforce. The 330 employers that have signed covenants are from a wide range of industries; government, hospitality, corporate, education, retail and telecommunications. From boardrooms to shopfronts, employers have committed to creating 62,600 jobs. Generation One have already tracked that 10,670 people have already taken up job opportunities leading to a 70% retention rate.

Mr Mundine went on to call for welfare reform by helping people take up employment and end the handouts tying them to government. He believes that by embracing the spirit of the Tent Embassy, employment and education become the drivers, with employers enabling people to move off welfare and into employment, with government as a critical partner through enabling policies. Mr Mundine added that welfare should not be a safety net but rather, a trampoline, sending people back into employment and building self-determination.

Mr Mundine outlined his family's relationship to employment throughout the last 3 generations: his grandfather was a rural worker. Not a pretty job, not a high paying job. His grandfather got up in the morning, went to work, finished work in the afternoon and went home. He gave his money to Warren's grandmother who paid the bills and kept the house clean and sent the kids to school. Warren's father grew up thinking that this was normal. This history of maintaining steady, regular employment, paying their way and consistent parental role modelling was normal. Now, says Warren Mundine, his children are beginning their working lives: half are going to university and half are taking up trades. He goes on to say that in their world, there is no concept of

not working or not getting an education. He attributed four generations of employment within his family to his grandfather getting and keeping a job.

Mr Mundine said that the simplest thing we can do to change a generation is to give a person a job. Generation One have spent two years consulting with Indigenous people, employers and government and in January 2012 launched the skills and training for a policy covering career development, vocational training and employment centres. The policy calls for an end to funding for employment programs that do not lead to jobs for Indigenous people. The training for training's sake needs to end. The Generation One approach – the V-Tech model – advocates for employment directed training. The process identifies an employer with a specific job, finds an Indigenous job seeker and then trains them in that role and prepares them for a career.

The V-Tech model has been used in Western Australia to ensure long term unemployed Indigenous people can be supported into employment. Generation One and the Australian Employment Covenant have jointly called on government to fund vocational training and employment centres as a trial, with the hope of developing 25 V-Tech sites around the country. He went on to state that he believes this model – over time and with testing – can be extended to refugee communities, to people from strained socioeconomic backgrounds and all Australians.

The activism of our forebears has contributed to the climate of change. With 30% of all Indigenous Australians under the age of 15, educating children is as crucial as supporting their parents and families into employment. We have a generation of people who are aspiring to be the next generation of professionals, politicians, trades people and educators. We must inspire other young people to take up the challenge of building a career, undertaking training and changing the destructive stereotypes often portrayed in the media.

Mr Mundine outlined that a key role of Generation One is to share success stories about employment, education and training: showcasing people and organisations that have taken up opportunities and made the choice to move from welfare to work. We are about what actually happens on the ground and fostering industry successors. In December 2011, Generation One published the case studies showcasing 6 of the many employers who are working with the Australian Employment Covenant to end the disparity between Indigenous and non-Indigenous Australians. The pre-employment programs, support and mentoring have seen over 350 people move from the pre-employment training and into employment.

These are the opportunities our people are seizing, these are the opportunities that our children are taking up and our people will continue to be the change that we want to see, and in the spirit of the Tent Embassy, they, too, will take up the challenge facing their generation.

2013: Words that Elevate

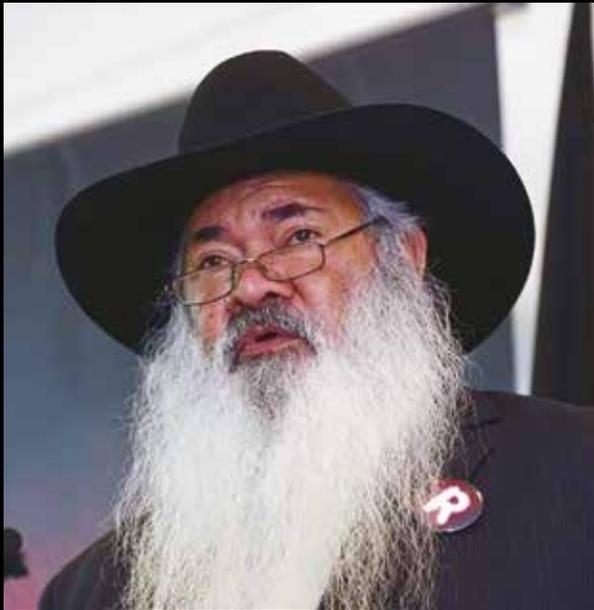


Photo courtesy of the Department of the Prime Minister and Cabinet, Indigenous Affairs.



News: Indigenous artist Lena Nyadbi stands in front her major new installation Dayiwui Lirimim which has been commissioned for the Musée du quai Branly in Paris. 29th April 2013. Canberra Times Photograph by Katherine Griffiths. Fairfax Syndication.

FEATURED EVENTS TIMELINE

2013

NAIDOC Theme: We value the vision: Yirrkala Bark Petitions 1963 (*Perth*)

Featured Event

The Australian Parliament passes the Aboriginal and Torres Strait Islander Peoples Recognition Bill 2012, recognising the unique and special place of Aboriginal people. It is described as an “interim step towards recognition of Aboriginal and Torres Strait Islander peoples in the Constitution.”^[15]

The bill passed on the 5th anniversary of Prime Minister Kevin Rudd’s Apology to the Stolen Generations. The passage of the Bill was accompanied by a commitment of \$10M by the Gillard government. The aim was that Reconciliation Australia would use the funds over the ensuing 2 years in the ‘Recognise’ campaign, building support for constitutional change that includes formal recognition.

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<http://australianpolitics.com/2013/02/13/act-of-recognition-passes-house-of-representatives.html>

Other events that occurred in 2013

- Aunty Mae Robinson becomes Citizen of the Year, Fairfield City Council (2013)
- Kamilaroi man Adam Giles becomes the first recorded Aboriginal Australian to head a State or Territory government.

- Gumbaynggirr women Lilly Brown who grew up in Perth and studied at both the University of Western Australia and Melbourne University, becomes the first recorded Aboriginal Australian to graduate from Cambridge University with a Masters of Philosophy in Politics.
- Nova Peris, born in Darwin and a descendent of the Muran people from Kakadu and Arnhem Land, becomes the first recorded Aboriginal Australian woman elected to Australia’s Federal Parliament.
- For the first time, the Aboriginal flag is flown over an overseas military base (Al Minhad Air Base, United Arab Emirates).
- Andrew Jackamos, a proud man of Yorta Yorta, Gunditjmara and Greek ancestry, is appointed by the Victorian government to work as Australia’s first Commissioner for Aboriginal Children and Youth alongside Bernie Geary, the principal Commissioner for Children and Young People.
- Each year the Aboriginal and Torres Strait Islander Higher Education Advisory Council presents Awards to Aboriginal and Torres Strait Islander Elders and Leaders who have made a significant contribution to Aboriginal and Torres Strait Islander higher education in Australia over an extended period of time. There are five Elders Awards awarded annually. In 2013 the recipients were: Aunty Jean South, Badanami Elder in Residence (individual submission); and The UWS Aboriginal and Torres Strait Islander Employment and Engagement Advisory Board, Elders on Campus Uncle Harry Allie, Uncle Rex Sorby, Aunty Sandra Lee, Aunty Noline Briggs – Smith, Aunty Edna Watson, Aunty Thelma Quartey, Aunty Rasma Prior, Aunty Norma

Shelley, Aunty Mae Robinson, Uncle Ivan Wellington, Aunty Zona Wilkinson, Aunty Fran Bodkin, Uncle Darryl Wright, Uncle Greg Simms, Uncle Wes Marne, Uncle Steve Williams, Uncle Norm Newlin. (group submission)

- The Musee du Quai Branly in Paris unveils the largest Australian Aboriginal public artwork in the world, on its’ rooftop terrace. The 700 sq metre work is a detail of Gija artist Lena Nyadbi’s painting Dayiwul Lirlmim (Scales of the Barramundi). The painting on which the public artwork is based was inspired by Lena Nyadbi’s mother’s homeland in Dayiwul Country.

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YARRAMUNDI LECTURE

2013

Title

We value the vision: Yirrkala Bark Petition 1963.

Year 2013

Lecture Number 17

Date Delivered 13/9/2013

Location Ian and Nancy Turbott Auditorium
Parramatta Campus, Western Sydney University

Welcome to Country

Aunty Sandra Lee, Senior Darug Elder

Opening Remarks

Professor Janice Reid, Vice-Chancellor and President

Masters of Ceremonies

Professor Lisa Jackson Pulver AM, Western Sydney
University Aboriginal and Torres Strait Islander
Employment and Engagement Advisory Board Member

Speakers

- Aunty Djapirri Mununggirritj
- Aunty Dhanggal Gurruwiwi
- Aunty Milminyina Dhamarrandji
- Senior Yolngu Elders, Yirrkala Nation
(North East Arnhem Land, Northern Territory)

Watch in full here

<https://www.youtube.com/watch?v=VdQhwtWO21I>
(51:51 minutes)

Artist Exhibiting

- 'Yaligen Allowah' (Darug) or 'Bringing Together', an exhibition showcasing artwork by Western Sydney University Elders on Campus and other artists including Leanne Tobin, Chris Tobin, Aunty Betty Flynn, Aunty Janice Bruny
- A photographic exhibition of Belinda Mason's exhibit 'Black on White', featuring Dhanggal Gurruwiwi

Context

The 2013 Yarramundi Lecture celebrates the 50th anniversary of the Yirrkala Bark Petition. In 1963, the Yolngu clans of the Yirrkala Nation presented a petition signed by 30 Elders (their thumbprints affixed) to the Federal Parliament of Australia. The petition was made on painted bark boards depicting Yirrkala country, written in Yolngu Matha and English. The petition protested the excision of traditional lands by the government in order to grant bauxite mining leases to a multinational mining company. The rejection of the petition by the Federal government repudiated the long-standing connection of the Yolngu clans to country and fair compensation from royalties. The Yirrkala Bark Petition called for environmental justice, the right to utilise and bequeath assets to descendants and took a stand for that which had never been surrendered: sovereignty.

Photo Credit: Photo Credit: Sally Tsoutas,
Western Sydney University Photographer.

Left to right: Djapirri Mununggirritj and Dhanggal Gurruwiwi (care of Lisa Dhurrkay).

2013 LECTURE SUMMARY – CONTINUED

Showcase

Professor Peter Shergold AC, Chancellor of Western Sydney University, officially launched *In Black & White: Australians All at the Crossroads*. Edited by Professor Rhonda Craven, Dr Anthony Dillon and Nigel Parbury from the Western Sydney University Centre for Positive Psychology and Education, the essays within present the perspectives of many Aboriginal and non-Aboriginal high profile Australians which all address a central question: Why are so many Aboriginal Australians still disadvantaged? The various perspectives offered shine a light on root causes, how issues play out in communities and proffer solutions to what are seen by some as intractable problems. Professor Shergold spoke candidly of the foreword he wrote for the book, framing it as his personal mea culpa. In doing so, he acknowledged that his decades-long career in indigenous affairs felt to him like a failure, noting that the scale of relative disadvantage experienced by Aboriginal and Torres Strait Islanders continues to be entrenched with the gap widening. He was hopeful about the potential of the book to spark discussion, change the conversation and spur policy makers to take renewed action.

Aunty Sandra Lee, Senior Darug Elder addressed the Yarramundi Lecture with a Welcome to Country which included Darug language and an overview of the importance of a Welcome to Country as it pays respect to the local Elders past and present and their communities.

Jacinta Tobin sang a song and spoke briefly about Aboriginal children being removed from their families noting that current removal rates outstrip that of the Aboriginal Protection era. She urged discovery of our collective history and walking together to find solutions.

Professor Janice Reid, Vice Chancellor, welcomed the Yolngu Elders, acknowledged that written histories exclude thousands of years of Aboriginal knowledge and summarised the events surrounding the Yirrkala Bark

Petition. Following the lack of action by the government after the Bark Petition was delivered in 1963, the Yolngu people took their case to court in 1971 (*Milirrpum and Others vs Nabalco and the Commonwealth of Australia*). Justice Richard Blackburn, using the doctrine of terra nullius, ruled that he could not find in favour of the Yolgnu as communal native title formed no part of law in Australia. The case became central to the 1972 Woodward case and to the Northern Territory Land Rights Act (1976). It precipitated many successful land claims around Australia and the overturning of terra nullius by the High Court's 1992 Mabo ruling. Professor Reid paid respect to Yolngu culture, achievements and prominent people.

Dhanggal Gurruwiwi, Galpu Elder of the Yolngu people, spoke about the basis of the Yirrkala Bark Petition in terms of Yolngu traditional law, family structure and cosmology. The old men that wrote the petition expressed their relationship to the land and how the people, the land and the cosmos related to one other. This was the basis of the legitimacy of the Yirrkala claim.

Aunty Dhanggal explained the Yolngu peoples' proud, ancient genealogy. The Yolngu are one indivisible people: the crocodile body. They identify as two interconnected kinship groups known as moieties – Dhuwa and Yirritja. Under these two groups come the clan nations. She gave examples of how clan nations work, how the different families belong to the different parts of the crocodile body and how the people are a representation of the land. The land and its totemic creatures are embodied by the Yolngu people. She explained that to the Yolngu, the grandmother (the mother's mother) is the backbone of the land and that the father's mother is different. She reinforced their ongoing claim: "We have every right to be on our mother's land or our grandmother's land...the land supplies us with things and the land is related to us."

