



Minutes of Evidence Curriculum & TRP

TOPIC 2 – MOVEMENTS FOR RIGHTS AND FREEDOM

Victorian Curriculum link:

- Intended and unintended causes and effects of contact and extension of settlement of European power(s), including Aboriginal and Torres Strait Islander peoples ([VCHHK134](#))
- Causes of the struggle of Aboriginal and Torres Strait Islander peoples for rights and freedoms before 1965 ([VCHHK152](#))
- Significance of the following events in changing society: 1962 right to vote federally, 1967 referendum, Reconciliation, Mabo decision, Bringing Them Home Report (the Stolen Generations), the Apology and the different perspectives of these events ([VCHHK154](#))
- Effects of methods used by civil rights activists to achieve change for Aboriginal and Torres Strait Islander peoples, and the role of one individual or group in the struggle ([VCHHK155](#))
- Continuity and change for Aboriginal and Torres Strait Islander peoples in securing and achieving civil rights and freedoms in Australia ([VCHHK156](#))

If the above hyperlinks do not work in PDF – visit the curriculum via:

<http://tinyurl.com/j85w2pg>

Introduction

The struggle for Aboriginal and Torres Strait Islander rights and freedoms has been ongoing and persistent since first contact. These struggles have been fought on various fronts and using many different methods. This section will explore some of the key historical battles fought by Aboriginal and Torres Strait Islander people and their allies to resist oppression and maintain their cultural identity.

1938 Day of Mourning

In 1937 William Cooper, president of the Aborigines Advancement League in Victoria, proposed “the 150th anniversary of the landing of the first fleet of European invaders, to be celebrated on 26 January 1938, should instead be marked by Aborigines as a Day of Mourning.”¹ He informed William Ferguson and Jack Patten, leaders of the New South Wales Aborigines’ Progressive Association, who thought it was a great idea and began to organise for the event. To publicise the event to the Aboriginal community, Ferguson and Patten wrote and distributed a leaflet entitled ‘Aborigines Claim Citizen Rights!’² The leaflet criticised the government and the Aboriginal Protection Board and called for land rights and citizenship.

On 26th January 1938 Sydney celebrated with First Fleet reenactments and parades. The NSW Government chose:

as its centerpiece the re-enactment of Captain Phillips’ arrival and flag-raising at Sydney Cove [...] the organisers saw Aborigines as essential to the day’s proceedings. They brought twenty-six of them from Minindee, a settlement of Wiradjuri and Barkendjii people on the River Darling, and from Brewarrina east of Bourke (the Murawari people) to act out Aboriginal resistance to the British landing and to pose on the first float in the pageant.³

The government was forced to bring in Aboriginal people from these places, instead of using local Sydney Aboriginal people, as the Aboriginal people and groups of Sydney had boycotted the event. The Sydney Morning Herald reported “the pageantry began, appropriately, in a splendid reproduction of Captain Phillip’s landing at Farm Cove.”⁴ While this occurred, Aboriginal people gathered and held a meeting called ‘Australian Aborigines Conference Sesquicentenary: Day of Mourning and Protest.’ Only Aboriginal people were invited to attend and some of the people present included William Cooper, Jack Patten, Pearl Gibbs, Margaret Tucker, Jack Johnson, Bill Ferguson and Doug Nicholls.

At the conference, Jack Patten read out the following resolution:

We, representing the Aborigines of Australia, assembled in conference at the Australian Hall, Sydney, on the 26th day of January, 1938, this being the 150th Anniversary of the Whiteman's seizure of our country, hereby make protest against the callous treatment of our people by the whitemen during the past 150 years, and we appeal to the Australian nation of today to make new laws for the education and care of Aborigines, we ask for a

¹ Richard Broome, *Aboriginal Australians: Black Responses to White Dominance 1788-1994* (St Leonards: Allen and Unwin, 1994), p. 167.

² J. Patten and W. Ferguson, *Aborigines Claim Citizen Rights!* (Sydney: The Publicist, 1938).

³ “1938: The Sesquicentenary and The Day of Mourning,” Elizabeth Kwan Australia Day Organisation, available from <http://www.australiaday.org.au/australia-day/history/1938-the-sesquicentenary-and-the-day-of-mourning/>

⁴ “Australia’s Day of Rejoicing,” *The Sydney Morning Herald*, 27 January 1938, available from http://www.aiatsis.gov.au/collections/exhibitions/dayofmourning/images/pdf/sydney_morn_herald_27_01_1938_11.pdf

new policy which will raise our people to full citizen status and equality within the community.⁵

It was voted on by the delegates and passed unanimously.

Following the conference, a delegation of conference attendees, including Cooper, Ferguson and Patten, met with the Prime Minister Joseph Lyons and presented him with their proposal for a national policy for Aboriginal people. This was rejected, perhaps in part because the Federal government could not legislate on behalf of Aboriginal people. This would not change until the 1967 referendum, where powers to legislate on behalf of Aboriginal people would be given to the Federal Government with the successful 'Yes' vote.



Figure 1 Aboriginal people outside the Australia Hall, Sydney, January 26 1938. L to R: William (Bill) Ferguson, Jack Kinchela, Isaac Ingram, Doris Williams, Esther Ingram, Arthur Williams Jr, Phillip Ingram, unknown, Louisa Agnes Ingram holding daughter Olive, Jack Patten⁶

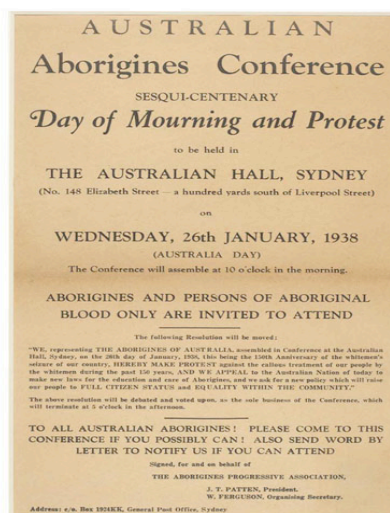


Figure 2 The flyer advertising Australian Aborigines' Conference and Sesquicentenary Day of Mourning and Protest, 26 January 1938. Source: Broadside 405, National Library of Australia.

⁵ *The Australian Abo Call*, No. 1, April 1938, p. 2.

⁶ "Timeline," Redfern Oral History, available from <http://redfernoralhistory.org/Timeline/1938DayofMourning/tabid/238/Default.aspx>

The Day of Mourning has since grown into what we now know as the National Aboriginal and Islander Day of Celebration (NAIDOC) week.

