

Koorie Education Calendar 2026



<p>JANUARY</p>			<p>The Victorian Aboriginal Education Association Inc. (VAEAI) is the peak Koorie community-controlled body for Aboriginal Education and training in Victoria.</p> <p>Explore the VAEAI website , subscribe for newsletters and follow us on Facebook.</p> <p>VAEAI website: http://www.vaeai.org.au/</p>	<p>Protocols for Koorie Education in Victorian Schools and Koorie Early Years: Best Practice & Protocols – A Practitioner’s Guide have been produced by VAEAI to assist early childhood services and schools in providing a welcoming environment for Koorie community members, and working respectfully with community members to enrich early childhood and school curricula.</p> <p>Protocols for Early Childhood: CLICK HERE</p> <p>Protocols for Primary and Secondary schools: CLICK HERE</p>	<p>We highly recommend consulting with Aboriginal people and Aboriginal sources for information. Where available, your local LAECG is a good first point of contact and VAEAI can assist with contacts. Try to work with local community people and Elders and always respect their intellectual and cultural property rights.</p>	<p>The Victorian Aboriginal Education Association Inc. (VAEAI) was first established in 1976 as the Victorian Aboriginal Education Consultative Group (VAECG). The shared aim of the VAECG was to increase the presence and voice of Koorie people in education decision making at a time when limited Aboriginal organisations existed.</p> <p>Today VAEAI continues to represent the Victorian Koorie Community in relation to education policy development and strategic programming at local, state and national levels.</p> <p>VAEAI supports the provision of education and training that reinforces the Koorie community’s cultural identity and increases awareness in the wider community of Koorie cultures, histories and aspirations in education and training.</p>
	<p>26 January</p>	<p>Survival Day</p> <p>National Day of Mourning, 1938</p> <p>Aboriginal Tent Embassy, est. 1972</p>	<p>A day off, a barbecue and fireworks? A celebration of who we are as a nation? A day of mourning and invasion? A celebration of survival? Australians hold many different views on what the 26th of January means to them.</p> <p>On this day in 1972, the Aboriginal Tent Embassy was controversially established on the lawns of Canberra House.</p> <p>In 2017 several local councils decided to no longer celebrate Australia Day on this day, and ‘<i>Change the Date</i>’ became the slogan of a prominent campaign and subject of many debates. However, this is not the first protest held on January 26. Research the First Day of Mourning, involving Yorta Yorta leaders William Cooper and Sir Doug Nicholls. Consider why there is continuing debate and conflicting emotions about our national day.</p> <p>Seek Koorie perspectives on this issue, such as a message for young Indigenous Australians on January 26 from the late Uncles Jack Charles and Archie Roach and explore our curriculum – linked brief: Australia Day, Survival Day and the Great Debate</p>	<p>ONLINE RESOURCES in full</p> <p>Invasion vs Settled vs Discovered https://deadlystory.com/page/culture/history/Invasion</p> <p>https://www.facebook.com/radionational/videos/10156055692077378</p> <p>1st National Day of Mourning: https://aiatsis.gov.au/explore/day-of-mourning</p> <p>http://www.creativespirits.info/aboriginalculture/history/aust-rallia-day-invasion-day</p> <p>https://www.naidoc.org.au/about/history</p> <p>Aboriginal Tent Embassy: https://deadlystory.com/page/culture/history/Tent_Embassy_formed</p> <p>NACCHO communiqué & Change the Date campaign http://nacchocommunique.com/2014/01/24/naccho-aboriginal-health-and-january-26-debate-what-does-australia-day-mean-for-our-mob/</p> <p>Lionel Rose https://www.smh.com.au/sport/boxing/from-the-archives-lionel-rose-is-named-1969-australian-of-the-year-20190118-p50s6x.html</p> <p>https://www.smh.com.au/sport/50-years-ago-today-lionel-rose-made-boxing-history-20180220-h0wcym.html</p> <p>https://cms.australianoftheyear.org.au/recipient/lionel-rose-mbe-memoriam</p> <p>https://www.naa.gov.au/learn/learning-resources/learning-resource-themes/society-and-culture/sport-and-recreation/champion-boxer-lionel-rose</p> <p>https://www.youtube.com/watch?v=ygwziWQMzJk</p> <p>https://www.sutori.com/en/story/lionel-rose--yQ9Ug8HEjjTQZQCc5JwUSyX</p>	<p>Did you know that the celebrated Kurnai-Gunditjmara world champion boxer Lionel Rose was the first Aboriginal person to be named Australian of the Year back in 1968?</p> <p><i>The Australian of the Year Awards occur annually on this date. How many Aboriginal Australians of the Year have there been? Who are they and where are they from?</i></p>  <p><i>A weary eyed Lionel Rose clutches his world title trophy after beating Alan Rudkin in Melbourne 1969 CREDIT: SMH, STAFF PHOTOGRAPHER</i></p> 	<p>The 26th of January marks an important time for Aboriginal and Torres Strait Islander people and for non-Indigenous Australians alike. For First Australians, the day essentially marks the survival of Aboriginal and Torres Strait Islander people and cultures. For others, it marks the landing of the First Fleet - a group of eleven ships from Britain that landed on the shores of Botany Bay where the clash of two cultures and the fight for one land began.</p> <p>The first Day of Mourning was a protest held by Aboriginal Australians on 26 January 1938, on the 150th anniversary of the British colonisation of Australia. From 1940 until 1955, the National Day of Mourning was held annually on the Sunday before Australia Day and known as Aborigines Day. In 1955 Aborigines Day was shifted to the first Sunday in July after it was decided the day should become not simply a protest day but also a celebration of Aboriginal culture and survival.</p> <p>The Aboriginal Tent Embassy was set up by Aboriginal activists on the lawns opposite Parliament House, Canberra on this day in 1972 to protest the Government’s refusal to acknowledge Aboriginal land rights. It was originally a simple beach umbrella and tent that became a hub and meeting place for Aboriginal land rights and sovereignty activism and continues to be a powerful symbol for Aboriginal rights to this day.</p> 

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<p>FEBRUARY</p>	<p>4 February</p>	<p>The Cummeragunja Walk-off Anniversary (1939)</p>	<p>Read about the historic protest known as the Cummeragunja Walk-off protest on the Deadly Story website. With older students watch <i>The Legacy of a People</i> (on DVD) about the Shepparton Koorie community and Cummeragunja Reserve, and investigate the reasons for the Cummeragunja Walk-off of 1939 (VAEAI has a limited number of copies).</p> <p>The archived Mission Voices website developed by the Koorie Heritage Trust is a great resource. Listen to the late Bangerang Elder Uncle Sandy Atkinson and others from Cummeragunja discussing life in the day and connection to place. (Real Player download may be needed). With younger students (years 5-8) explore the links where Uncle Sandy talks about conservation practices. What evidence is there that people lived in harmony with their land? Provide at least one specific example of conservation practices at Cummeragunja.</p> <p>Explore the dedicated Museum History of NSW pages which includes links to Cummeragunja records and archives. Be mindful that these sites contain material which may be culturally sensitive, including names, images and words of people who have passed away and/or reference to historical events, policies, wordings and records which may cause distress. Treat these with sensitivity and consider informing students and families prior to exploring records.</p> <p>Research the opera <i>Pecan Summer</i> based on the Cummeragunja Walk-off of '39, by Yorta Yorta composer Deborah Cheetham, AO – the first opera written by an Indigenous Australian involving an Indigenous caste. A filmed performance of Pecan Summer is available on SBS On Demand and a number of video clips and news reports on YouTube. Research Yorta Yorta composer Deborah Cheetham and her journey to be an opera singer and author, featured in this ABC article on the 80th anniversary of the Walk-off.</p>	<p>Deadly Story: https://www.deadlystory.com/page/culture/history/Cummeragunja_residents_strike_in_protest_of_cruel_treatment</p> <p>Legacy of a People http://trove.nla.gov.au/work/171001609?selectedversion=NBD50015642</p> <p>Museums records and archives https://mhsw.au/stories/general/cummeragunja-walk-off/</p> <p>Cummeragunja and Mission Voices http://pandora.nla.gov.au/pan/44035/20061123-0000/www.abc.net.au/missionvoices/cummeragunja/default.html http://pandora.nla.gov.au/pan/44035/20061123-0000/www.abc.net.au/missionvoices/cummeragunja/voices_of_cummeragunja/default.html http://pandora.nla.gov.au/pan/44035/20061123-0000/www.abc.net.au/missionvoices/cummeragunja/voices_of_cummeragunja/uncle_sandy_atkinson/uncle_sandy_talks_of_conservation_practices/default.html</p> <p>Pecan Summer and Deborah Cheetham https://www.youtube.com/watch?v=4txDrTCuaaM https://www.sbs.com.au/ondemand/video/860269123626/Pecan-Summer-The-Opera https://www.google.com.au/search?q=pecan+summer+youtube&dc=0&source=Inms&tbm=vid&sa=X&ved=0ahUKEwjD8pL14urYAhUDU7wKHQ7DG4Q_AUICigB&biw=1222&bih=721- http://www.smh.com.au/entertainment/about-town/first-aboriginal-opera--pecan-summer-20120815-248s4.html http://www.smh.com.au/entertainment/about-town/pecan-summers-ray-of-sunshine-through-song-20120907-25jtm.html https://www.abc.net.au/news/2019-02-04/cummeragunja-80th-anniversary/10771824</p> <p>Bunyips of the Murray River https://ancient-theory.com/the-bunyip-an-enigmatic-creature-from-australian-folklore/ https://www.theage.com.au/national/victoria/rediscovered-rock-art-reveals-an-ancient-monster-20190106-p50pu1.html https://archive.org/details/brownfairybook0000andr</p> <p>The Murray River http://www.murrayriver.com.au/about-the-murray/murray-river-aboriginals/ https://deepmaps.sharingstoriesfoundation.org/koorieheritagetrust/</p> <p>Murray River Country and teacher notes https://jajoowarrngara.org/ https://aiatsis.gov.au/publication/35440</p>	 <p>Image from <i>The Bunyip of Berkeley's Creek</i> Written by Jenny Wagner and illustrated by Ron Brooks First edition: Longman Young Books, Melbourne, 1973.</p> <p>Did you know that the legendary Bunyip is said to get its name from the Wemba Wemba and Wergaia languages of the Murray River Region?</p> <p>In 2016, rock art featuring four bunyips was rediscovered in a sandstone shelter in Victoria's Gariwerd region, aka the Grampians. <i>The Age</i> newspaper reported that <i>'this find shines new light on an age-old story – that of a cosmic struggle between creator spirit and his monstrous enemy.'</i> (2019)</p> <p>Numerous tales of the bunyip in written literature appeared in the 19th and early 20th centuries. One of the earliest known is a story in Andrew Lang's <i>'The Brown Fairy Book'</i> (1904).</p>	<p>Cummeragunja lies on the NSW side of <i>Dhungala</i> – the Murray River – on the traditional lands of the Bangerang and Yorta Yorta peoples. This river is hugely important to the Bangerang, Yorta Yorta and other mobs living along the great River which has sustained them for thousands of years.</p> <p>On the 4th February 1939, over 200 residents of the Cummeragunja Mission walked off the mission station in protest against poor living conditions, meagre rations, and the harsh control of manager Arthur McQuiggan at the station; and crossed the Murray River into Victoria, leaving the state of New South Wales. At the time, this was in contravention of rules set by the NSW Aboriginal Protection Board restricting the movement of Aboriginal people. Many settled in Barmah, Echuca, Shepparton, Mooroopna and Melbourne's inner-city Fitzroy. The area between Shepparton and Mooroopna became known as The Flats and housed Indigenous Australians up until the 1950s.</p> <p>The Cummeragunja Walk Off has been described as the first ever mass strike of Aboriginal people in Australia and brought about changes to the Aborigines Protection Act of NSW.</p>  <p>Short Black Opera presents pecan summer Deborah Cheetham AO Melbourne Recital Centre October 30 & 31</p> <p>Tickets now on sale!! www.melbournerecital.com.au</p> <p>Pecan Summer is Australia's first Indigenous opera, written by Yorta Yorta soprano, Deborah Cheetham AO. The opera is based on the events surrounding the walk-off from Cummeragunja mission in 1939.</p>
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Murray River focus

Focus learning activities around Koorie peoples, languages and stories of the Murray River region, like the [Bangerang Dreaming story](#) retold by Narjiic Day-Burns about the creation of **Dunggala**, the Murray River, and famous **Bunyip** stories.

Watch bilingual creation stories developed through the [SharingStories project](#) with Bangerang community members and St. Georges Primary School students in Shepparton, and [Pondi, Murray River Cod](#) developed with Wamba Wemba educators, Swan Hill Primary School and Swan Hill Nth Primary School students. Teaching resources are available on the [Jajoo Warrngara portal](#). Depending on the region and language group, there are various Creation Stories about the Murray River.

BTN-produced [River Kids](#) looks at life along Australia's largest river system, the Murray River, narrated by Tyrone - a young Ngarrindjeri boy (S.A.) who introduces us to the people who depend on it.

[Murray River Country: An ecological dialogue with traditional owners](#) by geographer Jessica Weir with [teaching notes](#) discusses the water crisis from a unique perspective - intimate stories of love and loss from the viewpoints of Aboriginal peoples who know the inland rivers as traditional country. Available in [e-book format](#).

The [AIATSI Living off our Waters](#) collection tells the history and value of fishing for Australian First Nations people with three community case studies. Explore the [Ngarrngga website](#) curriculum-linked related resource and learning activities targeted to year 4, involving these case studies, to describe Indigenous knowledge of waterscapes as components of traditional land estates, understanding of environments, management of resources, technologies, and practices for food harvesting, navigation and cultural and ritual practices.

<https://www.booktopia.com.au/murray-river-country-jessica-k-weir/book/9780855756789.html>

<https://www.booktopia.com.au/murray-river-country-jessica-weir/ebook/9780855757168.html>

<https://aiatsis.gov.au/exhibitions/living-off-our-waters>

<https://www.ngarrngga.org/curriculum/living-off-our-waters>

<https://www.mdba.gov.au/publications-and-data/school-resources>

Murray River Creation Stories

Bangerang story
<https://youtu.be/TgY275y48g>

<https://sharingstoriesfoundation.org/community/bangerang/>

<https://books.sharingstoriesfoundation.org/bangerang/index-standalone.html>

Wamba Wemba story
<https://books.sharingstoriesfoundation.org/wambawamba/index-standalone.html>

Ponde the Murray Cod
<https://www.australiangeographic.com.au/topics/history-culture/2022/06/a-dreaming-story-ponde-and-murray/> (from Ngarrindjeri, SA)

<http://www.murrayriver.com.au/about-the-murray/ponde-dreamtime/> (from Ngarrindjeri, SA)

Murray River Bunyips
<https://www.theage.com.au/national/victoria/rediscovered-rock-art-reveals-an-ancient-monster-20190106-p50pu1.html>

<http://www.murrayriver.com.au/about-the-murray/bunyips/>



The Murray-Darling Basin Authority site provides a host of [downloadable education resources](#) such as posters, stickers, charts and more.

Picture:: From Ngarrindjeri artist [Karumapuli Jacob Stengle's](#) interpretation of the creation of the River Murray (Murrundi) by Pondi, the giant Murray Cod.

Consider the ecological, spiritual, economic and aesthetic significance of the Murray-Darling River systems, and approaches to custodial responsibility, environmental management and sustainability.

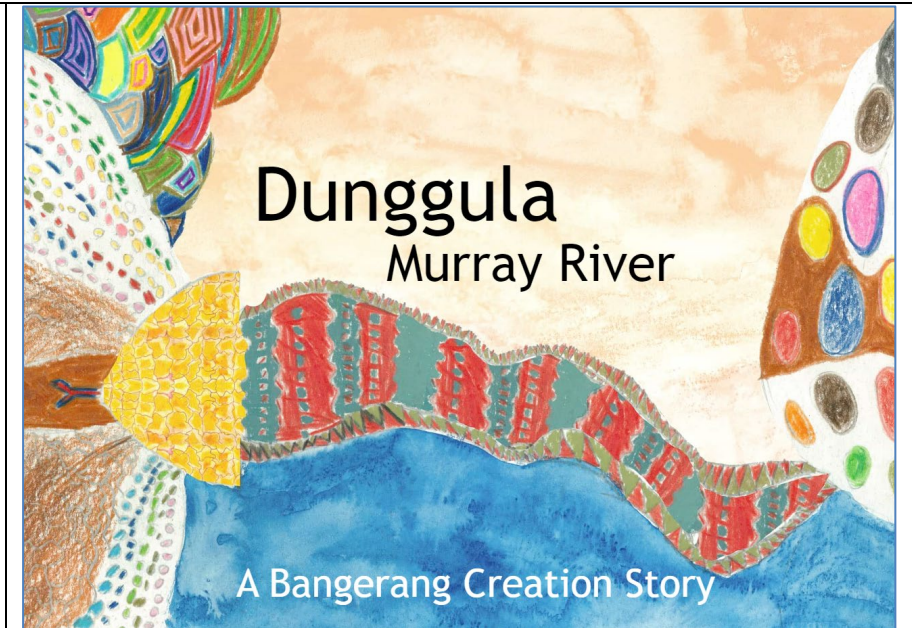
Did you know that in 2022, the new Murray and Campaspe River bridges Echuca, Vic, with the Moama, NSW, were named in recognition of the region's rich Indigenous heritage?

The new Murray River crossing is now known as **Dhungala Bridge** and the new Campaspe River crossing as the **Yakoa Bridge** – the respective names in Yorta Yorta language for the Murray and Campaspe rivers.

Local Aboriginal collaboration led to the naming of the new bridges. See [press release](#) for more info.



Image: Vaso Elefsiniotis



Bangerang people of the Murray–Goulburn region and Wamba Wemba people of north-west Victoria have collaborated with the SharingStories Foundation since 2015 to support community goals, develop language resources, and sustain the cultural practice of oral storytelling. SharingStories initially facilitated a digital storytelling program connecting Community Elders with primary school students in Shepparton and Swan Hill. Students created creative interpretations of the knowledge shared, featured in [Bangerang](#) and [Wamba Wemba](#) multi-touch books and animations related to the creation of the Murray River, which are freely available online. Australian Curriculum-linked materials have also been developed and are available through the subscription-based [Jajoo Warrngara: The Cultural Classroom portal](#).

SharingStories Foundation is a non-profit organisation working with Aboriginal and Torres Strait Islander communities across Australia to protect, maintain and grow language, stories and cultural heritage through digital technologies and vibrant artistic art forms. In Victoria, six language communities have worked with Sharing Stories Foundation.

Try to embed real life stories and perspectives from your local Aboriginal and Torres Strait Islander community members across your curriculum throughout the year.

12 February

1965 Freedom Rides Anniversary

Learn about the 1965 **Freedom Rides** headed by NSW Aboriginal university students **Charles Perkins** and **Gary Williams**. In this **NFSA teaching resource**, Charles Perkins talks about why in 1999, and we hear from Gary Williams in this **Nambucca Guardian** article from 2015 and 2023 **ABC article**, on the eve of the Voice to Parliament Referendum, reflecting on both.

View and download VAEAI's **The 1965 Freedom Rides** feature for a host of curriculum-aligned activities, online links and multimedia resources.

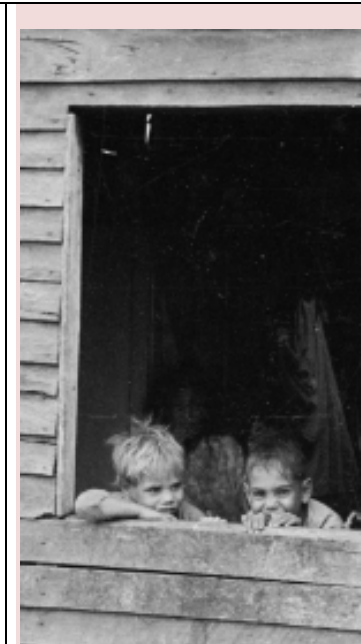
This **AIATISIS** site features the **diaries** of freedom rider Ann Curthoys, a **photographic exhibition** and a great reading list with list of sources, news articles and external websites about the 1965 Freedom Ride such as the curated online exhibition, *The 1965 Freedom Ride* which brings together primary sources from students who took part in this landmark event with newspaper coverage from the time.

Previously unpublished photographs of the Rides discovered in the NSW State Library archives were first exhibited in 2015. Encourage students to **explore** these photographs, valuable for discussions and presentations.

Why were students compelled to take this action in 1965? What do these types of actions hope to achieve? What connections can be drawn between these and other actions, like students campaigning around global warming and climate change, or more broadly BLM in 2020?

- The 1965 Freedom Rides**
http://www.vaeai.org.au/wp-content/uploads/delightful-downloads/2019/06/The-1965-Freedom-Rides_120218.pdf
- <https://digital-classroom.nma.gov.au/learning-modules/rights-and-freedoms-defining-moments-1945-present/18-1965-freedom-ride>
- <https://www.nma.gov.au/learn/school-programs/indigenous-rights-freedoms>
- <http://www.kooriweb.org/foley/images/history/1960s/freedom/frdx.html>
- <http://www.abc.net.au/archives/80days/stories/2012/01/19/3414788.htm>
- <https://www.flickr.com/photos/statelibraryofnsw/albums/72157654250887374>
- <http://aiatsis.gov.au/collections/collections-online/digitised-collections/documenting-freedom-ride>
- <https://perkinsforfreedom.weebly.com/freedom-rides.html>
- Charles Perkins and Gary Williams**
<https://dl.nfsa.gov.au/module/1554/> (video)
- <https://www.nma.gov.au/exhibitions/off-the-walls?a=597138>
- <https://www.nambuccaguardian.com.au/story/2876628/the-ride-that-helped-change-the-nation/>
- <https://www.abc.net.au/news/2023-09-28/gary-williams-rode-with-charles-perkins-for-1965-freedom-rides/102896440>

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



Excerpt of *Unidentified boys in wood shack*, February 1965 / from The Tribune archived collection, at:

<https://www.flickr.com/photos/statelibraryofnsw/albums/72157654250887374>



Places visited by the Freedom Rides
<https://perkinsforfreedom.weebly.com/freedom-rides.html>

One lesson we can all draw from the Freedom Ride is the importance of speaking out against injustice, challenging oppression and discrimination, and doing it now.

Ann Curthoys, original freedom-rider, honorary professor, author.

On February 12, 1965, a group of Sydney University students called **Student Action for Aborigines (SAFA)**, led by **Aboriginal students Charles Perkins and Gary Williams**, began a trip that would change Australian history. Their journey was both inspired by the US Civil Rights Movement actions in the early 1960s 'adopting principles of passive (non-violent) resistance laid down Martin Luther King' according to Perkins, and designed to expose the racist underbelly of Australian society in rural NSW.

The book *Freedom Ride: a freedom rider remembers* by Ann Curthoys, relives the experience of the Freedom Ride, drawing largely upon a diary written during the journey and the recollections of Indigenous and non-Indigenous people who were involved. Contemporary media reports as well as secondary accounts supplement the story, drawing attention to the impact of the ride and highlighting the ways in which the events have been remembered.