Djapirri Mununggirritj, Yolgnu Elder, exhorted all Australians to rise to the challenge of building common ground. Building this relies on exercising respect, recognising the ancient knowledge of First Peoples and blending the wisdom each cultural group brings – immigrants included – to our shared journey. Aunty Djapirri explained that she was 7 years old in 1963 when she saw the old people work on the two bark panels. The panels were part of the local church. She reinforced Aunty Dhanggal's explanation of the two moieties and explained how these influenced the journey of creating the Bark Petition. As we celebrate the 50th Anniversary, we realise that there are not many left of those old people who created the Petition. When former Prime Minister Kevin Rudd visited her community in July this year, only 3 original petitioners were present. She describes the emotional celebration. The Bark Petition was a fight for land rights, a fight for sovereignty and a fight for the rights of all First Peoples across Australia.

Carrying knowledge passed down by the old people, Aunty Djapirri acknowledged the challenges of being a spokesperson for her people. She spoke about the need to continue passing on traditional knowledge on to younger generations especially in the light of various challenges faced by them. She enjoined any and all concerned Australians to stand together and fight disadvantages in health, education, employment and training faced by First Peoples. Addressing these factors contributes to the betterment of every Australian.

Aunty Djapirri posed a series of thought provoking questions that cut to the heart of Australian identity, spirit and strength of character in the bid to achieve reconciliation. She drew attention to the fact that true reconciliation is beyond race, colour and language. It is about changing the life opportunities of all young people whether they identify as First Peoples, the descendants of migrants or naturalised Australians. Aunty Djapirri noted that Aboriginal cultures are struggling and urged



Aunty Janico Bruny



Dr Anthony Dillon, Professor Peter Shergold AC (Chancellor), Nigel Parbury



Aunty Djapirri Mununggirritj, Professor Janice Reid (Vice-Chancellor), Aunty Milminyiam Dhamarrandji, Aunty Dhanggal Gurruwiwi



Aunty Betty Flynn, Aunty Sandra Lee



Aunty Sandra Lee



Melissa Williams, Aunty Milminyiam Dhamarrandji, Aunty Dhanggal Gurruwiwi, Aunty Djapirri Mununggirritj



Uncle Harry Allie, Aunty Norma Shelley



Photographer Belinda Mason. Unfinished Business



Professor Janice Reid AM

the rebuilding of connections between tribes and all Australians, exhorting people to share their knowledge with the aim of building a better Australian society and economy. She explained the need for people to connect with traditional cultures bringing their own knowledge to share, noting that this is why the Yolngu have Garma festivals every year that bring people together from all around the world.

Aunty Djapirri held above her head two copies of the Bark Petition signatories. She made the point that these signatories – marks made by men and women who didn't read and write – held knowledge far beyond that stored in modern computers filled with Western philosophies, knowledges and ways of doing things. The knowledge the old people kept and passed on was gleaned over millenia from nature, the land, the water, the animals, stories and connections which have been orally transmitted through the ages. The power of these things entered the Yirrkala Bark Petition and made its way into our modern Australian Parliament House. After 50 years, the Commonwealth of Australia finally recognises this.

Powerfully, Aunty Djapirri called for no more politics within Aboriginal cultures and no more politics within balanada culture. One people one voice, one vision is the key. As pride swelled her voice, she reminded us that we have the most beautiful country in the world. She reminded us that people of other nationalities come here and call Australia home. She reminded us of the work at hand and that this would constitute serious business for the next 10-30 years for both Aboriginal and non-Aboriginal people. Being brought up to know and cherish the knowledge given to her by her Elders, Aunty Djapirri revealed her role within clan and externally: she was born to build bridges. She asked us to recall what brought us here today – not who I am or what I look like but what connects our hearts. She exhorted us to walk hand in hand. "Never walk in front of me because I may not follow. Don't walk behind me because I may not lead. Walk beside me to make Australia a better nation for each and every one of us."



Left: Yirrkala artists, Dhuwa moiety, Yirrkala Bark Petition, 14 August 1963, 46.9 x 21cm, natural ochres on bark, ink on paper, House of Representatives, Canberra.

Right: Yirrkala artists, Yirritja moiety, Yirrkala Bark Petition, 28 August 1963, 46.9 x 21cm, natural ochres on bark, ink on paper, House of Representatives, Canberra.

“Never walk in front of me because I may not follow. Don't walk behind me because I may not lead. Walk beside me to make Australia a better nation for each and every one of us.”

BY DJAPIRRI MUNUNGGIRITJ, YOLGNU ELDER

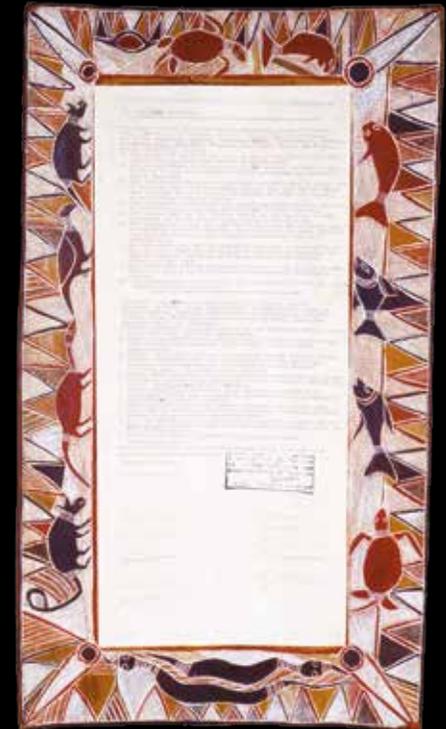




Photo Credit: Sally Tsoutas, Western Sydney University Photographer.

Left to right: Djapirri Mununggirritj (care of Lisa Dhurrkay), Milminyinar Dhamarrandji and Dhanggal Gurruwiwi.

2014: The Freedom Summit



Courtesy of STAR Institute of Learning and Leadership.

FEATURED EVENTS TIMELINE

2014

NAIDOC Theme: Serving Country: Centenary & Beyond (*Gold Coast*)

Featured Event

Traditional owners, leaders, elders and community members from all over Australia came together at the Old Bungalow for The Freedom Summit in Mparntwe (Alice Springs) on 27 – 28 November to declare the independence, sovereign power and authority of their nations and peoples.

They issued a Communiqué and called for a new, representative body similar to the now defunct Aboriginal and Torres Strait Islander Commission (ATSIC) to be controlled by First Peoples. Additionally, the united concerns of Australia's First Nations Peoples were taken by a delegation of 20 people to Canberra the following month, reinforcing that they are the authentic, grassroots representatives of their peoples and not First Peoples advisors appointed by the government. They protested that in the world's 12th largest economy and 2nd wealthiest nation per capita, First Peoples experience the highest rates of imprisonment, live in abject poverty with homelessness and hopelessness at record highs, see their children stolen and completing suicide at unprecedented rates and dying from preventable diseases.

Amongst those present at The Freedom Summit were Redfern Tent Embassy activist Aunty Jenny Munro and Rosalie Kunoth-Monks, inaugural recipient of the Dr Yunupingu Award for Human Rights.

The call was backed by John Pilger, an Emmy Award winning documentarian and journalist, who produced Utopia in 2013, an observational documentary that observed how little had changed since Pilger made The Secret Country about communities in the region in 1985.

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Other events that occurred in 2014

- Professor Peter Shergold AO, Chancellor of Western University presents

Uncle Darryl Wright – Elder on Campus

Uncle Greg Simms – Elder on Campus

Aunty Zona Wilkinson – Elder on Campus

Aunty Noeline Briggs-Smith – Elder on Campus

with a Community Award at graduation ceremonies in April, September and December to formally recognise their leadership and voluntary contribution to the community.

- Adnyamathanha man and Aboriginal AFL player Adam Goodes becomes Australian of the Year. An elite player, he won 2 Brownlow Medals and 2 premierships. He faced down racism on the field with his response sparking national controversy. He also co-founded the Go Foundation, focussing on education as the key to brighter futures for Aboriginal and Torres Strait Islander children.
- The inaugural National Indigenous Human Rights Awards were held on 24 June at parliament House, Sydney. There are 3 award categories. The inaugural recipient of the Dr Yunupingu Award for Human Rights was Rosalie Kunoth-Monks. The inaugural recipient of



Author Alexis Wright at home. Books of the Year Feature, 29 November 2007. THE AGE Picture by ROBERT BANKS. Fairfax Syndication.

FEATURED EVENTS TIMELINE

2014

NAIDOC Theme: Serving Country: Centenary & Beyond (*Gold Coast*) - continued

the Eddie Mabo Award for Social Justice was family of the late Eddie Murray. The inaugural recipient of the Anthony Mundine Award for Courage was Barbara McGrady.

- Dr M Yunupingu, of the Aboriginal band Yothu Yindi, co-writer with Paul Kelly of the seminal song 'Treaty', is posthumously awarded the Companion of the Order of Australia for his service to humanity.
- Dr Alexis Wright, Distinguished Fellow, Writing and Society Research Centre at Western Sydney University, wins the ALS Gold Medal award for her outstanding literary work *The Swan Book*.
- Kudjla/Gangalu Artist Daniel Boyd becomes the first Aboriginal Australian man to win the prestigious \$80,000 Bulgari Art Award. Boyd is "recognised for his interrogation of Eurocentric perspectives on Australian history and the ethics of colonisation".^[16]
- The final excised portion of the Maralinga homelands, used by the British as an atomic bomb testing area from 1955 – 1963 and since used by Australia's Department of Defence as a weapons testing range, was returned to the traditional owners, the Maralinga Tjarutja people.
- Aboriginal singer Jessica Mauboy, winner of the 2013 ARIA Award for Best Female Artist, performs at the 59th Eurovision Song Contest, the first time a guest singer from a non-European Union country has been asked to perform.

- The inaugural Australian Indigenous Fashion Week is held in Sydney in April.
- The following Elders receive a Community Award from Western Sydney University to formally recognise their leadership and voluntary contributions to community: Uncle Darryl Wright, Uncle Greg Simms, Auntie Zona Wilkinson and Auntie Noeline Briggs-Smith
- Auntie Fran Bodkin-Andrews is named Woman of the West by Western Sydney University in recognition of her strong commitment to educating Greater Western Sydney region's youth about Aboriginal environmental science.
- To mark the 100-year anniversary of the beginning of World War I, Noonuccal Nuugi man Wesley Enoch, Artistic Director of the Queensland Theatre Company, directs the Australian premiere of 'Black Diggers'- a series of vignettes (and a few songs) that trace the journey of several Aboriginal and Torres Strait Islander soldiers through enlistment, fighting in the trenches, casualties of war, returning home and post-war life.

Sources

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University of
Western Sydney
Bringing knowledge to life

Yarramundi Lecture



YARRAMUNDI LECTURE

2014

Year 2014

Lecture Number 18

Date Delivered 4/12/2014

Location Ian and Nancy Turbott Auditorium
Parramatta Campus, Western Sydney University

Welcome to Country

Aunty Sandra Lee, Senior Darug Elder

Opening Remarks

Professor Barney Glover, Vice-Chancellor and President

Masters of Ceremonies

Professor Lisa Jackson Pulver AM, Western Sydney University Aboriginal and Torres Strait Islander Employment and Engagement Advisory Board Member

Speakers

- Professor Barney Glover, Vice-Chancellor and President
- Uncle Greg Simms, Elder on Campus
- Dr Thomas Trescak
- Aunty Matilda House, Ngambri-Ngunnawal Elder
- Aunty Mae Robinson, Elder on Campus
- Uncle Harry Allie, Elder on Campus

Photo Credit: Sally Tsoutas, Western Sydney University Photographer

Left to right: Uncle Harry Allie, Aunty Matilda House, Professor Jackson Pulver, Mr Ian Stone, Aunty Mae Robinson and Uncle Greg Simms

Watch in full here

- <https://www.youtube.com/watch?v=-INxY2HYa2A> (part 1) (43 Mins: 27 secs)
- <https://www.youtube.com/watch?v=tTLQ54FYbz0> (part 2) (25 Mins: 30 secs)
- https://www.youtube.com/watch?v=lmv_KAoorM (part 3) (36 Mins: 57 secs)

Artists Exhibiting

- Aunty Edna Watson, Elder on Campus
- Uncle Greg Simms, Elder on Campus
- Chris Tobin
- Sally Tsoutas
- Aunty Betty Flynn, visiting Bundjalung Elder
- Leanne Tobin

Context

The Generations of Knowledge project is a multi-year research project co-conceived by Western Sydney University Elders on Campus and the Office of Aboriginal and Torres Strait Islander Employment and Engagement (OATSIEE). It was executed as a research project led by Melissa Williams, Director of OATSIEE, utilising a diverse team that included Aboriginal and Torres Strait Islander

people and people from a range of other backgrounds. It passed all ethics requirements of the university and maintained voluntary compliance with the Guidelines for Ethical Research in Australian Indigenous Studies (GERAIS) 2012 published by AIATSIS to give voice to the first known outworkings of the co-creative impulse within the academic community; Aboriginal and Torres Strait Islander people do not merely contribute their knowledge for use in the research process, they continue to own and have an equal stake in its ongoing distribution and use within and beyond their own communities. The Generations of Knowledge project has resulted in a photography exhibition, interactive virtual world and commemorative book commemorating the lives and contributions of significant Aboriginal and Torres Strait Islander Elders, Leaders and Pathmakers associated with Western Sydney University. It frames the perspectives which have influenced the university's operating praxis as it related to First Peoples and its impact on the development of Greater Western Sydney.