1939 Cummeragunja Walk Off

On the 4 February 1939 over 150 residents of Cummeragunja Aboriginal Station packed up and left the station. They walked 66kms from the New South Wales into Victoria, in contravention of the rules of the New South Wales Protection Board. This action has been described as “perhaps the first direct political action taken by Aboriginal people which lay outside the guidelines offered by the established system.”⁷

Aunty Olive Jackson was a young girl, but recalls:

they were very angry at the way Koories were treated. SO many kids were being stolen, sick people were refused lifts to the hospital and many babies had died that year. The mission manager wanted to dictate to the people, take our culture away and force us to live like white people, and Koories fought against that. The government wouldn't let us do things our way. We were supposed to forget our culture – they tried to makes us into something we were not.”⁸

As Jackson stated, the walk-off was not a spontaneous occurrence, but rather it was a culmination of a series of events and protests about the living conditions on Cummeragunja. The final tipping point, was the arrival of new manager, A. J. McQuiggan in 1937. He had been “transferred to cover up his cruelty to the boys at Kinchela Home” and bought with him “only arrogance, threats and violence.”⁹ William Cooper wrote a series of letters to the Premier, protesting the conditions, including water shortages, sanitation, squalid housing and also discrimination generally. With a lack of response to these letters, the residents of Cummeragunja wrote and signed a petition to the Protection Board in mid-November 1938. The petition demanded “the dismissal of McQuiggans for their arrogant, offensive and abusive behavior and for an urgent inquiry into the conditions and management of the station.”¹⁰ The petition, though received by the Board did little to assist the Aboriginal residents of Cummeragunja and had in fact made them worse, with McQuiggan intimidating and victimizing petition signatories.¹¹

Jack Patten arrived at Cummeragunja in January 1939. He spent much of his time informing residents of their rights and they ultimately decided that their only course of action for change was to walk off the station in protest. Some “two

⁷ Victorian Aborigines Advancement League, *Victims or Victors?: The Story of the Victorian Aborigines Advancement League* (South Yarra: Hyland House, 1985), p. 37.

⁸ Olive Jackson quoted in The Aboriginal Community Elders Service and Kate Harvey, *Aboriginal Elders' Voices: Stories of the "The Tide of History": Victorian Indigenous Elders' Life Stories and Oral Histories* (Melbourne: Language Australia, 2003), pp. 24-25.

⁹ Heather Goodall, *Invasion to Embassy: Land in Aboriginal Politics in New South Wales, 1770-1972* (Sydney: Sydney University Press, 2008), p. 294.

¹⁰ Heather Goodall, *Invasion to Embassy: Land in Aboriginal Politics in New South Wales, 1770-1972* (Sydney: Sydney University Press, 2008), p. 296.

¹¹ Heather Goodall, *Invasion to Embassy: Land in Aboriginal Politics in New South Wales, 1770-1972* (Sydney: Sydney University Press, 2008), p. 298.

hundred of 300 Cummeragunja residents crossed the river into Victoria, set up camp at Barmah and vowed they would not return until McQuiggan had been dismissed and the inquiry they had asked for was begun.”¹² The strike lasted for nine months. Aunt Olive Jackson remembers that “it was winter, cold and rainy weather [...] we had no houses, just rough shelters made out of boughs and tarpaulins, tents and bag huts. I remember there was a lot of meetings, a lot of big discussions.”¹³ The strike was broken in October 1939, “when the NSW Protection Board convinced the Victorian Government to withhold food relief to strikers and deny their children access to the Barmah public school.”¹⁴ Though the strike did not achieve its demands, it created a momentum of politicisation for Aboriginal people in South-Eastern Australia.¹⁵ Indeed, many of the Cummeragunja people who were involved in the walk off “retained their sense of community association and who have continued to play prominent roles in Aboriginal political activity both in New South Wales and Victoria, and nationally.”¹⁶

1965 Freedom Rides

In February 1965 Charles Perkins led a Freedom Ride with 29 white students from Sydney University who were a part of the group Student Action for Aborigines (SAFA). The bus travelled through north-western New South Wales. Perkins decided to emulate actions conducted by the American civil rights movement, in order to expose the segregation and racism rampant through Australia.

This Freedom Ride showed the extent of discrimination against Aboriginal people, including the refusal of service of Aborigines in shops and segregation in public places, including pools, cinemas, clubs and hotels. The journey drew major publicity and media attention. Hurls of abuse and rotten fruit were directed towards the Freedom Riders, and the confrontations between activists and angry non-Indigenous townspeople were featured in national newspapers. These shocking scenes provoked some of the non-Indigenous community to acknowledge the violence and discrimination that many Aboriginal people faced every day.

¹² Heather Goodall, *Invasion to Embassy: Land in Aboriginal Politics in New South Wales, 1770-1972* (Sydney: Sydney University Press, 2008), p. 299.

¹³ Olive Jackson quoted in The Aboriginal Community Elders Service and Kate Harvey, *Aboriginal Elders' Voices: Stories of the "The Tide of History": Victorian Indigenous Elders' Life Stories and Oral Histories* (Melbourne: Language Australia, 2003), p. 25.

¹⁴ Heather Goodall, *Invasion to Embassy: Land in Aboriginal Politics in New South Wales, 1770-1972* (Sydney: Sydney University Press, 2008), p. 303.

¹⁵ Gary Foley, “Black Power in Redfern 1968-1972,” in *There Goes the Neighbourhood: Redfern and the Politics of Urban Space*, ed. Zanny Begg and Keg De Souza (Sydney: Carriageworks, 2009), p. 14.

¹⁶ Heather Goodall, *Invasion to Embassy: Land in Aboriginal Politics in New South Wales, 1770-1972* (Sydney: Sydney University Press, 2008), p. 304.

Moree and Walgett

WHILE officialdom has on the whole chosen to ignore the significant events taking place this week in northern NSW the Minister for Health, Mr. Sheahan, raises a lone voice in condemnation of the color bar.

Mr. Sheahan says bluntly that any hospital practising racial discrimination is in danger of having its government subsidy withdrawn.

Apart from Mr. Sheahan, politicians—and in particular Mr. Gus Kelly, who as Chief Secretary is responsible for Aboriginal Welfare Boards—appear to hope that if they don't mention the problem it will go away.

This is wishful thinking. The incidents in Walgett and Moree are a clear indication that the problem is growing, rather than lessening. The vocal minority groups in both towns are only too aware that the living conditions of Aborigines, as well as the social and employment sanctions against them, are a blot on their communities.

Instead of resenting the interest taken by the students these country centres should welcome it. For years they have complained that they bear an unfair share of responsibility for the Aboriginal population.

Instead of pelting the students with rubbish and intimidating their bus driver they should be glad the facts are being exposed.

Only in this way will the government be induced to make the effort to correct the second class status of NSW's 20,000 half-caste and full-blood Aborigines.



... with the Freedom Riders

LITTLE DIXIE

Students bring turmoil to a NSW town

MOREE, in northern NSW, became a little Dixie at the weekend when students visited the town for the second time in their anti-segregation tour and encountered their worst reception yet.

Some of the students were punched and jostled. A girl picketing the color-barred swimming pool was spat on.

Some of the crowd yelled "String 'em up" and a former alderman who sided with the students was picked up and dropped roughly in the gutter.

The students spent last night at South Grafton licking their wounds.