See: <http://www.kooriweb.org/foley/images/history/1960s/freedom/frdx.html>



The bus stands outside the Hotel Boggabilla, where students rested before interviewing people at the Aboriginal station. (Photo courtesy of the Tribune/Search Foundation)

	<p>13 February</p>	<p>National Apology Anniversary</p>	<p>WHERE WERE YOU when the Apology was made?</p> <p>Invite a Stolen Generations member or another Aboriginal or Torres Strait Islander parent, Elder or community member to speak with your students about the Stolen Generations and the importance of celebrating the Apology Anniversary.</p> <p>Explore VAEAI's Vic. Curriculum-aligned National Apology Anniversary teaching resource for background information, suggested activities, links and teaching resources.</p> <p>Listen to personal stories from members of the Stolen Generations Testimonies-dedicated site.</p> <p>Download the National Sorry Day Committee's excellent resource Learning about the Stolen Generation: the NSDC's school resource for great classroom and whole-of-school activities.</p> <p>Some questions to consider with your students as part of a lesson:</p> <ol style="list-style-type: none"> 1. <i>When might we apologise and say sorry for something, and how important is it? Any personal stories to share? How did you feel when someone apologised?</i> 2. <i>Why was it so important for Parliament to make an Apology?</i> 3. <i>How did your family and community feel when the Australian Parliament said 'sorry' in 2008?</i> 	<p>VAEAI Brief: The National Apology http://www.vaeai.org.au/wp-content/uploads/2019/09/National-Apology_-_10th-anniversary-resource.pdf</p> <p>Learning About the Stolen Generations Resource https://www.vaeai.org.au/wp-content/uploads/delightful-downloads/2019/08/Learning-about-the-Stolen-Generation-Resource-2013-compressed.pdf</p> <p>The Apology speech http://www.youtube.com/watch?v=xiLnsFyAVqE</p> <p>Stolen Generation Testimonies http://www.stolengenerationstestimonies.com/</p>	<p>With sensitivity, honouring the <i>Apology Anniversary</i> and <i>National Sorry Day</i> builds understanding and respect between schools and communities, teachers and students.</p> <p>Discuss with your guest speaker/s prior to the lesson what they are willing to talk about, especially relating to potentially sensitive issues.</p> <p>Remember that across Victoria and the rest of the nation almost every, if not all Aboriginal families have been negatively affected by the policies and practices that have led to dispossession and what we now call the Stolen Generations. For some, this is still very difficult to reconcile and talk about.</p>	<p>The National Apology to Australia's Aboriginal and Torres Strait Islander People, was delivered by the then Prime Minister Kevin Rudd on February 13, 2008; and acknowledged in particular, members of the <i>Stolen Generations</i>. Each year the former National Sorry Day Committee encourages all schools, community groups, workplaces and individuals to commemorate the anniversary of this landmark event in Australia's history.</p> <p>The Stolen Generations Testimonies Project was initiated by elder Bob Randall and filmmaker Melanie Hogan. The policies that created the <i>Stolen Generations</i> caused deep and lasting harm, breaking the bond between many Aboriginal children and their families. Providing a platform for survivors to share their stories of loss and resilience with the Australian community is vital.</p> <p>The Stolen Generations' Testimonies Foundation seeks to encourage Australians to listen, learn and develop a deeper understanding of First Nations experiences. Through this, it hopes to foster respect, stronger relationships, and a space for reflection and healing through the online museum.</p> <div data-bbox="1982 1108 2801 1808" data-label="Image"> </div> <p><i>Reaction to the Prime Minister's apology in Canberra and Sydney today. Photos: Peter Rae, Jon Reid and Mark Graham., Sydney Morning Herald.</i></p>
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Koorie Education Calendar 2026



	<p>21 February</p>	<p>International Mother Language Day</p>	<p>The student population in Victorian government schools is diverse. In the 2021 school census, 34% of all students were identified as being from a Language Background Other Than English. Talk with students about their language backgrounds using a range of maps where possible and encourage children to use their heritage languages to introduce themselves and talk about their families and cultures, or sing a song.</p> <p>Research and talk about the status of Indigenous languages in Australia and explore the online Australian Languages map, and Gambay Map developed by First Languages Australia, by zooming into Country, making connections between languages and places where students and teachers were born. VACCA's Deadly Stories provides links to language maps, apps, online language resources, podcasts and videos featuring Victorian languages. Large, printed maps can be purchased from AIATSIS, the Koorie Heritage Trust and other outlets. With your students identify the traditional language group/s or Country associated with your school and research the language and language community/ies.</p> <p>Explore the Sharing Stories Culture Map featuring animated traditional stories produced by students and Traditional Owner communities, in a selection of Koorie languages and English versions.</p> <p>Work with Victorian First Nations groups to introduce local languages to your school in a variety of ways, formally and informally.</p>	<p>International Day of Mother Language https://www.unesco.org/en/articles/languages-matter-silver-jubilee-celebration-international-mother-language-day</p> <p>Victorian Aboriginal Corporation for Languages https://www.vacl.org.au/</p> <p>Aboriginal Languages maps https://aiatsis.gov.au/explore/map-indigenous-australia</p> <p>https://shop.aiatsis.gov.au/products/the-aiatsis-map https://gambay.com.au/</p> <p>https://www.abc.net.au/indigenous/features/gambay-languages-map/</p> <p>https://uploads-ssl.webflow.com/60f6789c3401e76e7dba078e/616936ca649d140dba094057_VACL-Map-2016-flat.jpg</p> <p>Sharing Stories Culture Map https://deepmaps.sharingstoriesfoundation.org/koorie-heritagetrust/</p> <p>Registered Aboriginal Parties https://www.aboriginalheritagecouncil.vic.gov.au/victorias-current-registered-aboriginal-parties</p> <p>First Languages Australia https://www.firstlanguages.org.au/</p> <p>Deadly Stories https://deadlystory.com/page/culture/Life_Lore/Language</p> 	<p>2022-2032 has been proclaimed International Decade of Indigenous Languages by the United Nations (UN) to draw attention to the loss of indigenous languages globally, and the urgent need to preserve and promote them, inviting indigenous peoples - as custodians - to initiate ideas for preserving this endangered facet of cultural and social life.</p> <p>Did you know that there are approximately 250 Aboriginal languages (around 500 including dialects) in Australia, and around 40 Aboriginal languages in Victoria?</p> <p>First Languages Australia is working with regional language centres nationally to develop a map of Aboriginal and Torres Strait Islander languages that reflects the names and groupings favoured by community. Explore the Gambay – First Languages Map.</p> 	<p><i>"Languages matter: Silver Jubilee Celebration of International Mother Language Day"</i></p> <p style="text-align: right;"><i>IMDL 2025 theme</i></p> <p>International Mother Language Day celebrates language diversity and variety worldwide annually on the 21st of February. Significantly it also remembers events such as the killing of four students on February 21, 1952, because they campaigned to officially use their mother language Bengali, in Bangladesh. This is a day to celebrate languages spoken world-wide and to highlight the importance of preserving linguistic diversity, and the human right to use these languages.</p> <p>This February, UNESCO will celebrate the 25th anniversary of International Mother Language Day, reaffirming the importance of linguistic diversity and multilingualism in fostering dignity, peace, and understanding. This milestone highlights decades of efforts to preserve mother tongues, safeguard cultural heritage, and improve education. The "Languages matter: Silver Jubilee Celebration of International Mother Language Day" event will underscore the urgency of accelerating progress on linguistic diversity to build a more inclusive and sustainable world by 2030. It also supports the International Decade of Indigenous Languages, emphasizing the role of languages in achieving global development goals.</p>  <p><i>Gambay First Languages Map (FLA): https://gambay.com.au/</i></p>
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Koorie Education Calendar 2026



<p>MARCH</p>	<p>21 March</p>	<p>International Day for the Elimination of Racial Discrimination</p> <p>Harmony Day</p>	<p>Focus lessons on pride in identity, celebration of diversity, and the elimination of racism.</p> <p>Discuss the damaging effects of prejudice and racial discrimination with students through a range of personal and anecdotal stories.</p> <p>Explore the Racism No Way site for Australian schools which features a wide range of teaching activities and resources. Teen Talk features some background information, tips for dealing with discrimination and who to talk to, and ways we can encourage more diversity in our schools and community life.</p> <p>Reporting Racism in Schools VAEAI has developed an online brochure for families to help report incidents if their child has been the target of racial discrimination or abuse or has seen others experience racism or religious discrimination. Schools are obligated to take appropriate action and provide support.</p> <p>Learn about the 1965 NSW Freedom Rides against prejudice and racial discrimination headed by Aboriginal students Charles Perkins and Gary Williams.</p> <p>Why were students compelled to take this action? What do these types of actions achieve?</p> <p><i>Go to our February 12 activities and links for more details about the 1967 Freedom Rides.</i></p>	<p>Racial discrimination http://www.racismnoway.com.au/</p> <p>https://www.racismnoway.com.au/teaching-resources/resources/</p> <p>https://teentalk.ca/2018/03/13/international-day-for-the-elimination-of-racial-discrimination-2/</p> <p>William Cooper-led protest against Nazi treatment of Jewish peoples http://www.abc.net.au/pm/content/2012/s3649212.htm</p> <p>https://www.abc.net.au/listen/programs/overnights/indigenous-leader-william-cooper-stood-up-to-the-nazis/102734568</p> <p>http://www.haaretz.com/jewish-world/jewish-world-features/an-aboriginal-protest-against-the-nazis-finally-delivered.premium-1.483806</p> <p>https://atributetoaustralianchristians.wordpress.com/2010/10/22/william-cooper/ https://atributetoaustralianchristians.wordpress.com/2010/10/22/william-cooper/</p> <p>https://trove.nla.gov.au/newspaper/article/12072785/593959</p> <p>International Day for the Elimination of Racial Discrimination: http://en.wikipedia.org/wiki/International_Day_for_the_Elimination_of_Racial_Discrimination</p> <p>https://www.un.org/en/observances/end-racism-day</p> <p>1965 Freedom Rides http://aiatsis.gov.au/collections/collections-online/digitised-collections/documenting-freedom-ride</p> <p>Reporting Racism in Schools: https://www.vaeai.org.au/?download=9182</p> <p>#NoToHate: https://www.un.org/en/genocideprevention/documents/advising-and-mobilising/Action_plan_on_hate_speech_EN.pdf</p> <p>https://www.un.org/sites/un2.un.org/files/notohate_act_sheets_en.pdf</p>	<p>Did you know that in 1938, prior to WWII, an Aboriginal delegation headed by Yorta Yorta leader William Cooper, protested against the treatment of Jewish People in Germany, and tried to hand a resolution to the German Consul-General condemning the Nazis' persecution of Jewish people?</p> <p>At the time, the German Consul-General refused to see the Aboriginal delegation, which had walked into town from William Cooper's home in Melbourne's west.</p> <p>To learn more, read the transcript or listen to the ABC PM report from the anniversary of this unique protest against ethnic discrimination and persecution, over eighty years ago.</p> <div data-bbox="1617 1375 1944 1858" data-label="Image"> </div> <p><i>The Argus, 7 December 1938. p. 3</i></p>	<div data-bbox="1973 304 2819 703" data-label="Image"> </div> <p>The International Day for the Elimination of Racial Discrimination is observed annually on 21 March. On that day, in 1960, police opened fire and killed 69 people at a peaceful demonstration in Sharpeville, South Africa, against the apartheid laws. Proclaiming the day in 1966, the United Nations General Assembly called on the international community to redouble its efforts to eliminate all forms of racial discrimination.</p> <p>Harmony Day also celebrated on the 21st March centres on the message that <i>Everyone Belongs</i>, reinforcing the importance of inclusiveness to all Australians. Since 1999, thousands of Harmony Day events have been held in childcare centres, schools, community groups, churches, businesses and federal, state and local government agencies across Australia.</p> <p>#NoToHate: Hate speech is rising around the world and incites violence and intolerance. While the devastating effect of hatred is nothing new, its scale and impact are now amplified by new communications technologies. Hate speech - especially online - has become one of the most common ways of spreading divisive rhetoric on a global scale, threatening peace around the world. In response to the alarming trends of growing xenophobia, racism and intolerance, violent misogyny, antisemitism and anti-Muslim hatred around the world, UN Secretary-General António Guterres launched the United Nations Strategy and Plan of Action on Hate Speech on 18 June 2019.</p> <p>While it can sometimes be hard to assess when a comment is meant as hate speech – especially when expressed in the virtual world. It can also feel overwhelming to try to deal with obviously hateful content. However, there are many ways you can take a stand, even if you are not personally the victim of hate speech. And you can make a difference. You can start by downloading the UN #NoToHate fact sheets to educate yourself and others.</p> <div data-bbox="1973 1701 2819 1900" data-label="Image"> </div>
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Koorie Education Calendar 2026




<div style="background-color: green; width: 100%; height: 100%;"></div>	<p>28 March</p>	<p>Anniversary of for Eastern Maar’s Native Title recognition (2023)</p>	<p>On 28 March 2023, at Logan’s Beach in Warrnambool, a large crowd of Eastern Maar community witnessed and celebrated a ceremonial hearing of the Federal Court to recognise Native Title rights. Eastern Maar is a name adopted by people who identify as Maar, Eastern Gunditjmara, Djab Wurrung, Peek Whurrong, Kirrae Whurrung, Kuurn Kopan Noot or Yarro Waetch.</p> <p>Read a range of media reports such as this ABC report, and in more detail, Justice Murphy’s published judgement to learn more.</p> <p>The Victorian Government introduced an alternative form of Traditional Owner recognition in 2010, through the Traditional Owner Settlement Act. Research the differences between Native Title recognition in the federal court, Traditional Owner Settlement in Victoria and more broadly the Victorian Treaty, enacted in September 2025 and what’s been negotiated through the treaty process.</p> <p>To learn more about Eastern Maar Country, People, Culture, seasons; and vision and goals for the future, explore Eastern Maar’s Country Plan Meerreengeeye ngakeepoorryeeyt.</p>	<p>Native Title, Traditional Owner Settlement, Treaty https://www.firstpeoplesrelations.vic.gov.au/history-native-title-claims-and-settlements-victoria</p> <p>https://www.firstpeoplesrelations.vic.gov.au/eastern-maar-achieve-native-title-recognition</p> <p>https://www.firstpeoplesrelations.vic.gov.au/traditional-owner-settlement-act-2010</p> <p>https://www.firstpeoplesvic.org/treaty/</p> <p>https://www.parliament.vic.gov.au/news/society/treaty-bill-passed/</p> <p>https://www.firstpeoplesrelations.vic.gov.au/history-native-title-claims-and-settlements-victoria</p> <p>https://www.premier.vic.gov.au/historic-native-title-eastern-maar</p> <p>Eastern Maar, Native Title and media https://www.judgments.fedcourt.gov.au/judgments/Judgments/fca/single/2023/2023fca0237</p> <p>https://www.theguardian.com/australia-news/2023/mar/28/land-returned-to-eastern-maar-people-in-victorias-first-native-title-decision-in-a-decade</p> <p>https://nit.com.au/29-03-2024/10544/truth-and-treaty-victoria-continues-progress-towards-reconciliation</p> <p>https://www.mailtimes.com.au/story/8566674/victorias-eastern-maar-traditional-owners-win-land-rights/</p> <p>https://www.abc.net.au/news/2023-03-28/eastern-maar-native-title-formal-determination-warrnambool/102153426</p>	<p>“This determination of native title says to the world that despite the terrible history of oppression, the Eastern Maar law and culture is strong and is here to stay”.</p> <p>Justice Murphy, 2023</p>	<p>On 28 March 2023, at Logan’s Beach in Warrnambool, a large crowd of Eastern Maar community witnessed and celebrated a ceremonial hearing of the Federal Court to recognise native title rights. The steady rain did not dampen the celebratory mood. The day commenced with a smoking ceremony and cultural dances. The hearing itself was brief. Eastern Maar speakers included Uncle Rob Lowe, Marcus Clarke, and the claimants Aunty Janice Austin, Vicki Couzens, Tommy Clarke, Jidah Clark, and Sheree Lowe. Vicki Couzens read a formal statement in Keerray Wooroong language. It described the history of Eastern Maar Country and People, including the <i>Time of Change</i>, when Europeans arrived. It ended with a call to “make restoration, to recognise, to heal”. The hearing recognises Eastern Maar’s ongoing connection and relationship with Country which includes much of the coastline of the Great Ocean Road and part of the Great Otway National Park.</p> <div data-bbox="1973 808 2792 1354"> </div> <p>Packed court at Logan’s Beach for the native title determination (ABC Southwest Vic: Emily Bissland)</p> <div data-bbox="1973 1407 2792 1858"> </div> <p>Justice Bernard Michael Murphy takes part in the Eastern Maar smoking ceremony. (ABC Southwest Vic: Emily Bissland)</p>
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Koorie Education Calendar 2026



<p>30 March</p>	<p>Anniversary of Gunditjmara native title recognition and settlement (2007)</p>	<p>With your students, research Gunditjmara Country, people history and culture. If able, invite Gunditjmara community members to come to the class or school and speak about Gunditjmara matters. With older students research the Gunditjmara struggle for Native Title recognition.</p> <p>Lake Condah, extremely significant to Gunditjmara People, is an Indigenous Protected Area. Visit or learn about Indigenous Protected Areas (IPAs) in Victoria, such as Kurtonitj or Lake Condah in the SW of Victoria. In 2011, a Bush Blitz occurred with Traditional Owners on Gunditjmara country to survey biodiversity in the IPAs. Investigate the program and some of the flora and fauna surveyed. Research and discuss management strategies, and how to work collaboratively with Traditional Owners to preserve ecological biodiversity.</p> <p>Research the lives of Gunditjmara Elders and community members who have been strong advocates like Edna Brown, William Rawlings, the Lovett Brothers, the late Laura Bell, Young Australian of the Year state finalist Benson Saulo who is the first Indigenous consul-general to the US, world famous singer the late Archie Roach, playwright, author and musician Richard Frankland and Australia's first commissioned Aboriginal officer, Capt. Reginald (Reg) Saunders.</p> <p>In 2019, the Budj Bim Cultural Landscape became the first site in Australia to be added to the UNESCO World Heritage List for its cultural importance. Gunditjmara Traditional Owners first put forward the site for world heritage listing in 1989. With your students, investigate why.</p>	<p>The Gunditjmara Land Justice Story https://aiatsis.gov.au/sites/default/files/research_pub/weir-2009-gunditjmara-land-justice-story_0_3.pdf</p> <p>http://www.theage.com.au/news/national/native-title-win-for-gunditjmara-people/2007/03/30/1174761734730.html</p> <p>http://www.theage.com.au/news/national/indigenous-victorians-close-to-settlement-in-southwest/2007/01/03/1167777154140.html</p> <p>http://www.theage.com.au/news/National/Gunditjmara-win-native-title-battle/2007/03/30/1174761740241.html</p> <p>Indigenous Protected Areas (IPA) https://www.niaa.gov.au/indigenous-affairs/environment/indigenous-protected-areas-ipas</p> <p>Victorian IPAs https://www.environment.gov.au/land/indigenous-protected-areas</p> <p>Budj Bim Cultural Landscape https://www.budjbim.com.au/</p> <p>https://whc.unesco.org/en/list/1577/</p> <p>Bush Blitz http://bushblitz.org.au/</p> <p>https://bushblitz.org.au/kurtonitj-lake-condah-tyrendarra-indigenous-protected-areas-vic-2011/</p> <p>http://bushblitz.org.au/kurtonitj-lake-condah-tyrendarra-indigenous-protected-areas-vic-2011/</p> <p>https://bushblitz.org.au/wp-content/uploads/2016/03/bb-LakeCondah-VIC-report-2011-untagged-20.pdf</p> <p>Gunditjmara celebrities https://www.aboriginalvictoria.vic.gov.au/edna-brown</p> <p>https://www.standard.net.au/story/2592687/gunditjmara-pair-elevated-to-state-indigenous-honour-roll/</p> <p>https://www.aboriginalvictoria.vic.gov.au/lovet-brothers</p> <p>https://www.aboriginalvictoria.vic.gov.au/laura-bell</p> <p>https://nit.com.au/benson-saulo-australias-first-indigenous-consul-general-to-us/</p> <p>Eel traps https://digital-classroom.nma.gov.au/images/budj-bim-senior-ranger-greg-shelton-carrying-eel-trap</p>	<p>Lake Condah in the Budj Bim world heritage area is one of the world's most ancient examples of traditional aquaculture, dating back at least 6600 years and preceding Stonehenge or the Pyramids of Egypt, consisting of complex systems of traps and ponds engineered by the Gunditjmara people. Regarded as the world's first engineering project, the extensive and elaborate system of channels and dam walls were used over millennia predominately for catching short-finned eels for consumption and trade.</p> <p>Did you know that the Gunditjmara developed intricate <i>kuuyang / kooyang</i>, eel trapping and farming systems, and smoking techniques to preserve and trade their harvest, possibly one of the first cultures in the world to do so?</p> <p><i>Go to our curriculum-aligned STEM feature for more details and online resources.</i></p> <p><i>Woven eel trap</i></p>	<p>On the 30th March 2007, Gunditjmara People in south-western Victoria won an 11-year legal battle for native title rights over 140,000 hectares of crown land. Celebrations were held on Gunditjmara country to celebrate the native title consent determination – a determination that was reached through the consent of all parties, rather than litigation. The celebrations were at the base of the volcanic mountain Budj Bim, also known as Mount Eccles National Park, and followed a special hearing of the Federal Court of Australia on Country. On this day, the Gunditjmara people spoke about how the native title determination was the end of a long struggle for recognition of their status as the first peoples of their country. They also talked about their future work to protect their native title rights and interests, and how the business of land justice continues.</p> <p>See: https://aiatsis.gov.au/sites/default/files/research_pub/weir-2009-gunditjmara-land-justice-story_0_3.pdf</p>  <p><i>The Federal Court convening at Budj Bim (formerly Mt Eccles national park), for the Gunditjmara Native title claim. Photo by Damian White (The Age).</i></p> <p>Bush Blitz on Gunditjmara country: In March 2011, a team of more than 30 scientists gathered in SW Victoria, on Gunditjmara country, within the Budj Bim National Park to undertake a Bush Blitz survey. Six reserves were investigated together comprising the IPAs of Lake Condah, Kurtonitj and Tyrendarra. Sites at the Lake Condah Mission were also surveyed, situated 350 km from Melbourne. The survey team included experts from Museum Victoria, Royal Botanic Gardens Melbourne, University of NSW, SA Museum and the Australian Biological Resources Study. A highlight of the survey was the close collaboration between the Gunditjmara traditional owners, the Working on Country Budj Bim Rangers and the visiting scientists. In total, 854 species new to the reserves were identified and 18 are possibly new to science!</p> 
					

<p>25 April</p>	<p>ANZAC DAY</p>	<p>ANZAC Day on the 25th of April is a prime time to acknowledge Aboriginal and Torres Strait Islander services to this nation.</p> <p>Over 1000 Aboriginal and Torres Strait Islanders fought for Australia in World War I, and perhaps 50 fought on Gallipoli despite profound barriers to enlisting.</p> <p>View and download VAEAI's curriculum-linked ANZAC Day feature with online multimedia resources and suggested activities, to explore Indigenous Australians' war-time service. You will find links to the Australian War Memorial resources, old promotional footage, video testimonies, plays, online exhibitions and more.</p> <p>The Australian War Memorial has a variety of online resources focused on Indigenous Service and memorial boxes that can be borrowed, and the Department of Veteran Affairs has published two excellent Indigenous Service School Resources for primary and secondary school levels. The oral histories and treasured family photographs of Aboriginal and Torres Strait Islander service men and women create a vivid picture of Indigenous war service in Our Mob Served: A History of Aboriginal and Torres Strait Islander histories of war and defending Australia. <i>Our Mob</i> is the result of the four-year Serving Our Country research project well worth exploring, led by former AIATSIS Chairperson and ANU Emeritus Professor Mick Dodson.</p>	<p>VAEAI ANZAC Day Feature https://www.vaeai.org.au/?download=7847</p> <p>Gallipoli https://www.sbs.com.au/news/50-aboriginal-soldiers-fought-on-gallipoli</p> <p>Exhibitions, special collections, and memorial boxes https://aiatsis.gov.au/explore/their-country</p> <p>https://www.awm.gov.au/articles/encyclopedia/indigenous</p> <p>https://www.awm.gov.au/learn/schools/resources/recognising-aboriginal-and-torres-strait-islander-service</p> <p>https://www.awm.gov.au/learn/memorial-boxes</p> <p>https://www.awm.gov.au/learn/memorial-boxes/3</p> <p>https://www.awm.gov.au/learn/schools/resources/research-a-soldier</p> <p>https://anzacportal.dva.gov.au/resources/indigenous-service-school-resources</p> <p>Our Mob Served https://aiatsis.gov.au/whats-new/news/our-mob-served-vivid-picture-indigenous-war-service</p> <p>https://www.warmemorialsregister.nsw.gov.au/nsw-stories/our-mob-served</p> <p>https://www.oldtreasurybuilding.org.au/work-for-victory/women-in-the-armed-forces/</p> <p>Captain Reginald (Reg) Saunders & Aircraftwoman Alice Lovett https://anzacportal.dva.gov.au/biographies/reginald-walter-saunders</p> <p>https://anzacportal.dva.gov.au/resources/media/file/greece-and-crete#16</p> <p>https://anzacportal.dva.gov.au/wars-and-missions/korean-war-1950-1953/events/china-intervenes-korean-war/captain-reg-saunders</p> <p>https://www.awm.gov.au/collection/C1122859</p>  <p>Aircraftwoman Alice Lovett stands with her uncle, Private Samuel Alexander Peacock (Sam) Lovett, Melbourne, (AWM1942. (AWM)</p>	<p>Did you know that Gunditjmara man Reg Saunders was the first Aboriginal person to be commissioned as an officer in the Australian Army?</p>  <p><i>“Unable to vote but eligible to die.”</i></p> <p>Richard Wynne Former, State Aboriginal Affairs Minister, Victoria</p>  <p>Reg Saunders was a highly respected soldier and spokesperson for Indigenous rights. In 1971, Queen Elizabeth II recognised his services to Aboriginal and Torres Strait Islander communities, awarding Saunders a Member of the Order of the British Empire (MBE). Source:</p>	<p><i>“When my uncle came back from serving in Korea, he couldn't even get a beer in a pub let alone a pension, and he wasn't permitted to become a citizen until 1968.”</i></p> <p><i>John Kinsella, nephew of Captain Reg Saunders MBE</i></p> <p>Over 1000 Aboriginal and Torres Strait Islanders fought for Australia in World War I despite profound barriers to enlisting. In proportion to population, no community in Australia contributed more to the war effort in the Second World War than the Torres Strait Islanders. By 1944 almost every able-bodied male Torres Strait Islander had enlisted. However, they never received the same rates of pay or conditions as white soldiers, initially one-third that of regular soldiers, and after a two-day "mutiny" in December 1943 this was raised to two-thirds. In the 1940s most Australian First Nations women worked as domestic servants, with few opportunities for education or other employment. The auxiliary services offered a different path, and at least ten First Nations women are known to have served in the Australian Army, Air Force or Navy.</p> <p>Australian War Museum Memorial Box: Each memorial box contains artefacts that students can handle, as well as photographs, case studies, uniforms, a video, oral histories, teacher's notes, and more. Memorial boxes can be adapted for use across many areas of study and are accessible to a wide range of students, from lower primary to senior secondary.</p> <p>Serving our Country: a history of Aboriginal and Torres Strait Islander people in the defence of Australia, was a research project documenting the contributions of Aboriginal and Torres Strait Islander people in the Australian defence and auxiliary services from the Boer War to 2000, led by Professor Mick Dodson. The research team visited communities throughout Australia to conduct oral and video recordings with defence personnel and/or their families. The team also researched national and personal archival records, photos and other materials, culminating in the publication of a project website, series of essays, and research towards an exhibition with the National Archives of Australia.</p> <p>The Anzac Day Schools' Awards, worth up to \$5000, are an opportunity for students to engage with Australia's wartime history in significant and meaningful ways. The theme of the 2025 awards is Women in service'. Entries close 28 May, 2026.</p>
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Koorie Education Calendar 2026



12
May

Anniversary of the establishment of the Yoorrook Justice Commission (2021-2025)

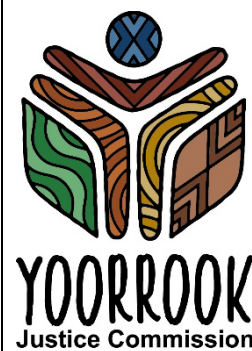
Yoorrook is the first and only truth-telling commission in Australia. Although there have been more than 40 other truth commissions established worldwide, Yoorrook is unique. Discuss with your students why **Yoorrook** is unique. Why do we have Royal Commissions in Australia? Research Royal Commissions and Parliamentary Inquiries specifically focused on, or including major findings with significant impacts on Aboriginal people.