To download a copy of the commemorative Generations of Knowledge e-book, go here:

https://issuu.com/uwspublications/docs/ext5218_yarramundi_lecture_gok_book

2014 LECTURE SUMMARY – CONTINUED

Professor Lisa Jackson Pulver AM, Director of UNSW Muru Marri at the School of Public Health and Community Medicine – Inaugural Chair of Aboriginal Health and Group Captain in the Royal Australian Air Force Specialist Reserve (Public Health Epidemiologist) in her capacity as Western Sydney University Aboriginal and Torres Strait Islander Employment and Engagement Advisory Board Member and Masters of Ceremony, paid respect to the 60,000 years of Aboriginal history, explaining that the 2014 Yarramundi Lecture would be presented by a variety of Generations of Knowledge project participants.

Aunty Sandra Lee, Darug Elder, delivered a Welcome to Country in language on behalf of traditional owners and translated its meaning: “Come in, sit down, a good friend is happy to see you”. Having been born in Blacktown, Aunty Sandra outlined her Darug lineage.

IndigiEarth, An owned and operated Aboriginal business specialising in showcasing Australian native products and educating people about traditional culture, performed three traditional songs and dances from the Ngemba Nation (Central Western NSW), demonstrating appropriate cultural protocols in relation to asking permission to be on Darug land and sharing a sense of themselves as visitors to country. They also left soaps made from native products on each audience members' chair.

At this, the first Yarramundi Lecture under his tenure at Western Sydney University, Vice Chancellor Barney Glover acknowledged many VIP's present, outlined the context facing the university in engaging with Aboriginal and Torres Strait Islander people living in Greater Western Sydney, spoke about his previous work with Aboriginal nations at Charles Darwin University (CDU) – including the impact of the 'Teaching From Country' course at CDU – and referenced Aboriginal and Torres Strait Islander initiatives underway at Western Sydney University. Uncle Greg Simms, Elder on Campus and descendant of the Gadigal clan of the Darug Nation spoke about growing up on the Aboriginal reserve in Botany Bay at La Perouse. Uncle Greg says he is the one of the last of his people to continue the traditional wood carving practices of his tribe. He gives credit to his old people who taught him so much and gave him stories to pass on to the next generation.

He says: All those old people they were my heroes. They taught me and they taught me well. They always taught me to share, never be greedy. They taught me to always show respect and acknowledge. And I grew up in that way, you know, if I was taught to do bad things I would've done bad things but they taught me in a good way. Uncle Greg referenced some of the changes he has seen in Aboriginal communities in Western Sydney over 30 years observing that personal relationships have often stood the test of time; young sweethearts he'd share a feed with when they couldn't afford a meal have had families who he still sees. The community comes together and grows through the power of relationships.

Dr Thomas Trescak is a post-doctoral research fellow at Western Sydney University specialising in virtual simulation. Dr Trescak shows the timeline of the project and how it started with central questions posed by Elders on Campus: How can advanced information technology be used to preserve the cultural, historical and linguistic heritage of Aboriginal and Torres Strait Islander people? How can we create something simple and interesting so anyone can learn about Darug country and culture? He was invited to bring the opportunities inherent in this technology to the project with the aim of preserving culture. They first launched a public repository of documents relating to aboriginal history and historical events. The project collaborated with the department of geography at Western Sydney University and created an exact replica of the Parramatta campus of Western Sydney University – the terrain. Then they created a program to simulate the population of the terrain, developing a prototype and 3D models. They talked with Elders about how to portray different parts of The Darug Dreaming. It has facilitated Elders and other Darug people the opportunity to record their knowledge. The result has been the formation of a virtual (online) world as it operated prior to European contact in 1770 overlaid onto the extant Western Sydney University's South Parramatta campus bordering the Burramatta River. It shows how Darug land which is now the Campus was inhabited, cared for and utilised in traditional ways. Using motion action technology, actors and some Darug Elders participated in recording movements and dialogue excerpts for animated Darug characters who move across the simulated terrain in various scenes as users explore the area. Oculus Rift (3D goggle) pairing was enabled, giving users an even more immersive experience of the Darug peoples' lives, daily routines and environment. Traditional knowledge of country is being passed on via cutting edge, interactive technology. Western Sydney University's Parramatta campus marks its ancestral roots as a traditional place of living and in vivo learning through this educational tool. It

is a prototype and the Generations of Knowledge project looks forward to future iterations.

A newspaper article about exploring the Darug pre-European contact virtual world is here:
<http://www.theage.com.au/national/virtual-dreaming-indigenous-australia-restored-in-the-digital-world-20151211-gllw5g>)

Professor Jackson Pulver AM shared – with their permission – stories about Uncle Ivan Wellington and Aunty Fran Bodkin that they have contributed to the Generations of Knowledge project.

To listen to Uncle Ivan's story in his own words, go here:
https://www.westernsydney.edu.au/oatsiee/aboriginal_and_torres_strait_islander_employment_and_engagement/gok_profiles/a_-_z_listing/uncle_ivan_wellington

To listen to Aunty Fran's story in her own words, go here:
https://www.westernsydney.edu.au/oatsiee/aboriginal_and_torres_strait_islander_employment_and_engagement/gok_profiles/a_-_z_listing/aunty_fran_bodkin

Aunty Matilda House, Ngambri-Ngunnawal Elder spoke about her childhood on two Aboriginal missions, going to school in Yass and about her mother, Pearly. She keeps her ancestors and their experiences in the spotlight so young people remember history. Aunty Matilda explained how the name Canberra was derived from the traditional name of her family's ancestral lands: Ngambri = Kamberri = Canberra and about how people often get unduly upset about different spellings of the place but that it doesn't matter. Aunty Matilda then spoke about Canberra's rock art and the Dreamtime which is always with us.

Aunty Matilda – who delivered the first Welcome to Country issued in Parliament House to the 42nd Australian Parliament in February 2008 – talks about Rudd's apology. Aunty Matilda was one of the Stolen Generations, having been removed from her family and placed in Parramatta Girls' Home and saw that Rudd had to acknowledge the brutal ramifications of this long-running government policy. Aunty Matilda spoke about how she and other members of the Stolen Generations are committed to ensuring the next generations know about the atrocities that happened in Australia. She spoke about the ceremonial presents given to 3 recent Australian Prime Ministers: to Rudd a Woomera (a message stick), to Gillard a boomerang and to Abbott a fighting stick.

Aunty Matilda acknowledged her friend David Williams (in the audience) with whom she worked to ensure that Aboriginal people's military service was recognised and spoke briefly about the sad irony of going to fight for Australia whilst having their children taken away. Aunty Matilda explained that she had visited the United Nations in Geneva 3 times as a representative of the National Aboriginal and Torres Strait Islander legal Service. Aunty Matilda believes they have achieved a lot fighting for the dignity of their people. She went on to outline her participation in other important issues such as NSW/ACT native title, her role as Chair of Stolen Generations (NSW/ACT). She spoke about her history as an activist which included being part of the group that formed the Aboriginal Medical Service in 1971, the Aboriginal Legal Service in Redfern and then the Aboriginal Tent Embassy in 1972. Professor Jackson Pulver AM shared – with permission – the story of Aunty Pearl Wymarra that she has contributed to the Generations of Knowledge project. To listen to Aunty Pearl's story in her own words, go here:
https://www.westernsydney.edu.au/oatsiee/aboriginal_and_torres_strait_islander_employment_and_engagement/gok_profiles/a_-_z_listing/y/ylvis

Professor Jackson Pulver AM then spoke about Uncle Darryl Wright and his work around Aboriginal health issues as CEO of the Aboriginal-controlled Tharawal Aboriginal Corporation.

Aunty Mae Robinson, Elder on Campus and descendant of the Kamilaroi and Yuin Nation spoke about her career as a teacher. She is a teacher of culture and acknowledges her Elders who taught her to be a teacher. She has taught both in primary schools and university. She noted her achievement as the first Aboriginal person to graduate from a place called Milperra College of Advanced Education which became Macarthur Institute of Higher Education, now Western Sydney University Bankstown campus. Aunty Mae became a consultant for Aboriginal education, then later for disadvantaged schools and for multi-cultural education. Aunty Mae pushed for the introduction of the first Aboriginal Education Policy. Making change at a policy level is part of what has helped introduce teaching the truth of Australia's history: Captain Cook didn't discover Australia, her ancestors didn't lose it.

Aunty Mae spoke about being part of the Stolen Generations, having been placed in Cootamundra Girls' Home for a brief time. Her mum was also stolen generation, taken away when she was 5 years old. Aunty Mae reflected on her life and the changes she has seen and been a part of: for when Kevin Rudd said "Sorry" for which she believes him to be the best Prime Minister. At the age of 70, she says she has retired but then goes on to speak about her schedule: going to speak at schools, speaking at various conferences and being an Elder on Campus which she is most proud about.

Professor Jackson Pulver shared – with permission – some of the achievements of Elder on Campus Uncle Rex Sorby. To listen to Uncle Rex's story in his own words, go here:
https://www.westernsydney.edu.au/oatsiee/aboriginal_and_torres_strait_islander_employment_and_engagement/gok_profiles/a_-_z_listing/uncle_rex_sorby

2014 LECTURE SUMMARY – CONTINUED

Uncle Steve Williams, Elder on Campus and descendant of the Wiradjuri Nation, talks about his family history – how his mother got the cane for speaking her language at primary school, about how she came down to the city at 29 years of age with 4 children in tow and worked to instill pride in her children. Uncle Steve was asked more than 2 decades ago to be part of telling stories. He describes this time of his life: the racism he experienced and the difficulty of facing down prejudice.

Uncle Steve performs many smoking ceremonies and describes them as being something akin to a cleansing ceremony: people pass through the smoke. They might come with bad spirits or negative energy. Sometimes its the lies and bad information circulated about Aboriginal people and commented that possibly, the whole lot of Australia needs a big smoking sometimes.

Uncle Harry Allie, Elder on Campus and descent of the Gudjala Nation spoke about his time in the military, leadership in the military and how this relates to the leadership qualities of Aboriginal Elders and the need to employ these qualities to build a strong network of First Peoples around Australia. He commented that without strong, honest leadership, there is no order, cohesion or cooperation. He made a number of comments about the nature of leadership, ending with an observation that leadership is about knowing the right thing to do and having the courage and conviction of doing it when it is needed, regardless of obstacles or opposition. He went on to say that military history is full of examples of small, outnumbered groups of men and women who have prevailed over much larger, stronger enemies and reminded all that military leadership is not limited or confined to the senior ranks. It is encouraged and developed in every single member because the qualities of good leadership are the qualities of decent, honest, human beings.

Uncle Harry spoke about Rosa Parks, an African American woman, who in the south of America during the era of segregation in 1954, refused to give up her seat in the “black” section of the bus to a white passenger when the “white” section was full. He highlights how this act of defiance heralded a new era for African American people in their struggle for equal rights and became an important symbol in the civil rights movement. Uncle Harry concludes that above all she was a brave woman who knew what was right and did it regardless of the opposition. He goes on to point out that Aboriginal history since the arrival of the Europeans has been full of Rosa Parks. These people, even if we don’t know their names, have helped bring about change.

Uncle Harry talks about Aboriginal military service men and women who have served from the Boer war to Iraq, who served with courage and bravery, despite ridicule and racism and that they were leaders – not just to other Aboriginals – but to all Australians. Aboriginal service men and women showed us how to be better than our circumstances and backgrounds.

Uncle Harry applauds the recognition of Aboriginal service men and women. He says we must also honour these people in the spirit of how we conduct our own lives, not as military men and women but as decent human beings. Their personal history is our collective history. They showed us how to be better than our circumstances and backgrounds by their show of leadership from within, not only externally bestowed leadership ranks.

Uncle Harry compares the reasons on why leadership is bestowed on people within the military and the Aboriginal community. In the Aboriginal community you are chosen to be an Elder for your contribution to the community, your personal qualities – like honesty, justice and caring. You are given authority based on your knowledge of culture, history and language and your ability to guide and teach. Elders don’t always go into battle even though they give of their time for their people. Elders rely on their people not to just follow orders but to act appropriately of their own initiative because life is unpredictable. However life requires even greater inner leadership and personal accountability than soldiers at war.



Melissa Williams, Professor Dennis Foley



Aunty Mae Robinson, Uncle Steve Williams, Vice Chancellor, Professor Barney Glover



Uncle Rex Sorby, Uncle Steve Williams



First Row Left to Right: Uncle Rex Sorby, Uncle Darryl Wright, Aunty Thelma Quartey, Mr Ian Stone, Aunty Rasme Prior, Professional staff member Cris Carriage



Aunty Sandra Lee, Bachelor of Business Student Dylan Mottley



IndigiEarth led by Sharon Windsor



IndigiEarth led by Sharon Windsor



Uncle Greg Simms



Uncle Greg Simms, Aunty Mae Robinson, Uncle Darryl Wright, signing the Generations of Knowledge commemorative book for Academic staff member Shirley Gilbert

2015: A Tale of Two Australians



DIGICAM 00003167 News. Picture. Orlando Chiodo.
Brother and sister, Ernie Dingo and the Legend Dawn Fraser at the ceremony at the Olympic Village. Fairfax Syndication.

FEATURED EVENTS TIMELINE

2015

NAIDOC Theme: We all Stand on Sacred Ground: Learn Respect & Celebrate (*Adelaide*)

Featured Event

Thousands of people rally in Australian capital cities on May Day (1 May) to protest the closure of up to 150 remote Aboriginal communities in Western Australia based on the Federal government moving responsibility back to the state, which came with sunset clause on federal funding. WA National Party leader and Regional Development Minister Terry Redman's suggestion that communities be kept open with mining royalty monies was scuttled.

WA Premier Colin Barnett was faced with protestors in Perth. Well known media presenter Ernie Dingo lent his support at the Sydney rally in Belmore Park, stating: 'We are all one people under this sun.'

