

Koorie Education Calendar 2021



<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 Primary and Secondary Schools has been produced by VAEAI following requests for guidance on appropriate protocols for schools to follow in providing a welcoming school environment for Koorie community members, and working respectfully with the Koorie community to enrich school curricula.</p> <p>Protocols for 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>In 2017 some councils controversially decided to no longer celebrate Australia Day on this day, and 'Change the Date' is the slogan of a prominent campaign and subject of many debates.</p> <p>This however is not the first protest held on January 26. Research the First Day of Mourning, involving Victorian Yorta Yorta leaders William Cooper and Sir Doug Nicholls. In 1972 on this day, the Aboriginal Tent Embassy was set on the lawns of Canberra House, a huge thing at the time!</p> <p>Consider why there is continuing debate and conflicting emotions about our national day. For an Aboriginal perspective read the communiqué from the National Peak body of Aboriginal health organisations.</p>	<p>ONLINE RESOURCES in full</p> <p>1st National Day of Mourning: https://aiatsis.gov.au/explore/day-of-mourning</p> <p>http://www.creativespirits.info/aboriginalculture/history/australia-day-invasion-day</p> <p>https://www.naidoc.org.au/about/history</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>http://changethedate.org/</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.australianoftheyear.org.au/recipients/lionel-rose/68/</p> <p>https://www.nla.gov.au/blogs/behind-the-scenes/2015/10/08/lionel-rose-and-the-fight-game</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>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?</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>More about Lionel Rose</p>	<p>The 26th of January aka Australia Day, Survival Day, Invasion Day, Sovereignty Day and National Day of Mourning marks an important time for Aboriginal and Torres Strait Islander people and for non-Indigenous Australians alike. For the first Australians the day essentially marks the survival of Aboriginal and Torres Strait Islander people and their cultures. For non-Indigenous Australians 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, 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 was 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> 

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<p>FEBRUARY</p>	<p>4 February</p>	<p>The Cummeragunja Walk-off Anniversary</p>	<p>Read about the historic protest known as the Cummeragunja Walk-off protest on the Deadly Story website.</p> <p>With older students watch The Legacy of a People (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 discuss life in the day and connection to place. (Real Player download may be needed).</p> <p>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 their conservation practices.</p> <p>Based on the Cummeragunja Walk-off of '39, research the opera Pecan Summer 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 now available on SBS On Demand and a number of video clips and news reports on YouTube.</p> <p>Research Deborah Cheetham and her journey to be an opera singer and author.</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>Cummeragunja and Mission Voices https://www.records.nsw.gov.au/archives/collections-and-research/guides-and-indexes/stories/cummeragunja-walk-off</p> <p>http://pandora.nla.gov.au/pan/44035/20061123-0000/www.abc.net.au/missionvoices/cummeragunja/default.html</p> <p>http://pandora.nla.gov.au/pan/44035/20061123-0000/www.abc.net.au/missionvoices/cummeragunja/voices_of_cummeragunja/default.html</p> <p>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 https://www.youtube.com/watch?v=4txDrTCuaaM</p> <p>https://www.sbs.com.au/ondemand/video/860269123626/Pecan-Summer-The-Opera</p> <p>https://www.google.com.au/search?q=pecan+summer+youtube&dcr=0&source=Inms&tbm=vid&sa=X&ved=0ahUKEwjD8pL14urYAhUDU7wKHQ7DG4Q_AUICigB&biw=1222&bih=721-</p> <p>http://www.smh.com.au/entertainment/about-town/first-aboriginal-opera--pecan-summer-20120815-248s4.html</p> <p>http://www.smh.com.au/entertainment/about-town/pecan-summers-ray-of-sunshine-through-song-20120907-25jtm.html</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>Significantly in 2016, rock art featuring four buniyps was rediscovered in a sandstone shelter in Victoria's Gariwerd region aka the Grampians. The Age newspaper reported that 'this find shines new light on an age-old story – that of a cosmic struggle between creator spirit and his monstrous enemy.' (2019)</p> <p><i>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 'The Brown Fairy Book' (1904).</i></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. The river is hugely important to the people and 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 conditions 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 New South Wales Aboriginal Protection Board restricting the movement of Aboriginal people. Many settled in Barmah, Echuca, Shepparton, Mooroopna and Melbourne's Fitzroy. 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</p> <p>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> <p>Pecan Summer brings together the largest ensemble of Indigenous performers of any professional production in Australia.</p> <p>Book online at melbournerecital.com.au for the 10th anniversary gala performances of Pecan Summer at the magnificent Melbourne Recital Centre on October 30 & 31, 2020.</p>
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**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.

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

This **AIATSIS 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? What do these types of actions hope to achieve?