Victim

Jim Spigelman will remember his stand on the color bar at Moree. He was knocked to the ground in a wild demonstration. Earlier it was quiet when Charles Perkins met aboriginal children outside the pool, below.



Forced march

Arms pinned back, student leader Charles Perkins is hustled out of the Moree pool. His Freedom Riders were pelted with eggs and rotten fruit, a girl was spat on, and crowds hurled insults.



Out!

Moree's Mayor, Alderman William Lloyd, shows two students the way out. He led John Howe away (above) then took Beth Hansen to the gate (below).



PHOTOS BY DEVILLA WITTMANN



The Daily Mirror's full-page coverage of the demonstration at Moree pool, 22 February 1965. (Photo courtesy of Newspix)

see 3 Students bring turmoil to a NSW town¹⁷

Figur

¹⁷ From <http://www.kooriweb.org/foley/images/history/1960s/freedom/fr13.html>

Daily Mirror

6 Monday, March 1, 1965 6

Color bar

THE student crusade against racial discrimination in north-west NSW has been very useful shock treatment for those of us who liked to think that the color bar is something applied exclusively by white Americans to Negroes.

The freedom riders have done nothing else they have shaken us out of smug acceptance of injustice and denial of human rights on our own doorstep. They have made us conscious of our failure of goodwill. They have made some of us ashamed, or at the least uncomfortable.

The students have done a good job and have shown considerable moral and physical courage. They have also embarrassed all three political parties—Labor, Liberal and Country—on the eve of an election.

With the notable exception of the Minister for Health, Mr. Sheahan, who said unequivocally that any hospital practising discrimination would lose its subsidy—the comments have been few and guarded.

The Premier said there was no color bar in his electorate of Castlereagh, which includes Walgett. The Chief Secretary said segregation in cinemas, which he licenses, was not his business. The leader of the Opposition, Mr. Askin, who is seldom short of a comment, had nothing to say about the color bar.

Nevertheless the government which takes power after the elections will be unable to ignore the unpleasant facts stirred up by Mr. Charles Perkins and his friends. It will have to act, if only in response to public opinion.

It should start with the Aboriginal children. If they are educated to a higher standard, taken out of the humpies and taught cleanliness and self-respect a giant step will be taken towards making Aboriginals part of the community. It is our responsibility to make it possible for Aboriginals to be acceptable citizens. In that way blind color prejudice will have nothing on which to feed.

Figure 4 Daily Mirror, 1 March 1965 from <http://www.kooriweb.org/foley/images/history/1960s/freedom/fr17.html>



Figure 5 Source: Ann Curthoys, *Freedom Ride: a freedom rider remembers*, Allen & Unwin, 2002.



Charles Perkins waits with children from Moree Aboriginal Station outside Moree swimming pool, shortly before attempting to enter, 20 February 1965. *Daily Mirror*, 22 February. (Photo courtesy of Newspix)

Figure 6 Source: Ann Curthoys, *Freedom Ride: a freedom rider remembers*, Allen & Unwin, 2002.

The ride boosted morale amongst the Aboriginal community, who increasingly strove bravely to challenge colour restrictions in hotels, cinemas, shops and public places.¹⁸ Adam Shoemaker describes the Freedom Rides as

internationally inspired, a product of cooperation between whites and blacks committed to the same ideals, confrontationist but non-violent...a consciousness-raising exercise that was very effective. Awakening media interest in Aboriginal affairs was, for the first time, marshaled in favour of the Black Australian cause, to the severe embarrassment of many white townspeople in rural New South Wales. All of these elements foreshadowed a pattern of protest that was to continue and expand in the 1970s and 1980s.¹⁹

The 1966 Gurindji Walk Off

Even though Aboriginal pastoral workers had won the right to equal pay in 1965, the pastoralists argued that if they paid equal wages immediately it would ruin the industry. The pastoralists successfully argued the case to defer payment for three years. This bought widespread dissatisfaction amongst the Aboriginal workforce and led to protests throughout the Northern Territory.

As a consequence, on the 22 August 1966 the entire Gurindji workforce and their families walked off Wave Hill pastoral station in the Northern Territory, which was owned by British Lord Vestey. Led by Vincent Lingiari, head stockman and Elder, around 200 stockmen, domestic workers and their families set up a camp on the Victoria River in protest against intolerable working conditions and inadequate wages. The camp moved a few months later to Wattie Creek, in the heart of the Gurindji traditional lands.

This strike began a seven-year fight by the Gurindji people to obtain title to their land. Soon after moving to Wattie Creek, the Gurindji people “announced that they wanted the Vestey’s pastoral company to get off their land.”²⁰ What had initially begun as a wage and conditions dispute grew into a land claim.

In south-eastern Australia, the walk off was well supported by Left union and social groups.²¹ It was covered by the media and became a national issue. For Aboriginal people across Australia, the Gurindji claim signified the prospect of Aboriginal recovering their land in a tangible sense.²² On August 16 1975, Prime Minister Gough Whitlam handed the title to the land to the Gurindji people, symbolically pouring a handful of sand into Vincent Lingiari’s hand.

¹⁸ Heather Goodall, *Invasion to Embassy: Land in Aboriginal Politics in New South Wales, 1770-1972* (Sydney: Sydney University Press, 2008), p. 320.

¹⁹ Adam Shoemaker, *Black Words White Page: Aboriginal Literature 1929-1988* (St Lucia: University of Queensland, 1989), p. 107.

²⁰ Heather Goodall, *Invasion to Embassy: Land in Aboriginal Politics in New South Wales, 1770-1972* (Sydney: Sydney University Press, 2008), p. 383.

²¹ Heather Goodall, *Invasion to Embassy: Land in Aboriginal Politics in New South Wales, 1770-1972* (Sydney: Sydney University Press, 2008), p. 384.

²² Kevin Gilbert, *Because A White Man 'll Never Do It* (Sydney: Angus and Robertson, 1973), p. 32.



Figure 7 Gurindji on strike.
<http://www.abc.net.au/news/linkableblob/2855954/data/gurindji-strikers-data.jpg>



Figure 8 Vincent Lingiari and Gough Whitlam, 1975.
<http://www.abc.net.au/news/linkableblob/2855982/data/vincent-lingiari-and-gough-whitlam-data.jpg>

1967 Referendum

In 1967, Australia conducted its most successful referendum, which was seeking to change the following two sections of the Australian Constitution, which discriminated against Aboriginal people:

Section 51. The Parliament shall, subject to this Constitution, have power to make laws for the peace, order, and good government of the Commonwealth with respect to: ..
(xxvi) the people of any race, other than the aboriginal race in any State, for whom it is deemed necessary to make special laws:

Section 127. In reckoning the numbers of the people of the Commonwealth, or of a State or other part of the Commonwealth, aboriginal natives shall not be counted.²³

The referendum removed Section 127, and omitted from paragraph (xxvi) of section 51 the words "other than the aboriginal race in any State,".