Earlier in the year whilst in Kalgoorlie, Prime Minister Tony Abbott was criticised for his characterisation of communities living on their traditional lands as being a 'lifestyle choice'. The nature of valuing a connection to country, looking after the land, caring for family, retaining language and culture were counter-arguments raised.

Many Aboriginal people moved back to their lands in response to the Whitlam government's 1974 policy encouraging homeland resettlement. They see the move to close communities as another strategy to move Aboriginal people off their homelands, causing them to be unable to demonstrate ongoing connection to country per the provisions of native title law.

Another key issue is that remote non-Aboriginal communities proximate to those slated for potential closure, continue to receive funding that subsidises their municipal functions and have not been slated for investigation, let alone closure.

Source

<https://www.theguardian.com/australia-news/live/2015/may/01/protests-at-proposed-closure-of-remote-indigenous-communities-live>
<http://www.abc.net.au/pm/content/2015/s4200998.htm>

<http://www.smh.com.au/comment/tony-abbotts-lifestyle-comments-highlight-the-lack-of-policy-in-aboriginal-affairs-20150311-141u4s.html>

<https://www.theguardian.com/commentisfree/2015/mar/11/lifestyle-choices-is-abbotts-third-and-final-strike-on-indigenous-affairs>

<https://www.theguardian.com/australia-news/2015/mar/11/of-three-remote-communities-here-why-are-only-the-two-aboriginal-ones-under-threat>

<https://www.theguardian.com/australia-news/2015/feb/03/wa-premier-withdraws-royalties-help-for-struggling-aboriginal-communities>

“We are all one people under this sun.”

ERNIE DINGO



First recorded Aboriginal to graduate from an Australian University. Dr Margaret Weir graduated from the University of Melbourne in 1959, (care of Melissa Williams).



Dr Margaret Weir at the 2013 Honorary Doctorate Ceremony for Aunty Mae Robinson, (care of Melissa Williams).

FEATURED EVENTS TIMELINE

2015

NAIDOC Theme: We all Stand on Sacred Ground: Learn Respect & Celebrate (*Adelaide*) - *continued*

Other events occurring in 2015

- Western Australia passes legislation that recognises Aboriginal people as the original inhabitants and traditional custodians of Western Australia.
- The University of Melbourne honours Dr Margaret Williams-Weir, the first recorded Aboriginal to graduate from an Australian university, with the naming of a prestigious fellowship awarded annually and a valued student space the “Dr Margaret Williams-Weir Lounge” in the Melbourne Graduate School of Education”. Noel Pearson is the inaugural recipient of the Fellowship. Dr Williams-Weir was also a member of the UWS Aboriginal and Torres Strait Islander Employment Advisory Board established in 2008 by the then Deputy Vice-Chancellor Rhonda Hawkins, Corporate Strategy and Services & University Provosts.
- In September, MP Ken Wyatt, who claims Yamatji, Wongi and Nyoongar heritage, is appointed Assistant Health Minister and becomes the first Aboriginal Australian to be appointed to the federal front bench.
- Wiri man Tony McAvoy becomes first Aboriginal Australian to become a Queen’s Counsel. A career highlight was winning native title for the Quandamooka people of North Stradbroke Island in 2011.
- Nunukul Nughi woman Leanne Enoch from North Stradbroke Island becomes the first Aboriginal Australian woman elected to the Queensland Parliament in its 55th term. She secures a swing of 17.5% in the Brisbane seat of Algester, unseating the Liberal National Party’s Anthony Shorten and picks up

the Ministries for Housing and Public Works as well as the Ministry for Science and Innovation. Leanne Enoch becomes one of 2 Aboriginal MP’s in the Palaszczuk government with Labor’s Billy Gordon winning the far northern Queensland seat of Cook.

- Nyoongar Elder Dr Robert Isaacs, taken from his family when he was 6 months old and brought up until age 17 in 3 institutions, is named Western Australian of the Year for helping to set up Clontarf College, Australia’s first Aboriginal school.
- The Museum of Contemporary Art Australia (MCA) launches the first Aboriginal and Torres Strait Islander Policy setting out quantifiable targets for a major cultural Institution in Australia. The Policy launch follows 18 months of development by the MCA Indigenous Advisory Group Committee, chaired by MCA Board member Hetti Perkins. It provides a framework for the Museum’s commitment to Aboriginal and Torres Strait Islander arts and artists and aligns this commitment with the broader mission and objectives of the Museum.
- Deborah Cheetham, Yorta Yorta woman, famed opera soprano, actor, composer and playwright and a member of the Stolen Generations – an experience she memorialised in her opera Pecan Summer – declines the opportunity to sing the Australian national anthem in front of 90,000 people at the 2015 AFL Grand Final. After consideration of her request to substitute the words ‘for we are young and free’ with the words ‘in peace and harmony’, the AFL decided that they were not able to openly support the change of lyric.

Other events links

- [http://www.parliament.wa.gov.au/Parliament/Bills.nsf/08CEDFB61948DAEB48257E67000A0DA4/\\$File/Bill138-1SR.pdf](http://www.parliament.wa.gov.au/Parliament/Bills.nsf/08CEDFB61948DAEB48257E67000A0DA4/$File/Bill138-1SR.pdf)
- <https://www.benwyatt.com.au/constitution-amendment-recognition-aboriginal-people-bill-2015-wa-passage-significance-implications/>
- <http://musse.unimelb.edu.au/september-15-167/university-honours-australia%E2%80%99s-first-aboriginal-university-graduate>
- <http://www.sbs.com.au/nitv/article/2015/09/20/turnbulls-historic-ministry-ken-wyatt-becomes-australias-first-indigenous>
- <http://www.sbs.com.au/nitv/article/2015/09/24/tony-mcavoy-appointed-first-indigenous-silk>
- <http://www.abc.net.au/news/2015-01-31/leeanne-enoch-could-become-first-female-indigenous-qld-mp/6060060>
- <http://www.couriermail.com.au/news/queensland/queensland-government/palaszczuk-governments-2016-report-card/news-story/ebfb260ee45172830b4431d7108d6a98>
- <http://www.abc.net.au/news/2015-05-30/noongar-elder-robert-isaacs-is-west-australian-of-the-year/6508838?pfmredirect=sm>
- <https://theconversation.com/young-and-free-why-i-declined-to-sing-the-national-anthem-at-the-2015-afl-grand-final-49234>



Photo courtesy of Professor Lester-Irabinna Rigney.

YARRAMUNDI LECTURE

2015

Title

Aboriginal Futures and Digital Excellence: Attending the digital divide in Aboriginal Australian communities that effect youth schooling

Year 2015

Lecture Number 19

Date Delivered 3.30 pm, Monday 6 July 2015

Location The Auditorium (Building D), UWS Penrith campus. Corner of Second Avenue and O'Connell Street, Kingswood

Context

What happens when the world's oldest living culture - Aboriginal Australians - leverage new technologies to increase their own, and their community's culture, language, education, health and wellbeing? The internet and digital economy has brought economic prosperity and social advancement across sectors that include health, education, mining, aviation and manufacturing. New technologies are redefining how business is done and, in doing so, redefining us and how we interact with one another. Technology is bringing big opportunities and a new wave of solutions for success even more influential than that of the past decade. How ready are First Australians to reap the benefits of this opportunity?

Acknowledgement to Country

Aunty Pearl Wymarra, Elder on Campus

Master of Ceremonies

Professor Barney Glover Vice Chancellor and President

Speaker Professor Lester-Irabinna Rigney

VIP Remark

Professor Barney Glover introduced Professor Lester-Irabinna Rigney from the University of South Australia. He is a Professor of Education and one of the most influential Aboriginal educationalists in Australia today. A commentator on national and international matters pertaining to First Peoples, Professor Rigney has also published widely on education, language and knowledge transmission. Professor Rigney's past positions include Director of Wiriltu Yarlou Aboriginal Education and the Director of the Yunggoendi First Nations Centre at Flinders University. In 2011, he was awarded NAIDOC National Aboriginal Scholar of the Year. In the same year, he was appointed by the Australian Government Minister for School Education, Early Childhood and Youth, The Hon Peter Garrett, to the First Peoples Education Advisory Group that advises on Aboriginal and Torres Strait Islander early childhood and school education. In 2011, he was appointed by the same Minister to be the Australian Ambassador for Aboriginal Education. In 2009, he received an honorary United Nations award from the Australian Chapter for his work on Indigenous Education.

Summary

Professor Rigney thanked the Darug people for their welcome and opened by saying that as Australia and the wider world enters a new era of global interconnectedness via technology, we need to understand whether or not Aboriginal and Torres Strait Islander peoples' futures can take advantage of business and social opportunities offered by new digital technologies. Technology is changing everything.

Engagement or participation in education is a key factor affecting the life chances of all Australians. What will this look like in the future for Aboriginal and Torres Strait Islander children who have an overall lower level of participation in education than non-Indigenous Australians? 21st century schooling for Indigenous students will look very different in the next decade than it does today. Learning through a quality education has substantial positive social and economic effects for children, including: greater academic achievement; increasing schooling interest and attendance; easing school transition; and raising the self-esteem of all children

Every Closing the Gap Report, he contends, shows that schools maintain a poor record in the education outcomes of Aboriginal and Torres Strait Islander children. Current education policy, with good cause, is firmly fixed on closing education gaps between Indigenous and non-Indigenous children. However, the world is moving into cyberspace through the growth of

2015 LECTURE SUMMARY – CONTINUED

mobile devices and the digital age that signals yet more challenges for schools that are already under pressure.

He posed a number of questions: What is the future of Aboriginal and Torres Strait Islander student education? Can 21st century learning revolutionise the way we educate teachers and students? What advantages can we glean from digital literacy through greater access to technology? Our children's education and their future is a sizable issue and one worthy of further exploration.

Schools have seen a recent influx of new devices – such as the iPad, new T-Touch Tab, iPhones and Smart phones, all of which can connect to the internet over 3G mobile networks. Can these technologies develop an entirely new way of teaching and learning that is better, more successful and more affordable? Are schools ready for these new challenges? Some schools are, but most are yet to fully grasp the technological changes in the digital revolution. Professor Martin Westall reminds us that 'despite changes, schools still, by and large, look similar to the schools of the 20th and even 19th century, and that if schools are to 'maintain relevance', they must 'bridge the gap between how students will live as adults and how they learn'.

Professor Rigney went on to state that the educational changes brought on by the technological revolution in the last ten years are far greater than the previous two hundred. Opportunities abound for Aboriginal and Torres Strait Islander Peoples' education and the potential is great for welfare reform, health care and workforce growth. However, the challenge of bringing schools with high First Nations populations into digital learning is made complex when Australia is caught in a historical moment of trying to close basic educational gaps between Indigenous and non-Indigenous students.

Because the crisis in education is considerable, it could be argued that technology is a luxury, a tool inessential for basic living and survival. In his book 'Digital Nation', Tony Wilhelm counters this and argues that in the 21st century, the capacity to communicate will almost certainly be a key human right where the right to telecommunicate will be as important as drinking water.

Modern 21st century learning requires new spaces that are culturally safe, coherent and consistent. They do not override First Nations' cultures, but draw upon them as a source of learning foundation on which to build new digital learning structures. They connect school, home, country and community learning in successful ways. The future of digital technologies in Aboriginal and Torres Strait Islander student education is upon us. However, it is important to remember that First Nations' perspectives of education in the 21st century are under-theorised in Australia. We have little knowledge of what parents of Aboriginal and Torres Strait Islander children think about digital education or their needs and aspirations that an ICT education can provide into the 21st century. We have limited knowledge of how to integrate technology into non-English speaking Aboriginal communities. We also remain unaware of its cultural, ethical, moral and sociopolitical consequences.

Professor Rigney concluded by saying that without modernising Aboriginal and Torres Strait Islander student education for the 21st century, teachers face a class of students who live in digital ghettos, are not e-enabled, whose age in web years is in single digits and who remain a generation divided. The desires of Aboriginal and Torres Strait Islander parents for 21st century classrooms require teachers, governments and policy makers to re-think the state of Aboriginal and Torres Strait Islander education toward bridging any future digital divide.

The time to act is now.

Links for further information

<http://people.unisa.edu.au/lester.rigney#About-me>

<http://www.naidoc.org.au/winners-profiles>

<http://www.unisa.edu.au/Education-Arts-and-Social-Sciences/school-of-education/News-and-Events/Events1/Memories-of-eucalyptus1/>

http://research.acer.edu.au/cgi/viewcontent.cgi?article=1107&context=research_conference

https://www.vividpublishing.com.au/makingtheconnection/Making_The_Connection_eTXT_screen.pdf

https://www.newcastle.edu.au/__data/assets/pdf_file/0020/263540/Wollotuka_AR2015.pdf

<https://www.youtube.com/watch?v=1j7jWo-6v20>

<https://mitpress.mit.edu/books/digital-nation>

Photo Credit: Christopher Tomlins 54 from Alice Springs has his morning cup of tea at The Block Tent Embassy in Redfern, Sydney. Christopher is a member of the Freedom Summit for Alice Springs delegation and will remain at the sit in until 'there is something positive that comes out of this standoff'. His agenda is healing. 25th February, 2015. Photo: Kate Geraghty. Fairfax Syndication.

ABORIGINAL
EMBASSY

IF YOU CANT
LET ME LIVE
ABORIGINAL
WHY! PREACH
DEMOCRACY

PUT THE
PEOPLE
BEFORE



2016: The Importance of Preserving Language



Photo Credit: Sally Tsoutas, Western Sydney University Photographer.

Students point to language groups on the AIATSIS Map of Indigenous Australia by Williams, Aunty Mae Robinson, David R Horton (creator), © Aboriginal Studies Press, AIATSIS, and Auslig/Sinclair, Knight, Merz, 1996.