Keeping in mind sensitivities around these issues, processes and First Nations students and colleagues, with younger students focus on stories and fairness. "What is fair / unfair" "How can we make things better?" Discuss how Yoorrook helps people speak about unfair experiences.

With lower secondary, introduce key terms such as *inquiry*, *parliamentary processes*, *policy*. Use short case studies and create timelines and cause and effect charts. Present a brief Yoorrook testimony about land rights, child protection, education, education or justice and ask students to respond to "What happened?", "Why is this important?", "How does this connect to today?"

With upper secondary students introduce concepts like *systemic injustice* and explore **key findings** and **recommendations**. Consider: *Have inquiries led to real change?*

Compare Yoorrook to other truth-telling processes (e.g., **South Africa**, **Canada**). Identify similarities and differences. Ask: "Why is truth-telling necessary? How does acknowledging the past affect the present and future?"



Yoorrook Justice Commission, Truth-telling
<https://www.yoorrook.org.au/about-yoorrook/about-yjc>

<https://www.yoorrook.org.au/reports-and-recommendations/reports>

<https://www.yoorrook.org.au/reports-and-recommendations/key-findings>

<https://www.yoorrook.org.au/reports-and-recommendations/recommendations>

<https://www.yoorrook.org.au/videos>

<https://www.youtube.com/watch?v=GVswTe8rr4w&t=192s>

<https://theconversation.com/first-nations-people-have-made-a-plea-for-truth-telling-by-reckoning-with-its-past-australia-can-finally-help-improve-our-future-202137>

Truth and Reconciliation Commission – South Africa

<https://kids.britannica.com/students/article/Truth-and-Reconciliation-Commission/610192>

Long Night's Journey into Day
<https://www.imdb.com/title/tt0236447/>

<https://vimeo.com/ondemand/longnightsjourney>

Truth and Reconciliation Commission – Canada

<https://nctr.ca/about/>

<https://nit.com.au/17-10-2025/20794/what-australia-can-learn-from-canada-on-truth-and-treaty>

<https://pursuit.unimelb.edu.au/articles/what-canada-can-teach-us-about-truth-telling-and-justice>



Uncovering the truth about Australia's violent past | Four Corners episode (46m)

We have been honoured to receive each and every person's truth. Thank you to all those who have shared your experiences, stories and traumas. Thank you also to everyone in the broader Victorian community who has taken part in truth-telling, giving evidence and making submissions.

- Yoorrook Chair, Professor Eleanor Bourke AM

Watch this space for curriculum resources to support teaching about Truth-telling. Always, keep in mind students and families' experiences, and especially First Nations students. Given the sensitivity of these topics, it's recommended that teachers communicate with students and families prior to teaching sensitive topics and avoid putting students on the spot.

The Yoorrook Justice Commission is the first formal truth-telling process into historical and ongoing injustices experienced by First Peoples in Victoria.

Named after the Wemba Wemba/Wamba Wamba word for 'truth', the Yoorrook Justice Commission was established on May 12, 2021.

Yoorrook was set up to share and record evidence about the ongoing impact of colonisation on First Peoples. It was given a broad mandate to investigate both historical and ongoing injustices committed against First Peoples in Victoria, across all areas of social, political, cultural and economic life.



Yoorrook is the first and only truth-telling commission in Australia. Although there have been more than 40 other truth commissions established worldwide, Yoorrook is unique. It is designed and led by First Peoples. It is independent of government and afforded the full investigative powers of a Royal Commission. This means it has the power to compel people – including the Premier of Victoria – to appear before it, to answer questions truthfully, and to produce documents and other evidence.

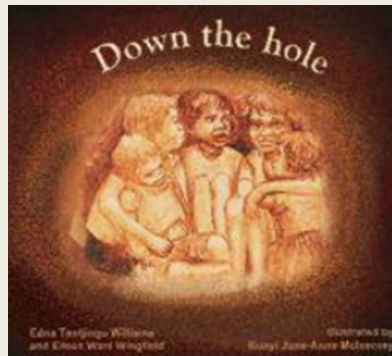


Chair Bourke and Co-Chair of the First Peoples Assembly of Victoria Geraldine Atkinson at the official launch of the Yoorrook Justice Commission, March 2022

Koorie Education Calendar 2026



<p>MAY</p>	<p>26 May</p>	<p>National Sorry Day</p>	<p>National Sorry Day was born out of a key recommendation made by the National Inquiry into the Separation of Aboriginal and Torres Strait Islander children in the <i>Bringing them Home Report</i> that was tabled in Federal Parliament on 26 May 1997.</p> <p>View and download VAEAI's National Sorry Day feature for background information, suggested activities, curriculum links and a host of online resources.</p> <p>Well-worth exploring for a deeper understanding, the Stolen Generations Testimonies website allows students to view and hear the personal stories of those taken from their homes and communities, with information about the subsequent Inquiry.</p> <p>The illustrated children's book Down the Hole by Edna Tantjingu Williams, tells a true and different story about a group of children in Cooper Pedy, and how when the government came to take the fair-skinned Aboriginal children away, they didn't always find them ...</p>	<p>Stolen Generations resources and testimonies https://healingfoundation.org.au/media/wbyo43ay/thf_sorry_day_2025_fact_sheet_a4_flyer-2.pdf https://www.vaeai.org.au/?download=6011 http://www.stolengenerationstestimonies.com/ http://www.australianstogether.org.au/stories/detail/the-stolen-generations https://healingfoundation.org.au/schools/ https://bth.humanrights.gov.au/teaching-resources/learning-sequences https://www.humanrights.gov.au/our-work/track-history-us-taken-away-kids-commemorating-10th-anniversary-bringing-them-home-report https://www.iadpress.com.au/products/down-the-hole</p> <p>Native XI and Unaarrimin aka Johnny Mullagh https://www.aboriginalvictoria.vic.gov.au/johnny-mullagh-or-unaarrimin http://collectionsearch.nma.gov.au/object/73391 https://www.youtube.com/watch?v=t4JcwyK2K6A https://www.bbc.com/news/world-australia-55465041 https://www.abc.net.au/news/2025-12-26/boxing-day-test-medal-presenter-honours-aboriginal-cricket-team/106137822</p>	<p>Did you know that a Victorian Aboriginal team, led by Wotjobaluk man and star all-rounder Unaarrimin aka Johnny Mullagh, was the first sports team to represent Australia overseas and began a 6-month tour of England in May 1868?</p> <p><i>Sporting Life</i> reported at the time that "No eleven in one season ever played so many matches so successfully."</p>  <p>This Australian Bicentennial Test stamp issue shows Unaarrimin (1845-1891), whose European name was Mullagh, the star all-rounder of the first Australian team to tour England, issued on 29 January 1988, first day of the Bicentenary Test Match.</p> <p>The First Cricket Tour commemorative stamp was released by Australia Post in 2018 on the 150th anniversary of the historic tour.</p> 	<p>Lake Tyres, Aboriginal Station, Aug. 14th, 1930. Most Excellency Lord Stonehaven, State Governor, Canberra House, N.S.W.</p> <p>I'm a full - blooded Aboriginal by birth decent from Royal Blood. I used to write letters to Queen Victoria in my young days. Your most Excellency, I beg to ask of his Excellency a great favour - would his Excellency kindly grant me permission to get my three grand - children who were snatched suddenly from me by an Ordering Council under escort of Nurse Singleton from Lake Tyres Aboriginal Reserve, transferred to the State Public Home, Melbourne. Three girls ages ranging from 13 years, 5¹/₄ years, baby 2¹/₂ years Mary Darby, Sarah Darby and Nelly Darby. The three girls were my only comfort when their mother Lizzie Darby, my daughter, expired nine months ago at the Bairnsdale gate Hospital. When we came down to the town Captain Newman made a covenant with me in the presence of Patrol Walter M'Creedy, that I could have the three grand - daughters till such time I'd be married. On the eve of my marriage to Mrs. Edwards who looked after and never neglected the children, they were snatched away by an Ordering Council. I wish to bring under your Excellency's consideration the matter. I was decoyed to marry for the sake of the three grand - daughters, to keep them, and for them to be snatched away by an Ordering Council. God is no respecter of persons. We are in His sight equal to all His subjects. Before the white people came to Australia. God gave us children to bring and train up for His service in our own disposition. Our disposition is instilled in our children and I don't consider it fair the white people should deprive us of our children to bring them up in their disposition. It can never be done.</p> <p>I am, Yr. obedient Servant, (SGD.) Frederick Carmichael</p> <p>Source: https://humanrights.gov.au/bringing-them-home/us-taken-away-kids/track-the-history.html</p> <p>National Sorry Day is a day of commemoration and remembrance for members of the Stolen Generations - the Aboriginal and Torres Strait Islander children forcibly removed from their families, communities and cultures between the 1800s and the 1970s.</p> <p>The <i>first Sorry Day</i> was held in Sydney on 26 May 1998 and has been commemorated nationally on 26 May each year since, with thousands of Australians from all walks of life participating in memorial services, commemorative meetings, survival celebrations and community gatherings in honour of the Stolen Generations.</p>
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Koorie Education Calendar 2026





<p style="background-color: #00c090; color: white; padding: 10px; text-align: center;">27 May</p>	<p style="color: #00c090; text-align: center;">Anniversary of the 1967 Referendum</p>	<p>On 1 January 1901, the Australian Constitution came into effect, establishing the Commonwealth of Australia. There were two references to Aboriginal people contained in the Australian Constitution of 1901.</p> <p>Section 51 of the Constitution gave the Commonwealth power to make laws with respect to 'people of any race, other than the Aboriginal race in any state, for whom it was deemed necessary to make special laws.' Section 127 provided that 'in reckoning the numbers of people of the Commonwealth, or of a State or other part of the Commonwealth, aboriginal natives shall not be counted'.</p> <p>Until the 1967 referendum, state governments - not Federal - were responsible for the welfare of Aboriginal people - a critical difference.</p> <p>View and download VAEAI's interactive online resource: The 1967 Referendum for background information, suggested activities and links to teaching resources and the Vic Curriculum.</p> <p>50 years on from the 1967 referendum, WA Nhanhagardi Elder, the late Clarrie Cameron, shared his thoughts and personal memories of this historic event. For a strong contemporary perspective on being Aboriginal in this era, watch the Right Wrongs video and discuss points and issues raised.</p> <p>Also view the short film with Indigenous actor Hunter Page-Lochard, who puts the 1967 referendum in its historical context and talks about why it is still important today. This film is part of the exhibition <i>Yes: The Ongoing Story of the 1967 Referendum</i> at the Museum of Australian Democracy at Old Parliament House.</p>	<p>The 1967 Referendum: websites, resources and short films</p> <p>https://www.vaeai.org.au/wp-content/uploads/delightful-downloads/2024/05/The-1967-Referendum-2024.pdf</p> <p>https://www.nma.gov.au/explore/features/indigenous-rights/civil-rights/referendum</p> <p>https://www.nma.gov.au/defining-moments/resources/indigenous-referendum</p> <p>https://www.youtube.com/watch?v=6mB8fXkGzoo</p> <p>https://moadoph.gov.au/explore/democracy/1967-indigenous-affairs</p> <p>https://aiatsis.gov.au/explore/1967-referendum</p> <p>https://www.abc.net.au/education/timeframe-australias-1967-referendum/13798486</p> <p>https://www.youtube.com/watch?v=ZEQT5DIPNG4 (The Point - NITV)</p> <p>https://www.youtube.com/watch?v=HwAHduSjzGI (NLA)</p> <p>https://www.sbs.com.au/news/myths-persist-about-the-1967-referendum</p> <p>https://digital-classroom.nma.gov.au/videos/defining-moments-1967-referendum</p> <p>https://digital-classroom.nma.gov.au/images/australian-aborigines-league-banner-made-bill-onus</p> <p>Digger J. Jones novella https://resource.scholastic.com.au/resourceFiles/Teacher_Notes/7769162_36668.pdf</p> <p>http://www.macquariepenanthology.com.au/files/unit_3.pdf</p> <p>Vote Yes for Aborigines http://www.roninfilms.com.au/video/0/0/492.html?words=vote+yes</p> <p>Faith Bandler http://dl.nfsa.gov.au/module/1568/</p> <p>50th Anniversary of the Referendum https://www.facebook.com/watch/?v=10155155716995985</p> <p>https://www.youtube.com/watch?v=jEzURvJGCw</p> <p>https://stories.moadoph.gov.au/yes/</p> <p>Bill Onus protest banner https://digital-classroom.nma.gov.au/images/australian-aborigines-league-banner-made-bill-onus</p>	<p>Did you know that from 1947 Torres Strait Islander People were counted in the official Commonwealth census but were first classified as Polynesians, then as Pacific Islanders? Prior to this, Torres Strait Islanders were regarded as 'aboriginal natives' and were excluded from population figures if they were of more than 50 per cent Torres Strait Islander heritage.</p> <p>https://www.sbs.com.au/news/myths-persist-about-the-1967-referendum and http://abs.gov.au/ausstats/abs@.nsf/Lookup/2071.0Feature+Article2July+2011</p>	<p>DO YOU APPROVE the proposed law for the alteration of the Constitution entitled -"An Act to alter the Constitution so as to omit certain words relating to the People of the Aboriginal Race in any State and so that Aboriginals are to be counted in reckoning the Population"?</p> <p>On 27 May 1967, the Australian Government held a referendum. This was a momentous turning point in Australian history. More than 90% of Australian voters chose 'Yes' to count Aboriginal and Torres Strait Islander peoples in the census and give the Australian Government the power to make laws for Aboriginal and Torres Strait Islander peoples.</p> <p>The purpose of the 1967 Referendum was to make two changes to the Australian Constitution. These changes enabled the Commonwealth Government to:</p> <p>(i) Make laws for all the Australian people by amending s51 of the Constitution (given 'People of the Aboriginal race in any state' were excluded); and</p> <p>(ii) Take account of Aboriginal people in determining the population of Australia by repealing s127 of the constitution (formerly, Aboriginal people had been haphazardly included in the census but not counted for the purposes of Commonwealth funding grants to the states or territories).</p> <p>An overwhelming majority of Australians voted YES and the Constitution was changed.</p> <p>From 1967, Aboriginal people were counted in the census <i>and</i> included in base figures for Commonwealth funding granted to the states and territories on a per capita basis. Contrary to popular thinking, the 1967 Referendum did NOT</p> <ul style="list-style-type: none"> - give Aboriginal peoples the right to vote - give Aboriginal peoples citizenship rights - give Aboriginal peoples the right to be counted in the census. <p style="text-align: right; font-size: small;">Bill Onus' protest banner in the 1940s</p>
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Koorie Education Calendar 2026



<p>27 May-3 June</p>	<p>National Reconciliation Week</p>	<p>Download the VAEAI National Reconciliation Week teaching resource for a curriculum-linked brief.</p> <p>If your school does not already have one, consider developing a Reconciliation Action Plan and include activities linking National Sorry Day and Reconciliation Action Week, so that colleagues and students see how these days are inter-connected. Include students, colleagues and your LAECG where possible in its development.</p> <p>To find out more about Reconciliation Action Plans (RAPs), and about planning events to celebrate NRW, contact Reconciliation Australia and/or download their Teaching and Learning Ideas resources for National Reconciliation Week.</p> <p>With local Koorie community members and colleagues organise a week of cultural activities such as performances, films, stories, workshops. Focus on the contribution that Aboriginal people have and continue to make to Australian society, and work with students to complete a variety of tasks that explore what reconciliation means for young Australians.</p> <p>With younger students read stories to encourage thinking about reconciliation such as the Broome-set Two Mates by Melanie Prewett (Australian Curriculum-linked teacher notes available).</p>	<p>National Reconciliation Week resources https://www.vaeai.org.au/?download=6013 (VAEAI) www.reconciliation.org.au</p> <p>https://www.reconciliation.org.au/all-in-for-national-reconciliation-week-2026/</p> <p>https://www.reconciliation.org.au/national-reconciliation-week/</p> <p>https://www.reconciliation.org.au/our-work/national-reconciliation-week/posters-resources/</p> <p>https://www.reconciliation.org.au/publication/what-is-national-reconciliation-week/</p> <p>https://www.reconciliation.org.au/reconciliation-action-plans/</p> <p>Two Mates http://www.magabala.com/two-mates.html</p> <p>https://cdn.shopify.com/s/files/1/0092/5043/9268/files/Two_Mates_media_release.pdf?66974</p>  	<p>Did you know that National Reconciliation Week starts with the anniversary of the 1967 Referendum, and ends on the anniversary of the Mabo victory, which led to the Australian Government recognising Native Title and acknowledging Indigenous Australians as the original occupants of Australia?</p> <p>“Much has happened since the early days of the people’s movement for reconciliation, including greater acknowledgement of Aboriginal and Torres Strait Islander rights to land and sea; understanding of the impact of government policies and frontier conflicts; and an embracing of stories of Indigenous success and contribution.”</p> <p>Reconciliation Australia’s Chief Executive Officer, Karen Mundine, 2020.</p>	<p>National Reconciliation Week celebrates the relationship between Aboriginal and Torres Strait Islanders and all other Australians. Every year, the week is held between the same dates - 27 May to 3 June which draw attention to significant historical events. May 27 marks the day in 1967 when the referendum was passed for the Federal Government to make laws for Aboriginal and Torres Strait Islander Peoples, allowing for proper recognition in the census. June 3 marks the day in 1992, that led the Federal Government to recognise Native Title in the Mabo decision, acknowledging Indigenous Australians as the original occupants of Australia.</p> <p>The theme for National Reconciliation Week 2026 All In is a call for all Australians to commit wholeheartedly to reconciliation every single day.</p> <p>All In makes clear that reconciliation is not a spectator sport and that all of us must step away from the sidelines and take action to make change.</p> <p>The theme also reminds us that reconciliation and advancing Aboriginal and Torres Strait Islander peoples’ rights isn’t a passive activity, and it is not solely the responsibility of First Nations people, who have carried the weight of championing, explaining and acting for far too long.</p> <p>Reconciliation will not happen by itself, and it will not happen without all of us. https://www.reconciliation.org.au/all-in-for-national-reconciliation-week-2026/</p>   <p>RECONCILIATION AUSTRALIA</p>
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<p>31 May</p>	<p>Shrine of Remembrance Annual Victorian Aboriginal Commemorative Service</p>	<p>Aboriginal people have served in every conflict and peace keeping mission involving Australia for more than a century. For many years, their service was not recognised.</p> <p>In 2006, the late Aunty Dorothy 'Dot' Peters AM (1930 - 2019) whose father died in service as a prisoner of war (PoW) on the Thai-Burma Railway, sought to change this and initiated the honouring of Aboriginal service men and women in Victoria. In 2007, the first Victorian Aboriginal Remembrance Service was held at the Shrine of Remembrance in Melbourne.</p> <p>The annual event is held on 31 May at the Shrine of Remembrance. In 2020, the dedicated commemorative service was delivered via live video broadcast on the day, which is well worth viewing.</p> <p>Consider participating in the annual Victorian Aboriginal commemorative service at the Shrine of Remembrance this year, from 11am.</p> <p>Download DVA's Indigenous Service School Resources for primary and secondary school levels for background and suggested inquiry activities.</p> <p>Explore the recommended resources under ANZAC Day in this calendar, for more.</p>	<p>Shrine of Remembrance Victorian Aboriginal commemorative service: https://www.aboriginalvictoria.vic.gov.au/victorian-aboriginal-remembrance-service</p> <p>Indigenous Service Publications https://anzacportal.dva.gov.au/resources/indigenous-service-school-resources</p> <p>Dorothy Peters https://www.aboriginalvictoria.vic.gov.au/dorothy-peters</p> <p><i>More resources are listed under the April 25, ANZAC Day calendar entry.</i></p>	 <p><i>2015 Remembrance Day Poster Competition, winning entry by Emily Hall, Grade 5, Genazzano FCJ College, Kew</i></p>	<p>The Shrine of Remembrance Victorian Aboriginal Commemorative Service is a commemoration and wreath laying ceremony for Indigenous service men and women, held annually at 11am on May 31. Aboriginal people have served in every conflict and peace-keeping mission involving Australia for more than a century but for many years, their service was not recognised equally.</p> <p>The late Aunty Dorothy (Dot) Peters' father, Vincent, was a Yorta Yorta man born at the Cummeragunja Mission in New South Wales. He fought in World War II but was captured and died a prisoner of war on the Thai-Burma railway. The prejudices of the day meant her father's sacrifice for his country went unacknowledged. His family did not receive any of the support afforded other relatives of those killed, and when Coranderrk was annexed as a returned soldier settlement, no land was given to them.</p> <p>Aunty Dot always insisted that her father's memory should be properly honoured and formal recognition given to the significant contribution made by Aboriginal men and women in the Australian Armed forces. In 2006, she approached the Healesville RSL and persuaded it to take part in Reconciliation Week, and soon after, began discussions with the Victorian Government. Shortly after, on 31 May 2006, the first Victorian Indigenous Men and Women Remembrance Service was held at the Shrine of Remembrance. For the first time, the Aboriginal and Torres Strait Islander flags were raised at the Shrine. The service is now held annually and has been adopted nationwide. Following a lifetime of advocacy and education, Aunty Dot sadly passed away in 2019. Read more.</p> <div data-bbox="2077 1197 2686 1879" style="text-align: center;">  <p>Victorian Indigenous Remembrance Service honouring Indigenous service men and women</p> </div>

Koorie Education Calendar 2026



JUNE

3 June

Mabo Day

Held on June 3rd each year, feasts, dance and celebrations can be found not only in the Torres Strait but all over the Australian mainland to honour an amazing man.

View and explore VAEAI's multimedia resource [Mabo Day](#) with background information, curriculum links, suggested activities, BTN reports, and links to podcasts, videos and other online resources.

With students **listen to the ABC National's Don't Fence Me In : 25 years since Mabo** - a deeply personal account about Edie Mabo presented by family spokesperson Gail Mabo and filmmaker Trevor Graham, as they remember what life was like while the court case consumed their lives - full of stories we've not heard before about Eddie Koiki Mabo.

Significant in Victoria is the rejection of the **Yorta Yorta Native Title case** in 1998 in the High Court - a decision upheld again in 2002. With senior secondary students discuss: to what extent does the concept of justice correlate with courts upholding laws; and to what extent is the law adequate in addressing issues of justice, under Native Title legislation?

Explore further the history of [Native Title claims](#) in Victoria, timeline and processes for formal recognition, and details featured in this calendar by their anniversary dates.

Eddie Koiki Mabo
<https://aiatsis.gov.au/explore/articles/eddie-koiki-mabo>

<https://www.aboriginalheritage.org/news/2013/mabo-day/>

Mabo Day
http://www.vaeai.org.au/wp-content/uploads/delightful-downloads/2019/06/Mabo-Day_20181.pdf

Behind the News (BTN) reports & Mabo timeline
<https://www.abc.net.au/btn/classroom/mabo-day/13900674>

<https://www.abc.net.au/btn/classroom/mabo-day/10530494>

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

<https://www.youtube.com/watch?v=OiQ8YHDFySA>

<https://www.abc.net.au/news/2012-06-03/mabo-a-timeline/4047186>

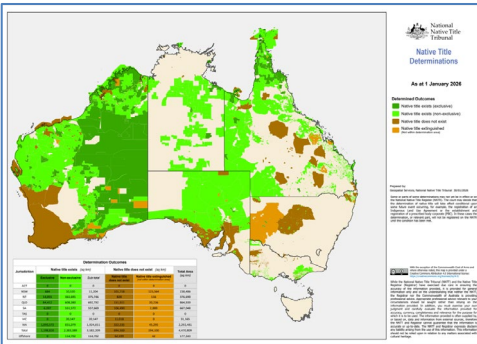
Yorta Yorta land justice struggle
https://aiatsis.gov.au/sites/default/files/research_pub/tradition-and-authenticity-the-yorta-yorta-case_0_3.pdf

<https://ergo.slv.vic.gov.au/explore-history/fight-rights/indigenous-rights/native-title-yorta-yorta>

<https://waynera.files.wordpress.com/2010/10/not-one-iota.pdf>

History of native title claims in Victoria
<https://www.firstpeoplesrelations.vic.gov.au/history-native-title-claims-and-settlements-victoria>

Kulin map
<https://wurundjeriwalkhistory.wordpress.com/pre-1930/>



Native Title Determinations (As at 1 January 2026). Click on map to enlarge.

Did you know that when Europeans first settled the Port Phillip region it was already occupied by five Aboriginal language groups? These groups spoke a related language and were part of what is commonly called the **KULIN (KOO-lin)** nation of peoples.

The five language groups are Wadawurrung, Woiwurrung, Taungerong, Dja Dja Wurrung and Boonwurrung.

Kulin Nations:
<https://wurundjeriwalkhistory.wordpress.com/pre-1930/>



Mabo Day Celebrations in Townsville, QLD 2011 see: <http://www.abc.net.au/local/videos/2011/06/03/3235188.htm>



Image source: <https://waynera.wordpress.com/yorta-yorta-struggle-for-land-justice/>

Koorie Education Calendar 2026



5 June

World Environment Day

World Environment Day is celebrated every year on June 5 to raise global awareness to take positive environmental action to protect nature and the planet Earth.

Visit or learn about **Indigenous Protected Areas** (IPAs). IPAs nationally can be found by exploring this **interactive map**, or by viewing the **online map**. Focus on Victorian Indigenous Protected Areas such as **Kurtonitj** or **Lake Condah** in SW Victoria.

The **Indigenous Rangers Program** (IRP) assists First Nations people in managing Country according to Traditional Owners' objectives using traditional knowledge, cultural practices and contemporary science, to manage land, river and sea Country; and deliver environmental, cultural, social and economic development outcomes. Victoria has several IRPs. Learn more about IPAs and **Indigenous Rangers** and explore their locations on the **NIAA interactive map**. Consider connecting a program if it is near your school location or environmental education camp to find out more.