Are there connections or parallels 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/?download=6009>

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

Charles Perkins
<https://dl.nfsa.gov.au/module/1554/#:~:text=In%20February%201965%2C%20inspired%20by,Sydney%20University%20who%2C%20in%20a>

https://indigenousrights.net.au/__data/assets/pdf_file/0005/382676/f90.pdf

<https://www.nma.gov.au/explore/features/indigenous-rights/people/charles-perkins>

Gary Williams
<https://www.nambuccaguardian.com.au/story/2876628/the-ride-that-helped-change-the-nation/>



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>

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, honorary professor, author, original freedom-rider

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>

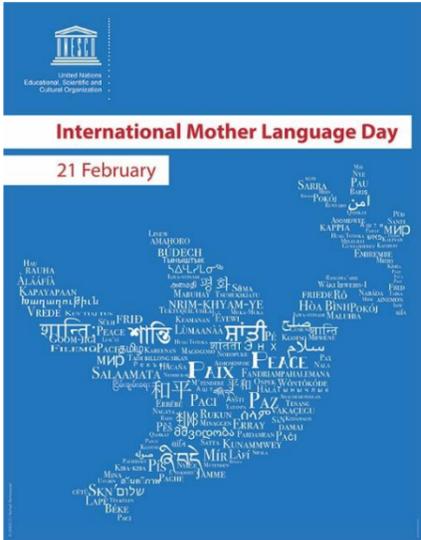
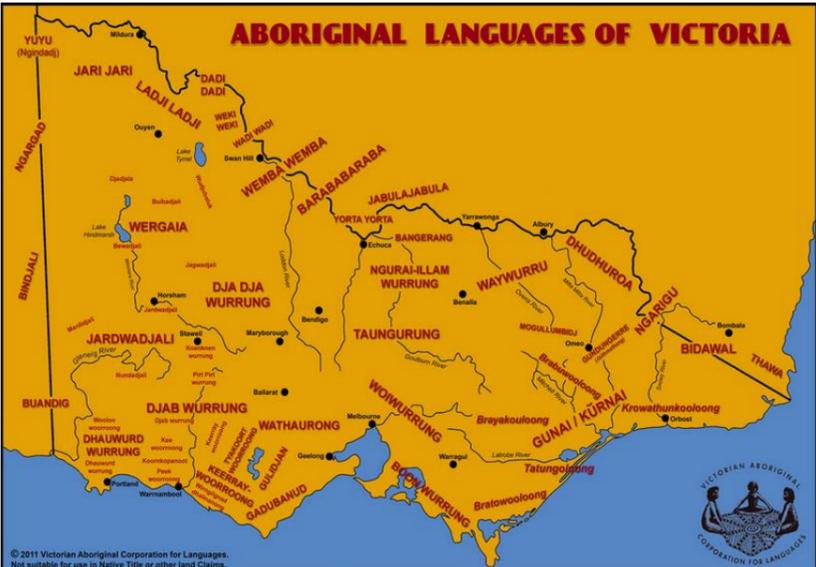


The bus stands outside the Hotel Boggabilla, where students rested before interviewing people at the Aboriginal station. (Photo courtesy of the Tribune/Search Foundation)

	<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 our 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. 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? 2. Why was it so important for Parliament to make an Apology? 3. How did your family members feel when the Australian Parliament said 'sorry' in 2008? 	<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 http://www.vaeai.org.au/?download=7086</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 school and community, teachers and students.</p> <p>Discuss with your guest speaker prior to the lesson what they are willing to talk about, especially relating to potentially sensitive issues. 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 the 13th of February 2008 and acknowledged in particular, the <i>Stolen Generations</i>.</p> <p>Each year the National Sorry Day Committee encourages all schools, community groups, workplaces and individuals to commemorate the anniversary of this important event in Australia's history.</p> <div data-bbox="1982 1037 2801 1738" 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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	<p>21 February</p>	<p>International Mother Language Day</p>	<p>The student population in Victorian government schools is diverse. In 2018, 32% of students were from language backgrounds other than English and 12% of the student population were English as an Additional Language (EAL) learners.</p> <p>Talk with students about their own 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 culture or sing a song.</p> <p>Talk about the language situation in Australia and explore the online Australian Languages map and the Gambay Map being developed by First Languages Australia, by zooming into Country, making connections between languages and places where students and teachers were born. Large, printed maps can be purchased from AIATSIS, the Koorie Heritage Trust and other outlets.</p> <p>With your students identify the traditional language group/s or country associated with your school and research the language and language community.</p> <p>Explore the Sharing Stories Culture Map featuring animated traditional stories produced by Primary School students, in a selection of Koorie languages and English versions.</p> <p>Work with VAEAI, the Victorian Corporation for Aboriginal Languages (VACL) and local Koorie community members to introduce the local Koorie language to your school in a variety of ways, formal and informal.</p>	<p>International Day of Mother Language https://en.unesco.org/commemorations/motherlanguage</p> <p>https://www.una.org.uk/get-involved/learn-and-teach/international-days/mother-language-day</p> <p>Aboriginal Languages maps https://aiatsis.gov.au/explore/map-indigenous-australia</p> <p>https://gambay.com.au/</p> <p>https://www.abc.net.au/indigenous/features/gambay-languages-map/</p> <p>https://cv.vic.gov.au/stories/aboriginal-culture/our-story/vacl-language-map-of-victoria/</p> <p>Sharing Stories Culture Map https://deepmaps.sharingstoriesfoundation.org/korieheritagetrust/</p> 	<p>2022-2032 has been proclaimed International Decade of Indigenous Languages by the 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><i>"Indigenous languages matter for development, peacebuilding, and reconciliation."</i></p> <p style="text-align: right;"><i>IMDL 2020 theme</i></p> <p>International Mother Language Day established over 20 years ago, 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.</p> <p>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>The theme of the 2021 International Mother Language Day, <i>Fostering multilingualism for inclusion in education and society</i>, recognises that languages and multilingualism can advance inclusion, and the Sustainable Development Goals' focus on leaving no one behind. UNESCO believes education, based on the first language or mother tongue, must begin from the early years as early childhood care and education is the foundation of learning.</p>  <p>Aboriginal Languages of Victoria map reproduced with permission from the Victorian Corporation for Aboriginal Languages: http://www.vaclang.org.au/</p>
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<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 and celebration of diversity.</p> <p>Discuss the 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.</p> <p>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>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 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>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>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>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 in to 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="1626 1409 1941 1856" data-label="Image"> </div> <p><i>The Argus, 7 December 1938. p. 3</i></p>	<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>The 1965 Freedom Rides: In February 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.</p> <p><i>Go to our February 12 activities and links for more details about the Freedom Rides.</i></p> <div data-bbox="1976 1461 2822 1856" data-label="Image"> </div>
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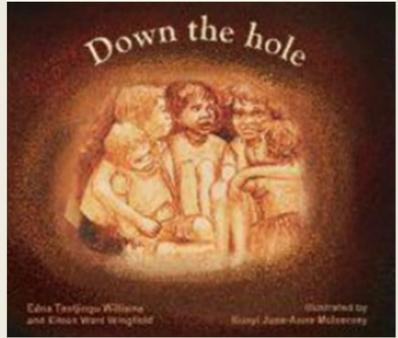