The 1967 referendum was a movement primarily about giving the federal government constitutional responsibility for the protection of Indigenous peoples' rights and interests. Though the referendum was not essentially about voting rights, in the popular Australian imagination it is linked to this issue. This is a misconception though, as an Aboriginal person's voting rights had been legislated for Commonwealth elections in 1962, following a Commonwealth inquiry by a *Parliamentary Select Committee on Voting Rights of Aborigines*. For state elections voting rights had been established at varying times with Queensland the last state in 1965.

There were many non-Indigenous activists involved in the campaign for the 'Yes' Vote. One was Jessie Street, who argued, "there is every reason to suppose that...similar improvements in their standards of living would follow if Aborigines were given civil and political rights and social benefits."²⁴ Her declaration was "the people must be lifted out of their misery and only the Commonwealth could do it."²⁵

Street and other concerned whites prompted "the Aboriginal Advancement Leagues of Victoria, South Australia and Western Australia" to "come together in 1957 to form the Federal Council for the Advancement of Aborigines, renamed in 1964 as the Federal Council for the Advancement of Aborigines and Torres Strait Islanders (FCAATSI)."²⁶ FCAA/FCAATSI began the process for the referendum by lobbying the federal government upon its formation.

²³ John Chesterman and Brian Galligan, *Defining Australian Citizenship: Selected Documents* (Carlton: Melbourne University Press, 1999), p. 173.

²⁴ Jessie Street, *Report on Aborigines in Australia* (Sydney: Author, 1957), p. 3.

²⁵ Faith Bandler, *Turning the Tide: A Personal History of the Federal Council for the Advancement of Aborigines and Torres Strait Islanders* (Canberra: Aboriginal Studies Press, 1989), p. 81.

²⁶ Verity Burgmann, *Power and Protest: Movements for Change in Australian Society* (St Leonards: Allen and Unwin, 1993), p. 33.

After some 10 years of campaigning for the government to hold the referendum the result was that more than 90 per cent of Australians voted 'yes'. This success was due to the tireless work of many campaigners from FCAATSI and other individuals who produced leaflets, wrote into newspapers, went on the radio and door-knocked to make their case to the voters. One of the most important outcomes of the referendum is the symbolism of Aboriginal rights. To many it represented the end of government discrimination and offered the hope of social and political reform.

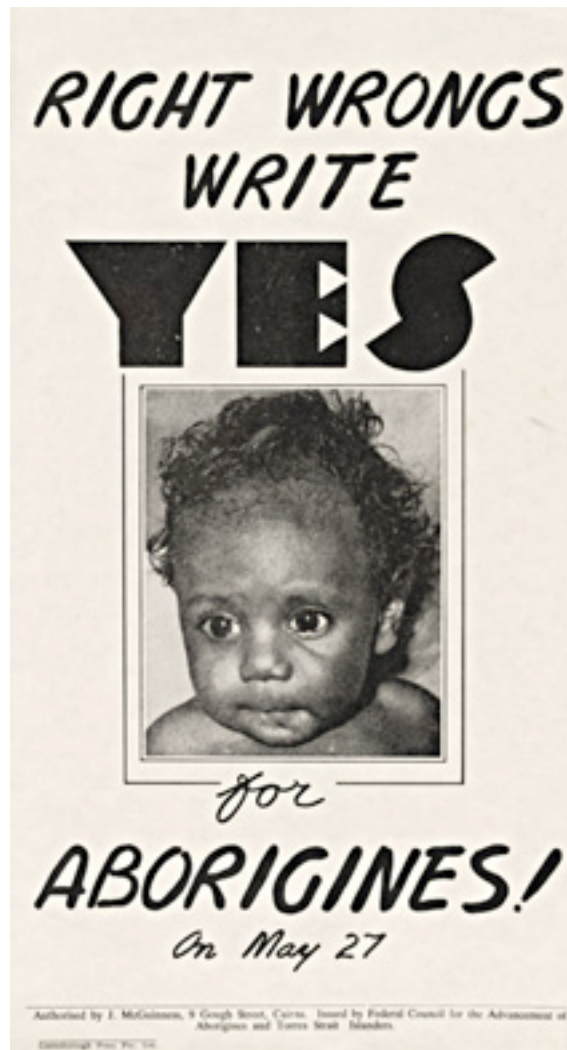


Figure 9 1967 FCAATSI advertisement²⁷

²⁷ <http://museum.wa.gov.au/exhibitions/online/referendum/images/Right-wrongs-final.jpg>



Figure 10 Bill Onus at Melbourne lunchtime rally on last day of the referendum campaign. Sun Melbourne 27 May 1967²⁸

²⁸ <http://www1.aiatsis.gov.au/exhibitions/referendum/images/BillOnusAttwood.jpg>



Figure 11 FCAATSI Delegation in Canberra, 1965 - including Torres Strait Island delegate Elia Ware (far left), Kath Walker (centre), & Doug Nicholls (second from the end), Source: Fryer Library, Oodgeroo Noonuccal Papers, UQFL84, Box 2b(iii) [b1971970x]

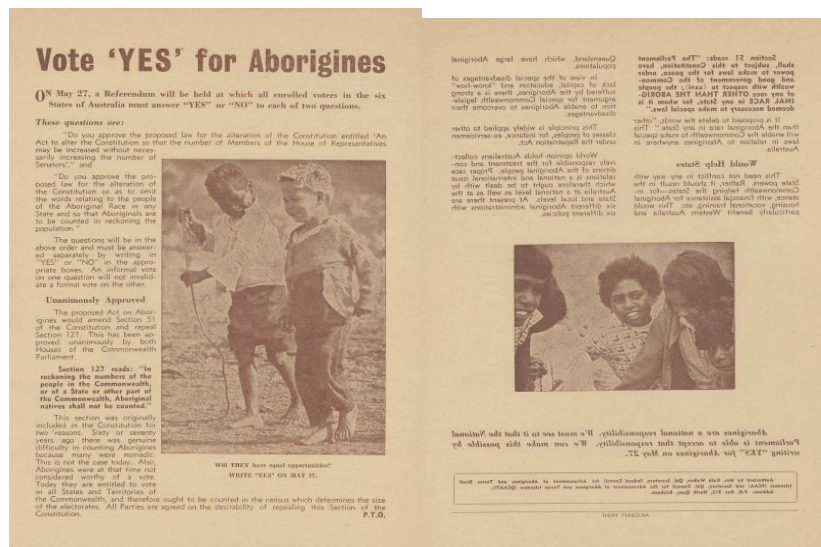


Figure 12 Image 3Na: FCAATSI campaign flier, distributed widely in the lead up to the Referendum Source: Fryer Library, Building Workers' Industrial Union of Australia Records, UQFL199, Box 8

Tent Embassy 1972

The establishment of the Tent Embassy was a direct response to the Australia Day Statement by Prime Minister William McMahon. In his statement McMahon quashed any hopes that Aboriginal and Torres Strait Islander people had of achieving land rights in the ways they envisaged, as this would “lead to uncertainties and possible challenge in relation to land titles in Australia which are presently unquestioned and secure.”²⁹ Aboriginal activist Kevin Gilbert recalls, “the prime minister’s statement meant a death cry to our Land Rights struggle. Our mob was so wild, and of course we had no political or economic muscle, and no overseas friends to help us”.³⁰