ORIGINAL AUSTRALIA

FEATURED EVENTS TIMELINE

2016

NAIDOC Theme: Songlines: The living narrative of our nation (*Darwin*)

Featured Event

Aboriginal languages become a new NSW HSC subject. A content-endorsed course, it will not count towards a student's ATAR. Students at 15 Connected Communities schools will participate in the revitalisation and maintenance of Aboriginal languages with the establishment of Aboriginal Language and Culture Nests across NSW.

The nests are part of the NSW Government's Plan for Aboriginal Affairs, OCHRE – Opportunity, Choice, Healing, Responsibility, Empowerment to address the loss of Aboriginal languages and recognise the importance of language to identity, culture and the future health and wellbeing of Aboriginal people in NSW. The NSW Indigenous Languages Policy was introduced a decade prior and students have been able to take Aboriginal language courses from Kindergarten to Year 10 since 2005. TAFE NSW Western Institute will play a key role in training Aboriginal community members as language tutors and teachers through accredited courses from Certificate I to IV in Aboriginal languages. Charles Sturt University offers a diploma in the Wiradjuri language and the University of Sydney has a Masters' degree in Indigenous Languages Education. The Department of Education and Communities is working with the nests, schools, TAFE and universities to establish a continuous pathway for language learning.

<http://www.dec.nsw.gov.au/about-the-department/our-reforms/connected-communities/participating-schools>

<http://www.dec.nsw.gov.au/about-the-department/our-reforms/connected-communities/about-the-strategy/culture-nests>

<http://www.dec.nsw.gov.au/about-the-department/our-reforms/connected-communities/about-the-strategy>

<http://www.sbs.com.au/nitv/article/2015/12/01/aboriginal-languages-become-hsc-subject>

Other events occurring in 2016

- Emeritus Professor MaryAnn Bin-Sallik, AO is appointed to Western Sydney University as the Pro Vice-Chancellor Aboriginal and Torres Strait Islander Leadership. She was the first Aboriginal person to graduate as a trained nurse in Darwin; the first Aboriginal Australian to receive a Doctorate from Harvard University, and the first Aboriginal person to be employed full time in Australia's university sector for which she was awarded a Centenary medal.
- Emeritus Professor MaryAnn Bin-Sallik, AO been appointed to the Western Sydney University Board of Trustees
- Western Sydney University expands its commitment to Indigenous education appointing Professor Lisa Jackson Pulver AM, the inaugural Pro Vice-Chancellor (Engagement and Aboriginal and Torres Strait Islander Leadership)

- On 9 June, Aboriginal leaders join together to announce the Redfern Statement. They gathered in Redfern in the same place that the 1992 Prime Minister Paul Keating, delivered his famous address, to call for urgent government action in regards to Aboriginal and Torres Strait Islander Affairs. The Redfern Statement is formally presented to parliamentary leaders in Canberra in February 2017.
- Wiradjuri woman Linda Burney, the former Deputy Leader of NSW Labor Party, wins the Federal seat of Barton and becomes first Indigenous Australian woman elected to the Australian House of Representatives.
- On 25 July, ABC program Four Corners broadcasts 'Australia's Shame', a documentary revealing the abuse of children in Northern Territory detention centres focussing on the Don Dale facility – where young offenders have been stripped naked, assaulted and tear gassed. The program causes shock around the country and the world, with conditions sparking comparisons to US military treatment of prisoners at Abu Ghraib and Guantánamo Bay. Within a day, Prime Minister Malcolm Turnbull forms the Royal Commission into the Child Protection and Youth Detention Systems of the Northern Territory.
- NAIDOC 2016: Female Elder of the year – Emeritus Professor Mary Ann Bin-Sallik AO.



Emeritus Professor MaryAnn Bin-Sallik, AO Appointed to the Western Sydney University Board of Trustees, 2016.

FEATURED EVENTS TIMELINE

2016

NAIDOC Theme: Songlines: The living narrative of our nation (*Darwin*) - continued

- Victoria becomes the first Australian state to enshrine in law the ability for Aboriginal people to protect Aboriginal cultural knowledge, artistic traditions, stories, and other cultural heritage under new intangible heritage laws. These reforms were made because this type of heritage is not adequately protected by existing intellectual Property, copyright and patent laws.
- The inaugural National Indigenous Football Championships are held in Shoalhaven NSW from 3 – 5 November. The first fully national event brought together teams of First Nations players from across Australia and New Zealand to compete for the coveted prize of national soccer champions.
- In October, the Tasmanian Government unanimously passed the Constitution Amendment (Constitutional Recognition of Aboriginal People) Act 2016, amending the Preamble to the Tasmanian Constitution Act 1934 to formally recognise Aboriginal people as Tasmania's First People and as the traditional and original owners of Tasmanian lands and waters.
- The Sydney Opera House, under the direction of its Head of Indigenous Programming Rhoda Roberts, who is a member of the Bundjalung nation and the Widjabul and Gidabul clans of Northern NSW and South East QLD, launches 'Songlines' for the 2016 VIVID Festival of Light. Inspired by the ancient dreaming tracks that weave across the landscape and skies, six renowned Aboriginal and Torres Strait Islander visual artists – Karla Dickens, Djon Mundine OAM, Reko Rennie, Gabriella Possum, Donny Woolgoodja and the late

Gulumbu Yunipingu – light the sails of the Sydney Opera House with symbols, patterning and imagery representative of the stories of their clans and groups.

- After a 15-month protest at The Block in Redfern led by Wiradjuri elder Jenny Munro, the Federal Government commits \$5 million to helping the Aboriginal Housing Company (AHC) – in charge of the Pemulwuy project being built at The Block – to secure a bank loan that allows them to build affordable housing for Aboriginal families at the site, changing the AHC's financing plan which forecast being able to build affordable community housing only after the commercial building stage had been completed. There was widespread community apprehension that the plan would be reneged upon, based on historical data: Redfern's Aboriginal community has shrunk from an estimated 35,000 to 300 in 43 years, having been priced out of the area through gentrification and property price rises.

Other events links

<http://www.abc.net.au/news/2016-07-02/election-2016-linda-burney-declares-victory-seat-of-barton/7563952>

<https://www.theguardian.com/australia-news/2016/jul/02/linda-burney-first-indigenous-woman-elected-australia-lower-house>

<https://www.reconciliation.org.au/wp-content/uploads/2016/06/The-Redfern-Statement.pdf>

<http://www.abc.net.au/4corners/stories/2016/07/25/4504895.htm>

<https://www.theguardian.com/australia-news/2016/jul/26/abu-ghraib-images-children-detention-australia-public-inquiry>

<http://www.premier.vic.gov.au/a-national-first-for-aboriginal-heritage-protection/>

<http://theworldgame.sbs.com.au/article/2016/03/31/inaugural-national-indigenous-football-championships-launched>

<http://www.footbballaustralia.com.au/article/inaugural-national-indigenous-football-championships-launched/196j8n37c584a1d0k87azuhe1r>

http://www.dpac.tas.gov.au/divisions/policy/constitutional_recognition_of_tasmanian_aboriginal_people

<http://www.abc.net.au/news/2016-12-15/tasmania-recognises-indigenous-peoples-in-constitution/8125288>

[https://www.sydneyoperahouse.com/content/dam/pdfs/media-releases/2016/music/MEDIA-RELEASE_SONGLINES_FINAL\(1\).pdf](https://www.sydneyoperahouse.com/content/dam/pdfs/media-releases/2016/music/MEDIA-RELEASE_SONGLINES_FINAL(1).pdf)

<http://www.boomerangfestival.com.au/pages/?ParentPageID=39&PageID=106>

<http://www.sbs.com.au/nitv/article/2015/08/27/tent-embassy-victory-block?cid=inbody:jenny-munro-brings-tent-embassy-back-to-redfern>

<http://www.sbs.com.au/nitv/article/2016/06/24/jenny-munro-brings-tent-embassy-back-redfern>

WESTERN SYDNEY
UNIVERSITY



2016 Yarramundi Lecture

**Is a Treaty the best way
to ensure the rights
of First Peoples?**



YARRAMUNDI LECTURE

2016

Title

Is Treaty the best way to ensure the rights of First Peoples?

Year 2016

Lecture Number 20

Date Delivered 24/10/2016

Location Ian and Nancy Turbott Auditorium
Parramatta Campus, Western Sydney University

Welcome to Country

Aunty Sandra Lee, Senior Darug Elder

Opening Remarks

Professor Scott Holmes, Deputy Vice-Chancellor,
Research and Development

Masters of Ceremonies

Professor Lisa Jackson Pulver AM, Pro Vice Chancellor,
Engagement and Aboriginal and Torres Strait Islander
Leadership, Western Sydney University

Panel Moderator

Eric Sidoti, Director, Whitlam Institute, Western Sydney
University

Speakers

- Nyunggai Warren Mundine AO (Bundjalung),
Chairperson, Indigenous Advisory Council
- Jeff McMullen AM, Journalist, Author and Filmmaker
- Shireen Morris, Senior Policy Adviser and Constitutional
Reform, Research Fellow, Cape York Institute
- Alexis Wright (Waanyi), Distinguished Research
Fellow, Writing and Society Research, Centre, School
of Humanities and Communication Arts, Western
Sydney University

Watch in full here

<https://livestream.com/westernsydneylive/events/6522659>
(1:49:43 hours)

Links

[http://www.sbs.com.au/nitv/the-point-with-stan-grant/
article/2016/10/26/treaty-best-way-ensure-rights-first-
peoples](http://www.sbs.com.au/nitv/the-point-with-stan-grant/article/2016/10/26/treaty-best-way-ensure-rights-first-peoples)

Artists Exhibiting

Dennis Pitt, Artist

Selected works exhibited and available for sale in foyer.

Dennis was born (Gamilaroi), raised and lives in country Inverell, NSW. Being Aboriginal and growing up in a country town exposed him to the many challenges commonly faced by Aboriginal and Torres Strait Islander People; these challenges have shaped and defined who he is today. Dennis, along with many other local Aboriginal kids, had volunteered at the local Aboriginal Arts and Textiles Cooperative. It was here, at the age of 16, that Dennis had commenced his life journey of self-discovery as a contemporary Aboriginal artist.

Although Dennis left school early to explore Australia, he is a self-taught artist that is steadfastly connected to country. Dennis has created a contemporary style that captures the spirit of country through landscapes whilst remaining firmly grounded through the subject of his artwork.

<https://www.facebook.com/DennisPitt01/>

Showcase

Soft launch of commemorative book 'Too Dark To See'

'Too Dark To See' is a tripartite production made with the funding support of the Department of Veterans' Affairs. It includes a film, a photographic exhibition and a commemorative book. 'Too Dark To See' coincides with the ANZAC Centenary and unveils the contributions of Aboriginal and Torres Strait Islander soldiers. In 2016, it was the latest instalment in the Generations of Knowledge series conceived by Elders on Campus and led by Principal Researcher Melissa Williams, Director of the Office of Aboriginal and Torres Strait Islander Employment and Engagement at Western Sydney University.

Whilst serving in international theatres of war, Aboriginal and Torres Strait Islander people also fought a war on the domestic front: against their own nation's animosity and ignorance. Lest we forget the context; they weren't even considered citizens of Australia until 1967.

The book, film (launched at the Australian War Memorial in the week leading up to Remembrance Day 2016) and the exhibition centre the importance of Aboriginal and Torres Strait Islander first person narratives through in-depth interviews with veterans living in Greater Western Sydney. However, 'Too Dark To See' tells a story which goes far beyond Greater Western Sydney – it is a national story that recuperates the status of Aboriginal and Torres Strait Islander people into the annals of Australian military history.

Context

There has been growing debate over a number of years about the value and validity of constitutional recognition versus a Treaty or series of Treaties with multiple First Peoples. As such, the format of the 2016 Yarramundi Lecture has been formulated as a Panel discussion between thought leaders that address the issues surrounding the debate. The issues include whether or not constitutional recognition is merely lip service, whether a treaty is the 'missing link' that can repatriate integrity to the basis of a modern nation founded on the doctrine of 'terra nullius' and the original settlers' refusal to negotiate with the people who had already lived here for approximately 50,000 years – and whether such a thing is possible. Another issue discussed is whether constitutional recognition nullifies the logical corollaries of a Treaty or Treaties, such as the right to reparations. The debate addresses vexed questions and unearths mixed emotions, not only amongst Australia's First Peoples, but amongst Australians in general.

Aunty Sandra Lee, Darug Elder, delivered a Welcome to Country in language and translated its meaning which included: 'Come in, sit down, a good friend is happy to see you'.

Professor Scott Holmes welcomed all present. He explained that the format of the 2016 Yarramundi Lecture was to take the form of a panel discussion between high-profile thought leaders. It contributes to the growing discussion on the relevance of a Treaty, whether or not in combination with constitutional recognition.

Professor Lisa Jackson Pulver AM said that the time is ripe for a rich and nuanced conversation on the issue of reconciliation and sovereignty. It is incumbent on all Australians – not merely Aboriginal and Torres Strait Islander people – to consider these issues as we all share this country. The 2016 Yarramundi Lecture is live streamed and covered by other media outlets (see link to NITV) as it has become a forum of national importance. It provides a bridge between high level discussions and people on the ground. The panel is made up of a diverse group of prominent Australians. The time given only begins the conversation. The discussion yields fruitful points of alignment and disjuncture between contributors and reveals the very strong convictions of all involved.

Eric Sidoti opens the Panel discussion by quoting Gough Whitlam:

"We will legislate to give Aborigines land rights, not just because their case is beyond argument, but because all of us, as Australians, are diminished while the Aborigines are denied their rights as peoples of this country."