<p>30 March</p>	<p>Anniversary of Gunditjmara native title recognition and settlement</p>	<p>With your students, research Gunditjmara Country, people history and culture. If able, invite Gunditjmara community members to come to the class or school and speak about Gunditjmara matters. With older students 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 South-west of Victoria.</p> <p>In 2011, a Bush Blitz occurred on Gunditjmara country with Traditional Owners 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. Watch the video with Gunditjmara Elder Ken Saunders about involving Traditional Owners to survey biodiversity in IPAs and investigate the program and some of the flora and fauna surveyed.</p> <p>Research the lives of Gunditjmara Elders and community members who have been strong advocates like Edna Brown and William Rawlings, the Lovett Brothers, Laura Bell, Young Australian of the Year state finalist Benson Saulo who is the first Indigenous consul-general to the US, world famous singer Archie Roach, playwright, author and musician Richard Frankland and Australia's first commissioned Aboriginal officer, Capt. Reginald (Reg) Saunders, for starters.</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/2007/01/03/116777154140.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 (IPAs) https://www.environment.gov.au/land/indigenous-protected-areas</p> <p>https://www.niaa.gov.au/sites/default/files/files/ia/IEB/ipa-national-map.pdf?q=20190107</p> <p>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>http://www.environment.gov.au/system/files/pages/5be01753-42b8-427e-914a-fa306515a5be/files/national-heritage-budj-bim.pdf</p> <p>http://www.environment.gov.au/system/files/pages/5be01753-42b8-427e-914a-fa306515a5be/files/budj-bim-brochure.pdf</p> <p>Bush Blitz http://bushblitz.org.au/</p> <p>http://bushblitz.org.au/kurtonitj-lake-condah-tyrendarra-indigenous-protected-areas-vic-2011/</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/lovett-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>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><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.</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>
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<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>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>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>“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>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>Exhibitions, special collections, and memorial boxes https://aiatsis.gov.au/explore/serving-their-country</p> <p>https://www.awm.gov.au/articles/encyclopedia/indigenous</p>		<p><i>John Kinsella, nephew of Captain Reg Saunders MBE</i></p>
		<p>View and download VAEAI's curriculum-aligned 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>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><i>“Unable to vote but eligible to die.”</i></p> <p>Richard Wynne Former, State Aboriginal Affairs Minister, Victoria</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.</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.</p>	<p>Our Mob Served https://aiatsis.gov.au/whats-new/news/our-mob-served-vivid-picture-indigenous-war-service</p> <p>https://ourmobobserved.anu.edu.au/</p> <p>Captain Reginald (Reg) Saunders 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>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).</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>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>Source: https://anzacportal.dva.gov.au/biographies/reginald-walter-saunders</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, is an opportunity for students to engage with Australia's wartime history in significant and meaningful ways. The theme of the 2021 awards is <i>What does commemoration look like in your community?</i> Entries close 30 June 2021.</p>