Winda-Mara's Land Management Unit manages over 3000 hectares of Aboriginal-owned land, spanning over 10 culturally significant properties under the **Budj Bim National Heritage Landscape**. The Unit's **Budj Bim Rangers** are responsible for all on-ground activities on the properties, including cultural site protection, weed and pest control, development and maintenance of facilities and assets, environmental works, revegetation, maintenance and construction of fences and livestock operations. *Research the unit's work*

Download the **Bush Blitz teaching resource** produced by the Australian Science Teachers Association (ASTA), and work with local community members where possible to include activities, such as movements and interactions of animals in the region. Teachers can further investigate **Bush Blitz Teachlive**.

World Environment Day
<https://www.un.org/en/observances/environment-day>

IPAs and Indigenous Ranger Programs
<https://www.niaa.gov.au/our-work/environment-and-land/indigenous-protected-areas-ipa>

<https://www.niaa.gov.au/our-work/environment-and-land/indigenous-land-and-sea-management-projects>

<https://www.niaa.gov.au/sites/default/files/documents/2025-03/IPA-national-map-A3-Feb-2025.pdf>

https://www.countryneedspeople.org.au/indigenous_rangers_ipas

<https://www.niaa.gov.au/our-work/environment-and-land/indigenous-rangers>

<https://www.budjbim.com.au/>

<https://whc.unesco.org/document/166283>

<https://www.windamara.com.au/land-management>

https://www.researchgate.net/publication/336719249_Indigenous_protected_areas_in_Sea_Country_Indigenous-driven_collaborative_marine_protected_areas_in_Australia

Lake Condah, Bush Blitz, TeachLive

<http://bushblitz.org.au/>

<https://bushblitz.org.au/teachlive/>

<https://bushblitz.org.au/resources/>

https://bushblitz.org.au/wp-content/uploads/2016/02/Teacher_Resource_Booklet_2010.pdf

Bush Tucker
Koorie plants, Koorie people: traditional Aboriginal food, fibre and healing plants of Victoria, Zola + Gott (KHT: 1992). *Currently out of print, Koorie Plants, Koorie People is available in many lending libraries.*

Do you have a **Bush Tucker** expert in your region? Learning about bush tucker is a great introduction to indigenous plant species and traditional and contemporary **Koorie** uses.



Victorian Land and Sea Management Projects map

"Gunditjmara will conserve Lake Condah. It is an important Gunditjmara place and we have fought hard over many generations to see it returned to us so that we can heal this land. Gunditjmara will restore the natural abundance of the lake and its native plants and animals, for us today, and our future generations!"

Ken Saunders, Gunditjmara Elder

<https://whc.unesco.org/document/166283>

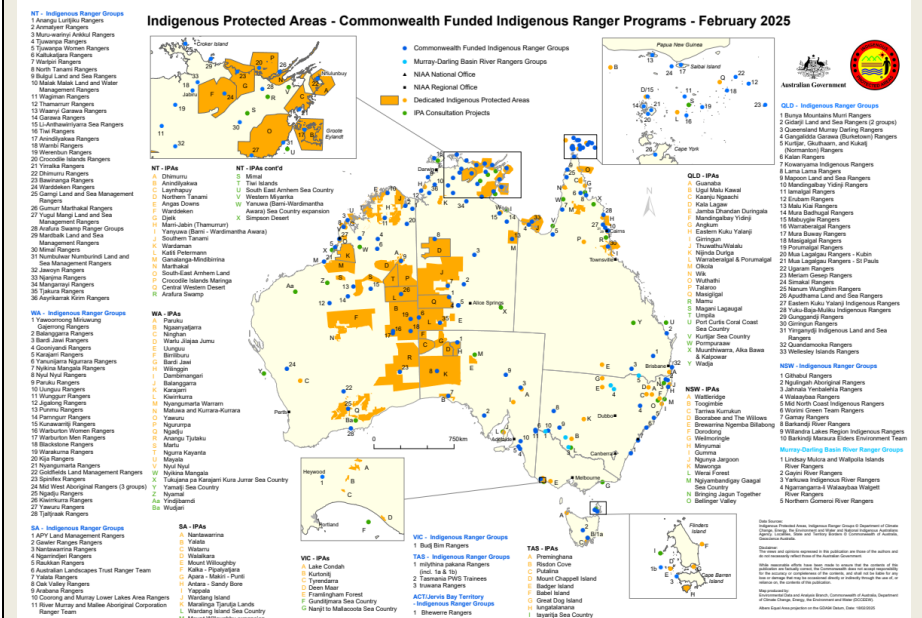
World Environment Day is celebrated every year on June 5 to raise global awareness to take positive environmental action to protect nature and the planet Earth.

World Environment Day 2026: A Global Call for Climate Action
 World Environment Day 2026 will rally the world around the urgency of climate action. With rising temperatures, collapsing ecosystems, and disruptive weather extremes, humanity stands at a tipping point. But we are not powerless. The 2026 theme underscores that climate action is not just about reducing carbon emissions - it is about rethinking the systems that power our economies and repairing our relationship with the climate. By doing so, we can secure a safer, healthier, and more just future for all.

Indigenous Australians have cared for Country for tens of thousands of years. An **Indigenous Protected Area** (IPA) is land or sea managed by Traditional Owners in partnership with the Australian Government to protect biodiversity and cultural heritage. IPAs now make up over 54% of Australia's National Reserve System, covering millions of hectares across the country. There are currently 91 dedicated IPAs across the country, covering over 104 million hectares of land and 6 million hectares of sea; and over 129 Indigenous Ranger Groups across Australia (as of mid-2025).


Bush Blitz is Australia's largest nature discovery project, documenting plants and animals across the country. **TeachLive** is an innovative program that places teachers on field-based research projects, giving them hands-on professional learning while they teach 'live' back to their classrooms. Students join these virtual expeditions, engaging with real-world science and seeing their teachers as role models. Whether connecting from remote Australian landscapes or overseas environments, teachers gain firsthand research experience and bring unique learning opportunities to their schools. Through these experiences, both teachers and students build the understanding needed to help protect our environment.

IPA Map <https://www.niaa.gov.au/sites/default/files/documents/2025-03/IPA-national-map-A3-Feb-2025.pdf>



Koorie Education Calendar 2026



<p>6 June</p>	<p>Anniversary of Batman's Treaty with the Kulin, (1835)</p>	<p>In 1835, John Batman declared that he had negotiated a treaty to claim the lands of the people of the Kulin Nation. However, this treaty was not valid under English or Kulin laws. While it is recognised as being an invalid treaty to the disadvantage of the Kulin, it was the first and only documented time historically when Europeans attempted to negotiate their presence.</p> <p>Explore the National Museum Australia's educational resources about Batman's treaty. Visit State Library Victoria's teachers page which examines some problems historians have with Batman's treaty - through primary source analysis and discussion questions. View Batman's Treaty and transcript of the Batman Land Deed. Discuss (mis)understandings, alternate world views and the terms of this original transaction.</p> <p>Research and discuss current views and activities around treaty negotiations nationally, and in Victoria. Contemporary Victorian Koorie community perspectives on Treaty can be found on the First Peoples' Assembly website. Further explore the AnTAR website and resources focused on Truth Telling, Cultural Heritage, Justice, Voice, Native Title & Land Rights, Treaty, Closing the Gap, UNDRIP, Racism, and Survival Day.</p> <p>More broadly, learn about Kulin Nations.</p>	<p>Batman's Treaty http://ergo.slv.vic.gov.au/explore-history/colonial-melbourne/pioneers/batmans-treaty</p> <p>http://ergo.slv.vic.gov.au/teachers/source-analysis-john-batmans-treaty</p> <p>https://www.yarracity.vic.gov.au/residents/diversity-and-inclusion/aboriginal-yarra/aboriginal-history-yarra</p> <p>http://www.onlymelbourne.com.au/melbourne_details.php?id=5579</p> <p>http://nla.gov.au/nla.obj-135926506/view</p> <p>Kulin https://vimeo.com/channels/yarrahealing</p> <p>https://wurundjeriwalkhistory.wordpress.com/pre-1930/</p> <p>Treaty https://www.firstpeoplesvic.org/</p> <p>https://antar.org.au/blog/tracking-treaty/</p> <p>https://antar.org.au/issues/treaty/states-territories/victoria/</p> <p>https://antar.org.au/resources/treaty-in-vic/</p> <p>https://antar.org.au/campaigns/time-treaty</p> <p>Batmania https://trove.nla.gov.au/newspaper/article/11787845</p>	<p>Did you know that before being officially named, Melbourne had several interim names including Batmania, in honour of John Batman?</p> <p>Read How Melbourne might have been called 'Batmania': and how the city and streets got their name, in this article by The Argus [Sept. 4, 1943]. Note that Narr-m is mentioned even if not agreed to.</p>	<p>Batman's Treaty: Today we acknowledge the anniversary of the signing of Batman's Treaty in 1835 by a group of 8 Kulin Elders - including Wurundjeri Ngurungaetas (most senior leaders) Bebejan (Babajen) and three brothers with the same name, Jika Jika (Jaga Jaga) or Billibellary – and John Batman, an Australian born grazier, businessman and explorer, for the purchase of land around Port Phillip, near the present site of the city of Melbourne.</p> <p>John Batman believed he was trading land for 600,000 acres of land, with 40 pairs of blankets, 42 tomahawks, 130 knives, 62 pairs of scissors, 40 looking glasses, 250 handkerchiefs, 18 shirts, 4 flannel jackets, 4 suits of clothes and 150 lb. of flour. The Kulin would not have been trading their territorial rights in this exchange.</p> <p>Batman's Treaty is significant, as it was the first and only documented time when Europeans attempted to negotiate their presence and occupation of Aboriginal lands directly with the traditional owners, in accordance with English Common Law. However, the treaty was declared void by the Governor of New South Wales Richard Bourke, on the basis that the Kulin people did not have a right to deal with the land, which 'belonged' to the Crown.</p> <p><i>Click on the image to see details enlarged.</i></p>  <p>JOHN BATMAN'S FAMOUS TREATY WITH THE BLACKS MERRI CREEK NORTHCOTE JUNE 6, 1835. <i>Presented to the Commonwealth Library (Athens Collection) By R. Potts. 1/1/06</i></p> <p><i>John Batman's famous treaty, Merri Creek, Northcote 1835. By George Rossi Ashton. National Library of Australia, nla.pic-an9025854.</i></p>
	<p>MELBOURNE M How the City and Streets Their Names is an Interesti</p> <p>By FEDORA ANDERSON</p> <p>Phillip had traced upon which the city was built to be made by the tracing made by the draughtsman of the etchings of the house — a hut that there were localities.</p> <p>On the very day that the Governor landed, March 4, 1837, he mounted his horse and "rode round the town-ship, and marked the boundaries which embraced about a mile of the river frontage."</p> <p>The year before Robert Russell, the first head of a survey staff in Port</p>				

Koorie Education Calendar 2026



30 June

Coranderrk (Badger's Creek) Aboriginal reserve officially gazetted in 1863

Explore the [Deadly Story](#) webpages dedicated to Coranderrk and the subsequent inquiry into conditions for Aboriginal people at the time (1877). Visit the [Minutes of Evidence](#) website and learn about Coranderrk and its significance. This project was based on the original [Royal Commission on Aborigines Minutes of Evidence](#) (1877) investigating dismal conditions at Coranderrk at the time. [Purchase](#) or borrow *Coranderrk: We Will Show the Country* (2013) about Coranderrk and the 1881 Parliamentary Inquiry.

If able to, visit Coranderrk, in Healesville. In the [Victorian Government Gazette](#) of 1863, you'll find a description of the original allotment reserved, or explore the excellent [Mission Voices](#) website and teacher resources about [Coranderrk reserve](#). This archived site is dedicated to all the Aboriginal missions and reserves in Victoria, previously used to control the movements and activities of Victorian Koories.

Listen to the 2013 ABC Radio interview [podcast Leave Us Here: 150 years of Coranderrk](#) with senior descendants of Coranderrk Aunty Joy Murphy Wandin, Murrundindi, Aunty Carolyn Briggs, Uncle Wayne Atkinson and others.

There are many heroes surrounding Coranderrk and many stories of success, resilience, survival and injustice. Explore the lives of Wurundjeri, Taungurung and Dja Dja Wurrung heroes: [William Barak](#), John Green, [Thomas Bamfield](#), [Robert Wandoon](#) (Wandin), [Thomas Dunolly](#) and Caroline Morgan; and their involvement in the Coranderrk [Parliamentary Inquiry](#) of 1888. Read about [Jemima Wandin Dunolly](#), last resident of Coranderrk and cultural leader. How did Jemima keep her language going in prohibitive times?

Coranderrk, Parliamentary Inquiry and Minutes of Evidence
http://gazette.slv.vic.gov.au/view.cgi?year=1863&class=general&page_num=1447&state=V&classNum=G68

https://deadlystory.com/page/aboriginal-country-map/Community_Places/Coranderrk_Station

https://deadlystory.com/page/culture/history/1881_Coranderrk_Inquiry

<http://www.minutesofevidence.com.au/>

https://aiatsis.gov.au/sites/default/files/catalogue_resources/92914.pdf

<https://www.nma.gov.au/defining-moments/resources/coranderrk>

<http://www.minutesofevidence.com.au/the-coranderrk-story/>

Mission Voices – Coranderrk
<http://pandora.nla.gov.au/pan/44035/20061123-0000/www.abc.net.au/missionvoices/coranderrk/default.html>

<http://pandora.nla.gov.au/pan/44035/20061123-0000/www.abc.net.au/missionvoices/content/download/256/812/file/Aunty%20Joy%20Murphy%20Interview.pdf>

Barak
https://youtu.be/KfOK5Yv_saU (with Aunty Joy Murphy)

<https://victoriancollections.net.au/stories/contemporary-artists-honour-barak>

Wandoon (Wandin)
<https://www.firstpeoplesrelations.vic.gov.au/robert-wandin>

Bamfield (Birdarak)
(http://www.minutesofevidence.com.au/static/media/uploads/Book%20Excerpts/excerpt_-_thomas_bamfield.pdf)

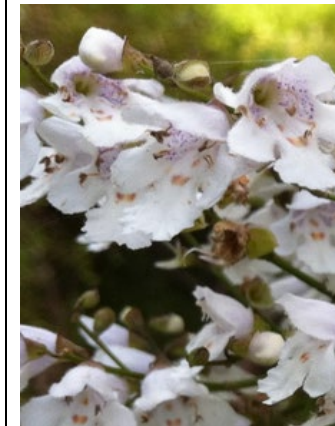
Dunolly
<https://www.djadjawurrung.com.au/jaara-people/>
<https://djadjawurrung.com.au/>

Wurundjeri Stories at Pound Bend
<https://www.manningham.vic.gov.au/sites/default/files/uploads/Wurundjeri%20Visitors%20Guide.pdf>

Coranderrk: We Will Show the Country (2013)
<https://www.booktopia.com.au/coranderrk-giordano-nanni/book/9781922059390.html>

Awaye Podcast - Leave Us Here: 150 years of Coranderrk
<http://www.abc.net.au/radionational/programs/awaye/27leave-us-here273a-150-years-of-coranderrk/5144226>

Did you know that Coranderrk is said to get its name from the Woiwurrung name of the plant the British called Victorian Xmas Mint Bush (*Prostanthera lasianthos*).



Coranderrk in flower



Jemima Wandin, Sister basket, Coranderrk, c.1910 (Museums Victoria)



William Barak and the Aboriginal community of Coranderrk. (SLV). [Select to see enlarged image](#)

Gazetting of Coranderrk Reserve: On the 30th June 1863, the Victorian Government Gazette (p.1453) reported that 2,300 acres of land around Badger's Creek in what is now Healesville, had been temporarily reserved "For the use of Aborigines (in lieu of the land at Watt's Creek) by Order of the 22nd June 1863," following a deputation to Queen Victoria during her visit in the same year by 15 Wurundjeri (Woivurrung), Boon Wurrung and Taungurung people.


LANDS TEMPORARILY RESERVED.
IT is hereby notified, in pursuance of the 9th section of *The Land Act, 1862*, that the Governor in Council has temporarily reserved from sale the lands hereinafter described for the several purposes specified in connection with each description, viz.:-
BADGER'S CREEK—Land at Badger's Creek for the use of the Aborigines (in lieu of the land at Watt's Creek), temporarily reserved by Order of 22nd June, 1863.—Two thousand three hundred acres, more or less, in the county of Evelyn: Commencing at the junction of Badger's Creek with the Yarra River; thence bounded on the south-west by the Yarra River, bearing north-westerly to a point distant about one hundred chains from aforesaid junction; on the north-west by a line bearing about N. 60° E. two hundred and fifty chains, more or less; on the north-east by a line bearing about E. 80° E. one hundred and twelve chains, more or less, to Badger's Creek;

Coranderrk Station E 9263
21/9/86
To the Chief Secretary
Sir
We wish to pass this to act for our wishes that is, could we get our freedom to go away shearing and harvesting and to come home when we wish and also to go for the good of our health when we need it and we Aborigines all wish and hope to have freedom not to be bound down by the Petition of the Board or as it says in the Bill, (Clause 5) But we should be free like the White Population there is only few Blacks now remaining in Victoria we are all dying away now and we polacks of Aboriginal blood wish to have now freedom for all our life time for the Population is small and the increase is slow for why does the Board set in these latter days more stronger authority over us Aborigines than it has yet been for there is only 24 Aborigines on the station Coranderrk including men and women
John Forwards
Chief-Williams Barrack
John Logans
John Zwick
Charles Tabbler
Thomas Branfield
Thomas Gilmer
Thomas Avoca
Dieter Richard
Lant Mantona
Lant Gilmer
Edward McKinnon
Thomas McKinnon
Carnigan John
Samuel Poyan
Moony Black
Thomas McKinnon

Coranderrk petition - Activist William Barak and others sent this petition on behalf of the Aboriginal people of Coranderrk to the Victorian Government in 1886, see: <https://www.oldtreasurybuilding.org.au/protest/aboriginal-rights/>

Koorie Education Calendar 2026



<p>JULY</p>	<p>5-12 July</p>	<p>NAIDOC Week</p>	<p>NAIDOC Week can be recognised in schools at any time of the year; however, holding events close to the actual official week makes it more relevant. With local Koorie community members and colleagues organise a range of cultural activities such as performances, films, stories, and workshops live or virtually.</p> <p>This year's National NAIDOC Week marks 50 years of celebrations, and the theme 50 Years of Deadly marks a milestone. It's a tribute to the people who built this movement - the Elders who stood firm, the organisers who made space, the artists who turned resistance into expression, and the communities who keep showing up, year after year.</p> <p>Contact the NAIDOC Committee for posters and local. Download the 20256 NAIDOC colouring-in-poster and education resources (<i>from early June</i>). Well-worth looking through and discussing is the poster gallery from the 1970s to now.</p> <p>Dedicate a week to whole-of-school and class activities celebrating our Aboriginal and Torres Strait communities and heritage. Focus learnings on researching or interviewing Aboriginal and Torres Strait Islander Elders in your local area, region or within families. The Victorian Aboriginal Honour Roll recognises the outstanding contribution of Victorian Aboriginal people, past and present and is well-worth exploring.</p>	<p>NAIDOC Week https://www.naidoc.org.au/about/history http://www.naidoc.org.au/ https://www.naidoc.org.au/resources/educational https://www.naidoc.org.au/posters/poster-gallery https://www.naidoc.org.au/posters/poster-gallery/2025-national-naidoc-week-poster</p> <p>2025 NAIDOC poster NAIDOC created by Jeremy Morgan Worrall.</p> 	 <p>NAIDOC WEEK 50 YEARS DEADLY 5-12 JULY 2026</p> <p>https://www.naidoc.org.au/news/naidoc-launches-2026-theme-50-years-deadly-marks-major-milestone</p> 	<p>NAIDOC celebrations are held around Australia traditionally each July to celebrate the history, culture and achievements of Aboriginal and Torres Strait Islander peoples. The week is celebrated not just in our First Nations' communities but also within government agencies, schools, local councils and workplaces.</p> <p>This year's National NAIDOC Week marks 50 years of the week-long celebrations, and the theme, 50 Years of Deadly, marks a milestone. It's a tribute to the people who built this movement - the Elders who stood firm, the organisers who made space, the artists who turned resistance into expression, and the communities who keep showing up, year after year. 50 Years of Deadly is both a reflection and a declaration. It acknowledges the strength it has taken to reach this milestone, not by chance, but because generations of people refused to be silenced. It recognises the organisers, artists, activists and communities who carried NAIDOC forward year after year, ensuring it remained grounded in culture and community.</p> <p>NAIDOC has always been more than a single week. It is a platform for truth-telling, a celebration of identity, and a statement of continuity. Today, Aboriginal and Torres Strait Islander peoples are leading change across every field. From health and education to media, business and the arts — telling their own stories, in their own way, on their own terms.</p> <p>NAIDOC Co-Chair Steven Satour said the 2026 theme marks both a milestone and a moment of responsibility.</p> <p>"For fifty years, NAIDOC themes have marked the moments when Aboriginal and Torres Strait Islander voices shaped the national conversation," Mr Satour said.</p> <p>"50 Years of Deadly recognises the leadership and cultural authority that carried this movement forward and affirms that NAIDOC's next chapter will be shaped by community leadership, long-term vision, and a stronger, more sustainable future."</p> <p>NAIDOC Co-Chair Aunty Professor Lynette Riley said the theme honours the collective effort behind the movement.</p> <p>"NAIDOC has always belonged to mob," Aunty Lyn Riley said.</p> <p>"This theme honours the people who stood firm, who kept organising, creating and leading, and who ensured culture and community remained at the centre of everything NAIDOC stands for."</p> <div data-bbox="1982 1633 2190 1843"> <p>NAIDOC Day concert at Thornbury Primary School (2015) with Robert Bundle. Photo: V. Elefsiniotis</p> </div> 
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Koorie Education Calendar 2026



9 July*

Anniversary of the First flying of the Aboriginal Flag in Victoria Square, Adelaide on National Aborigines Day (1971)

The Aboriginal flag – aka the Land Rights flag historically, and the Koorie Flag here in Victoria – was first flown on the 9th of July 1971, on National Aborigines' Day at Victoria Square in Adelaide. The flag was also one of the flags used at the Aboriginal Tent Embassy in Canberra in 1972.

Learn more about the history of the Koorie Flag in this NITV report [The man behind our famous flag.](#)

Watch the [50th Anniversary of the Aboriginal flag](#) video from the City of Adelaide (2021), to hear about how personally important this flag is for diverse communities across the nation.

This [History of the Australian Flag BTN episode](#) focuses on the history and meaning of the Aboriginal flag, personal perspectives, and includes Kathy Freeman's victory lap and flag wearing.

Watch this great [Pride in the Flags](#) video with personal perspectives about what the flags signify and symbolise for Aboriginal and Torres Strait Islander people., and explore more in [Moments of the Aboriginal and Torres Strait Islander flags.](#)

*Some official reports state the date was **July 12**, and others the 9th of July. Please let us know if you can confirm the date.

History and official status of our First Nation's flags
<https://www.anfa-national.org.au/australian-red-ensign/aboriginal/#:~:text=The%20Aboriginal%20flag%20was%20first,Embassy%20in%20Canberra%20in%201972>

<https://aiatsis.gov.au/explore/aboriginal-flag>

<https://trove.nla.gov.au/newspaper/article/240551972>

<https://www.youtube.com/watch?v=7dyybimiRBw>

<https://www.tsra.gov.au/the-torres-strait/torres-strait-flag/>

<https://www.indigenous.gov.au/moments-aboriginal-and-torres-strait-islander-flags>

<https://vimeo.com/1083752865/80d9a8c1bc?fl=pl&fe=cm>

<https://www.youtube.com/watch?v=F10X3AmVkJk>

<https://www.magabala.com/products/our-flag-our-story-the-torres-strait-islander-flag>

https://www.aph.gov.au/About_Parliament/Parliamentary_departments/Parliamentary_Library/Research/FlagPost/2023/June/Flags_in_the_Chamber

https://parlinfo.aph.gov.au/parlInfo/download/library/prspub/9765538/upload_binary/9765538.pdf

50th Anniversary of the flag - Tarntanyangga Kaurna Yerta
<https://www.cityofadelaide.com.au/community/reconciliation/australian-aboriginal-flag/>



Dreamtime at the G; photo V. Elefsiniotis (2023)

Did you know that the Australian Aboriginal Flag was first flown at Victoria Square in Adelaide, South Australia, on National Aborigines Day, 12 July 1971?



National Aborigines' Day being celebrated in Martin Place, Sydney on 12 July 1963 as the Union Jack waves over the proceedings. Source: sydneybarani.com.au



Activists at the Aboriginal Tent Embassy on the lawns of (Old) Parliament House in Canberra in 1974. National Archives of Australia.

“The flag to me means our heritage, our spirit and our cultural beliefs. It makes us feel as we are one, all together – even though we are from different groups and different language groups, we come together as one under that flag.”

Aunty Yvonne Agius,
 Dual Chairperson of the Reconciliation Committee, City of Adelaide (2021)

14 July

Aboriginal and Torres Strait Islander Flags proclaimed official flags of Australia (1995)

On July 14, 1995, the Aboriginal flag and the Torres Strait Islander flag were both officially recognised by the Australian government as an official 'Flag of Australia' under the Flags Act 1953.

With students research how and when this official status was granted.

Younger students will enjoy learning about our flags, and in particular the story of the Torres Strait Islander flag through [Our Flag, Our Story: The Torres Strait Islander Flag](#) - an engaging and personal story about the development of the Torres Strait Islander flag and what it represents.

Here is [video teaser](#) about [Our Flag, Our Story – the Torres Strait Islander Flag](#) by Kaurareg Aboriginal and Kalkagal, Erubamle Torres Strait Islander co-author Thomas Mayo. Here is a great [video narration](#) of the book by co-author Bernard Namok Jnr whose father designed the Torres Strait Islander Flag.

Following a request by the then new Labor Government in 2022, the Aboriginal Flag, the Torres Strait Islander Flag and the Australian National Flag were positioned next to each other on the floor of the House of Representatives Chamber for the first time at the commencement of the 47th Parliament (26 July 2022). With older students read about and consider the political machinations in officiating the Aboriginal and Torres Strait Islander flags in [Flags in the Chambers](#) – a brief history, by Cathy Madden (includes downloadable pdf).