Mr Sidoti went on to describe changes to Aboriginal rights and how the overturning of terra nullius was significant in overturning the original atrocity: non-recognition. He outlined the central contention maintained by many Aboriginal people: sovereignty was never ceded. He opened up the following proposition to the panel: has consideration of and headway on issues of sovereignty, legislative reform and land rights to date all been leading to this? To the idea of Treaty? He went on to say that while genuine reconciliation is bigger than any single agreement, it is time to sit together and give expression in an agreed form to the true story of this land and its contemporary significance.

Each expert was invited to give a short address. Discussion was then opened to the audience.

Warren Mundine AO argued that treaties for Aboriginal and Torres Strait Islander communities have been on the agenda for a long time. Referring to the 1992 Mabo High Court decision, he pointed out that the abandonment of the terra nullius doctrine gave Indigenous people legal context: it conferred recognition on Traditional Owners and therefore inferred that first nations had rights. He went on to explain that because the modern nation of Australia is an amalgam of many hundreds of Aboriginal countries and Torres Strait Islands, multiple treaties would be called for, not a single treaty. This approach would respect the fact that one can't talk for another's country and he noted that having one large treaty process would be very difficult.

Mr Mundine went on to say that he saw no conflict between treaty and constitutional recognition, detailing a provision in the Constitution empowering the Commonwealth to negotiate agreements or treaties with First Peoples. He then voiced support for the growing momentum to put these matters before the Australian people.

Shireen Morris sees that the tension between those advocating for treaty vs. constitutional recognition has to do with addressing power. She acknowledged that the relationship between Indigenous people and Australian government has always been very imbalanced: the government wields all the power. She likened the constitution to being a rule book of power. The first question to answer is: how do we rectify the imbalanced and unfair power relationship?

Ms Morris encouraged public clarification of what actual reforms are being proposed. First: she saw the need for an Indigenous representation structure to negotiate treaties. Second: she saw the need for ongoing agreement making. Third: she saw the need for recognition of language and culture. She argued that all three reforms are part of constitutional recognition. Ms Morris contended that in debating the validity or preference for treaty or constitutional recognition, people look at the substance of reforms rather than get hung up on labels.

Ms Morris raised issues around enforceability. Often, people assume a treaty is going to be strong, protect rights and be enforced. She made the point that, historically speaking, treaties have been breached as the colonising government has been far more powerful. She gives the example of New Zealand, where treaties exist but have been breached many times. She argued that enshrining recognition in the Constitution is important as it is the only legal document that can compel the Commonwealth to action, binding and enduring over generations.

Ms Morris concluded by saying that in striking a treaty, both parties have to agree. She warned that if the treaty is too ambitious, it is hard to get agreement. The same applies with constitutional reform: without agreement, reforms will never happen. Both require deft political strategy to get government to agree to the desired reforms.

Jeff McMullen AM spoke about affecting change within the political heart and to the political will in Australia. He argued that Australia cannot move forward on a reform agenda without treaty. Mr McMullen drew attention to the spirit of the Welcome to Country; the recognition it embodied touched on language, culture and country. Either treaty or constitutional reform must recognise the diversity in these three things and he went on to speak to issues of diversity amongst First Nations. He spoke about the fact that upon landing and making contact with its peoples, Captain Cook never carried out the royal orders he was given: to negotiate with native peoples. Mr McMullen pointed to this failure as our metaphorical ongoing reality: a refusal to negotiate.

Mr McMullen went on to analyse the principle of recognition embedded in treaties: it signifies a start to negotiating something better. It signifies recognition of a relationship. In relation to the real life conditions, it's an agreement that we can't live with the poverty trap into which First Peoples continue to fall whilst

living with the wealth afforded by this rich country. First Peoples' survival represents a triumph: they are the legacy holders of the world's oldest unbroken form of knowledge. As Chief Justice Robert French put it, there is indeed traditional law and custom that could clear the way for settlement of a treaty in this country. Mr McMullen went on to state that for over 60,000 years, there have been laws in place amongst First Nations. To not recognise this in practice is, in fact, to continue adherence to the doctrine of terra nullius.

Mr McMullen contended that the foundation for a strong and just nation remains shaky until we acknowledge our past, enable First Peoples to participate in national decision making and remove discrimination against First Peoples in the Constitution. He called for courage. He called for a 'heart transplant' within national leadership circles so as to facilitate the Commonwealth participating in a "sovereign to sovereign" relationship with First Nations through the act of treaty. He put to all present that the treaty process brings the two parties together in an equal relationship so that solving problems can go forward in a shared way.

Mr McMullen spoke critically of the minimalist proposals for constitutional change. He advocated for a 'transformational idea': to change our poverty within. He spoke about the need for treaty to recognise the law, customs and languages of First Nations. He spoke of its logical consequences: a body to advise and be a consultant to government. He conjectured that some of its central work would be to devise what and how indigenous intellectual knowledge systems about custodianship and land sharing would be implemented and/or shared. He ventured that the transformational idea we need would draw on the experiences of other First Nations around the world who are now negotiating with colonial-legacy governments. Furthermore, he saw that the result of a treaty would see the shifting of wealth arising from First People's lands into their hands - including control of mineral wealth.

Ms Alexis Wright argued that the time for treaties with Aboriginal nations in Australia is long overdue. She maintained that starting with a treaty would have started the relationship on a different footing. She explained that structural violence is embedded in the lack of a treaty. She mentioned that treaty and/or a process negotiating settlement which acknowledged the truth of our past has been called for by Aboriginal and Torres Strait Islander people numerous times and cited these specific instances: the Barunga Statement presented to Prime Minister Bob Hawke in 1988, the Eva Valley Statement presented to Prime Minister Paul Keating in 1993 and the Kalkaringi Statement of 1998 which was designed in response to the Northern Territory's bid to achieve statehood (which was rejected by voters).

Ms Wright referred to others before and after these calling for treaty, stating that these voices and the authority of representatives of numerous First Nations have been ignored. What we have instead are the Northern Territory intervention with its abuse and violence, evidencing a systematic failure of government policy, poor governance, no decency and no inquiry into failures. Ms Wright pointed out that First Peoples in the Northern Territory have never asked for constitutional recognition as they feel the Constitution does not belong to them.

Ms Wright outlined the core of her work as a writer: to show that the power of Aboriginal law will always override Australian law in First Peoples' minds because the sovereignty of mind cannot be destroyed. She went on to say that thinking about treaty requires a vision for the future and a big, brave economic vision. She advocates for Aboriginal people to have full understanding of what they bring to the table and what they want. She pointed out the uselessness of having strategic thinking without power, as it means relying on other people's laws and policies resulting in decisions made on behalf of Aboriginal people.

In speaking for treaty, Ms Wright outlined that the existence of treaties will compel governments and others to allow Aboriginal people to exercise control over their wellbeing as they embody principles of mutual trust, respect, understanding and shared responsibilities. She concluded that Aboriginal cultures have always had a clear vision of the future because the past and its power were known and understood for millennia. She spoke about her attempt to describe this in her latest book, 'The Swan Book' about a dystopian future based on the dystopian world Aboriginal people occupy now.

A lively discussion ensued after the panel. Ms Wright championed the idea that a treaty, rather than constitutional reform, would best serve the interests of Aboriginal people. She maintained that Aboriginal people were not engaged by the idea of constitutional reform, that the constitution remained a document of the Australian government and that Aboriginal people have always governed themselves and thus can be said to have had their own Constitution/s. She stressed the need for big thinking; for a road to the future that belonged to Aboriginal people.

Mr McMullen agreed with Ms Wright. He claimed that the idea of constitutional reform did not inspire confidence in the face of two centuries of government treachery. He advanced the idea that constitutional reform was too incremental given the powerlessness and disadvantage that Aboriginal people are living under.

Mr Mundine cautioned that neither constitutional reform nor treaty would be a panacea for the lifting people out of persistent disadvantage. He proposed that either treaty or constitutional recognition would set 'the rules' – as it were – but that goals still need to be kicked. He stressed that many historical examples from Africa showed that even with constitutional reform and treaties, driving the economy and getting people educated are key.

Ms Wright agreed with Mr Mundine, stating that that this is not beyond us. She advocated for the need to have direction come from the Aboriginal people themselves. Ms Wright also made the point that in February 2016, the Victorian government started asking people what they wanted by way of reconciliation and self-determination. The people said they wanted to talk about a treaty, so the Victorian government has embarked on steps which may lead to an historic first Treaty with Aboriginal peoples on Australian soil.

Ms Morris stressed the need to make sure that treaties or constitutional reform shift the balance of power and do not remain merely symbolic. She also spoke of the need to include a racial non-discrimination clause in the constitution which gives Aboriginal representative bodies or First Nations recourse to the High Court under the Constitution and which cannot be struck down as was the Aboriginal and Torres Strait Islander Commission (ATSIC). She went further in speaking of the Preambles in some State Constitutions (eg. NSW) giving recognition to First Peoples as so far having been meaningless, because they are purely symbolic and even include a 'no legal effect' clause just to be safe, making sure Aboriginal people don't get any rights.

An audience member advanced the proposition that a nation cannot work under different law systems; there has to be a common unifier. The audience member then asked: is there a level above all those people who speak for different countries that can represent the different representatives for different countries?

Mr McMullen responded that Chief Justice Robert French says it is possible to recognise traditional law and custom. He also gave the example of the United States, where when chiefs negotiate, they do that as sovereign to sovereign. The lands of American Indian peoples are subject to native laws. While being complex and difficult, it is possible.

Mr Mundine cautioned against thinking that either treaties or constitutional change are going to change rates of suicide, unemployment and other problems. He called for a separation of issues of empowerment and recognition of culture from those relating to law. Treaty and constitutional reform do play a role and can make a powerful change but we have to do the hard work of dealing with social, health and incarceration issues.

Mr McMullen counters that powerlessness is the biggest contributing factor to despair, alienation and suicide.

Eric Sidoti asked for a final statement from each panelist to this question: Is Treaty or constitutional reform doable at this point?

Ms Wright: Australian law is just a story and the story can be changed.

Mr McMullen: It takes commitment, action, pressure, discussion. More than that, we need to make it personal. We need to see that our nation needs to change. We have to make this a priority of our nation, not pushed down behind other development strategies. The great wealth of the land owned by our First Peoples is not transforming their poverty. We can't put this off to another generation, we need to set right the relationship.

Ms Morris: This is doable but only if we each take responsibility and only doable if we are really strategic. Politicians have not shown the political will to make this happen.

Mr Mundine: What drives governments and politicians is the vote. If the politicians aren't going to listen, have a conversation with the rest of Australia, get them supporting you and that will make the politicians jump.

Photo Credit: Sally Tsoutas, Western Sydney University Photographer. Dr Sev Ozdowski and Jeff McMullen.





Photo Credit: Photographer Robert Cameriere Too Dark to See Exhibition co-created with Aboriginal and Torres Strait Islander Veterans.



Warren Mundine AO, Jeff McMullen AM, Alexis Wright, Eric Sidoti



Associate Professor Terry Sloan, Uncle David Williams, Jack Pearson



Emeritus Professor Beryl Hesketh, Mr Hesketh



Jeff McMullen AM, Warren Mundine AO, Melissa Williams, Eric Sidoti



Aunty Sandra Lee



Eric Sidoti Moderator and Panellists Warren Mundine AO, Sherren Morris, Jeff McMullen AM, Alex Wright



VIPs



Professor Lisa Jackson-Pulver AM



Jeff McMullen AM, Eric Sidoti, Warren Mundine AO, Sherren Morris



Photo: The Uluru Statement called for constitutional reform to empower Indigenous people. (ABC News, Stephanie Zillman)
2017 Uluru Statement of the Heart Dancer at closing ceremony.

FEATURED EVENTS TIMELINE

2017

NAIDOC Theme: Our Languages Matter (*Cairns*)

Featured Event

The 21st Anniversary of the Yarramundi Lecture in 2017 sees a magnificent trifecta of anniversaries. It coincides with the 50th Anniversary of the Referendum, the 25th Anniversary of the Mabo ruling and the issuing of the Uluru Statement from the Heart. The anniversary triumvirate centres on the dates bookending National Reconciliation Week (27 May – 3 June).

On 27 May 1967, 90.7% of Australians voted YES to count Aboriginal and Torres Strait Australians in the Census and to give the Commonwealth Government the power to make laws for them. It was and remains the Referendum that passed with the most public support in Australian history.

Despite these gains, as the Uluru Statement from the Heart crafted between 23 – 26 May reveals, Aboriginal and Torres Strait Islander peoples – the first sovereign nations of the Australian continent in possession of it for more than 60,000 years – are still unable to take their rightful place in Australia. The key takeaway was that merely symbolic constitutional recognition had been abandoned as a priority by a coalition of First Peoples. The Uluru Statement from the Heart called for ‘substantive constitutional change and structural reform’, a constitutionally enshrined First Nations voice to sit separately to the Australian Parliament but which would seek to influence and advise government policy as it related to First Peoples. It also called for a Makarrata Commission, which would supervise a process of agreement making and truth telling between

governments and First Peoples to take place whilst a pathway is established to strike treaties between First Peoples and the government.

‘Makarrata’ is a Yolngu word that means, the coming together after a struggle, facing up to past wrongs and committing to peaceful relations, in overseeing treaties between Aboriginal people and government, a Makarrata Commission would seek to perform the role of a truth and reconciliation commission. Similar proceedings have been conducted in South Africa and Canada as part of healing processes.