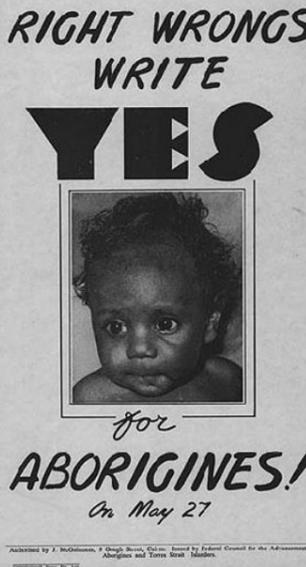
Koorie Education Calendar 2021



<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/app/uploads/2017/04/BTH20-Fact-Sheet-1.pdf</p> <p>https://www.vaeai.org.au/?download=6011</p> <p>http://www.stolengenerationstestimonies.com/</p> <p>http://www.australianstogether.org.au/stories/detail/the-stolen-generations</p> <p>http://www.civicsandcitizenship.edu.au/cce/student_task_sheet_the_stolen_generations,9737.html</p> <p>https://www.humanrights.gov.au/our-work/track-history-us-taken-away-kids-commemorating-10th-anniversary-bringing-them-home-report</p> <p>Native XI and Unaarrimin aka Johnny Mullagh https://www.aboriginalvictoria.vic.gov.au/johnny-mullagh-or-unaarrimin</p> <p>http://collectionsearch.nma.gov.au/object/73391</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>Australian Bicentenary issue shows Unaarimin (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 Bairnsdalegate 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://www.humanrights.gov.au/publications/track-history-us-taken-away-kids-commemorating-10th-anniversary-bringing-them-home</p> <p>National Sorry Day is a day of commemoration and remembrance for the so-called 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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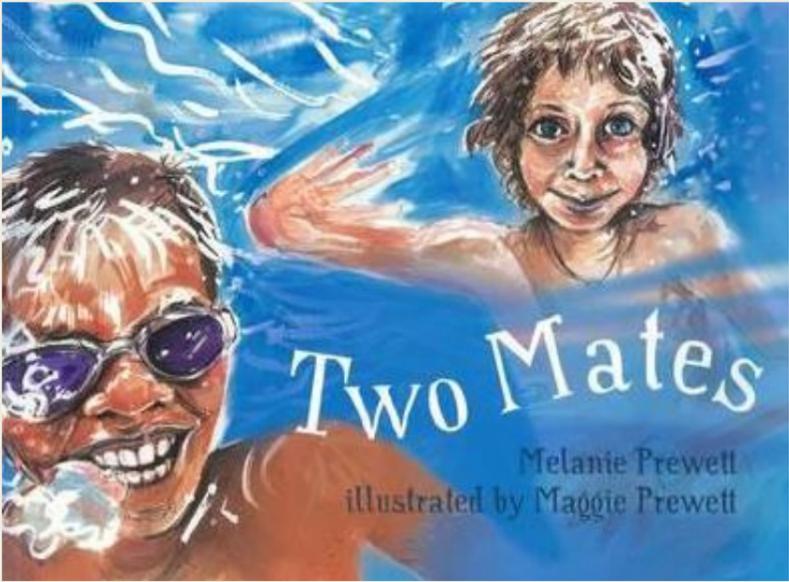
Koorie Education Calendar 2021



<p>27 May</p>	<p>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>Firstly, section 51 of the Constitution gave the Commonwealth power to make laws with respect to <i>'people of any race, other than the Aboriginal race in any state, for whom it was deemed necessary to make special laws.'</i></p> <p>Secondly, section 127 of the Constitution provided that <i>'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'.</i></p> <p>State governments, not Federal, were responsible for the welfare of Aboriginal people until the 1967 referendum - 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 some memories of this historic event. For a strong contemporary Aboriginal perspective on being Aboriginal in this era, watch the short video and discuss points and issues raised.</p>	<p>The 1967 Referendum https://www.vaeai.org.au/?download=6012</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://aiatsis.gov.au/explore/1967-referendum</p> <p>https://education.abc.net.au/home#!/media/29241/australia-s-1967-referendum</p> <p>https://www.youtube.com/watch?v=HwAHduSjzGI</p> <p>https://www.sbs.com.au/news/myths-persist-about-the-1967-referendum</p> <p>Digger J. Jones 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.htm?words=vote=yes</p> <p>Faith Bandler http://dl.nfsa.gov.au/module/1568/</p> <p>50th anniversary https://www.facebook.com/watch/?v=10155155716995985</p> <p>https://www.youtube.com/watch?v=jEzURvJGCw</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>See: 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>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>(i) Make laws for all the Australian people by amending s51 of the Constitution (previously people of the 'Aboriginal race in any state' were excluded); and</i></p> <p><i>(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)</i></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.</p> <p>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>Bill Onus's protest banner in the 1940s.</p>
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Koorie Education Calendar 2021



<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 (teaching resources available).</p>	<p>Reconciliation resources https://www.vaeai.org.au/?download=6013 www.reconciliation.org.au https://www.reconciliation.org.au/reconciliation-action-plans-raps-creating-transformative-social-change-reconciliation-australia/ https://www.reconciliation.org.au/national-reconciliation-week/</p> <p>Two Mates http://www.magabala.com/two-mates.html https://cdn.shopify.com/s/files/1/0092/5043/9268/files/Two_Mates_media_release.pdf?66974</p> 	<p>Did you know that 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>What is Reconciliation week? 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. The dates draw attention to significant historical events. The 27 May marks the day in 1967 when the referendum was passed for the Australian Government to make laws for Aboriginal and Torres Strait Islanders and to allow them to be recognised in the census. The 3rd of June marks the day in 1992 that led the Australian Government to recognise native title and acknowledge Indigenous Australians as the original occupants of 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 16th annual Victorian Aboriginal commemorative service at the Shrine of Remembrance this year, from 11am with your students if the event is held live, or alternatively, view the live broadcast.</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 Shrine of Remembrance Poster Competition, winning entry by Emily Hall, Grade 5, Genazzano FCI 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 the 31st May. 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 Returned and Services League (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="2131 1234 2665 1705" style="text-align: center;"> </div> <p style="text-align: center;">Victorian Indigenous Remembrance Service honouring Indigenous service men and women</p>
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Koorie Education Calendar 2021



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, Vic curriculum links, suggested activities, BTN reports, and links to podcasts, videos and other online resources.