PROCLAMATION

I, WILLIAM GEORGE HAYDEN, Governor-General of the Commonwealth of Australia, acting with the advice of the Federal Executive Council and having regard to the fact that the flag reproduced in Schedule 1 and described in Schedule 2 is recognised as the flag of the Aboriginal peoples of Australia and a flag of significance to the Australian nation generally, appoint that flag, under section 5 of the *Flags Act 1953*, to be the flag of the Aboriginal peoples of Australia and to be known as the Australian Aboriginal flag with effect from 14 July 1995.

SCHEDULE 2

The Australian Aboriginal flag is divided horizontally into halves, the upper half being black (symbolising the Aboriginal peoples) and the lower half being red (symbolising both the Australian soil and ochre, a substance used by Aboriginal peoples at their ceremonies). A yellow disk (symbolising the sun) is superimposed centrally on the black and red halves of the flag.

Signed and sealed with the Great Seal of Australia on 27-6-95

Bill Hayden
Governor-General

Commonwealth of Australia Gazette. Special, Friday 14 July 1995

Official Recognition of the Aboriginal and Torres Strait Islander Flags

The Federal Government's decision to proclaim Aboriginal and Torres Strait Islander flags as official flags of Australia is a mature act of inclusion, according to the Chairperson of the Council for Aboriginal Reconciliation, Patrick Dodson.

Mr Dodson said official recognition of the flags was one of the 78 recommendations contained in *Going Forward: Social Justice for the First Australians*, a Council submission presented to the Prime Minister in March this year.

The submissions recommendations were unanimously endorsed by Council, a broadly based body which includes representatives of all major political parties, Aboriginal and Torres Strait Islander people, industry groups and other sectors of Australian society.

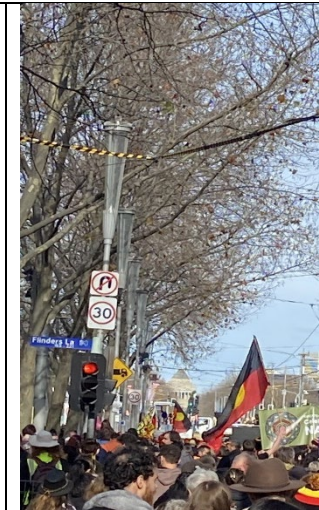
"Officially recognising the flags is an act of inclusion," Mr Dodson said.

"It does not mean that these flags should be equated with the national flag, or represent 'nations within a nation'. It does mean that they are formally being recognised for what they are: the flags of Australia's first peoples. It is an act which recognises that Aboriginal and Torres Strait Islander people are a unique and valued part of the fabric of our nation."

"The power of the flags to convey this message has long been recognised. Countless indigenous communities, city councils, church groups and other organisations and individuals across Australia routinely fly the flags from the civic centres, cathedrals and other public places, and will proudly do so during the upcoming NAIDOC Week.

"Recognising the indigenous flag is one step in the right direction. It is a sign that the nation is maturing. The challenge is to continue to move forward and face up to the many other justice issues which the process of reconciliation is working to address."

Torres News, Friday 7 July 1995, page 7



NAIDOC March, Melbourne, Photo: V. Elefsiniotis (2023)

Digital ceremony



Australian embassy in Dublin raises Aboriginal flag

The Australian embassy on Dublin's St Stephen's Green has made history by being among the first diplomatic outpost of that country to permanently fly the Aboriginal flag.

The flag is not usually flown in conjunction with the Australian national flag but will be a permanent feature of the Dublin landscape following the consulate's consultation with the Australian government. It was raised as part of a digital ceremony which included the Australian minister for indigenous Australians, Ken Wyatt and Connacht Rugby's John Porch. The ceremony also featured videos from Australian Aboriginal people living in Ireland. President Michael D Higgins hailed the move in a Twitter post in which he congratulated the embassy. The flag's red lower half represents the red earth of Australia while the upper black band, emblematic of Aboriginal people, finishes the foundation for the central gold circle, symbolising the sun.

"The acknowledgement of the historic and unique connection which Australian Aboriginal people have to the land and culture of our nation is utterly appropriate," Australian ambassador to Ireland Gary Gray said.

CONOR POPE

Irish Times, Fri Mar 05 2021



Harrietteville Kindergarten Photo: V. Elefsiniotis (2025)

On July 14, 1995, both the Aboriginal Flag and the Torres Strait Islander Flag were proclaimed a flag of Australia under section 5 of the Flags Act 1953.



and the Australian flag.

"Recognising the indigenous flag is one step in the right direction. It is a sign that the nation is maturing. The challenge is to continue to move forward and face up to the many other justice issues which the process of reconciliation is working to address."

Patrick Dodson, Chairperson of the Council for Aboriginal Reconciliation, Torres News, July 7, 1995

BERNARD NAMOK JNR • THOMAS MAYO • TORI-JAY MORDEY

OUR FLAG, OUR STORY

The Torres Strait Islander Flag

Magabala Books



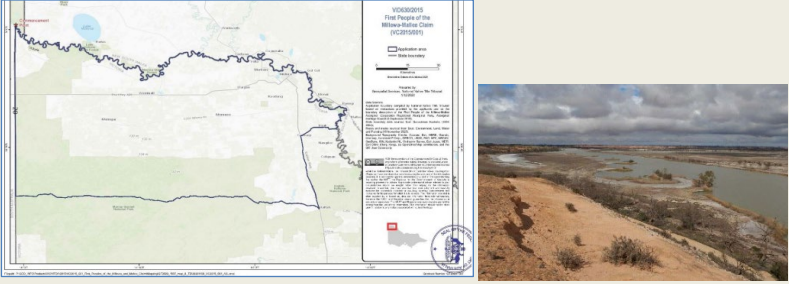
NAIDOC WEEK
BRAINSTORMING
& PLANNING PAGE



NAIDOC March, Melbourne, 2011- Photo: V. Elefsiniotis

Koorie Education Calendar 2026



<p>18 July</p>	<p>Anniversary of the Millewa-Mallee Native Title Determination (2025)</p>	<p>On 18 July 2025, the Federal Court recognised that the First Peoples of Millewa-Mallee hold native title over Crown land and waters in far northwest Victoria. For the first time in Victoria, three groups of First Nations peoples have the exclusive right to control access to designated parts of their country, after the Federal Court awarded a historic native title determination in the state's northwest.</p> <p>Research who the First People of the Millewa-Mallee are, and the native title rights recognised through the Federal Court. A public fact sheet is also available. The judgement itself can be read on the Federal Court website. Hear more from Uncle Tinawin Wilson in his welcome to the First People of the Millewa-Mallee website.</p> <p>Under the Native Title Act, two types of native title can be recognised: non-exclusive native title and exclusive possession native title. Typically, native title in Victoria has involved non-exclusive rights. What is the difference?</p> <p>Archaeological evidence reveals that the Ngintait, Latji Latji, and Nyeri Nyeri peoples have lived in the Murray River region for at least 20,000 years, with broader evidence of Aboriginal occupation in the area extending back 40,000 years. Shell middens near Renmark (NSW) have been dated to 30,000 years ago, while bones discovered in nearby Mungo National Park speak to an even more ancient presence. Research archaeological findings in the surrounding areas and dating methods.</p> <p>Learn about coastal middens and how to spot and protect them, beginning with the Fact sheet: Aboriginal coastal shell middens. Walbunga (NSW) man Wayne Carberry takes us back in time in What's in my Midden?, and the significance of middens for Aboriginal people, and Aboriginal education officer Lynne Thomas describes traditional conservation practices.</p>	<p>Treaty determination and the media https://www.firstpeoplesrelations.vic.gov.au/first-peoples-millewa-mallee-native-title-determination</p> <p>https://www.firstpeoplesrelations.vic.gov.au/sites/default/files/2025-09/Public-fact-sheet-FPMM-consent-determination.pdf</p> <p>https://www.judgments.fedcourt.gov.au/judgments/judgments/fca/single/2025/2025fca0799</p> <p>https://haytonkosky.com.au/after-generations-of-struggle-victorias-first-exclusive-native-title-victory-marks-historic-justice-for-millewa-mallee-peoples/</p> <p>Middens – Murray River coastal sites and Mungo</p> <p>https://www.abc.net.au/news/2020-07-15/oldest-river-murray-indigenous-site-in-south-australia-confirmed/12454874</p> <p>https://www.abc.net.au/news/2019-06-24/indigenous-history-along-murray-river-being-uneearthed/11237698</p> <p>https://www.firstpeoplesrelations.vic.gov.au/fact-sheet-aboriginal-coastal-shell-middens</p> <p>https://www.youtube.com/watch?v=nw-soOkYs3A&t=89s</p> <p>https://books.sharingstoriesfoundation.org/mungo/</p> <p>“The middens are the key to our past where people have cooked for thousands of years. They are still here.”</p> <p>(From <i>Leave it to the Little Fellas: Sharing knowledge to protect the Willandra Lakes Region World Heritage Area</i> Multitouch story book (SharingStories Foundation))</p> 	<p>“Nyeri Nyeri Peoples, with their own ancient, longstanding laws, customs and protocols, have had to listen to, and bend to Australian laws, customs and protocols in a constant battle, in a clash of world views. I hope our future generations of all our family groups will build on today's decision to honour our ancestors by strengthening, preserving and sharing our culture.”</p> <p>Nyeri Nyeri Elder Wendy Brabham (ABC News)</p> <p>“This native title determination is a defining moment ... and it means we can continue to care and look after the lands where our ancestors walked, hunted and held ceremonies on.”</p> <p>Ngintait applicant, Timothy Johnson (Hayton Kosky)</p>	<p>On 18 July 2025, the Federal Court recognised that the First Peoples of Millewa-Mallee hold native title over Crown land and waters in far northwest Victoria, along and south of the Murray River. This is an historic consent determination as it is the first time the Federal Court has recognised native title in Victoria along the Murray River. It is also the first time in Victoria that the Federal Court has recognised exclusive possession native title rights over certain freehold land owned by Aboriginal organisations.</p> <p>This is the highest form of native title rights and brings Victoria in line with other Australian jurisdictions.</p> <p>The Latji Latji, Ngintait and Nyeri Nyeri (also known as Jarijari) peoples have been seeking recognition of their native title rights since the 1990s and in 2015 lodged an application for a native title claim with the Federal Court. This determination was the result of a decade-long legal battle.</p>  <p>The Millewa-Mallee native title decision was delivered on Country near Mildura. (ABC News: Tamara Clark)</p>  <p>Determination map and a view of the Pike River, a former course of the River Murray downstream of Renmark Source: Flinders University (NITV)</p>
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Koorie Education Calendar 2026



<p>24 July</p>	<p>Anniversary of Framlingham Mission handover (1971)</p>	<p>July 24 marks the anniversary of the handover to community of two significant mission reserves, Framlingham and Lake Tyers in 1971. These handovers also mark the first Aboriginal land rights victory in Australia.</p> <p>In 1970 the <i>Aboriginal Lands Act 1970</i> was passed by the Parliament of Victoria, the first Act to recognise land rights for Aboriginal people in Victoria, which handed ownership of Framlingham in western Victoria to an Aboriginal trust on 1 July 1971. Along with Lake Tyers, Framlingham was the last reserve to close in Victoria.</p> <p>The remaining Lake Tyers residents, then only numbering a couple of hundred, were granted freehold title of the remaining 237 hectares (2.37 km²) as part of a self-governing community under the Lake Tyers Aboriginal Trust.</p> <p>Read more about the history of the Framlingham community and the history of the reserve at the very comprehensive archived site Mission Voices.</p> <p>Listen to interviews with Framlingham residents Uncle Lenny Clarke and Uncle Bill Edwards on the Mission Voices site, and discuss aspects of life on Framlingham with students.</p> <p>Prominent Gunditjmarra Elder Banjo Clarke, also known as Rainbow man and Wisdom Man was born on Framlingham. Research Banjo Clarke's life and views.</p>	<p>Aboriginal Lands Act 1970 https://content.legislation.vic.gov.au/sites/default/files/7276b9e1-9f96-3c80-904b-9f7668fb8056_70-8044aa034%20authorised.pdf</p> <p>Struggle for land rights https://news.google.com/newspapers?nid=1300&dat=19800902&id=qu5UAAAAIAJ&sjid=npIDAAAAIAJ&pg=5150,295288&hl=en</p> <p>Mission Voices – Framlingham http://pandora.nla.gov.au/pan/44035/20061123-0000/www.abc.net.au/missionvoices/framlingham/default.html</p> <p>Land Transfer http://www.atns.net.au/agreement.asp?EntityID=3461</p> <p>Our land till we die: A history of the Framlingham Aborigines http://trove.nla.gov.au/work/24994790?selectedversion=NBD22225128</p> <p>Banjo Clarke http://ia.anu.edu.au/biography/clarke-banjo-17786</p> <p>https://www.standard.net.au/story/5245199/aboriginal-elder-banjo-clarke-gets-naming-honour/</p> <p>https://www.aboriginalvictoria.vic.gov.au/henry-banjo-clarke</p>	<p>In the 1800s, the Victorian Colonial Government decided to allocate reserves of land variously known as stations, missions or reserves on which Aboriginal people were to live. While the Government ran some Aboriginal stations, others were in the control of missionaries such as those of the Anglican or Moravian Churches. Regardless of their secular or religious management, life on Aboriginal stations revolved around efforts to control and 'civilise' Aboriginal people.</p> <p>When researching the life, ethno-cultural background and works of prominent Victorian Koories, try and source interviews, articles etc. from descendants and Koorie community members for <i>authentic</i> Aboriginal perspectives.</p>	<p>Framlingham was an Aboriginal reserve established by the Board for the Protection of Aborigines in Victoria, in 1861. It is located beside the Hopkins River in the territory of the Kirrae Wurrung near the boundary with the Gunditjmarra, not too far from Warrnambool on the south-west coast of the state. The reserve operated until it was closed in 1916, with Aboriginal community members continuing to reside there today.</p> <p>The people of Framlingham have fought hard for their country, from the sustained guerrilla warfare waged by the Gunditjmarra. Kerrupjmarra and Kirrae wurrung to the activism of residents in the later part of the twentieth century. Since invasion times Framlingham has been a place of struggle.</p> <p>In the early days of its existence control of the station continuously shifted between the Board and the missionaries. The Board attempted to shut Framlingham down a number of times but were met with great resistance by the people of the mission and non-Aboriginal people in nearby townships. The people of Framlingham eventually won ownership of the place that had become home. In 1970, 586 acres were handed over by the government in what was, along with Lake Tyers, the first Aboriginal land rights victory in Australia. The handover was formalised on the 24th July 1971.</p> <p>See https://www.atns.net.au/agreement?EntityID=3461</p> <div data-bbox="1982 1136 2801 1759"> </div> <p>Aboriginal men and boys at the newly established Framlingham Aboriginal Reserve in 1867. This image has been reproduced from <i>A Distant Field of Murder</i>, written by historian Jan Critchett (1990).</p>
			<p>Photo: Henry 'Banjo' Clarke</p>		

<p>24 July</p>	<p>Anniversary of Lake Tyers, Bung Yarnda handover (1971)</p>	<p>Read more about the history of the Lake Tyers community and the history of the mission on the NMA Lake Tyers, 1962–70 site and the archived KHT Mission Voices site.</p> <p>Listen to the Voices of Lake Tyers - experiences of those who were part of the Lake Tyers mission.</p> <p>Check out the Deadly Story site about Bung Yarnda with oral history video links - stories of life on the Lake Tyers Aboriginal Mission shared by Aboriginal Elders Murray Bull, Elvie and Elaine Mullett (2013); and the timeline entry Creation of reserve system.</p> <p>Discuss life on the mission and in the bush, and the significance of this handover. Students can prepare a presentation using a range of media (drawings, animation, IT, narrative, oral history recordings, drama etc) depicting aspects of life at Lake Tyers.</p> <p>Read The Black Swan: A Koorie Woman's Life by Gunai/Kurnai author and artist Eileen Harrison. The Black Swan charts the way the policy of assimilation impacted on Eileen's family at Lake Tyers and her emerging talent as a painter.</p> <p>The image of Lake Tyers Mission Station from a photograph by C. Walter in the next column provides students with the opportunity to search newspaper archives through TROVE, read an article published in 1869 and edit/correct the digitised archive. Click on the image to go directly to the digital archive.</p>	<p>Lake Tyers and Mission Voices https://indigenoustrights.net.au/land_rights/lake_tyers,_1962-70/early_history_of_lake_tyers</p> <p>http://pandora.nla.gov.au/pan/44035/20061123-0000/www.abc.net.au/missionvoices/lake_tyers/default.html</p> <p>http://pandora.nla.gov.au/pan/44035/20061123-0000/www.abc.net.au/missionvoices/lake_tyers/mission_history/default.html</p> <p>http://pandora.nla.gov.au/pan/44035/20061123-0000/www.abc.net.au/missionvoices/lake_tyers/voices_of_lake_tyers/default.html</p> <p>https://deadlystory.com/page/aboriginal-country-map/Community_Places/Bung_Yarnda_Lake_Tyers_Mission</p> <p>https://deadlystory.com/page/culture/history/Creation_of_reserve_system</p> <p>https://www.nma.gov.au/?external-uuid=acad8adf-7b4b-48f4-aab0-02d03224573c</p> <p>Lake Tyers video https://youtu.be/Azm-x5T12Ck</p> <p>Lake Tyers in the news https://trove.nla.gov.au/newspaper/article/60449327/5733014</p> <p>https://www.abc.net.au/news/2013-12-21/lake-tyers-history-piece/5170896</p> <p>https://www.nma.gov.au/__data/assets/pdf_file/0005/698279/dispossessed.pdf</p> <p>The Black Swan https://www.malcolmtattersall.com.au/words/black-swan-a-koorie-womans-life/ (review)</p>	<p>Did you know that Bung Yarnda is said to be the name of the mission and lake known as Lake Tyers, in Victoria's Gippsland region? Originally the responsibility of the Gunai-Kurnai people, it became home to Aboriginal people from all over the state who were forcibly removed from their homelands.</p> <p><i>"We do not want to see Lake Tyers finally sold to the white man in the same way as Ramahyuck, Condah, Ebenezer Mission and Coranderrk Reserves have been sold. All these have been hostels for the aborigines in my lifetime and have been sold to the white man to cultivate. A few months ago the Minister for Lands said land would be provided for some of our people at Lake Tyers. But that promise has not been honored."</i></p> <p>Laurie Moffatt, <i>The Argus</i>, 1952</p> <p>Featured in the photo to the right are prominent Victorian Aboriginal leaders Bill Onus, Pastor Doug Nicholls, Joe McGuinness and Laurie Moffatt. Research their lives and fight for land rights and recognition.</p>	<p>The Lake Tyers Mission Station was established by the Church of England 1863 following decades of conflict between the Gunai-Kurnai people and white settlers in Gippsland. The chosen site was on a peninsula, with a lake on each side, known to traditional owners as Bung Yarnda. In the early 20th century, Aboriginal people from other Victorian missions, including Ramahyuck, Lake Condah and Coranderrk, were relocated to Lake Tyers. The Ramahyuck Mission was closed in 1908 and the Ganai survivors from W. and central Gippsland were moved to Lake Tyers. The Ebenezer Mission was closed in 1904, and over the following twenty years many Wergaia people from NW Victoria were forcibly moved to Lake Tyers.</p> <p>Lake Tyers was taken over by the Victorian Government in 1908. In 1916 a decision was made to concentrate Aboriginal people from across Victoria at Lake Tyers, with the Aboriginal Protection Board establishing a policy in 1917 to concentrate all "full-blood" and "half-caste" Aboriginal people on the Lake Tyers reserve. Many years later, some of these same families were forced to leave the mission and assimilate into townships.</p> <p>The people of Lake Tyers have been strong and vocal in their struggle to retain their land. In 1971 this fight was rewarded with the return of Lake Tyers.</p>	 <p>Lake Tyers for the Aborigines march, Melbourne 1963. L. to right: Clive Stoneham, Labor Leader of the Opposition, Bill Onus, Pastor Doug Nicholls, Joe McGuinness and Laurie Moffatt lead 40 Aboriginal men and women protesting at the government's plans to close Lake Tyers.</p> <p>Source: https://www.nma.https://indigenoustrights.net.au/land_rights/lake_tyers,_1962-70/campaign_to_save_lake_tyers</p>
	 <p>Lake Tyers Mission Station, Gippsland from a photograph by C. Walter published in 'The Illustrated Australian News for Home Readers' on the 14th of August 1869. Click on image for TROVE newspaper archive.</p>	<p>ABORIGINAL PLEAS FOR LAKE TYERS <i>January, 1952.</i> <i>(Statement by MR. LAURIE MOFFATT, a senior resident of Lake Tyers, published in "The Age".)</i> <i>"We do not want to see Lake Tyers finally sold to the white men in the same way as Ramahyuck, Condah, Ebenezer, Coranderrk Reserves have been sold. All these have been hostels for the Aborigines in my lifetime and have been sold to the white men to cultivate."</i> <i>January, 1956.</i></p> <p>The Argus, Jan. 28, 1952. Click image for TROVE archive.</p>				

Koorie Education Calendar 2026



24 July

National Schools Tree Day 30th anniversary

National Schools Tree Day is a great way to inspire your students to learn about the local environment while playing an active role in their community.

Consider holding a whole-of-school event and planting local indigenous plants habitat for native wildlife, or a bush tucker garden, tying in with the 2026 theme **Get Outside & Grow**. Investigate the local Koorie language names and uses for plants. Cultivate species that have known uses and involve local Koorie community members and families in a school signage project incorporating names from the local Koorie language and their uses.

Grants to help establish or repair gardens are available through the **Victorian Schools Garden Program** with 2026 applications closing April 24. Schools are also eligible to apply for the **Victorian Junior Landcare and Biodiversity Grants** closing 27 March, 2026 - for projects that focus on biodiversity and restoring native habitats.

Learn about uses and names of many plants indigenous to Victoria through the **Bunjilaka Milarri Garden** at the Melbourne Museum.

Visit the **Planet Ark website** for more suggestions and resources about holding events at early learning centres school. National Tree Day for all, is Sunday 26th July.

Planet Ark
<https://treeday.planetark.org/about/>

<https://treeday.planetark.org/#:~:text=While%20every%20day%20can%20be,Day%20is%20Sunday%2031st%20July.>

<https://treeday.planetark.org/get-involved/schools>

<https://treeday.planetark.org/toolkit/>

NTD Classroom printables, activities & worksheets
<https://www.teachstarter.com/au/teaching-resource-collection/national-tree-day/>

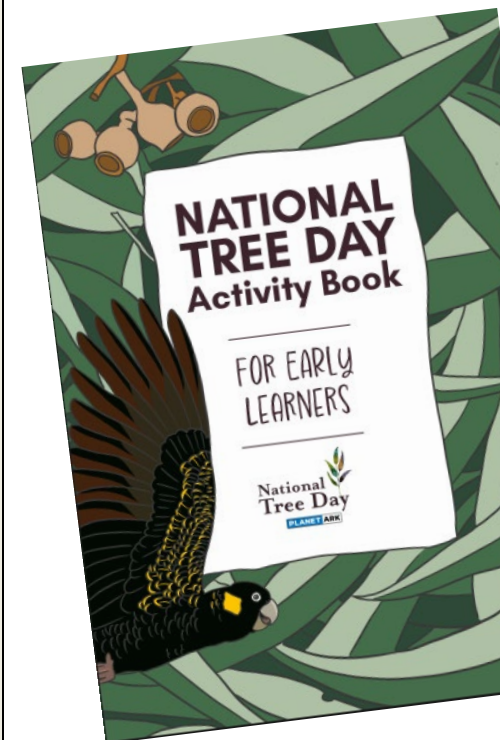
<https://nationaltreeday.org.au/documents/doc-21181-ntd-earlylearners-colour-new.pdf>

NTD Lesson Plans
<https://treeday.planetark.org/toolkit/lesson-plans>

Milarri Garden, Bunjilaka
<https://museums.victoria.com.au/longform/the-plants-of-milarri-garden/>

Garden and habitat grants
<https://www.vsgp.org.au/vsga-grants-program/>

<https://www.environment.vic.gov.au/grants/victorian-junior-landcare-and-biodiversity-grants>



Did you know that Yorta Yorta/Yuin musician Jimmy Little is said to be the first Aboriginal pop-star with the gospel song *Royal Telephone* rising to the top of the charts in 1963, selling 75,000 copies? Jimmy Little was also the first Indigenous Australian to have a number one record, or reach the Top 10. Watch Jimmy Little's performance in an interview on **Bandstand** (October 12, 1963).



<https://www.nfsa.gov.au/collection/curated/asset/82352-royal-telephone-jimmy-little>

<https://www.youtube.com/watch?v=uPVjJaa8fXI>

Get Outside & Grow
 2026 theme, NTD

Planet Ark's National Tree Day started in 1996 and has grown into Australia's largest community tree planting and nature care event. It's a call to action for all Australians to get their hands dirty and give back to the community. While every day can be Tree Day, each year, around 3000 preschools, kinders, primary and high schools across Australia take part in **Schools Tree Day**. This year marks the 30th anniversary of this national program.

Schools Tree Day 2026 is on Friday 24 July, although events can be held at any time during the year, and National Tree Day is Sunday 26th of July. Over the years students nation-wide have learnt how to plant and care for the seedlings they grow.