There was a swift and incensed response to McMahon’s statement from the Aboriginal community. In Redfern, one of the Aboriginal political centres, a decision was made to immediately set up a protest vigil outside the New South Wales Parliament.³¹ The group of protestors included “Lyn and her brother Billy Craigie from Moree, Bob Bellear from Chinderah, Gary Williams from Nambucca Head and Woodenbong, Tony Koorie from Lismore, Allana Doolan from Queensland, and close white supporters like Bob Bellear’s wife Kaye and Lyn Thompson’s husband Peter.”³² As the night progressed, this group of people decided that in order to make a greater impact, they had to take their protest to Canberra. On the night of 25 January 1972, in a car supplied by supporters from the Communist Party and driven by *Tribune* photographer Noel Hazard, Billy Craigie, Gary Williams, Michael Anderson and Bertie Williams left Sydney to take their protest to the lawns Parliament House.

The next morning, a sole beach umbrella bearing the sign ‘Aboriginal Embassy’ appeared on the lawns of Parliament House.³³ The protestors declared that the Prime Minister’s statement the day before had relegated Indigenous people to the status of “aliens in our own land” and thus “we would have an embassy of our own.”³⁴ The demands of the Embassy were unmistakable, with a statement released that day stating the Embassy would remain until the government’s policy statement was retracted and land rights were granted.³⁵ As the days wore on, many tents replaced the beach umbrella, with Aboriginal supporters such as Bruce McGuinness from Victoria and Roberta Sykes from Queensland joining the camp.³⁶ Ironically, the Embassy emulated the conditions in which many Aboriginal people lived throughout Australia. As John Newfong observed, “the Mission has come to town”.³⁷

²⁹ William McMahon quoted in Scott Robinson, “The Aboriginal Embassy: An Account of the Protests of 1972,” *Aboriginal History* 18:1 (1994): p. 50.

³⁰ “Embassy Campers Settle in for Winter Months,” *Koori Mail*, June 3, 1992.

³¹ Heather Goodall, *Invasion to Embassy: Land in Aboriginal Politics in New South Wales, 1770-1972* (Sydney: Sydney University Press, 2008), p. 401.

³² Heather Goodall, *Invasion to Embassy: Land in Aboriginal Politics in New South Wales, 1770-1972* (Sydney: Sydney University Press, 2008), p. 401.

³³ “Natives Open ‘Embassy’ of their Own,” *The Age*, January 28, 1972.

³⁴ Gary Foley quoted in *The Australian*, February 10, 1972.

³⁵ John Newfong, “The Aboriginal Embassy: Its Purposes and Aims,” *Identity*, 1: 5 (1972), p. 5.

³⁶ Heather Goodall, *Invasion to Embassy: Land in Aboriginal Politics in New South Wales, 1770-1972* (Sydney: Sydney University Press, 2008), p. 339.

³⁷ Peter Read, *Charles Perkins: A Biography* (Melbourne: Viking, 1990), p. 129.

Many Aboriginal and non-Aboriginal people came from throughout Australia to visit, join and support the Embassy. Tourists stopped daily to visit the Embassy, with tour drivers putting the site on their daily agendas. More importantly, the Aboriginal Embassy demonstrations saw the Aboriginal community place their struggle in the national and international political arena, with journalists and news cameras covering the protest.

However, the Embassy was a national and international embarrassment to the government. The response of the government was to gazette an ordinance in the early hours of July 20th 1972 that made camping in public places illegal.³⁸ By mid-morning around a hundred police gathered at the Embassy, where around seventy protesters surrounded the Embassy in its defence.³⁹ The national and international media were present and captured shocking scenes of violence and destruction. The police moved in with “extraordinary brutality, demolishing the tents, injuring some demonstrators and arresting many others.”⁴⁰ The footage took viewers into the middle of the kicking and struggling on the lawns of Canberra and placed them “on the grounds with people who got hurt”.⁴¹

Undeterred by their violent removal, on Sunday 23 July the protesters marched across Canberra to restore the tents on the lawns. Hundreds of protestors held a demonstration on the site of the Embassy and were addressed “by Black Power activists Gary Williams, Len Watson, Michael Anderson, Chicka Dixon, Paul Coe, Roberta Sykes, Shirley Smith and Denis Walker.”⁴² When the demonstrators attempted to re-erect the Embassy they were confronted by hundreds of police. Violent images of the altercation were again broadcast on televisions across Australia. As Aboriginal activist Shirley Smith, better known as MumShirl recounts:

The police came running over in hundreds...and began beating up on the Black women who had grabbed each other's hands and were standing in a big circle around the tent and the men who were protecting the tent...They punched them, knocked them to the ground and then jumped on their guts. I couldn't believe my eyes. All this was taking place right outside Parliament House, that great white building where I was told the laws were made and the country is governed, the television cameras were everywhere but that didn't stop them.⁴³

Another demonstration was called for and on 30 July more than two thousand Aboriginal and Torres Strait Islander people and their supporters again faced off with police. Embassy organisers decided that “to avert serious injury to the many young and older people in the crowd, they would passively allow the police to

³⁸ Roberta Sykes, *Black Majority* (Melbourne: Hudson, 1989), p. 95.

³⁹ Heather Goodall, *Invasion to Embassy: Land in Aboriginal Politics in New South Wales, 1770-1972* (Sydney: Sydney University Press, 2008), p. 416.

⁴⁰ Heather Goodall, *Invasion to Embassy: Land in Aboriginal Politics in New South Wales, 1770-1972* (Sydney: Sydney University Press, 2008), p. 416.

⁴¹ Sylvia Lawson, “The Black Film Makers at Work,” *Sunday Review*, October 21, 1972.

⁴² Gary Foley, “Black Power in Redfern 1968-1972,” in *There Goes the Neighbourhood: Redfern and the Politics of Urban Space*, ed. Zanny Begg and Keg De Souza (Sydney: Carriageworks, 2009), p. 19.

⁴³ MumShirl and Bobbi Sykes, *MumShirl: An Autobiography* (Richmond: Heinmann Education Australia, 1981), p. 79.

walk in and remove the tents.”⁴⁴ Eventually, after government debates and an ACT Supreme Court decision, the Tent Embassy was allowed to stay.⁴⁵

The Tent Embassy, which still remains, marks a period in history where Aboriginal and Torres Strait Islander people became increasingly more militant in their demands. Many of the younger generation who were leading the protests were informed by the Black Power movement in the United States of America. As Aboriginal woman MumShirl proclaimed, “if I was going to think of a sign along the road of my life that marked, for me, the beginning of militant Black Power politics, that sign would have printed on it – Aboriginal Embassy”.⁴⁶ For Roberta Sykes, who was one of the Embassy activists, “The Embassy symbolised that blacks had been pushed as far as blacks are going to be pushed [...] First and foremost it symbolised the land rights struggle. But beyond that it said to white Australia, ‘You’ve kicked us down for the last time.’ In all areas. In education, in health, in police victimisation, in locking people up en masse - in all these things. It said that blacks were now going to get up and fight back on any or all these issues.”⁴⁷ Since its establishment, the Aboriginal Embassy has been the focus for Aboriginal and Torres Strait Islander people’s political struggle for Land Rights, sovereignty, autonomy, equality and self-determination.