With students **listen to the ABC National podcast Don't Fence Me In** - 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 current Native Title legislation?

Comprehensive information about the Yorta Yorta Struggle for Land Justice can be found on the [On country Learning Course](#) WordPress site.

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

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

Behind the News report
<http://www.abc.net.au/btn/story/s3765672.htm>

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

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

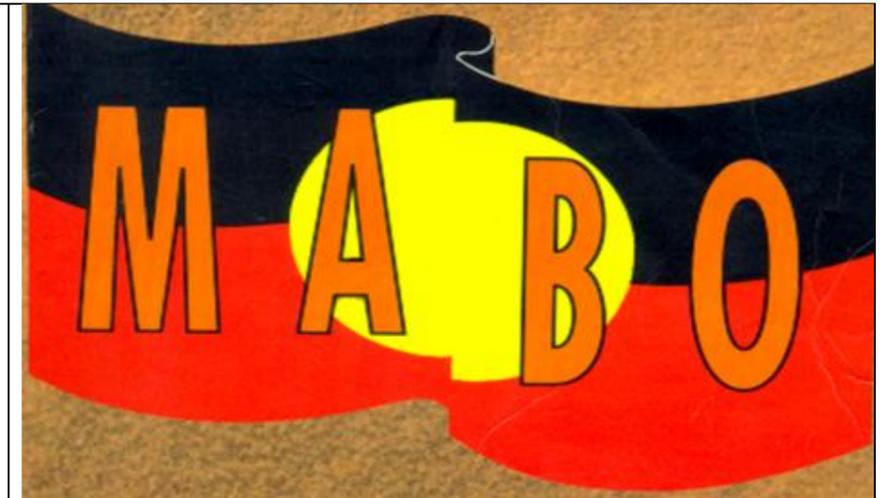
Yorta Yorta land justice struggle
<https://waynera.wordpress.com/yorta-yorta-struggle-for-land-justice/>

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: Wathaurong, Woiwurrung, Taungerong, Dja Dja Wurrung and Boon Wurrung.



Map source:
<http://ird.kangan.edu.au/indigenous%20sporting%20heros/images/kulinmap.jpg>



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 2021



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**. Focus on **Victorian Indigenous Protected Areas (IPA)**, such as Kurtonitj or Lake Condah in the South-west of Victoria. IPAs across the country can be found by selecting the online [map](#).

Watch **Bush Blitz at Lake Condah** with Gunditjmara Elder Ken Saunders talking about the significance of this work on Country with Traditional Owners, and investigate the program and diverse range of flora and fauna surveyed including moths, butterflies, scorpions, worms, spiders and more in biodiversity surveys. *Where else is Bush Blitz working?*

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

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

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

IPAs
<https://www.creativespirits.info/aboriginalculture/land/indigenous-protected-areas>
<http://www.environment.gov.au/system/files/resources/3d6816a9-70f1-46eb-aad0-1b4e77aa9d95/files/fs-about-ipas.pdf>

<https://www.environment.gov.au/system/files/resources/540438c6-7102-4b08-8bef-f22643262921/files/kurtonitj.pdf>

<http://www.environment.gov.au/system/files/pages/c4a2d7e0-87f8-48de-b0b7-d8ab55d41ca1/files/winda-mara.pdf>

Lake Condah, Bush Blitz, TeachLive
<https://youtu.be/H9cnyd6QgCI>

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

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

<http://asta.edu.au/resources/bushblitz>

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

Bush Tucker
Koorie plants, Koorie people: traditional Aboriginal food, fibre and healing plants of Victoria, Zola + Gott (KHT: 1992)

NB Currently out of print, Koorie Plants, Koorie People is available in many [lending libraries](#).



Woven eel trap

Did you know that the Gunditjmara in SW Victoria established intricate *kuuyang / kooyang*, eel trapping and farming systems, and developed smoking techniques to preserve and trade their harvest, possibly one of the first cultures in the world to do so?

"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

<http://www.environment.gov.au/system/files/pages/c4a2d7e0-87f8-48de-b0b7-d8ab55d41ca1/files/winda-mara.pdf>