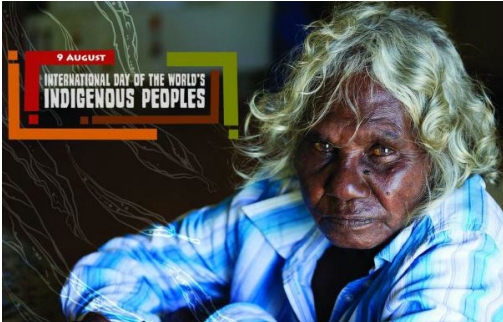
Planting of Indigenous Wurundjeri Garden at Thornbury PS (2015) – Photo: V. Elefsiniotis



Koorie Education Calendar 2026


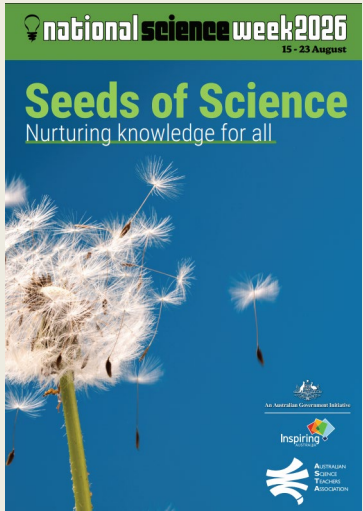



<p>AUGUST</p>	<p>4 August</p>	<p>National Aboriginal & Torres Strait Islander Children's Day</p>	<p>National Aboriginal and Torres Strait Islander Children's Day (NAICD) is a celebration of Aboriginal and Torres Strait Islander children.</p> <p>Celebrate National Aboriginal and Torres Strait Islander Children's Day by focusing on culture, community, and connection.</p> <p>Key ideas include hosting morning teas, storytelling sessions with Elders, families and children, flag-raising ceremonies, engaging in cultural arts like weaving or bush tucker cooking and holding a fete or fundraising activity for children in your community. Activities should empower children to feel proud of their identity.</p> <p>Explore the range of Children's Day Resources available on the SNAIC website.</p> <p>Register your event to showcase your celebrations and keep up to date with news and resources.</p>	<p>NAICD https://www.snaicc.org.au/our-work/campaigns/childrens-day/</p> <p>https://deadlystory.com/page/culture/Annual_Days/National_Aboriginal_Torres_Strait_Islander_Children_s_Day</p> <p>https://www.snaicc.org.au/our-work/campaigns/childrens-day/celebrate-childrens-day/</p> <p>https://www.snaicc.org.au/our-work/campaigns/childrens-day/childrens-day-resources/</p> <p>SNAICC & SNAICC Podcast http://www.snaicc.org.au/</p> <p>https://www.snaicc.org.au/kids-culture-community/</p> <p>https://open.spotify.com/show/5TKXeqrSSM3K9RchaP3dgl</p> <p>https://www.snaicc.org.au/wp-content/uploads/2006/08/060801_15_NAICD-Activity-Kits-1.pdf</p>   	<p>National Aboriginal and Torres Strait Islander Children's Day has been celebrated on the 4th of August for more than 30 years. It's a special time for Aboriginal and Torres Strait Islander communities to celebrate our children, and for all Australians to learn about our cultures.</p> <p>The 2025 Aboriginal and Torres Strait Islander Children's Day theme Little Footsteps, Big Future showcased the strength that comes from growing up in a culturally rich environment and honouring the journeys children take as they grow, with each step guided by culture, community and connection to Country. <i>At the time of publication, the 2026 theme is not yet available.</i></p> <p>Kids, Culture, Community – SNAICC Yarns Podcast Produced by Australia's national peak body for Aboriginal and Torres Strait Islander children (SNAICC), this podcast is dedicated to amplifying the voices of Aboriginal and Torres Strait Islander children, families and communities strongly focuses on Aboriginal and Torres Strait Islander community-led solutions, each episode explores real issues affecting Aboriginal and Torres Strait Islander children and families across the country—featuring expert insights, lived experience and cultural knowledge from voices of community.</p> <p>The podcast intends to inform, empower and advocate for systemic change, while promoting Aboriginal and Torres Strait Islander self-determination and culture. Episodes highlight the impactful work of the Aboriginal and Torres Strait Islander community-controlled sector, offering valuable resources and actionable advocacy to inspire change. The podcast is a child-focused, strengths-based platform grounded in Aboriginal and Torres Strait Islander knowledge, culture and leadership.</p> <p>SNAICC Yarns - Listen Now: Spotify Apple Podcasts</p> 
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<p>9 August</p>	<p>International Day of the World's Indigenous People</p>	<p>Consider a whole-of-school event that could include an educational forum, performances by Aboriginal and Torres Strait Islander artists, a panel discussion on reconciliation or other classroom activities.</p> <p>With older students explore the Australian Bureau of Statistics information collected through the 2021 Census in Profile of First Nations people (AIHW), which includes population size, geographic distribution and trends over time, as well as interactive graphs and tables. Further more comprehensive information is available directly on the ABS website.</p>	<p>IDWIP https://www.un.org/en/observances/indigenous-day</p> <p>https://www.indigenous.gov.au/stories/international-day-worlds-indigenous-peoples</p> <p>https://www.un.org/en/observances#:~:text=International%20days%20are%20occasions%20to,and%20reinforce%20achievements%20of%20humanity.</p> <p>Australian First Nations statistics (ABS)</p> <p>https://www.aihw.gov.au/reports/australias-welfare/profile-of-indigenous-australians</p> <p>https://www.abs.gov.au/statistics/people/aboriginal-and-torres-strait-islander-peoples</p> <p>Remoteness area map https://www.abs.gov.au/statistics/standards/australia-n-statistical-geography-standard-asgs-edition-3/jul2021-jun2026/remoteness-structure/remoteness-areas</p> <p><i>Click on map to enlarge:</i></p> <p>Remoteness map of Australia, 2023 (Source: ABS).</p>	<p>Did you know that the largest Aboriginal populations are in the cities?</p> <p>Indigenous Australians live in all parts of the nation, from cities to remote tropical and desert areas. Indigenous Australians are more likely to live in urban and regional areas than remote areas, though the proportion of the total population who are Indigenous is generally higher in more remote areas. Based on 2021 Census-based estimates among First Nations people, 41% of Indigenous Australians live in major cities, 44% live in inner and outer regional areas, and 15% live in remote and very remote areas combined. (ABS 2021).</p> <p>Why Do We Mark International Days?</p> <p>International days are occasions to educate the public on issues of concern, to mobilize political will and resources to address global problems, and to celebrate and reinforce achievements of humanity.</p> <p>The existence of international days predates the establishment of the United Nations, but the UN has embraced them as a powerful advocacy tool. More information available here.</p>	<p>The International Day of the World's Indigenous People is observed on August 9 each year to recognise the first United Nations Working Group on Indigenous Populations meeting in Geneva in 1982. The International Day of the World's Indigenous People aims to promote and protect the rights of the world's indigenous population.</p> <p>There are an estimated 370 to 500 million indigenous people in the world, living across 90 countries. Making up less than 5 per cent of the world's population, but accounting for 15 per cent of the poorest, indigenous people speak an overwhelming majority of the world's estimated 7,000 languages and represent 5,000 different cultures.</p> <p>As Indigenous people we 'are inheritors and practitioners of unique cultures and ways of relating to people and the environment. We have retained social, cultural, economic and political characteristics that are distinct from those of the dominant societies in which we live.' http://www.un.org/en/events/indigenousday/</p> <p>In Australia, Aboriginal and Torres Strait Islander people represent 3.2% of the population according to the 2021 Census – up from 2.8% in 2016, and 2.5% in 2011. This represents a 25.2% increase. Of the 812,728 people who identified as being of Aboriginal and/or Torres Strait Islander origin, 91.4% identified as Aboriginal, 4.2% as Torres Strait Islander and 4.4% as Aboriginal and Torres Strait Islander. The population is projected to increase to 1,179,000 people (medium series) by 2031.</p> <p>Indigenous languages are a significant factor in a wide range of other indigenous issues, notably education, scientific and technological development, biosphere and the environment, freedom of expression, employment and social inclusion. However, many indigenous peoples continue to be confronted with marginalization, extreme poverty and other human rights violations globally. The linguistic rights of indigenous peoples must be an integral part of the human rights agenda. In response to these threats, the United Nations General Assembly adopted a Resolution on the 'Rights of Indigenous Peoples', proclaiming 2019 as the International Year of Indigenous Languages, and 2022-2032 as the International Decade of Indigenous Languages.</p> <div style="display: flex; justify-content: space-around; align-items: center;">   </div>
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Koorie Education Calendar 2026



	<p>15 – 23 August</p>	<p>National Science Week</p>	<p>For National Science Week 2018, VAEAI published Koorie Perspectives in STEM, where you can learn about Gunditjmara scientist Dr. Misty Jenkins' aim to cure brain cancer, Indigenous astronomers and astrophysicists, eel traps and award-winning bridges, ancient engineering feats and much more. Our Koorie Seasons and Astral Calendars feature also relates to National Science Week and STEM learning.</p> <p><i>Stay tuned for a dedicated 2026 Science Week feature.</i></p> <p>UQ nanotechnologists are working with remote Indigenous communities to process native spinifex grass into diverse commercial applications, from super-strong roads and tyres to super-thin condoms and surgical gloves.</p> <p>The Gunditjmara people in Victoria's SW, manage the World Heritage listed Budj Bim cultural landscape, featuring an extensive network of stone channels and weirs that are over 6,600 years old. The Tae Rak Aquaculture Centre at Lake Condah serves as a hub, offering tours and a bush tucker café that features Kooyang (eel) tasting plates.</p> <p>In East Gippsland, the Gunaikurnai Land and Waters Aboriginal Corporation (GLaWAC) is collaborating with the Victorian Fisheries</p>	<p>National Science Week https://www.scienceweek.net.au/ https://www.scienceweek.net.au/schools/ https://asta.edu.au/wp-content/uploads/2026/03/ASTA-NSCwk-2026-Resource-Book-Print.pdf</p> <p>VAEAI Koorie Perspectives in STEM http://www.vaeai.org.au/wp-content/uploads/delightful-downloads/2019/06/Koorie-Perspectives-in-STEM-special-feature.pdf</p> <p>http://www.vaeai.org.au/wp-content/uploads/delightful-downloads/2019/06/Koorie-Seasons-and-astral-calendars_final.pdf</p> <p>Aboriginal perspectives - nanotechnology https://stories.uq.edu.au/aibn/indigenous-opportunity-sprouts-from-desert-discovery/index.html</p> <p>Aboriginal perspectives – aquaculture https://www.budjbim.com.au/ https://www.budjbim.com.au/visit/tae-rak-aquaculture-centre/ https://www.mdba.gov.au/basin/plants-and-wildlife/fish https://www.water.vic.gov.au/our-programs/aboriginal-water-program/first-people-of-the-millewa-mallee</p> <p>“Spinifex grass is an ancient and sacred material to Indigenous people, but also a material we use all the time. We’ve used it for building shelters, making beds, and as a glue in making instruments like spears and boomerangs. And we know that the oils and the waxes can be used to treat wounds.”</p> <p>“In Aboriginal culture, a product like that becomes a sacred thing. It belongs to country, and to us that’s what ‘sacred’ means.”</p> <p>Colin Saltmere, Dugalunji Aboriginal Corporation (QLD)</p>  <p>Kakadu Park Ranger and Traditional Owner, Simon Dempsey</p>	<p>Did you know that The Boorong people of the Wergaia language group near Lake Tyrell in NW Victoria, described more than 40 star and planet names and their associated stories to the Englishman William Stanbridge in the 1840s, which he published in 1857?</p> <p>I’m talking for my Country at Ubirr. In the past people used to hunt for long-necked turtle, file snakes, magpie geese, fish – that was back then. In the past there was... Para grass. ... Like today when we look for Para grass - [much of it has] gone. Now scientists [and rangers] have made it better again, so people can still look for magpie geese, and hunt animals. It's good if [we] check the floodplains. When it rains then later dries out, we all go back to check if the floodplains are healthy. And now there are animals everywhere. Those people have been working and looking after our Country to keep it healthy. And today, everything is there, and people still hunt for animals. And it might be that next year [we] will return and check if the land is still healthy. Mr Na-gangila Bangalang, (2019)</p> <p>https://onlinelibrary.wiley.com/doi/10.1111/emr.12542</p>	<p>‘It's an invitation for students to see science as a living, evolving process that they can shape and share. There are many scientific concepts that can be investigated through this theme such as biotechnology, agriculture, aquaculture, quantum sensing and nanotechnology.’</p> <p><i>Margaret Shepherd, ASTA Vice President</i></p> <p>National Science Week is Australia’s annual celebration of science and technology, and thousands of individuals – from students to scientists to chefs and musicians – get involved, taking part in more than 1000 science events across the nation. NSW provides an opportunity to acknowledge the contributions of Australian scientists to the world of knowledge. It also aims to encourage an interest in science pursuits among the general public, and to encourage younger people to become fascinated by the world we live in.</p> <p>This year’s theme, Seeds of Science: Nurturing knowledge for all invites students and teachers to “explore the power of curiosity, inquiry and shared learning in growing scientific understanding. Just as seeds need the right conditions to grow, knowledge flourishes when it is nurtured, shared and applied to real-world and authentic challenges across all the scientific disciplines. The theme encourages schools to explore how ideas take root, develop and spread – from the first spark of a question to the sharing of discoveries that benefit the wider community. It’s a celebration of how knowledge grows when tended with care, creativity and collaboration.”</p> <p>There are a lot of ways you can get your students, class, year level, school and community involved in National Science Week. Download <i>Seeds of Science: Nurturing knowledge for all</i> teacher resource book, and the companion student journal. Aligned with the 2026 United Nations International Year of Women Farmers and Rangelands and Pastoralists, this resource book is packed with hands-on activities & experiments, curriculum-aligned lesson ideas, and inspiring ways to engage students in STEM.</p>  
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Authority to trail the farming of Sydney rock oysters in the Gippsland Lakes. This project aims to combine traditional knowledge with modern methods to create commercial jobs and restore the health of the Country.

First Nations knowledge holders, such as those from the **Barkindji** and other groups, are working with the Murray–Darling Basin Authority and the Victorian Fisheries Authority (VFA) on using traditional aquaculture knowledge to manage wetland fish nurseries, increasing the survival rate of native species, and discuss with students the benefits of incorporating indigenous knowledges and practices in sustainably managing our waterways and revitalising our native fisheries.

World Heritage listed Kakadu National Park (NT) is one of the most beautiful places on Earth and a precious resource for its traditional owners who have hunted, fished and lived on the land for some 65,000 years. It is also the site of a ground-breaking project, weaving together Indigenous knowledge, scientific research and artificial intelligence into a pioneering and adaptive co-management solution, creating a new framework for the way the world’s Indigenous communities can protect the environment and preserve biodiversity. [Learn more here.](#)



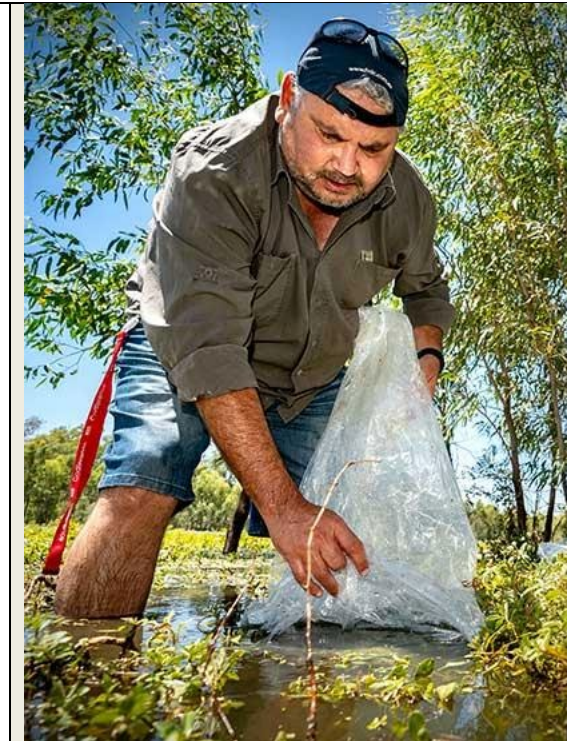
“That’s what we’re all about. We like to look after and we like to heal country.”

Dylan Lawson, Aboriginal Water Officer at the First People of the Millewa Mallee Aboriginal Corporation



Dylan is one of many Aboriginal Water Officers (AWOs) across the state of Victoria. AWOs engage with community on Country, take care of Country, and facilitate (re)connection to waterscapes, often with opportunities for Elders to share their water knowledge.

Watch the video above and learn more about the [Aboriginal Water Program](#) and the work of the Millewa-Mallee Aboriginal Corporation around water management, aquaculture, seed banking, healing country and the connection between healthy Country health peoples – discuss and explore further with your students.



Barkindji man Mike Gilby releasing native golden and silver perch fry in a preceding project that has informed this research.

“We’re using cultural-based fishery knowledge – including traditional scoop nets – to capture fish safely, in collaboration with scientists. It’s a project that combines both traditional and non-traditional fisheries knowledge and understanding, to allow fish to move through the Basin.”



Mike Gilby, Millewa-Mallee Aboriginal Corporation



Sharing Stories of First Nations people in agriculture (Agriculture Victoria)

Koorie Education Calendar 2026



	<p>15 August</p>	<p>Anniversary of William Barak's (Beruk Barak) death in 1903</p>	<p>Learn about Wurundjeri hero activist and leader William Barak's life, political involvement, art, homeland language and mob (people).</p> <p>The NGV's illustrated education resource explores Barak's life and work, and includes a detailed discussion of his subject matter and technique, and his life at Coranderk Aboriginal Station. A series of questions help students examine Barak's imagery. Contemporary artists honour William Barak in this Victorian Collections site. You can read about William Barak; watch Wurundjeri elder Joy Murphy Wandin, a descendant of William Barak, discuss Barak's experience of living at Coranderk Aboriginal Station during a time of drastic upheaval for Aboriginal people in Victoria; as well as discuss the NGV's Felton request that commissioned three installations by contemporary artists Jonathan Jones, Vernon Ah Kee and Brook Andrew that honour Barak's art and life. In the film Vernon Ah Kee: Investigating 'Ideas of Barak' (NGV), contemporary artist Vernon Ak Kee explores our awareness of the complexities of William Barak's art, life and position in history through the process of creating his installation. He describes his processes, techniques, materials and purpose brilliantly.</p> <p>Download the interview of Wurundjeri Elder Aunty Joy Wandin-Murphy by Yorta Yorta - Jaara artist Lou Bennet and study with your students.</p>	<p>William Barrack https://ergo.slv.vic.gov.au/william-barak</p> <p>https://www.yarracity.vic.gov.au/residents/diversity-and-inclusion/aboriginal-yarra/aboriginal-history-yarra</p> <p>https://www.yarracity.vic.gov.au/sites/default/files/2024-09/teachersresource_130924%20%281%29.pdf</p> <p>http://adb.anu.edu.au/biography/barak-william-2930</p> <p>https://theconversation.com/explainer-the-importance-of-william-baraks-ceremony-60846</p> <p>https://www.abc.net.au/news/2022-05-26/william-barak-art-auction-new-york/101100606</p> <p>NGV resources https://www.ngv.vic.gov.au/wp-content/uploads/2014/10/ngv_edu_edres_barak.pdf</p> <p>http://pandora.nla.gov.au/pan/44035/20061123-0000/www.abc.net.au/missionvoices/content/download/256/812/file/Aunty%20Joy%20Murphy%20Interview.pdf</p> <p>https://youtu.be/Bb0xB2t2SIk</p> <p>Victorian Collections https://victoriancollections.net.au/stories/william-barak</p> <p>https://victoriancollections.net.au/stories/contemporary-artists-honour-barak</p> <p>Consider how interviews of Aboriginal people by Aboriginal people, draw out particular personal reflections and cultural information.</p>	 <p>William Barak drawing a corroboree; Image by Talm & Co., circa 1895 (SLV)</p> <p>Did you know that in 2016, a painting titled <i>Ceremony</i> by William Barak was auctioned in London? Descendants of Barak and the Wurundjeri Council attempted to raise funds through crowdfunding to purchase the painting and return it home. Unfortunately, the painting was sold to a private collector for over half a million dollars, double the estimated amount!</p> <p>In 2022, another painting by Barak, <i>Corroboree</i> (Women in possum skin cloaks, 1897) and a shield, were auctioned by Sotheby's. However this time, descendants bought the culturally significant artworks at auction in New York, after a crowdfunding campaign and a last-minute intervention by the Victorian government. The painting sold for more than \$530,000 and the shield sold for more than \$74,000.</p> <p>"We brought an ancestor's relic back to Australia where it belongs, and Uncle William Barak, what a tremendous man he was."</p> <p><i>Wurundjeri Elder Ron Jones (ABC News)</i></p>	<p>Diplomat, artist, storyteller and leader, Wurundjeri (Woiwurrung) man William Barak worked all his life to protect the rights and culture of his people, and to bridge the gap between settlers and the land's original custodians. Notably, William Barak is one of a select group of nineteenth-century Aboriginal artists who used new materials to produce work on paper or cardboard for Europeans, that communicated important aspects of Aboriginal culture.</p>  <p><i>Ceremony, with wallaby and emu:</i> This painting features a ceremony which depicts hunting, with wallaby and emu. William Barak was ngurunggaeta - a clan leader of the Wurundjeri Peoples. https://ergo.slv.vic.gov.au/image/aboriginal-ceremony-animals</p> <p>"That painting there showed you how we painted ourselves, it showed you the clothes we wore, it showed possum skin drums. How many people knew our women played possum skin drums? It was so important the stories there. It's just another little bit of my culture, another little bit of my people that someone has taken from me."</p> <p><i>Wurundjeri Elder Annette Xiberras (2016)</i></p>
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Koorie Education Calendar 2026



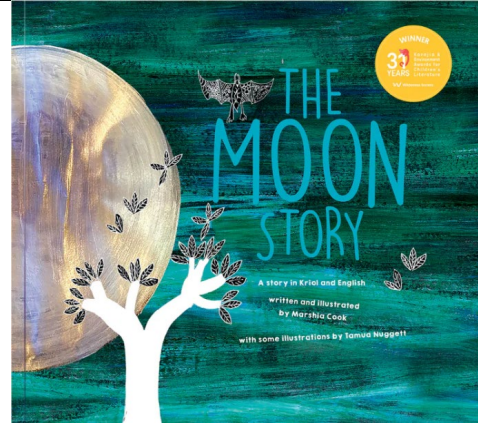
<p>SEPT-EMBER</p>	<p>2 Sept.</p>	<p>Indigenous Literacy Day</p>	<p>There are many ways to get involved in 2026, but when it comes to Indigenous Literacy, we believe that EVERY DAY should be about Indigenous literacy.</p> <p>Check out the Indigenous Literacy Foundation website for events and activity suggestions to support Indigenous Literacy Day. Consider running a fundraiser around Indigenous Literacy Day and donate to the Indigenous Literacy Foundation – some inspiring examples can be found on their website.</p> <p>There’s a host of fantastic books written and illustrated by Aboriginal people across the nation. A record seven Indigenous authors and illustrators were shortlisted for the 2020 Children's Book Council of Australia awards. Explore the VAEAI feature For the Love of Reading showcasing contemporary Aboriginal literature including children’s stories, fiction, plays, poetry, essays, and autobiographies (<i>to be updated in 2026</i>).</p> <p>The Melbourne-based Languages and Multicultural Education Resource Centre LMERC has put together a list of picture books, poetry, essays and novels by Aboriginal authors to assist teachers and librarians to incorporate Aboriginal and Torres Strait Islander perspectives. All resources on the list are available for loan for up to 12 weeks. Books can be posted to government schools in regional areas for free if requested. Check out the LMERC online catalogue.</p>	<p>Indigenous Literacy Day http://www.indigenouseliteracyfoundation.org.au/</p> <p>VAEAI Feature: For the Love of Reading https://www.vaeai.org.au/wp-content/uploads/delightful-downloads/2020/09/FOR-THE-LOVE-OF-READING-Indigenous-Literacy-Day-2020.pdf</p> <p>The Languages and Multicultural Education Resource Centre https://www.education.vic.gov.au/school/teachers/teachingresources/multicultural/Pages/lmerc.aspx?Redirect=1 https://lmerc.softlinkhosting.com.au/oliver/home/news</p> <p>Tom Tom https://endeavoureducation.com.au/product/tom-tom/</p> <p>Digger J. Jones https://www.booktopia.com.au/digger-jones-richard-j-frankland/book/9781865048567.html</p> <p>https://resource.scholastic.com.au/resourceFiles/Teacher_Notes/7769162_36668.pdf</p> <p>The Little Black Trackas https://awch.org.au/australian-families-for-children/adventures-of-the-little-black-trackas-review/</p> <p>Always Was Always Will be https://www.magabala.com/products/always-was-always-will-be</p> <p>The Moon Story https://shop.ilf.org.au/products/the-moon-story https://www.ilf.org.au/news/the-moon-story-wins-karajia-award-for-childrens-literature</p> <p>Deadly Books for Little Kids https://www.better-beginnings.com.au/sites/default/files/2020-09/Deadly%20Books%20for%20Little%20Kids%20-%20205.pdf</p> <p>Check out the communities ILF is working with by clicking on the map below, and their locations.</p> 	<p>Did you know that Aboriginal people generally prefer to tell traditional stories their own way? Work with Aboriginal educators and Koorie community members to bring authentic storytelling to your students.</p>  <p>"The stories in this book need to be told and are crucial to our First Nations history ... The book's narratives need to be read, discussed and then students can go on a learning journey to further their understanding and knowledge about the history in this country."</p> <p>Aunty Fay Muir, 2024</p> <p>'Always Was, Always Will Be' by Boonwurrung and Wamba Wamba Elder Aunty Fay Muir OAM and Sue Lawson, has won the 2025 Eve Pownall Award at the Children's Book Council of Australia (CBCA) Book of the Year Awards. The book, published by Indigenous</p>	<p>Indigenous Literacy Day is a national celebration of Indigenous culture, stories, language and literacy. Celebrated during Literacy Week on the 1st Wednesday in September, Indigenous Literacy Day also aims to raise funds to raise literacy levels and improve the lives and opportunities of Indigenous Australians living in remote and isolated regions.</p> <p>The Melbourne-based Languages and Multicultural Education Resource Centre LMERC has put together a list of picture books, poetry, essays and novels by Aboriginal authors to assist teachers and librarians to incorporate Aboriginal and Torres Strait Islander perspectives. All resources on the list are available for loan from LMERC for up to 12 weeks. Books can be posted to government schools in regional areas for free if requested, and schools organise return postage.</p> <p>Told in diary form, Digger J. Jones tells the story of Digger - an Aboriginal boy caught up in the events of the 1960s and the lead up to the 1967 Referendum which officially counted Aboriginal people in Australia as citizens in the eyes of the Federal Government.</p> 
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With much younger students check out the adventures of [The Little Black Trackas](#) by Victorian Bangerang educator and author Esme Bamblett, and focus on stories such as those suggested on the [Better Beginnings](#) site: [Deadly books for little kids](#).