Figure 13 27 Jan 1972-aboriginal embassy begins: l-r: Michael Anderson, Billy Craigie, Kevin Johnson⁴⁸

⁴⁴ Gary Foley, “Black Power in Redfern 1968-1972,” in *There Goes the Neighbourhood: Redfern and the Politics of Urban Space*, ed. Zanny Begg and Keg De Souza (Sydney: Carriageworks, 2009), p. 19.

⁴⁵ Gary Foley, “Black Power in Redfern 1968-1972,” in *There Goes the Neighbourhood: Redfern and the Politics of Urban Space*, ed. Zanny Begg and Keg De Souza (Sydney: Carriageworks, 2009), p. 19.

⁴⁶ MumShirl and Bobbi Sykes, *MumShirl: An Autobiography* (Richmond: Heinmann Education Australia, 1981), p. 110.

⁴⁷ Roberta Sykes quoted in Kevin Gilbert, *Because a White Man'll Never Do It* (Cremorne: Angus and Robertson, 1973), p. 29.

⁴⁸ <http://www.canberratimes.com.au/act-news/lease-of-own-land-was-impetus-for-campaign-20120127-1t77a.html>



Figure 14 Michael Anderson, Alana Doolan, Paul Coe, Gary Foley, Cilla Pryor march⁴⁹



Figure 15 <http://www.kooriweb.org/foley/images/history/1970s/emb72/article37.html>

⁴⁹ <http://www.kooriweb.org/foley/images/history/1970s/emb72/p35.html>

TENTS DOWN

Criticism follows 'embassy' action

The Government was strongly criticised yesterday over the removal of the Aboriginal "embassy" opposite Parliament House.

The Leader of the Opposition, Mr Whitlam, said the Government had acted "forcibly and furtively" against the "embassy", and had completely disregarded its obligations to Parliament.

The Leader of the Opposition in the Senate, Senator Murphy, has lodged with Senate officers notice of a motion for the disallowance of the amended Trespass on Commonwealth Lands Ordinance, under which the "embassy" was removed.

He said yesterday that the AIP would also move an urgency motion "to have the whole issue of the Government's denial of Aboriginal rights debated fully".

Consider action

Members of the Aboriginal land-rights movement, including some who had been staying at the "embassy", met legal advisers last night to consider taking action against the ordinance.

Mr Whitlam congratulated the people who had manned the "embassy" since January 26 for their initiative and discipline, and said that as a result of their effort, thousands of Australians were now aware that the aspirations of a large section of the Aboriginal population could be satisfied only by recognising their right to land.

Mr Whitlam said that the Minister for the Interior, Mr Hunt, had promised "adequate public notice" of the coming into effect of the ordinance, but Parliament had been circumvented and no public notice given.

A spokesman for Mr Hunt said yesterday, "The Minister rejects any suggestion that he has not

given adequate notice and warning".

Speaking on the ABC television program 'This Day Tonight' last night, Mr Hunt said that no Federal Government had been more sympathetic to the Aboriginal people's cause than the McMahon government.

"I know we have not solved anywhere the problems that you would like to see us solve", he said.

"Do give us time because we are sympathetic to the Aboriginal people".

Asked if he had any regrets about anything connected with the removal of the "embassy" Mr Hunt said he regretted that there was violence.

He put the blame "completely on the heads of those that started the violence, and they were the demonstrators".

The demonstrators had "deliberately locked their hands around that 'embassy' and tried to prevent the police from executing their duty. In such circumstances I don't think the police had any alternative but to do what they did".

None of the arrests yesterday were in connection with the ordinance itself.

This was at the specific instruction of the Commissioner of the ACT Police, Mr R. A. Wilson.

His instruction was that people were to be allowed to stay to demonstrate or protest if they wished.

However, arrests were to be made only if people interfered with the police objective of removing the tents.

'Regret the violence'

Under the ordinance it is an offence punishable by \$50 fine to camp on unleased land in the Canberra area. Any structures involved must be removed within "a reasonable time" or, failing that, can be removed by the police.

In a statement issued last night, the chairman of the Council for Aboriginal Affairs, Dr H. C. Coombs, said, "I have no comment to make on the closing of the 'embassy'. That is a Government decision and it is a matter for them.

"I regret the violence very much. The only comment I would make is that the closing of the 'embassy' has cut off one channel of protest open to Aborigines and others interested in their cause.

"But Aborigines and others have a right to protest about these matters and there remain other avenues of protest which I hope they will continue to use".

The secretary of the ACT Trades and Labour Council, Mr Ray O'Shannassy, said last night that he found it difficult to understand how the ACT Police Association could remain affiliated with the TLC after ACT Police had removed the "embassy".

The police action had been contrary to two resolutions adopted unanimously by the TLC.

The secretary of the ACT Police Association, Inspector P. D. McConaghy, said he preferred not to comment and he felt that Mr O'Shannassy should make his comments at a Trades and Labour Council meeting.

Editorial. — Page 2.

Eight policemen hurt

Eight ACT policemen were injured* as young Aborigines and their supporters violently resisted the removal of the Aboriginal "embassy" from the lawns opposite Parliament House.

One policeman had his wrist broken, another had his finger wrenched back until it broke and two were kicked in the groin. The other four sustained cuts and bruises.

Several demonstrators suffered minor injury. One was treated at Canberra Hospital after being knocked unconscious. The brother of a woman demonstrator, who declined to have her name published, said that his sister had been treated at

the ANU health Service for cuts to her back, a dislocated knee and a bruise below her right eye. He said the service had also treated a male demonstrator for a bruised shoulder.

The police were acting on instructions to remove the collection of tents on the gazettal of the amended ordinance.

The police arrived opposite Parliament House at about 10.30am.

They ejected people in several tents behind the one which has been designated as the "chancery", pulling down the structures and placing them, and their contents on trailers parked nearby.

Young Aborigines and students who had kept an overnight vigil on the lawns were joined by

others summoned by telephone as the police moved toward the "chancery".

At that time there were about 60 young people crowded around the tent. ACT Police Inspector W. Osborne attempted to address them over a loud hailer, informing them of the gazetting of the ordinance, and that the police were required to move the tent, but the group kept up a loud chant which drowned out his voice.

The Member for the ACT, Mr Enderby, told the youths that the police were only doing their duty, "although a pretty dirty duty it was".

Eight people were arrested and charged with hindering police in the execution of their duty and with assaulting police. Five of the arrested were Aborigines.