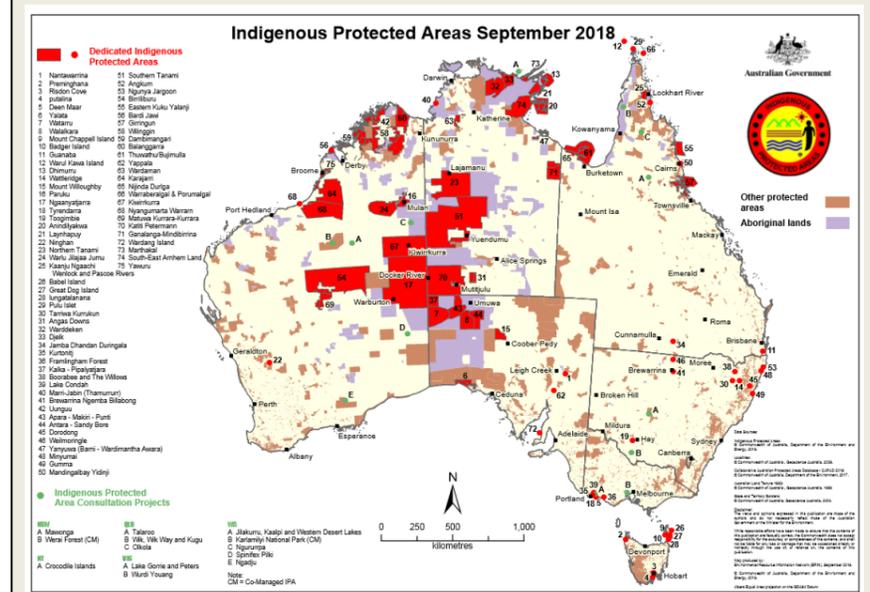
World Environment Day is celebrated every year on June 5 to raise global awareness to take positive environmental action to protect nature and the planet Earth. Indigenous Australians have managed their country for tens of thousands of years. An **Indigenous Protected Area** is an area of Indigenous-owned land or sea where traditional owners have entered into an agreement with the Australian Government to promote biodiversity and cultural resource conservation. Indigenous Protected Areas make a significant contribution to Australian biodiversity conservation - making up over a third of Australia's National Reserve System.

Bush Blitz is Australia's largest nature discovery project to document the plants and animals in properties across Australia.

Bush Blitz TeachLive is a week-long immersive nature-based citizen science experience designed to build the capacity of teachers to facilitate high quality learning on environment and sustainability issues using real-world research projects. Primary, secondary and specialist-school teachers become research assistants on Earthwatch expeditions, helping scientists with vital data collection, while communicating their experiences back to their students in the classroom via the Teachers Blog. Students take a virtual *live* scientific expedition with their on-site-teacher, in an inspirational way.

Whether calling classrooms via satellite phone in the dark rainforests of Brazil's Pantanal, or skyping sessions from the Australian Outback, teachers who take part in the program not only experience scientific research at its best but are given the opportunity to bring a unique learning experience to their students and schools. Through education and experience, we gain the understanding necessary to enact change and continue to strive for innovative and effective strategies for conserving our environment. [<http://bushblitz.org.au/>]

IPA Map: <http://155.187.2.69/indigenous/ipa/map.html>



6 June

Anniversary of Batman's Treaty with the Kulin, signed in 1835

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 when Europeans attempted to negotiate their presence until recent times.

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. Further research and discuss current views and activities around **treaty negotiations** nationally and in **Victoria**.

A contemporary Victorian Koorie community perspective on Treaty can be found on the **First Peoples' Assembly** website. ANTar's education resources examine what Treaty is, the history of Treaties with First Nations here and elsewhere, and current campaigns in **Time for Treaty**.

More broadly, learn about **Kulin Nations**. This Yarra Healing webpage is a good starter for schools.

Batman's Treaty
<http://ergo.slv.vic.gov.au/explore-history/colonial-melbourne/pioneers/batmans-treaty>

<http://ergo.slv.vic.gov.au/teachers/source-analysis-john-batmans-treaty>

<https://aboriginalhistoryofyarra.com.au/4-treaty/>

http://www.onlymelbourne.com.au/melbourne_details.php?id=5579

<http://nla.gov.au/nla.obj-135926506/view>

Kulin
http://www.yarrahealing.catholic.edu.au/kulin-nation/index_wide.cfm?loadref=32

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

First People: The Eastern Kulin
<https://museums.vic.gov.au/books/indigenous-cultures/>

<https://museum.vic.gov.au/about/books-and-journals/books/indigenous-cultures/back-list/first-people-the-eastern-kulin-of-melbourne-port-phillip--central-victoria/>

Treaty
<https://www.firstpeoples.vic.gov.au/>

<https://deadlyandproud.vic.gov.au/stories>

<https://antar.org.au/treaty>

<https://antar.org.au/campaigns/time-treaty>

Batmania
<https://trove.nla.gov.au/newspaper/article/11787845>

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



Map:
http://lrd.kangan.edu.au/indigenous%20sporting%20heros/main_pages/history_wurundjeri.htm

Did you know that before being officially named, Melbourne had several interim names including **Batmania**, in honour of John Batman?

Read **How Melbourne might have been called 'Batmania'**: and how the city and streets got their name, in this article by The Argus [1943].