With older students study the highly readable novel [Digger J. Jones](#) by prominent Guditjmara author Richard Franklin set in the turbulent times of 1967. [Teaching notes](#) offer a range of class discussion points.

Source or download a copy of [Nyernila: Listen Continuously – Aboriginal Creation Stories of Victoria](#) for a range of Victorian creation stories, as told by Traditional Owners.

The Macquarie Pen [Anthology of Aboriginal Literature](#), edited by Wiradjuri (NSW) writer Anita Heiss and Peter Minter is well worth exploring with older students. The Anthology includes journalism, petitions and political letters from both the 19th and 20th centuries, as well as major works that reflect the blossoming of Aboriginal poetry, prose and drama from the mid-twentieth century onwards. Authors include Bennelong, **William Barak**, David Unaipon, Pearl Gibbs, Oodgeroo of the tribe Noonuccal, Charles Perkins, Jack Davis, Kevin Gilbert, Lionel Fogarty, Ruby Langford Ginibi, Bob Randall, Jimmy Chi, Patrick Dodson, **Marcia Langton**, Jackie Huggins, **Lisa Belleair**, Alexis Wright, Kim Scott, Noel Pearson, Larissa Behrendt, Tony Birch, and Tara June Winch.



Winner of the Wilderness Society's 2025 Karajia Award for Children's Literature

Book packs for all ages

Provides new, culturally relevant books to remote Communities across Australia.

[GET BOOKS →](#)

Books and resources for early learners

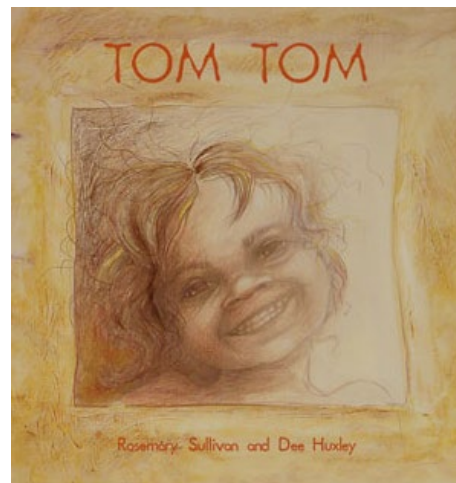
Provides book kits and early learning resources to remote Community playgroups.

[REGISTER YOUR PLAYGROUP →](#)

Books published for and by Community

Supports Communities to write and illustrate their stories in the language of their choice.

[PUBLISH A BOOK →](#)



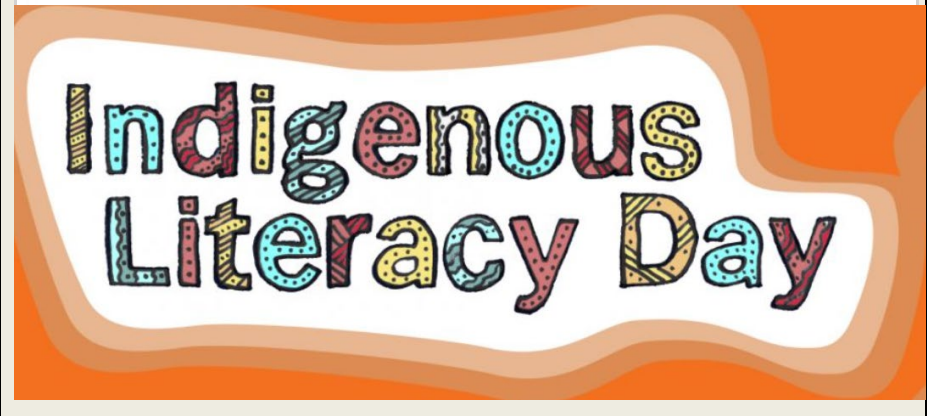
publishing house Magabala Books, looks at the history and impact of Aboriginal and Torres Strait Islander protest movements of the last 200 years.

<https://www.sbs.com.au/nitv/article/always-was-always-will-be-takes-home-top-book-award/h6hoxe62v>



MACQUARIE PEN ANTHOLOGY of ABORIGINAL LITERATURE

Edited by Anita Heiss and Peter Minter



Koorie Education Calendar 2026



OCTOBER

True spring
Poorneet:
tadpole
season
according to
Wurundjeri.

With the weather warming up after a long cold in many parts of Victoria, explore Koorie seasons in your region, like the 6-7 seasons of the Wurundjeri and learn about how seasonal change is signalled through plants, animals and other signs such as the night sky. Where possible, invite knowledgeable Koorie cultural educators into the classroom to discuss further.

View and download VAEAI's **Koorie Seasons and Astral Calendars** feature - an interactive teaching resource exploring seasons and traditional activities, with a host of online resources, suggested activities and links to the Vic Curriculum.

Learn about significant foods and plants for Koories in Victoria such as the staple *murnong* (yam daisy) for the Wurundjeri and other Kulin.

Focus some learnings around the night sky. The sky was and remains a stellar calendar indicating when the seasons are shifting and when certain foods are available. For example within the spread of the Milky Way an emu is visible – not a constellation as such but a clear emu shape formed in the blend of star and black matter. At different times of the year this Emu in the Sky is oriented, so it appears to be either running or sitting down. When the emu is 'sitting', it is time to collect their eggs.



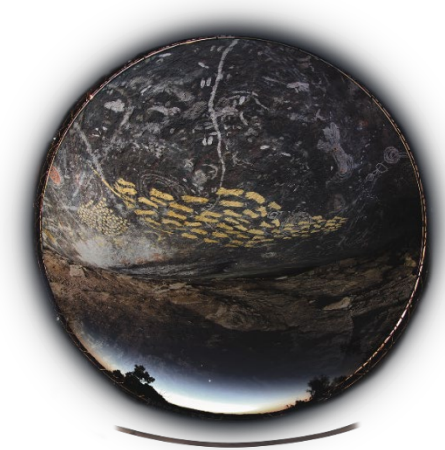
Did you know that in late 2017, the International Astronomical Union (IAU) approved 86 new names for stars drawn from those used by other cultures, namely Australian Aboriginal, Chinese, Coptic, Hindu, Mayan, Polynesian, and South African?

Four Aboriginal Australian star names were added to the IAU stellar name catalogue, including the Wardaman names Larawag, Ginan, and Wurren for the stars designated ϵ (Epsilon) Scorpii, ϵ (Epsilon) Crucis, and ζ (Zeta) Phoenicis, respectively, and significantly from Victoria, the Boorong name Unurgunite for the star (Sigma) Canis Majoris (an ancestral figure who fights the Moon), representing some of the most ancient star names in the IAU catalogue.

<https://www.iau.org/news/pressreleases/detail/iau1707/>

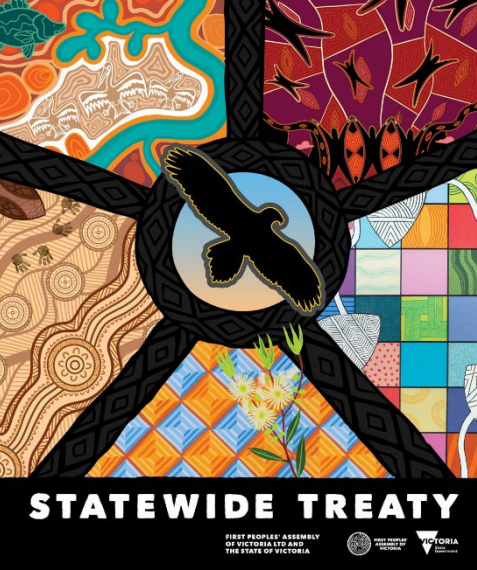



“Aboriginal ancestral narratives aren't just about the land – they're also about the Sun, the Moon and the stars. Indigenous people have a very holistic understanding of the universe. It doesn't just stop at the horizon.”

Stephen Gilchrist, Indigenous art curator at Melbourne's National Gallery of Vic.




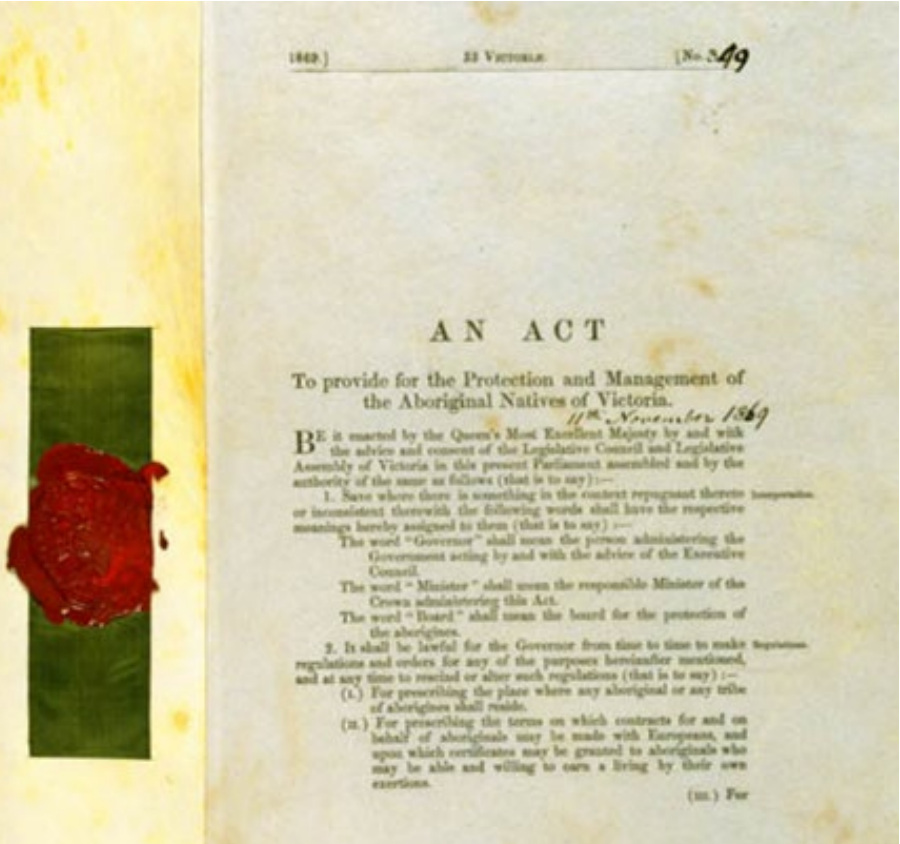
Koorie Education Calendar 2026



<div style="background-color: #f08080; width: 100%; height: 100%;"></div>	<p>30 October</p>	<p>Passing of the Statewide Treaty Bill 2025</p>	<p>Victoria has become the first jurisdiction in Australia to legislate Treaty with First Peoples after the Statewide Treaty Bill 2025 passed both houses of Parliament on the 30th of October 2025. Calls for a treaty are not new, however after a decade of commitment towards treaty in Victoria, this is finally a reality. Significantly, The Victorian Government and First Peoples' Assembly signed the Statewide Treaty at Government House on 13 November 2025. Following the ceremony, the Victorian Governor, the Honourable Margaret Gardner AC gave the Statewide Treaty Bill Royal Assent. Royal Assent means the Statewide Treaty Bill becomes law, and the Bill becomes an Act of Parliament.</p> <p>Explore the First Peoples' Assembly of Victoria website to find out more about the journey to Treaty, processes and initiatives in place, and how to be involved as a First Nations Victorian and as an ally. This FAQ section is a good place to start. Further explore the dedicated Treaty website to learn more about what Treaty is, Victoria's Treaty more specifically and what it will deliver. The Treaty timeline and Journey to Gellung Warl (APO) will be particularly useful for Civics and Citizenship, Politics and Legals Studies secondary students.</p> <p>The Treaty establishes Gellung Warl as the permanent representative body for Traditional Owners and First Peoples in Victoria. Gellung Warl means 'tip of the spear' or 'pointed spear' in Gunai-Kurnai language. Dive deeper into Victorian Koorie Language names that are part of the current Statewide Treaty.</p>	<p>Treaty and the First Peoples Assembly of Victoria https://www.treatyvictoria.vic.gov.au/</p> <p>https://firstpeoplesvic.org/</p> <p>https://firstpeoplesvic.org/treaty/</p> <p>https://www.abouttime.org.au/mob/treaty-for-mob</p> <p>https://www.sydney.edu.au/news-opinion/news/2025/10/30/australias-first-treaty-a-nation-on-the-edge-of-history.html</p> <p>Treaty timelines https://apo.org.au/sites/default/files/resource-files/2025-12/apo-nid333318.pdf</p> <p>https://www.treatyvictoria.vic.gov.au/timeline</p> <p>Treaty in Language https://firstpeoplesvic.org/treaty/treaty-in-language/</p> <p>https://www.abc.net.au/news/2025-10-19/victoria-treaty-aboriginal-language-words-gellung-warl/105874164</p>   <p>Treaty its Here – personal perspectives: A Treaty for Generations</p>	<p>“Treaty recognises that Aboriginal people are the experts when it comes to our Country, culture and communities – and makes sure we can use our local knowledge to come up with and deliver practical solutions to improve health, education and housing outcomes for our communities.”</p> <p>First Peoples Assembly (former) co-chair Ngarra Murray</p>  <p><i>Australia's first Treaty: "A nation on the edge of history" Ngarra Murray, co-chair of the First Peoples' Assembly of Victoria, shares the path to Treaty for the 25th Dr Charles Perkins Memorial Oration.</i></p> <p>“Language is a core part of who we are as First Peoples. Our Languages are carriers of culture. They connect us to Country, express identity, maintain links to our Ancestors, and remind us of who we are and where we come from. It is important that our Languages are embedded into Treaty.”</p> <p>First Peoples Assembly</p>	<p>Victoria has become the first jurisdiction in Australia to legislate Treaty with First Peoples after the Statewide Treaty Bill 2025 passed both houses of Parliament.</p> <p>On the 30th of October 2025, the Victorian Statewide Treaty Bill was passed by Parliament when Legislative Council members voted 21 to 16 in favour of the Bill. The treaty process began in 2016 with the formation of the Aboriginal Treaty Working Group. Since then, Victoria has passed the <i>Advancing the Treaty Process with Aboriginal Victorians Act 2018</i>, held two elections for the First Peoples' Assembly of Victoria, and established the Treaty Authority and Yoorrook Justice Commission.</p> <p>Negotiations for the statewide treaty officially commenced in November 2024, culminating in the Bill's introduction on the 9th of September 2025, passing of the Bill on October 30 and signing of the Treaty by the Victorian Governor on November 13, 2025. Developed in partnership with the First Peoples' Assembly of Victoria, the Bill marks a significant and historic milestone in Victoria's decade-long journey toward truth, justice and self-determination.</p> <p>The legislation formalises a binding agreement between the Victorian Government and First Peoples, establishing a new representative body - Gellung Warl, and enshrining mechanisms for truth-telling, accountability and future treaty-making. https://www.parliament.vic.gov.au/news/society/treaty-bill-passed/</p>  <p>The Victorian lower house today passed the historic Statewide Treaty Bill on October 16, 2025, which will enable Australia's first Treaty between government and First Peoples (FPAV).</p>
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Koorie Education Calendar 2026



<p>NOV-EMBER</p>	<p>11 Nov</p>	<p>Remembrance Day</p>	<p>Remember and acknowledge Aboriginal and Torres Strait Islander men and women who fought and died in the Australian Services without citizenship rights, proper wages and due recognition.</p> <p>View and download VAEAI's curriculum-aligned interactive ANZAC Day feature with online multimedia resources and suggested activities to explore Indigenous Australians' war service.</p>	<p>VAEAI ANZAC Feature https://www.vaeai.org.au/wp-content/uploads/delightful-downloads/2020/04/ANZAC-Day-2020.pdf</p> <p>Lest we forget a cruel act of dispossession http://ht120tasks.blogspot.com.au/2009/11/ht125-blog-1-indigenous-history.html</p> <p>The 1869 Act https://www.foundingdocs.gov.au/scan-sid-782.html</p> 	<p>Did you know that on this day in 1869, the Victorian colonial government passed an act "To Provide for the Protection and Management of the Aboriginal Natives of Victoria", more commonly known as the <i>Aborigines Protection Act 1869</i>.</p> <p>This legislation gave the Victorian government control of where Aboriginal people could live, of how they would relate to Europeans, of their labour and earnings and of the "care, custody and education" of all Aboriginal children.</p>	<p>Remembrance Day on the 11th of November marks the anniversary of the armistice which ended the First World War (1914-18). Each year Australians observe one-minute silence at 11 am on 11 November, in memory of those who died or suffered in all wars and armed conflicts, especially soldiers with 'no known grave'.</p> <p>On November 11 1869, the Victorian colonial government passed an act "To Provide for the Protection and Management of the Aboriginal Natives of Victoria", commonly known as the Aborigines Protection Act 1869. This gave the Victorian government control of where Aboriginal people could live, of how they would relate to Europeans, of their labour and earnings and of the "care, custody and education" of all Aboriginal children.</p> 
		<p>Anniversary of the passing of the Aborigines Protection Act (1869)</p>	<p>On November 11, 1869, the Victorian colonial government passed an act "To Provide for the Protection and Management of the Aboriginal Natives of Victoria", commonly known as the Aborigines Protection Act 1869.</p> <p>With older students read <i>Lest we forget a cruel act of dispossession</i>, by Gunditjmara activist, singer/songwriter, author and film director, Richard Franklin and Peter Lewis and discuss.</p> <p><i>Note the original article printed in The Age on November 11, 2009, can no longer be easily accessed and therefore a reproduction is provided via this link to an Indigenous History unit blog.</i></p>			


Koorie Education Calendar 2026



	<p>21 Nov.</p>	<p>Anniversary of the Long Walk to Canberra (2004)</p>	<p>Michael Long is one of the most recognisable figures in AFL football. He 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. In 2019, he was awarded Australian of the Year.</p> <p>On 21 November 2004 Michael Long embarked an historic trek, walking from his home in the suburbs of Melbourne all the way to Parliament House in Canberra – more than 650 kilometres away.</p> <p>Read more on the Deadly Stories site.</p> <p>On the 10th anniversary of The Long Walk, Michael recounts its history in this AFL Documentary – The Long Walk (Runtime 20 mins).</p> <p>With middle years or older students read the letter presented to the then PM John Howard, and media reports about the Long Walk and discuss the reasons behind it. Discuss with your students the powerful impact and effect of mass marches and walks.</p> <p><i>Note: Walk the Talk is The Long Walk's flagship education program. At the time of publication, the website appears to not be working – we'll update as soon as possible.</i></p>	<p>The Long Walk https://deadlystory.com/page/culture/history/Michael_Long_walks_from_Melbourne_to_Canberra_to_talk_to_politicians_about_issues_affecting_Aboriginal_people https://thelongwalk.com.au/</p> <p>https://www.nma.gov.au/exhibitions/2019-australian-of-the-year/michael-long</p> <p>AFL Documentary https://www.youtube.com/watch?v=IQccNUdA3sw</p> <p>Walkers letter to Australian PM http://www.walkthetalk.org.au/wp-content/uploads/2013/06/Long_Letter_to_Prime_Minister_December_2004.pdf</p> <p>The Long Walk media reports http://www.theage.com.au/news/National/Howard-joins-the-Long-journey/2004/12/03/1101923335406.html http://www.smh.com.au/news/National/The-journey-is-just-beginning-Michael-Long/2004/12/03/1101923306889.html</p> <p>Marches and Walks https://www.civicsandcitizenship.edu.au/cce/long_michael,15305.html http://www.deadlyvibe.com.au/2014/05/long-walk-equality/ http://www.bunburymail.com.au/story/2129602/journey-for-aboriginal-recognition-on-the-way-to-bunbury/ http://www.smh.com.au/national/marching-for-a-fresh-beginning-20100527-whuu.html</p>   <p>AFL Documentary - The Long Walk</p>	<p>“I started the walk because of my own frustration but I began to understand that Australians from all walks of life had been looking for a way to express their support for Aboriginal culture. It was about coming together, about black and white having a conversation and talking about the issues that face Indigenous Australians.”</p> <p>Michael Long, 2019 Australian of the Year exhibition (NMA)</p> 	<p>On 21 November 2004, Michael Long embarked an historic trek, walking from his home in the suburbs of Melbourne all the way to Parliament House in Canberra – more than 650 kilometres away.</p> <p>After returning home from yet another Aboriginal funeral, Michael decided that something needed to be done about the plight of his people. He took it upon himself to get Aboriginal and Torres Strait Islander issues back on the national agenda and resolved to meet with Prime Minister John Howard to discuss his concerns... even if he had to walk all the way to Canberra to do it.</p> <p>Michael was joined on the road by Aboriginal and non-Aboriginal supporters from all over Australia. Some walked in support for an hour, some for a day and some took the journey all the way to Canberra. As the walkers passed through the Victorian countryside, local people came out to meet them, offering encouragement, support and assistance.</p> <p>Walk the Talk tells the story of Michael Long’s walk to Canberra to introduce Aboriginal & Torres Strait Islander Studies into schools and encourage students to create change.</p>  <p>Michael Long on his way to Canberra on the very first Long Walk to get Indigenous Affairs back on the agenda</p> <p>Michel Long (centre) with walkers 10 years after the original Long Walk. See: http://www.deadlyvibe.com.au/2014/05/long-walk-equality/</p>
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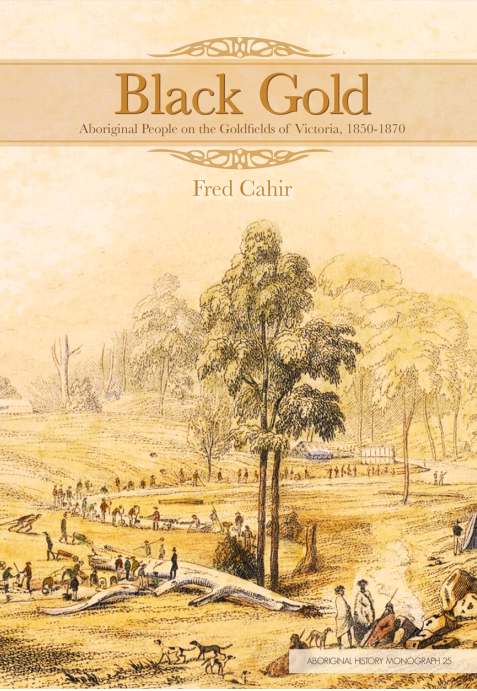

Koorie Education Calendar 2026



DEC- EMBER			<p>The end of the school year is fast approaching with teachers and students looking forward to holidays. Use this time to plan a stimulating new year of Koorie studies for all.</p> <p>Opportunities to embed the Aboriginal and Torres Strait Islander Histories and Cultures cross-curriculum priority (CCP) in all learning areas are highlighted in Content Descriptions and/or elaborations throughout the curriculum. This VCAA page provides an introduction, structure, and organising ideas to this CCP in the revised V2 Victorian Curriculum. <i>VAEAI is aiming to develop a new summary guide with the revised content descriptors across the subject areas.</i></p> <p>Explore VAEAI's suite of Resources for schools and families including our regular Koorie Perspectives in Curriculum Bulletins, features and briefs. Join our mailing list if you haven't already, and check out the Koorie Education Calendar for great classroom and whole-of-school activities</p> <p>Plan for the Apology Anniversary on February 13, which generally falls within the first fortnight of the school year, so plan early involving local Koorie and Islander community members. Purchase copies of the Little Red Yellow Black Book, explore the portal website, teaching resources and range of suggested activities and modify for use in Victorian schools if needed.</p>	<p>VCAA Aboriginal and Torres Strait Islander histories CCP https://f10.vcaa.vic.edu.au/cross-curriculum-priorities/aboriginal-and-torres-strait-islander-histories-and-cultures/introduction</p> <p>Learning About the Stolen Generations Resource http://www.vaeai.org.au/wp-content/uploads/delightful-downloads/2019/08/Learning-about-the-Stolen-Generation-Resource-2013-compressed.pdf</p> <p>LRYYBB https://aiatsis.gov.au/publication/34972</p> <p>https://aiatsis.gov.au/little-red-yellow-black-resources</p>	<p>The Apology Anniversary on 13th February, generally falls within the first fortnight of school term, so plan early for next year involving local Aboriginal and Torres Strait Islander community members.</p>	<p>For a summary of key Learning Areas and Content Descriptions directly related to Aboriginal and Torres Strait Islander histories and cultures within the Victorian Curriculum F-10, select the link for a copy of the VCAA's: Learning about Aboriginal and Torres Strait Islander histories and cultures (to be updated)</p> <p>The Little Red, Yellow, Black Book with a dedicated website including comprehensive teaching resources provides an introduction to Indigenous culture and history for everyone: adults who want to learn what they weren't taught at school, as well as migrants, tourists, trainers, institutions and schools.</p> <p>When used as a teaching resource, the book introduces almost all the areas required for study in secondary Indigenous Studies curricula throughout Australia, as well as large parts of Australian History and SOSE. While the <i>Little Red, Yellow, Black Book</i> has been made for use in NSW schools predominantly, there is a lot of content relevant to Victoria and activities can be suitably modified.</p> <p>Online you will find comprehensive teaching resources for secondary or adult educators that includes:</p> <ul style="list-style-type: none"> • links to curriculum • guidelines for ethical research • interpretation of subject matter for both teachers and students • ideas for further reading • discussion questions and • a range of activities.
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Koorie Education Calendar 2026