Figure 15 <http://www.kooriweb.org/foley/images/history/1970s/emb72/article37.html>

1982 Commonwealth Games

The Commonwealth Games were held in Australia in 1982 - while formally the first in Australia with this title, equivalent, differently named, events were held in Australia in 1938 and 1962 (British Empire Games in Sydney, 1938 and the British Empire and Commonwealth Games in Perth, 1962). Brisbane was the stage for this international sporting event, a celebration of the Commonwealth nations. This spectacle, however, became one of great concern to the Queensland and Federal governments due to the threat of Aboriginal activism in the lead up to, and during, the event. Aboriginal people from across Australia were set to gather in Brisbane for this protest. With international attention focused upon Australia, many Aboriginal and Torres Strait Islander people saw an opportunity to highlight the social and economic disparity they suffered, centering their protest message on the issue of land rights.

With the momentum for protest building prior to the games, the Queensland State Premier Joh Bjelke-Peterson “declared a State of Emergency and proclaimed street marches illegal, rushing through legislation making it illegal to even hold a placard or hand out any leaflets within 16km of the games venue.”⁵⁰ Aboriginal activist Charles Perkins was quoted in the *Courier Mail* as saying “We’ll proceed towards very strong protests and demonstrations at the Queensland Games of the most violent kind ever to be seen in this country.”⁵¹ Perkins’ comments were premised around his desire for the Federal government to find a suitable solution to the issue of Aboriginal land rights. At the time, Charles Perkins was the Aboriginal Development Commission chairman and the Federal Government’s senior advisor on Aboriginal affairs.

Despite the threats of arrest due to the State of Emergency, the demonstrations went ahead, with thousands of Aboriginal activists and their supporters marching on the streets. Aboriginal activists grasped the opportunity of the international attention focused on Australia to protest against disadvantage, and particularly to highlight the issue of land rights. Indigenous historian Gary Foley remembers that “the demonstrations went ahead anyway and the Queensland police lived up to Bjelke-Petersen’s threats of mass arrests. At the end of the day hundreds of Indigenous activists and their supporters were arrested, but they achieved their goal of international headlines focusing on the racist policies of both the Queensland and federal governments.”⁵²

For many Aboriginal people, “A march without a permit through city streets was their last chance to attract international attention during the Games”.⁵³ They were successful with this aim and made “a strong impression upon representatives of the international media who were gathered to cover the sporting events [...] the foreign coverage of their protests illustrated the sympathetic international interest

⁵⁰ “Queensland’s Darkest Days,” *The Guardian*, June 8, 2005 available from <http://www.cpa.org.au/z-archive/g2005/1231joh.html>

⁵¹ “New Black Threat,” *Courier Mail*, June 3, 1982.

⁵² “Queensland’s Darkest Days,” *The Guardian*, June 8, 2005 available from <http://www.cpa.org.au/z-archive/g2005/1231joh.html>

⁵³ Ross Peake, “Land rights campaign has an emotional finale,” *The Australian*, October 8, 1982.

in Australian Aboriginal affairs.”⁵⁴ As a result of the march, more than 370 charges were laid against 239 people as a result of the street marches in Brisbane.⁵⁵



Figure 16 <https://www.library.uq.edu.au/blogs/fryer/2012/10/05/commemorating-1982-commonwealth-games-protests>

⁵⁴ Adam Shoemaker, *Black Words White Page: Aboriginal Literature 1929-1988* (St Lucia: University of Queensland, 1989), p. 2.

⁵⁵ “370 charges over March,” *Townsville Bulletin*, October 9, 1982.



Figure 18 <http://tracker.org.au/wp-content/uploads/2012/10/Commonwealth-Games-Brisbane.jpg>



Figure 17 <http://www.couriermail.com.au/news/queensland/cabinet-papers-forecast-how-brisbane-would-morph-from-country-town-to-cosmopolitan-city/story-e6freoof-1226545830293> (note Victorian Koories t-shirt on right)



Figure 18 http://www.slq.qld.gov.au/_data/assets/image/0017/227051/varieties/w920.jpg

1988 Bicentenary Protests

On 26 January 1988, it is estimated that around 50,000 people marched in Sydney's Hyde Park.⁵⁶ Aboriginal and Torres Strait Islander people and their supporters from across Australia descended upon Sydney with around a dozen buses of Victorian Aborigines amongst the group.⁵⁷

The Bicentenary was intended by the Federal and State Governments to be a celebration of 200 years of Australian 'settlement' but for Aboriginal and Torres Strait Islander people this was not an event to be celebrated. Many Aboriginal and Torres Strait Islander people saw the celebration of this event as another direct attack on Aboriginal and Torres Strait Islander histories, rights and communities. For them, European settlement had devastated and destroyed Aboriginal communities and ways of life. The protest was also a statement of Aboriginal survival in the face of a long history of colonisation, oppression and assimilation policies.

In line with the celebratory angle the Federal Government was pursuing, the bicentenary was the subject of numerous government-sponsored advertisements which sought to encourage Australians to join and participate in the festivities. All the capital cities and many towns had their own festivities planned. However, the major event of the day was to be a re-enactment of the First Fleet arriving at Sydney Cove.

⁵⁶ Verity Burgmann, *Power and Protest: Movements for Change in Australian Society* (St Leonards: Allen and Unwin, 1993), p. 25.

⁵⁷ "Indigenous Protest, 1988 Bicentenary," Museum Victoria, available from <http://museumvictoria.com.au/collections/themes/2835/indigenous-protest-1988-australian-bicentenary>

Though there were many non-Indigenous supporters of these protests, others in the wider community were bewildered as to why Aboriginal people did not want to celebrate. As an article in the Melbourne Age announced, “during the official bicentennial celebration in January 1988, a survey found that most Australians believed that Aborigines were better off than they were before white settlement began.” That non-Aboriginal Australians held these sentiments illustrates the wide gap between these two groups of people.

International media coverage was a success with “television news crews from around the globe filmed and interviewed while thousands of Black Australians marched in the streets of Sydney to voice their opposition to the Bicentenary. [...] The positive and non-violent focus of the events not only impressed foreign correspondents but also served to unify Aboriginal groups from all parts of Australia.”⁵⁸

The *Sydney Morning Herald* editorial, titled ‘World Focus on Aborigines’ said “scarcely a day of the Bicentenary has passed when issues involving Aborigines and their ‘Year of Mourning’ protests have not featured prominently.”⁵⁹ This language recalls the earlier protests of the ‘Day of Mourning’, where Aboriginal people protested the 150th anniversary of settlement.



Figure 19 <http://www.powerhousemuseum.com/the80sareback/files/2010/01/88-a-lot-to-celebrate-300x264.jpg>

⁵⁸ Adam Shoemaker, *Black Words White Page: Aboriginal Literature 1929-1988* (St Lucia: University of Queensland, 1989), p. 2.

⁵⁹ “World Focus on Aborigines,” *Sydney Morning Herald*, January 19, 1988.