The Uluru Statement from the Heart was issued amidst controversy, as illuminated by the Aboriginal Embassy Statement from the Sacred Fire Walkout Statement issued by the Walkout Collective – made up of First Nations representatives who walked out from the National Constitutional Convention in protest on 24 May 2017, and participants of the First Nations Rise Up meeting held at the Aboriginal Embassy on 24-25 June 2017. They contend that the deep meaning of Makarrata was misconstrued in the Uluru Statement from the Heart (citing that this terminology was rejected long before by the Central Desert communities in the 1980s) and that in its current conception, its end will serve to keep First Nations under what is described as a ‘colonial constitution’s head of power’.

It is important to note that treaties and constitutional recognition can co-exist. Some experts have observed that constitutional change is required for treaties to be viable. Australia is indeed, ‘all at the crossroads’ as the title of the 2013 collection of essays with a Foreword by Professor Peter Shergold AO, Chancellor of Western University aptly put it.

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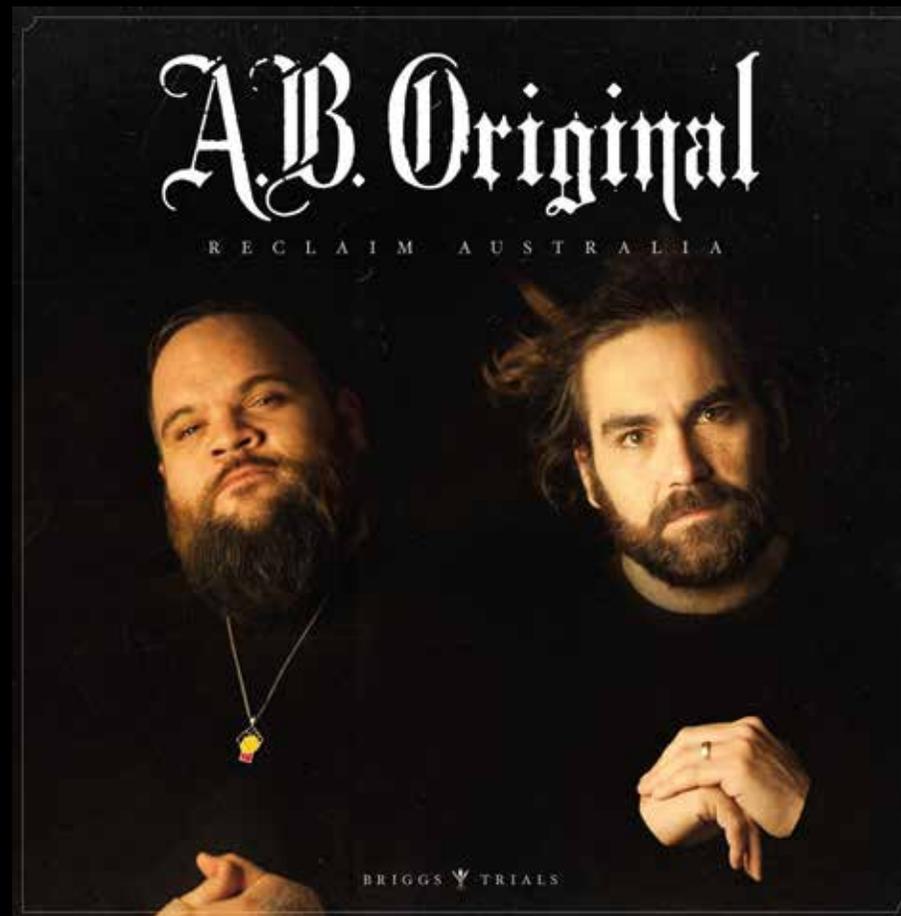
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2017: The Yarramundi Lecture turns 21 in the year of an Anniversary Trifecta



ALBUM: Reclaim Australia by AB Original won the 217 Australian Music Prize.

FEATURED EVENTS TIMELINE

2017

NAIDOC Theme: Our Languages Matter (Cairns) - continued

Other events occurring in 2017

- National Reconciliation Week partners with cultural institutions across Canberra to deliver a week-long program of special events, including public activities, exhibitions, displays, lectures, tours, films and stories about Aboriginal and Torres Strait Islander peoples, histories and cultures. The participating institutions include: Australian Institute of Aboriginal and Torres Strait Islander Studies, Australian Parliament House, Australian War Memorial, Museum of Australian Democracy, National Archives of Australia, National Library of Australia, National Film and Sound Archive, National Museum of Australia and the National Portrait Gallery.
- Australian Hip Hop duo A.B Original win the Australian Music Prize (the country's biggest) for their album 'Reclaim Australia', which includes the song January 26 calling for a change to the date of what is still called Australia Day. Trials is a Ngarrindjeri man and Briggs is a Yorta Yorta man.
- The Returned Service League ACT gives the Aboriginal & Torres Strait Islander Veterans & Services Association the honour to lead the march at the National Ceremony in Canberra. This is a first and significant service of Aboriginal and Torres Strait Islander men and women provided in the defence of this great Nation.
- Aboriginal and Torres Strait Islander peoples have a long standing tradition of fighting for Country, and continue to serve with honour among our military forces. The, For Country, For Nation, exhibition presents a diverse range of art, objects, photographs and stories from across Australia to explore. The exhibition is thematic in structure and within each theme are stories of Aboriginal and Torres Strait Islander experience during wartime and peace.
- The MaryAnn Bin-Sallik Cancer Council NSW Indigenous Health Scholarship is named in honour of Emeritus Professor MaryAnn Bin-Sallik, a Djaru woman of East Kimberly, to inspire Aboriginal and Torres Strait Islander students in their pursuit of tertiary study in health related disciplines.
- Bunuba woman June Osca AO becomes the first female Aboriginal and Torres Strait Islander Social Justice Commissioner for the Australian Human Rights Commission.
- The Uluru-Kata Tjuta National Park Board – made up of 8 Traditional Owners and 3 National Parks representatives – unanimously decides to ban climbing Uluru from 26 October 2019. The ban coincides with the 34th anniversary of the return of Uluru to Traditional Owners.
- Senior Traditional Owner and Chairman of the Board Sammy Wilson said the site had deep cultural significance and was not a "theme park". The entirety of Uluru is a sacred area and the site where the climb begins is also a sacred men's area. Traditional owners have been asking visitors not to climb Uluru since it was handed back in 1985. Signs to this effect have been in place at the base of the climb area since 1992.
- The remains of 'Mungo Man', Australia's oldest known human skeleton, are returned via hearse from Canberra (where they were held for over 40 years) to his original resting place. In 1974, geologist Jim Bowler along with a team of scientists from Australian National University found the fossilised remains of a man in Mungo National Park in south-west New South Wales, north of Mildura. He was adorned in ochre believed to have been brought from over 200 km away to the north of his burial site. Scientists concluded that Mungo Man was about 170cm tall, about 50 years of age and lived with severe arthritis. It was determined that Mungo Man had lived around 40 - 42,000 years ago during the age of mega flora and fauna. Whilst Europe was still largely populated by Neanderthals, Mungo Man provided a window into a far more sophisticated culture that was rich with symbolism and the incorporation of complex belief systems. Three different Aboriginal groups have

connections to country around Lake Mungo — the Muthi Muthi, Nygiampa and Paakantji people. Traditional owners hosted a welcome home ceremony for Mungo Man. Five Aboriginal dance groups from different parts of the country came to pay respects and to perform, each representing a star in the southern cross.

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Other events links

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The University acknowledges that its campuses span the traditional lands of the Darug, Tharawal (Dharawal), Gundungurra, Wiradjuri and Bundjalung Peoples. The University thanks them for their support of its work in their lands.

A SPECIAL MILESTONE

21 YEARS OF THE YARRAMUNDI LECTURE

DID YOU GET THE MESSAGE?

When Australia's First Peoples speak, are we listening? Join us as three renowned Aboriginal and Torres Strait Islander leaders share their perspectives and stories which illuminate the role of languages in the making of Australia's modern history.

In 2017, Western Sydney University celebrates 21 years of the Yarramundi Lecture. Since 1997, prominent Aboriginal and Torres Strait Islander People have shared their take on issues of local and national importance by delivering the annual Yarramundi Lecture. The event marks the University's abiding commitment to listen and be a conduit through which to pass on generations of knowledge.

Uniquely, the 21st Anniversary of the Yarramundi Lecture coincides with the 50th Anniversary of the Referendum, the 25th Anniversary of the Mabo ruling and the recent issuing of the Uluru Statement from the Heart. This year's NAIDOC theme of 'Our Languages Matter', compliments this trio. Languages are a system of communication used by cultures and communities. Words – spoken and written – connect us and help us understand one another.

Yet some languages transcend words. As a means to communicate, language is expressed in such forms as dance, song, artefacts, body language and art. Through these, we express what matters to us, we tell of our history, dream our futures and engage in conversations when words are not enough.

Professor Barney Glover,
Vice-Chancellor and President
of Western Sydney University, invites you to
celebrate the
2017 Yarramundi Lecture,
'Did You Get the Message?'



Aunty Sandra Lee,
Darug Elder, will deliver
the Welcome to Country.

Western Sydney University honours the distinctive contributions of Aboriginal and Torres Strait Islander Peoples. The 2017 Yarramundi Lecture also launches:

- The Yarramundi Lecture 21st Anniversary commemorative book and e-book. All attendees receive a FREE copy of the commemorative book.
- 'Did You Get the Message?' Photographic Exhibition: A photographic series featuring many of the people – thinkers, writers, activists, politicians, professionals, artists and others – who have helped make the annual Yarramundi Lecture into what it means today.

GENERATIONS OF
KNOWLEDGE SERIES

GENERATIONS OF KNOWLEDGE MULTI-MEDIA SERIES

BLURBS FOR ‘21ST ANNIVERSARY OF THE YARRAMUNDI LECTURES’ BOOK

In researching and compiling the Generations of Knowledge multi-media series, the research team chose to go beyond compliance with the approved National Ethics Application Form (NEAF) and voluntarily comply with the Principles and Application of Principles outlined by the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) in the Guidelines for Ethical Research in Australian Indigenous Studies (GERAIS) 2012.

Given the past experiences of many participants in the three projects and viewed in conjunction with the negative outcomes reported by communities and clans resulting from their participation in a variety of other research projects (interrogated for procedural integrity by the research team) and which understandably made participants wary of participation in new research projects, the GERAIS 2012 ‘Principle 9: Negotiation should result in a formal agreement for the conduct of a research project’ was a key driver towards innovation in our research practice.

This resulted in a negotiated agreement with participants that they would jointly own the results of projects in the series. It enabled them to retain intellectual property rights, preserved the rights to their intangible cultural heritage and also mitigated ongoing (often unconscious) processes of systemic cultural appropriation seen to result from many academic and non-academic ‘consultation’ and ‘program development’ processes which are ostensibly aimed at improvements across a range of life areas by the institutions that initiate and manage them.

Processes to mitigate cultural appropriation, preserve participants’ right to their intangible cultural heritage and properly share intellectual property ownership rights included – but were not limited to – the following examples:

- 1 Drafting Photographic Release Agreements which outlined co-ownership of the images created as a result of photographic shoots which addressed notions surrounding the moral and intellectual copyright held by artists such as photographers and film makers of an artistic work and which were also negotiated up front with all creative partners involved in creating media in all 3 projects in the series so as to reflect co-ownership.

- 2 Reviewing terminology that framed research participants as passive and evolving a new lexicon around engagement activities – eg. participants in photographic shoots were no longer ‘subjects’ but were re-framed as ‘photographic principals’, centering them as agents in research and creative processes.
3. Checking with each participant on the contextual use of edited footage in film as well as any excerpt from their transcripts utilised for media, photographic exhibition storyboards and other purposes to ensure a congruent narrative was maintained across all forms of associated media.

Essentially, our research practices had the effect of brokering evolutions in artistic practice and intellectual property in the field of arts law as it relates to the preservation of First Peoples’ concrete and intangible cultural heritage.

Through in-depth interviews and use of transcripts, first person narratives have been put on the record. The movement of voices into text and the preservation of images as testimony is an important methodological shift for peoples who have subscribed to oral traditions for millennium. Yet, the process of authentically preserving peoples' voices can be vexed. Conveyance of messages through means other than oral must be delicately mediated lest the message be inaccurately portrayed or lost. Therefore, story collection and the telling of those stories must be collaborative. Which is why we have pioneered research processes which - at every stage - have embraced a central ethic: that of co-creation with First Peoples. It is the only way to uphold the integrity of our commitment to real and meaningful engagement with Aboriginal and Torres Strait Islander People.

Restoring their names, their images and their stories to Australia's national record in a way that respects Aboriginal and Torres Strait Islander people's continued ownership of their legacy, ensures that the act of storytelling in and of itself is not yet one more act of appropriation that abstracts Aboriginal and Torres Strait Islander and their irreplaceable lived experience from the historical record, was an important outcome of the project that jointly preserves the cultural and intellectual integrity of the research results.

PROJECT 1.

GENERATIONS OF KNOWLEDGE

'Generations of Knowledge' is a four-part production that commemorates the lives and contributions of Aboriginal and Torres Strait Islander Elders, Leaders and Path Makers at Western Sydney University and documents how their journeys have contributed to the University's development. It includes a photographic exhibition, a commemorative book, a website with full audio recordings accompanied by transcripts and an interactive virtual world mapping launched within the traditional lands of the Burramattagal People of the Darug Nation on which Western Sydney University's Parramatta campus stands which enables modern web visitors to experience Darug country and the multi-dimensional lives of clans prior to colonisation. It is the first instalment in the Generations of Knowledge series, led by Principal Researcher Melissa Williams, Director of the Office of Aboriginal and Torres

Strait Islander Employment and Engagement at Western Sydney University.