<p>3 Dec.</p>	<p>Eureka Day (1854)</p>	<p>The Eureka Stockade of 1854 commemorated on the 3rd of December, took place on Wadawurrung Country in the Ballarat District. Aboriginal people played an important role in the daily life of the Victorian goldfields - heavily involved in trade, as labourers, occasional miners and according to oral history carers of non-Koorie children. Research the largely unacknowledged involvement of Aboriginal people on the Victorian goldfields, and consider the mining boom, land explorations, radical population growth, trade and economic ramifications from Aboriginal perspective viewpoints. Sovereign Hill's website Hidden Histories: The Wadawurrung People site is a terrific place to start.</p> <p>Listen to the ABC Radio interview with Dr. Fred Cahir author of Black Gold: Aboriginal People on the Goldfields of Victoria, 1850-1870 about often hidden Aboriginal involvement on the goldfields and relationship between Aboriginal Australians and goldminers at the time. Black Gold (ANU) is available as in print and downloadable formats from the ANU website.</p> <p><i>Were Aboriginal people involved in the Eureka rebellion?</i> Ian Clark discusses this in a paper included in VAEAI's Aboriginal Perspectives from the Victorian Goldfields feature - an interactive teaching resource with a great collection of online resources: photographic collections of the era, impacts of the goldrush, involvement of the Native Police in the early gold rush period and possum skin cloaks.</p>	<p>Koorie involvement on the goldfields Radio National https://www.abc.net.au/listen/programs/radionational-breakfast/aboriginal-australians-key-to-gold-rush-riches/4743196</p> <p>http://ergo.slv.vic.gov.au/explore-history/golden-victoria/life-fields/aborigines-gold-rush</p> <p>https://www.sbs.com.au/gold/</p> <p>https://www.sbs.com.au/gold/lawless-and-disorderly/</p> <p>http://www.sbs.com.au/gold/story.php?storyid=53</p> <p>Black Gold: Aboriginal People on the Goldfields of Victoria, 1850-1870 https://press.anu.edu.au/publications/series/aboriginal-history/black-gold</p> <p>http://press.anu.edu.au/titles/aboriginal-history-monographs/black-gold/pdf-download/</p> <p>Aboriginal presence on the Ballarat goldfields in 1854 - Were Aboriginal people involved in the Eureka rebellion? https://www.academia.edu/84947581/Ballarat_goldfields_in_1854_Were_Aboriginal_people</p> <p>Sovereign Hill - Hidden Histories site http://sovereignhillhiddenhistories.com.au</p> <p>Possum Skin (as trade item) https://prov.vic.gov.au/explore-collection/provenance-journal/provenance-2005/dallong-possum-skin-rugs</p> 	<p>Did you know that Aboriginal people played an important role in the daily life of the Victorian goldfields, heavily involved in trade, as labourers, occasional miners and carers of non-Koorie children according to oral history?</p>	<p><i>"On Saturday morning", says the Maryborough Advertiser, "a party of aborigines commenced a search for gold on the pipeclay at the White Hills, near Mark Drewin's store, and in a very short time they discovered pieces which they sold for 12 shillings, 15 shillings, and 10 pounds odd. They say the same party were successful some time since in the neighbourhood of Amherst and Talbot. They say, "white fellow dig for gold, and black fellow pick it up." Their eyes seem more serviceable than many men's pick and shovels."</i></p> <p>Melbourne Argus, October 3rd 1866</p>  <p><i>Aborigines met on the road to the diggings by Eugene von Guerd (1854) - NLA ref 1874055 used with permission of the National Library, Australia</i></p>
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Koorie Education Calendar 2026

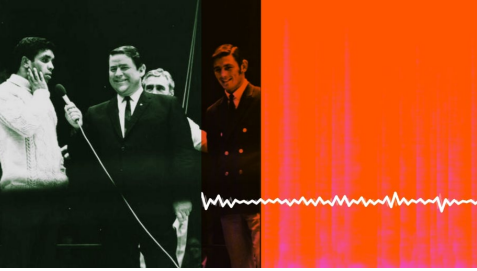




<p>5 Dec.</p>	<p>Anniversary of Ebenezer mission reserve handover (2013)</p>	<p>The Ebenezer Mission was gazetted in 1861 as the “Lake Hindmarsh Aboriginal Reserve” and was later closed in 1904. Locate and learn about the Ebenezer reserve on the archived mission voices website and Deadly Story site. When the mission was closed down in 1905 many residents were forced to relocate to Lake Tyers in Gippsland.</p> <p>Using maps locate all Victorian reserves and missions and discuss what it may have been like for those who had settled at Ebenezer to be forced to live outside of their Country, on land where they had no spiritual and cultural connections.</p> <p>Learn about the Aboriginal voices in the afterlife of photographs project connecting faces in 19th Century photographs to contemporary Aboriginal descendants to tell a new history by injecting Victorian Aboriginal voices and perspectives into history - taken at Ramahyuck Mission.</p> <p>Connected to this project is the powerful video story narrated by Ezzard Flowers <i>‘No Longer a Wandering Spirit: the story of Bessy Flowers’</i> about Bessie Flowers who in 1867 was sent away from her ancestral home in Albany, WA at the age of 18 to live and teach at Ramahyuck Mission where she married a skilled Aboriginal station worker Donald Cameron, from Ebenezer Mission, in NW Victoria. This video tells of mission lives and two families across a continent reconnecting. Well worth watching with students.</p>	<p>Ebenezer mission http://pandora.nla.gov.au/pan/44035/20061123-0000/www.abc.net.au/missionvoices/ebenezer/default.html</p> <p>https://deadlystory.com/page/aboriginal-country-map/Community_Places/Ebenezer_Mission</p> <p>https://www.nationaltrust.org.au/wp-content/uploads/2014/01/Fact-Sheet-Ebenezer-Mission.pdf</p> <p>https://latrobejournal.slv.vic.gov.au/latrobejournal/issue/latrobe-76/t1-g-t3.html</p> <p>Ebenezer Handover https://www.dimboolcourier.com.au/news.php?newsid=1876</p> <p>https://www.nationaltrust.org.au/news/ebenezer-mission-handed-back-to-traditional-owners/</p> <p>Ramahyuck Mission https://deadlystory.com/page/aboriginal-country-map/Community_Places/Ramahyuck_Mission</p> <p>https://www.findandconnect.gov.au/guide/vic/E000927</p> <p>https://www.ramahyuck.org/wp-content/uploads/2017/05/doc_462_RDAC-History-Wall-Publication_v1.pdf</p> <p>Aboriginal voices in the afterlife of photographs https://pursuit.unimelb.edu.au/articles/aboriginal-voices-in-the-afterlife-of-photographs</p> <p>No Longer a Wandering Spirit https://www.youtube.com/watch?v=vCar1eaf6Gc</p> <p>https://www.abc.net.au/news/2023-04-15/menang-woman-bessy-flowers-life-story-reclaimed-by-her-family/102214652</p>  <p>Following the official signing-over of the Mission, a ceremonial tree planting was performed on the grounds (Dimboola Courier, 2013)</p>  <p><i>Victorian Aboriginal Missions Location (select map to enlarge)</i></p>	<p>Did you know that in 1872, Gippsland’s Ramahyuck Mission State School gained the highest marks possible in a Statewide examination?</p> <p><i>“This school has again passed an excellent examination. This is the first case since the present result system has been enforced that 100% of marks was gained by any school in the Colony. The children, moreover, show not only accuracy in their work, but also exhibit much intelligence – excellent progress is shown...”</i></p> <p>Report by Charles Topp, Inspector of School for the Education Department</p> <p>Source: https://www.ramahyuck.org/wp-content/uploads/2017/05/doc_462_RDAC-History-Wall-Publication_v1.pdf</p> <p>Significantly, the students’ teacher was Bessie Flowers, originally from Albany WA thought to be the first Aboriginal state-school teacher.</p>  <p>Photo: Bessie Flowers as a young girl</p>	<p>On Thursday 5th December 2013, the National Trust handed over their freehold interests in the Ebenezer Mission, Antwerp to the Barengi Gadjin Land Council Aboriginal Corporation - Traditional Owners, Registered Aboriginal Party and Native Title Holders.</p> <p>The Ebenezer Mission was first gazetted in 1861 as the Lake Hindmarsh Aboriginal Reserve and was later closed in 1904. From 1968 until 1991, the National Trust managed the whole site of 0.8Ha, assuming Committee of Management status for the Crown Land reserve and freehold ownership of the balance of the site. The Crown Land reservation was revoked in 1991 and the Crown allotment was sold as freehold land to Goolum Goolum Aboriginal Co-op Ltd., a health and welfare cooperative.</p> <p>In recent years the Barengi Gadjin Land Council have managed the site on the behalf of Goolum Goolum and the National Trust.</p>   <p><i>Ebenezer Mission Station, 1892. Unknown photographer</i> See: http://pandora.nla.gov.au/pan/44035/20061123-0000/www.abc.net.au/missionvoices/ebenezer/art_photos_videos/default.html</p>
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<p style="background-color: #d1c4e9; padding: 10px;">10 Dec.</p>	<p>World Human Rights Day</p>	<p>Explore VAEAI's interactive teaching resource Rights and Freedoms: World Human Rights Day.</p> <p>Published in 2018 in recognition of the 70th anniversary of the Universal Declaration of Human Rights, VAEAI's interactive feature is linked to the Vic Curriculum and contains a great range of suggested activities, background information about the struggle for human rights in Australia and links to resources.</p> <p>In the VAEAI Feature you will find links to the Victorian-based teacher resource Rights and Freedoms, particularly relevant for upper secondary students, and the SLV Indigenous Rights website.</p> <p>Vote Yes for Aborigines (2007) directed by Yorta Yorta woman Frances Peters-Little is a documentary about the 1967 referendum and the campaign for Aboriginal citizenship rights that led up to it - a study guide is available.</p> <p>The Kids World Citizens site helping young minds 'go global' includes a dedicated human rights education page: What Are Human Rights? Lessons For Kids! well-worth exploring.</p> <p>In the VAEAI Koorie Education Calendar you will find plenty of other links and resources that can be highlighted specifically for World Human Rights Day, aside beyond the suggestions above.</p>	<p>Declaration of Human Rights https://www.un.org/en/about-us/universal-declaration-of-human-rights</p> <p>Rights and Freedoms http://www.vaeai.org.au/?download=6016</p> <p>https://www.htavshop.com.au/product/rights-and-freedoms/</p> <p>Vote Yes for Aborigines (2007) http://www.roninfilms.com.au/video/0/0/492.html?words=vote+yes</p> <p>https://www.greenleft.org.au/2023/1372/analysis/frances-peters-little-1967-referendum-voice-and-struggle-black-rights : interview with director Frances Peters-Little</p> <p>https://www.roninfilms.com.au/get/files/981/vote-yes-study-guide.pdf : study guide</p> <p>Talk about Rights https://kidworldcitizen.org/human-rights-lessons-kids/</p> <p>SLV http://ergo.slv.vic.gov.au/explore-history/fight-rights/indigenous-rights</p> <p>Referendum poster https://collections.museumsvictoria.com.au/items/1301676</p>		 <p>Human Rights are inherent rights that belong to every person, without discrimination of any kind.</p> <p>In 2018 the UN celebrated the 70th anniversary of the Universal Declaration of Human Rights (UDHR), a milestone document in the history of human rights.</p> 	<p>In 1950, The UN General Assembly proclaimed December 10 as Human Rights Day, to bring to the attention 'of the peoples of the world' the Universal Declaration of Human Rights as the common standard of achievement for all peoples and all nations.</p> <p>The Universal Declaration of Human Rights</p> <p>The Universal Declaration of Human Rights (UDHR) is a milestone document in the history of human rights. Drafted by representatives with different legal and cultural backgrounds from all regions of the world, the Declaration was proclaimed by the United Nations General Assembly in Paris on 10 December 1948 (as a common standard of achievements for all peoples and all nations. Translated into over 500 languages it set out for the first time fundamental human rights to be universally protected. The UDHR is widely recognized as having inspired and paved the way for, the adoption of more than seventy human rights treaties, applied today on a permanent basis at global and regional levels (all containing references to it in their preambles).</p> <p>Rights and Freedoms:</p> <p>Produced by the MTAV in consultation with VAEAI, this teacher resource examines Aboriginal and Torres Strait Islander rights and freedoms in Australia in the context of international declarations and movements. Written for the Australian Curriculum: History at Year 10, it includes summaries, curriculum links, sources, varied activities and an accompanying CD, relevant to both national and Victorian examples.</p> <p>Vote Yes for Aborigines:</p> <p>Vote Yes for Aborigines provides Aboriginal perspectives on the 1967 Referendum.</p> <p><i>"Such a good resource for teaching kids (and adults!) about the incredible struggle which is still very relevant and ongoing today for Indigenous and non-Indigenous people of Australia."</i> —Primary school teacher</p>  <p>Former Prime Minister Gough Whitlam pours soil into the hands of traditional landowner Vincent Lingiari, Northern Territory, 1975. © Commonwealth of Australia. Purchased 1994, National Gallery of Australia, Canberra, photograph by Mervyn Bishop.</p>
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Koorie Education Calendar 2026



		<p>Lionel Rose was inducted into the Sport Australian Hall of Fame, 1985</p>	<p>As the first Indigenous Australian to win a world title in any sport (1968), Lionel Rose was inducted into the Sport Australian Hall of Fame on December 10, 1985. Lionel Rose was the first Aboriginal person to win a world championship in any sport and was only the second Australian to win a world title while still in his teens.</p> <p>Sporting enthusiasts can find video footage of prize fights on YouTube and listen to the 1968 radio commentary from Melbourne's 3DB world title coverage. In 1991 a television mini-series Rose Against the Odds was widely acclaimed, and the eponymous documentary Lionel (2008) can be viewed on SBS OnDemand. For a more personal perspective watch the 1975 This is Your Life episode featuring Lionel Rose with Mike Willesee.</p> <p>In 1963 at the age of 15, Lionel Rose won the Australian amateur flyweight championship and was runner up in 1964 for the Australian amateur bantamweight title, just missing a trip to the Tokyo Olympic Games.</p>	<p>Lionel Rose https://www.smh.com.au/sport/boxing/from-the-archives-lionel-rose-is-named-1969-australian-of-the-year-20190118-p50s6x.html</p> <p>https://www.naa.gov.au/learn/learning-resources/learning-resource-themes/society-and-culture/sport-and-recreation/champion-boxer-lionel-rose</p> <p>https://www.australianoftheyear.org.au/recipient/lionel-rose-mbe-memoriam</p> <p>https://www.nla.gov.au/blogs/behind-the-scenes/2015/10/08/lionel-rose-and-the-fight-game</p> <p>Lionel Rose vs Rocky Gattellari (1967) https://youtu.be/ajL6Gr1bSig</p> <p>Lionel Rose vs Fighting Harada World Bantamweight Titles (1968) https://www.nfsa.gov.au/collection/item/commentary-lionel-roses-world-bantamweight-title-fight:Radio commentary</p> <p>https://youtu.be/SDNM-V6v15M: Video</p> <p>Hall of Fame https://sahof.org.au/hall-of-fame-member/lionel-rose/</p> <p>Google Doodles https://www.google.com/doodles/celebrating-lionel-rose</p> <p>https://www.screenaustralia.gov.au/the-screen-guide/t/rose-against-the-odds---the-movie-1992/5078/</p> <p>https://www.sbs.com.au/ondemand/movie/lionel/329088067812 (1h 22m).</p> <p>Click on the linked image to hear Radio 3DB Ron Casey's exciting radio call of Lionel Rose's World Bantamweight Title Fight in Tokyo, Japan against Masahiko 'Fighting' Harada (1968). This radio broadcast was inducted into the NFSA's Sounds of Australia registry in 2009, acknowledging the nation's most significant recordings.</p> 	 <p>To commemorate the anniversary of his induction into the Australian Hall of Fame, Google produced the above google doodle in 2021.</p> <p>Click on the google doodle to learn more, including about Jardwadjali-Wotjobaluk artist, hip-hop performer and music producer Mark Ross, aka Munk or Munkimuk, and Grandfather of Indigenous hip-hop.</p>	<p>Lionel Rose was the first Aboriginal person to win a world championship in any sport and was only the second Australian to win a world title while still in his teens.</p> <p>In 1963 at the age of just 15 he won the Australian amateur flyweight championship and was runner up to Bill Booth in 1964 for the Australian amateur bantamweight title, just missing a trip to the Tokyo Olympic Games. He won the world bantamweight boxing title from Japan's 'Fighting' Harada in Tokyo at the age of 19 on February 29, 1968.</p> <p>Lionel Rose was accorded the biggest welcome of any Australian sporting champion after returning home from his title winning trip to Japan - an estimated 250,000 people jammed streets around the Melbourne Town Hall. He was even offered film roles.</p> <p>Lionel Rose won the ABC Sportsman of the Year Award in 1968 and became a Member of the Order of the British Empire (MBE) in 1968. He was inducted into the Sport Australian Hall of Fame in 1985, the World Boxing Hall of Fame in 1995, and in 2003 Lionel Rose was an inaugural inductee in the Australian National Boxing Hall of Fame.</p> 
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<p>13 Dec.</p>	<p>Anniversary of the first successful Native Title settlement in Victoria - found in favour of the Wotjobaluk, Jaadwa, Jadawadjali, Wergaia and Jupagalk Traditional Owners (2005)</p>	<p>Using a map such as the Aboriginal Languages of Victoria map (VAEL), with students locate Wotjobaluk, Jaadwa, Jadawadjali, Wergaia and Jupagalk Country in the Wimmera region of western Victoria and learn as much as you can about their connection to Country, their language and culture.</p> <p>Read the age article about the native title recognition of the Wotjobaluk, Jaadwa, Jadawadjali, Wergaia and Jupagalk Peoples. Discuss with students why this determination is so important.</p> <p>Read about the life of Wotjobaluk Elder Uncle William John Kennedy Snr acknowledged by the NT court, who sadly passed away before Native Title settlement was reached.</p> <p>Discuss the commonality between the first successful Native Title determination in Australia (Mabo decision) and the first successful determination in Victoria. What might it be like to fight for years for Native Title recognition and to not live to see victory? How can we honour those activists?</p> <p>Learn about the works of Tracey Rigney - Wotjobaluk /Ngarrindjeri storyteller, actor and playwright - and study the play Belonging from Blak Inside: Six Indigenous Plays from Victoria which follows the taunts and temptations of a school girl, and her personal struggle to remain true to her culture and herself.</p>	<p>Aboriginal Languages of Victoria https://deadlystory.com/content/Image/Articles/VAEL_Map_2016__reduced_.jpg</p> <p>Native Title articles http://www.theage.com.au/news/national/past-gives-aborigines-strength/2005/12/13/1134236064303.html</p> <p>https://www.firstpeoplesrelations.vic.gov.au/wotjobaluk-jaadwa-jadawadjali-wergaia-and-jupagalk-peoples-wotjobaluk-nations-recognition-settlement-agreement</p> <p>William John Kennedy Snr. https://www.theage.com.au/national/jack-kennedy-descendant-of-dick-a-dick-20030630-gdvyn8.html</p> <p>Blak Inside: Six Indigenous Plays from Victoria https://www.booktopia.com.au/blak-inside-tammy-anderson/book/9780868196626.html?srsltid=AfmBOo0Al9oSpddm_ddMNLdf7aKx8TZeYlfr90m7Lq5JpCkpeWzXwNZ</p> <p>Tracey Rigney – Belonging and other works https://vicscreen.vic.gov.au/news/first-nations-spotlight-tracey-rigney</p> <p>https://www.wheelercentre.com/events-tickets/past-seasons/past-season-2012/slow-awakening-with-tracey-rigney-international-womens-day-pen-event</p> <p>https://if.com.au/tracey-rigney-rides-the-wave-of-indigenous-storytelling/</p> <p>Teaching First Nations Culture and Concepts in the Drama Classroom https://www.ilbijerri.com.au/wp-content/uploads/2024/06/Teaching-First-Nations-Content-and-Concepts_VAEAI-endorsed.pdf</p>	<p>For advice and protocols around Aboriginal and Torres Strait Islander drama/theatre education, see the excellent Teaching First Nations Culture and Concepts in the Drama Classroom: Advice for Teachers in Victorian Schools.</p> <p>Teaching First Nations Culture and Concepts in the Drama Classroom was developed by Kamarra Bell-Wykes, Rachel Forgasz and Danielle Hradsky in partnership with Drama Victoria and has been formally endorsed by the VAEAI Schools Specialist sub-committee and Representative Council.</p>	<p>First successful Native Title settlement in Victoria</p> <p>On the 13th of December 2005, the Federal Court of Australia ruled in favour of Native Title claimants the Wotjobaluk, Jaadwa, Jadawadjali, Wergaia and Jupagalk Peoples of Western Victoria. This determination was particularly significant for the Jadawadjali and Wergaia peoples as it was the first successful native title claim in south-eastern Australia. 2015 marks the 10th anniversary of this historic settlement. Justice Merkel said the success of the Wotjobaluk, Jaadwa, Jadawadjali, Wergaia and Jupagalk peoples' native title claims was testimony to their acknowledgement of traditional laws and observance of customs. He said the case was "a living example" that traditional laws were not fixed and unchanging. Rather, they evolved over time in response to changing social and economic needs to which all societies adapted.</p> <div data-bbox="1970 781 2813 1230" data-label="Image"> </div> <div data-bbox="1970 1241 2813 1323" data-label="Caption"> <p>Making a splash: Local Aboriginal children swim in the Wimmera River, which was part of yesterday's native title determination. Photo: Pat Scala</p> </div> <div data-bbox="1970 1335 2635 1383" data-label="Text"> <p>Photo source: http://www.theage.com.au/news/national/past-gives-aborigines-strength/2005/12/13/1134236064303.html</p> </div> <div data-bbox="1970 1425 2380 1887" data-label="Image"> </div> <div data-bbox="2475 1514 2813 1577" data-label="Section-Header"> <p>Blak Inside: Six Indigenous Plays from Victoria:</p> </div> <div data-bbox="2475 1612 2813 1797" data-label="Text"> <p>A collection of six plays from Victoria by Aboriginal writers encompassing a myriad of issues about the Aboriginal experience.</p> </div>
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Koorie Education Calendar 2026



24
Dec.

Koorie children all over our lands visited by Santa overnight!

On a stifling hot Christmas night in 1803, William Buckley, a young English convict, escaped from the doomed first settlement of Port Phillip Bay in SE Australia, and joined the Wathaurong people for 32 years.

[The Extraordinary Tale of William Buckley](#) (2010) tells the story. Adapted from journalist John Morgan's 1852 book, and based on William Buckley's own personal accounts, this film tells the remarkable true story of the escaped convict who lived with the Wadawurrung long before white colonisation. A [study guide to The Extraordinary Tale of William Buckley](#) is available through ATOM. The [SLV Ergo](#) site also has some great background information and resources about William Buckley worth exploring.

Denise Charles—a Yorta Yorta/Gunai-Kurnai woman invites us to delve deeper into the story of the *wild white man*, who re-entered society after 32 years living with the Wadawurrung people in this short Geelong Gallery Collection: [First Nations Perspectives](#) video.

Adam Courtney's [The Ghost and the Bounty Hunter: William Buckley, John Batman and the theft of Kulin Country](#) (2020) recounts the story of William Buckley, his 'discovery' by colonists in 1835, bounty-hunter John Batman and the theft of Kulin country ending in the birth of Melbourne. Here is a recorded ['author talk'](#) between Stuart Winser (Goldfields Library) and journalist / author Adam Courtney and a podcast about the Ghost and the Bounty Hunter and the author Adam Courtney in this episode of [The Aussie English Podcast](#).

The Wadawurrung and William Buckley
<http://ergo.slv.vic.gov.au/explore-history/colonial-melbourne/convicts/buckley-myth>

<http://ergo.slv.vic.gov.au/explore-history/colonial-melbourne/convicts/buckley-and-aborigines>

<https://www.imdb.com/title/tt1648165/>

ATOM study guide
<https://theeducationshop.com.au/downloads/atom-study-guides/the-extraordinary-tale-of-william-buckley-atom-study-guide/>

First Nations Perspectives, Geelong Gallery
<https://www.facebook.com/watch/?v=416026139416168>

https://www.geelonggallery.org.au/cms_uploads/docs/keys-to-the-collection_form_03_blamireyoung_junior.pdf

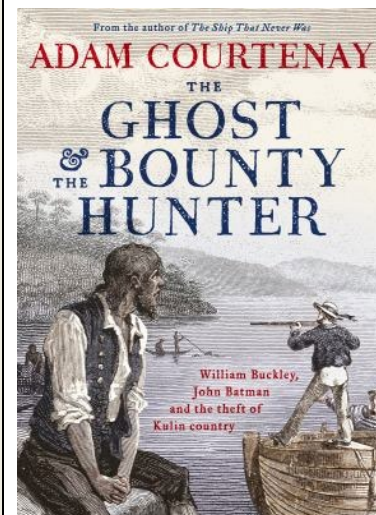
The Ghost and the Bounty Hunter
<https://www.harpercollins.com.au/9780733340390/the-ghost-and-the-bounty-hunter/>

https://www.youtube.com/watch?v=sZD_JyN2xxA

<https://aussieenglish.com.au/ae-663-interview-the-ghost-the-bounty-hunter-with-adam-courtenay/>



First Nations perspectives: Denise Charles, Geelong Gallery (2020)



The Ghost & the Bounty Hunter: William Buckley, John Batman and the theft of Kulin Country; by Adam Courtenay (2020).

Did you know that on Christmas Eve 1803, convict William Buckley escaped from Sullivan Bay settlement near Sorrento, travelled by foot along Port Phillip Bay and then lived with the Wathaurong People for 32 years before returning to colonial settlements?

Three Geelong Gallery collection works, Oswald Rose Campbell's 'The finding of Buckley' 1869, Eugene von Guérard's 'View from Fritz Wilhelmberg, Herne Hill, Geelong (Mr Levien's hut on the Barwon)' 1860, and Blamire Young's ['Buckley acting as interpreter at Indented Head'](#) 1901, give us clues into the life of the Wadawurrung people around this time and the arrival of John Batman at Indented Heads. Here more in the video resource from Yorta Yorta / Gunai-Kurnai Denise Charles, and further explore the works.



Image from The Extraordinary Tale of William Buckley.



Source: <https://www.mediastorehouse.com> Photo: Ingetjetje Tadros

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