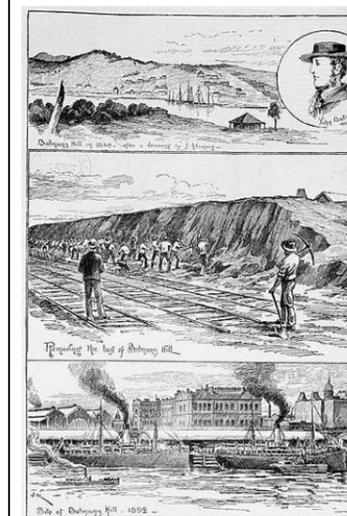


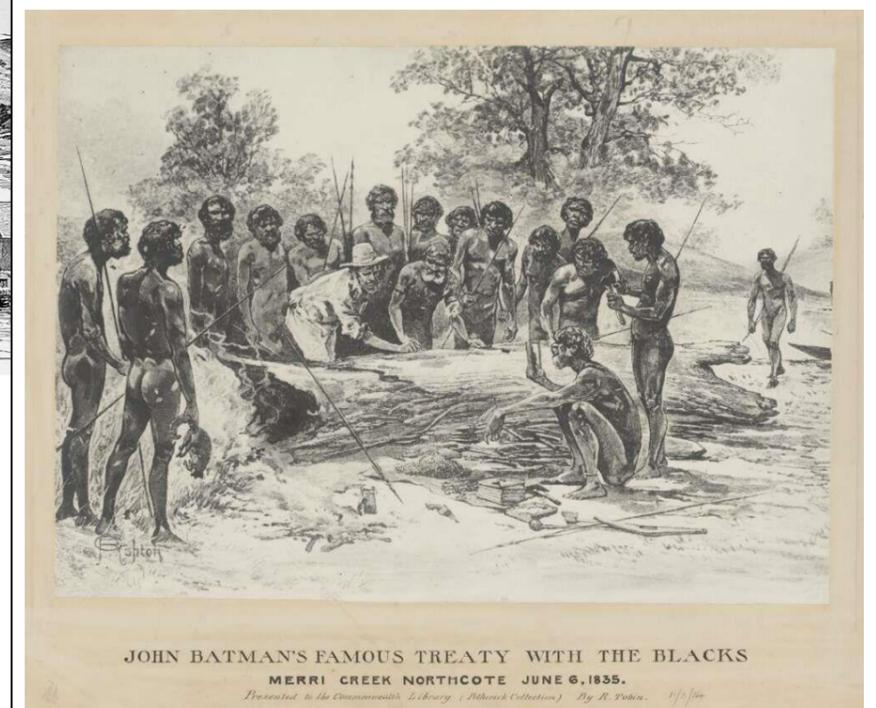
Image: Batman's Hill 1840 and 1892

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.

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.

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.

Click on the image to see details enlarged.



John Batman's famous treaty, Merri Creek, Northcote 1835. By George Rossi Ashton. National Library of Australia, nla.pic-an9025854.

Koorie Education Calendar 2021



30 June

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

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.

If able to, visit Coranderrk itself, in Healesville. In the [Victorian Government Gazette](#) of 1863, you'll find a description of the original allotment reserved.

Explore the excellent [Mission Voices](#) website and teacher resources about [Coranderrk reserve](#). This site is dedicated to all the Aboriginal missions and reserves in Victoria, previously used to control the movements and activities of Victorian Koories.

[Purchase](#) or borrow [Coranderrk: We Will Show the Country](#) (2013) about Coranderrk and the 1881 Parliamentary Enquiry.

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](#), [Thomas Dunolly](#) and Caroline Morgan and their involvement in the Coranderrk [Parliamentary Inquiry](#) of 1888.

Coranderrk and Minutes of Evidence
<http://www.minutesofevidence.com.au/>

<https://www.parliament.vic.gov.au/papers/govpub/VPARL1877-78No76.pdf>

http://gazette.slv.vic.gov.au/view.cgi?year=1866&class=general&page_num=1530&state=V&classNum=G80&searchCode=5709329

<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>

Barrak
<http://www.yarrahealing.catholic.edu.au/stories-voices/index.cfm?loadref=91>

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

Bansfield
http://www.minutesofevidence.com.au/static/media/uploads/Book%20Excerpts/excerpt_-_thomas_bamfield.pdf

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

Wurundjeri Stories at Pound Bend
http://www.google.com.au/url?sa=t&rct=j&q=&esrc=s&source=web&cd=6&ved=0CDsQFjAF&url=http%3A%2F%2Fwww.manningham.vic.gov.au%2Ffile%2F5526%2Fdownload&ei=3YGNVKLdHsPtmgWruoL4Dw&usq=AFQjCNEEMz53VDffzFNG4_YsIYNn663A&bvm=bv.81828268,d.dGY

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

Away Podcast - Leave Us Here: 150 years of Coranderrk
<http://www.abc.net.au/radionational/programs/away/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?