Greater Western Sydney is home to the largest urban population of Aboriginal and Torres Strait Islander people in Australia. Through the Generations of Knowledge project, Elders, Leaders and Path Makers have placed on the record their irreplaceable contributions as advisors and collaborators with the University in a range of important ways. Together, it is a record of the actions taken collectively as part of the shared drive to close the gap on matters of importance to local Aboriginal and Torres Strait Islander communities - particularly in the areas of education, employment and engagement.

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GENERATIONS OF KNOWLEDGE

COMMEMORATING THE LIVES AND CONTRIBUTIONS OF ABORIGINAL AND TORRES STRAIT ISLANDER
ELDERS, LEADERS AND PATHMAKERS AT THE UNIVERSITY OF WESTERN SYDNEY





PROJECT 2.

TOO DARK TO SEE

'Too Dark To See' is a tri-partite production which includes a documentary film, a photographic exhibition and a commemorative book. It commemorates the lives and contributions of Aboriginal and Torres Strait Islander veterans and military personnel serving in the Australian Defence Forces.

It is the second instalment in the Generations of Knowledge series, led by Principal Researcher Melissa Williams, Director of the Office of Aboriginal and Torres Strait Islander Employment and Engagement at Western Sydney University.

The bravery and service of Aboriginal and Torres Strait Islander military personnel has often been under-recognised in - and even obscured from - the historical record. Aboriginal and Torres Strait Islander people have served in every major theatre of war since the Boer War. But whilst serving our country, they also fought their own nation's animosity and ignorance. Lest we forget the context; they weren't

even considered citizens of Australia until 1967. In the face of this long history of sacrifice, the sad, shameful fact is that, prior to the 1970s, little was publicly known about Aboriginal and Torres Strait Islander peoples' contribution to our armed forces. The Department of Defence only began collecting information about their military service in the 1980's.

'Too Dark To See' rectifies these egregious oversights, improving the accuracy of our national story. The release of the film, photographic exhibition and commemorative book coincided with the ANZAC Centenary. After the successful launch of the documentary film and inaugural photographic exhibition at the Australian War Memorial, the institution decided to acquire the photographic images to be part of their permanent holdings.

https://issuu.com/uwspublications/docs/indg1317_gok_too_dark_to_see_book_v

Photo Credit: Too Dark to See Documentary Photographer Robert Cameriere.

Left to Right: Natalie Whyte, Mrs Hurley, His Excellency General the Honourable David Hurley AC, DSC, Jordan Williams, Uncle Harry Allie, The King's School Cadet Corps accompanied by Mr James Tyree The King's School Cadet Corps.



TOO DARK TO SEE

Commemorating the Lives and Contributions of
Aboriginal and Torres Strait Islander Veterans and
Military Personnel Serving in the Australian Defence Forces

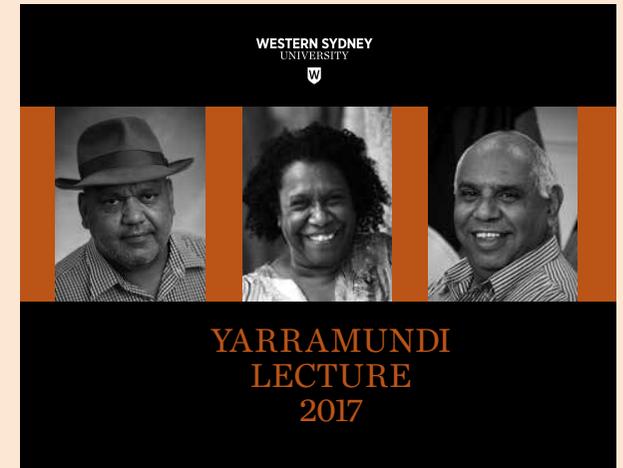
PROJECT 3.

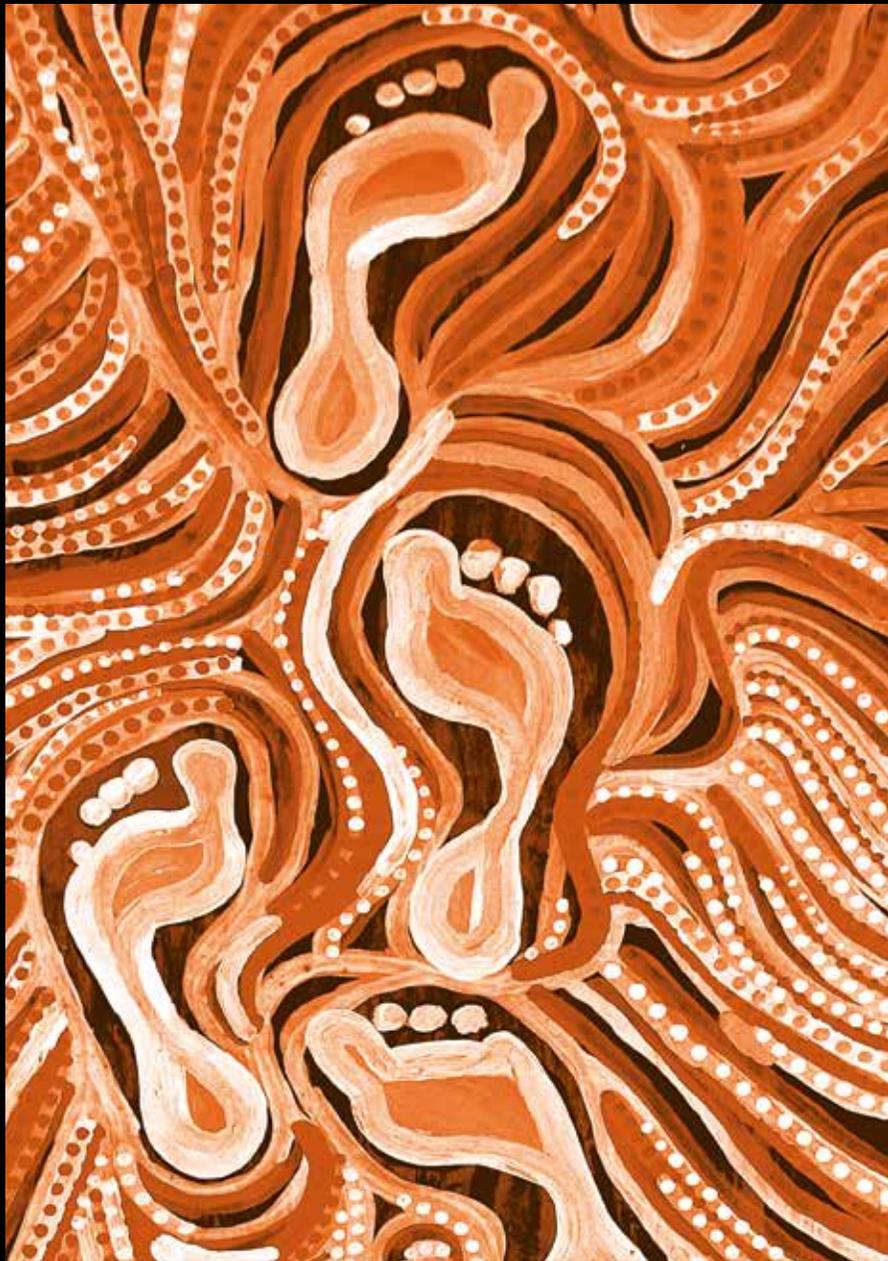
21ST ANNIVERSARY OF THE ANNUAL YARRAMUNDI LECTURES

The '21st Anniversary of the Yarramundi Lectures' project is a tri-partite production that includes a commemorative book, photographic exhibition and website. On 14 August 1997, Western Sydney University began an important tradition: the delivery of the annual Yarramundi Lecture. Each year, a prominent Australian – almost always Aboriginal and/or Torres Strait Islander Person or Peoples – deliver this lecture. Collectively, the lectures traverse a range of concerns. Inevitably, each lecture engages with one or more of the big questions that lie at the heart of our nation's cultural life as it relates to the issues facing Aboriginal and Torres Strait Islander Peoples: Enfranchisement, disadvantage, representation, self-determination, governance, reconciliation, recognition, education, employment, housing, land rights, forced removals of children, caring for country and more.

The voices and images of some very prominent Aboriginal and Torres Strait Islander people are represented in this project. There are deeply personal, political, profound and controversial stories originating from Australia's First Peoples. The common thread that runs through the lecture series is that every speaker talks about change. How to make positive change, what needs to change, their hopes for change and what has already changed. The Yarramundi Lecture series itself stands as a record of change and shows the shape and movement of how Aboriginal and Torres Strait Islander peoples have orchestrated, imagined and enacted change on many levels - personal and political.

Images which are part of the commemorative photographic exhibition variously capture a speaker or a major event that occurred during each of the 21 years in which the Yarramundi Lecture has been delivered. Together, it stands as a testament to Western Sydney University's commitment to walk beside Aboriginal and Torres Strait Islander Peoples at the vanguard of change as we inexorably move towards closing the gap, reconciliation and beyond.





ANNUAL
YARRAMUNDI
LECTURE

21 YEARS

Anniversary Commemoration

CELEBRATION

Celebrating the knowledge, skills, history and cultural diversity
Aboriginal and Torres Strait Islander Peoples bring to the workplace



This artwork was created by Aunty Edna Watson, Darug Elder.
This artwork is called Yarramundi country.

WESTERN SYDNEY UNIVERSITY

A UNIVERSITY FOR THE PEOPLE AND OUR COMMUNITIES



Photo Credit: Lynda Holden and Aunty Pearl Wymarra, Elder on Campus at the 2017 Annual Aboriginal and Torres Strait Islander Staff Network Conference.

Western Sydney University has a longstanding commitment to its Aboriginal and Torres Strait Islander communities; indeed, this was one of the founding concerns of the University.

We recognise that having dynamic, purposeful and respectful relationships with Aboriginal and Torres Strait Islander communities is a key building block of success. It underpins our institutional philosophy, which is 'Securing Success'.

By emphasising the knowledge, skills, histories, traditions and cultures of First Peoples Western Sydney University fosters an environment that embraces and values people's individual differences. The University actively develops and supports initiatives which:

- Embrace equity in employment and diversity in the workplace
- Promote it as a responsive partner with which to engage in a range of enterprises.



Photo Credit: Tom Evans presenting at the 2017 Annual Aboriginal and Torres Strait Islander Staff Network Conference.



Photo Credit: Photographer Monica Pronk. Left to right: Kayla Sale, Ellen Karimanovic, Jaleesa Godson, Daliah Aggrey-Fynn, Megan Kinsela at the Aboriginal and Torres Strait Islander Staff Network Conference November 2017.

A NOTE ON THE SOURCES

If you are interested in sourcing further information in regards to the Generations of Knowledge timeline featured in this publication, please go online to https://www.westernsydney.edu.au/oatsiee/aboriginal_and_torres_strait_islander_employment_and_engagement/news_and_events/generations_of_knowledge_secondary_sources to access the Office of Aboriginal and Torres Strait Islander Employment and Engagement websites. Please see the Yarramundi Exhibition and the electronic version of this book.

You can also contact the Office of Aboriginal and Torres Strait Islander Employment and Engagement directly.

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Our graduates left to right: Mitchell Quirk (Institute for Infrastructure Engineering), Katherine Reynolds-Addo (The College), Tarran Leon (Information Technology Services), Carly Regan (Information Technology Services), Jaime-Lee Walker (The College), Michelle Donovan (Library), Crystal McDermid (International), Terri Keating (Office of Aboriginal and Torres Strait Islander Employment and Engagement) Lurline Beard (School of Business)

ACKNOWLEDGEMENTS

We would like to acknowledge past leaders who have contributed to the advancement of Aboriginal affairs in the development of Western Sydney University.

Aboriginal and Torres Strait Islander leaders

1991 – 1995	Associate Professor Wendy Holland	Foundation Director of Booloobidja Aboriginal Education Centre (UWS Macarthur)
1997 – 2000	Janice Dennis	Head, Durali Aboriginal Education Centre (UWS Nepean)
1997 – 2000	Ann Flood	Director, Goolangullia Aboriginal Education Centre (UWS Macarthur)
1997 – 1999	Pearl Wymarra	Director, Wyung Indigenous Aboriginal Unit Hawkesbury (UWS Hawkesbury)
2001 – 2002	Wendy Brady	Director, Centre for Aboriginal Education
2006 - 2010	Professor Michael McDaniel	Dean and Director, Badanami Centre for Indigenous Education
2010 - 2014	Professor Berice Anning	Dean and Director, Badanami Centre for Indigenous Education
2015 - 2015	Emeritus Professor Maryann Bin-Sallik	Pro Vice-Chancellor Aboriginal and Torres Strait Islander Leadership

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Islander Advisory Council

Badanami Elder in Residence
Aunty Jean South

Western Sydney University Aboriginal and Torres Strait
Islander Sydney Employment and Engagement Advisory
Board and Elders on Campus

Uncle Harry Allie

Aunty Fran Bodkin

Aunty Noeline Briggs-Smith

Uncle John Kinsela

Aunty Sandra Lee

Uncle Wes Marne

Uncle Charlie Mundine

Uncle Norm Newlin

Aunty Rasmie Prior

Aunty Thelma Quartey

Aunty Mae Robinson

Aunty Norma Shelley

Uncle Greg Simms

Uncle Rex Sorby

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Torres Strait Islander Senior Staff

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Schools Engagement Unit

Indigenous Outreach

Men's Health Information and Resource Centre

Student Recruitment Unit

The College

Free Radical Enterprises

Lisa D Sampson

BALARINJI

Alex Dobrochodow

THE FUTURE IS UPON US

Buttressing the Seven Pillars: Identity • Trust • Communication • Memory and History • Importance of Law and Lore • Reconciliation • Achievement





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