Figure 20 http://museumvictoria.com.au/collections/itemimages/418/184/418184_large.jpg



Figure 21 <http://nga.gov.au/Exhibition/Riley/Images/LRG/149554.jpg>



Figure 22 <http://www.sydneybarani.com.au/assets/newsoix.jpg>

Suggested Learning Activities

Day of Mourning

Read the pamphlet that the Aborigines Progressive Association distributed to prior to the 'Day of Mourning' in 1938.

Available here:

http://indigenoustrights.net.au/_data/assets/image/0007/396133/i815_l.jpg

- What is the purpose of this pamphlet?
- What are some of the issues they outline?
- Who were they distributing this pamphlet on behalf of?
- What does this group stand for?
- What is the group asking for?

Further learning activities can be located here:

http://lrrpublic.cli.det.nsw.edu.au/lrrSecure/Sites/Web/changing_rights/changing_rights/43755_Changing_Part_2/43755_Changing_P2_L2_the_day.pdf

Day Of Mourning - video

1938 Day of Mourning

https://www.youtube.com/watch?v=rwPjdnNWJw&feature=player_embedded-at=14

Australia's 150th Anniversary Celebrations, Sydney (1938) and notes

<http://aso.gov.au/titles/home-movies/australias-150th-anniversary/clip1/>

Day of Mourning Proceedings Report from *The Abo Call* -

http://aiatsis.gov.au/sites/default/files/docs/digitised_collections/day_of_mourning/a334816_s04_m.pdf?width=100%25&height=100%25&iframe=true

- Who were some of the people present?
- What are some of the conditions that they are protesting?
- Was the meeting supported nationally by Aboriginal people?
- What evidence is there of this?
- What are the main messages in the President's address?

Aboriginal Walk-offs and Strikes

Look at the Cummeragunja Walk Off of 1939 and the Gurindji strike (Wave Hill Walk Off) of 1966.

Cummeragunja Walk Off of 1939

SBS historian overview:

<http://www.sbs.com.au/ondemand/video/647205955522/cummeragunja-walk-off>

Written article:

<https://waynera.files.wordpress.com/2010/10/cummerawalkoff-doc.pdf>

Gurindji strike of 1966

National Museum of Australia webpages

http://www.nma.gov.au/online_features/defining_moments/featured/wave_hill_walk-off

ABC video and interviews from 1968

<http://www.abc.net.au/archives/80days/stories/2012/01/19/3411481.htm>

- What conditions made both of these groups walk off their lands?
- What are the similarities and differences between the two strikes?
- What were the newspapers and media outlets saying about the protestors at the time?
- What were their demands?
- Were the strikes successful? Why?
- What makes a strike successful – is it the meeting of strikers' demands or is it more than that?
- Can you find any other similar actions by other Aboriginal groups?

Gurindji in Song

Look at the songs *Gurindji Blues* (Ted Egan and Vincent Lingiari 1960s) - available at <https://www.youtube.com/watch?v=d8LcF0kwbjE>

AND

From Little Things Big Things Grow (Paul Kelly and Kev Carmody) – available at - <https://www.youtube.com/watch?v=tbHR-apHLU>

- What can we learn about the Gurindji battles from these lyrics?
- What is the story of these songs?
- What is the political message?

Freedom Rides

Listen to the following excerpt radio report, by Darcy Cassidy, one of the Freedom Riders who was a journalist for the ABC. Though it was recorded in 1965, it wasn't broadcast until 1978.

Freedom Rides ABC Radio -

<http://www.abc.net.au/archives/80days/stories/2012/01/19/3414788.htm>

- What are some of the towns peoples reactions to the Freedom Riders?
- What were some of the scenes that you heard, where did they take place? Describe how you felt when you heard one of the incidents.

Look at the following newspaper articles and video clips

- Students Get New Bus Driver, *The Herald*, 22 February 1965
<http://aiatsis.gov.au/sites/default/files/docs/collections/freedom-ride/freedom-ride-student-get-new-bus-driver.pdf>
- RSL Men Rap the color-bar 'riders', *The Herald*, 16 February 1965
<http://aiatsis.gov.au/sites/default/files/docs/collections/freedom-ride/rsl-men-rap-colour-bar-riders.pdf>
- Country Tour in bid to aid aboriginals, *The Herald*, 12 February 1965
<http://aiatsis.gov.au/sites/default/files/docs/collections/freedom-ride/country-tour-bid-to-aid-aboriginals.pdf>
- Watch Charles Perkins talk about the freedom rides –
https://www.youtube.com/watch?v=0Biy1fJXTGQ&feature=player_embedded
- Watch the documentary by Rachel Perkins called *Blood Brothers: Freedom Ride* (1993). Visit <http://aso.gov.au/titles/documentaries/freedom-ride-blood-brothers/> for more information and short clips.

Use these newspaper articles from 1965 and the vide clips to answer the following questions.

- What were the aims of the Freedom Riders?
- What towns did they intend to visit?
- Why did the bus driver leave the Freedom Ride?
- Why were the RSL's worried about the Freedom Riders?
- What happened in Walgett?
- Why do you think locals from the towns the Freedom Riders visited were upset by the Freedom Riders?
- Do you think the Freedom Riders were successful in their aims?
- Pick one of the towns that they visited. Research and describe what happened in that town when the Freedom Riders arrived.
- Did their visit make a difference to the town that you chose – did the segregation that was being protested about end?

1967 Referendum

Watch the following video clips:

Faith Bandler explaining why Australia needed to have a referendum

https://www.youtube.com/watch?v=_xSoqTM5zd8

Gary Williams explaining what the referendum meant to him

<https://www.youtube.com/watch?v=V-vX5kNpyLU>

- Why does Faith Bandler say she believes there needs to be a referendum?
- What does Gary Williams remember about the referendum?
- What did the referendum achieve?
- What did it change for Aboriginal people?

1982 Commonwealth Games

Watch the following video clips

Gary Foley's speech in the lead up to the Commonwealth Games

https://www.youtube.com/watch?v=28xFU5wHdrQ&feature=player_embedded

1982 Brisbane "Stolenwealth" Games

https://www.youtube.com/watch?v=iBd3AW24JaY&feature=player_embedded

Mass arrests QEII Stadium Brisbane 1982

https://www.youtube.com/watch?v=HCleRN83rVo&feature=player_embedded

- What events are being referred to in this clip?
- What issues does Gary Foley raise?
- What do you believe is the most powerful message in this speech?
- What is the style and tone of the speech?
- What does the speech tell you about the situation for Indigenous people in 1982?
- What questions might you ask Gary Foley today about this speech?

1988 Bicentenary

Watch all (or parts) of the movie Australia Daze (1:15:43):

<https://www.youtube.com/watch?v=E-66BoY96Ak>

- What are some of the issues that Aboriginal people are protesting about?
- What does the video present as the non-Aboriginal response to the Bicentenary?
- Why do you think there are such marked differences in the responses to the celebration?
- Do you see any parallels with today's national day of celebration, Australia Day?