Coranderrk in flower

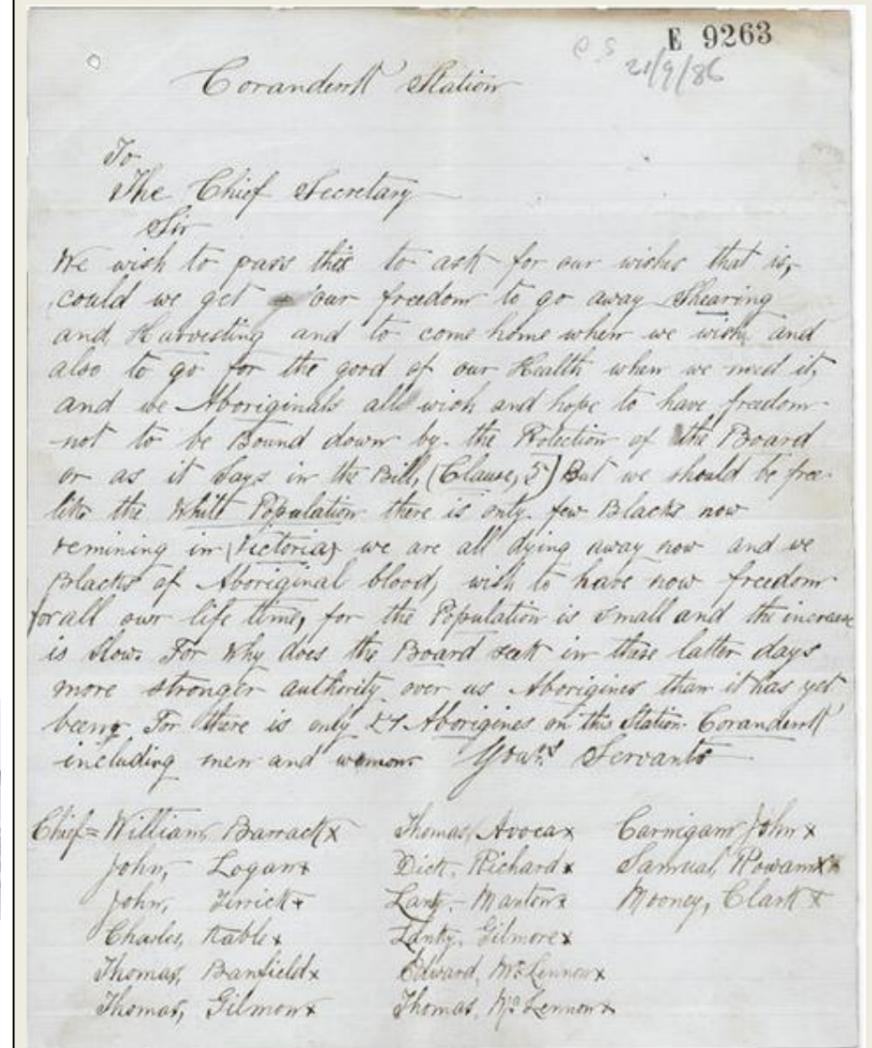


William Barak and the Aboriginal community of Coranderrk. State Library of Victoria

Gazetting of Coranderrk Reserve:

On the 30th June 1863, the Victorian Government Gazette 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 (Woiwurrung), Boon Wurrung and Taungurung people.

http://gazette.slv.vic.gov.au/view.cgi?year=1863&class=general&page_num=1447&state=V&classNum=G68



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://museumvictoria.com.au/melbournmuseum/whatson/current-exhibitions/melbournestory/favourite-objects/coranderrk-petition/>

Koorie Education Calendar 2021



<p>4-11 July</p>	<p>NAIDOC Week</p>	<p>NAIDOC week can be recognised in schools at any time of the year – even nationally as we saw in 2020 due to the COVID-19 pandemic but 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>The NAIDOC 2020 theme - Always Was, Always Will Be - recognises that First Nations people have occupied and cared for this continent for over 65,000 years.</p> <p>Contact the NAIDOC Committee for posters and local events as well as the Victorian NAIDOC Committee.</p> <p>Dedicate a week to whole-of-school and class activities celebrating our Aboriginal and Torres Strait communities and heritage.</p> <p>Immerse your students in Meerreeeng-an Here Is My Country: The Story of Aboriginal Victoria Told Through Art.</p> <p>Learn more about the history of the Koorie Flag in this NITV report The man behind our famous flag.</p>	<p>Aboriginal Flag https://www.naidoc.org.au/about/indigenous-australian-flags</p> <p>NAIDOC https://www.naidoc.org.au/about/history http://www.naidoc.org.au/ https://vicnaidoc.com.au/</p> <p>Victorian Koorie Art and history Keeler, Cousins: <i>Meerreeeng-an Here Is My Country: The Story of Aboriginal Victoria Told Through Art</i> (2010, KHT) http://trove.nla.gov.au/work/37177835?q&versionId=48292062 http://korieheritagetrust.com.au/collections/publications-resources/</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 the Indigenous communities but also in increasing numbers of government agencies, schools, local councils and workplaces.</p> <p>The NAIDOC 2021 theme – Heal Country! – calls for all of us to continue to seek greater protections for our lands, our waters, our sacred sites and our cultural heritage from exploitation, desecration, and destruction. Country that is more than a place and inherent to our identity. Country that we speak about like a person, sustaining our lives in every aspect - spiritually, physically, emotionally, socially, and culturally.</p> <p>NAIDOC 2021 invites the nation to embrace First Nations’ cultural knowledge and understanding of Country as part of Australia’s national heritage and equally respect the culture and values of Aboriginal peoples and Torres Strait Islanders as they do the cultures and values of all Australians.</p> 
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	<p>12 July</p>	<p>First flying of the Aboriginal Flag in Victoria Square, Adelaide in 1971, on National Aborigines Day.</p>		<p><i>“Heal Country, heal our nation.</i></p> <p><i>Country is inherent to our identity. It sustains our lives in every aspect - spiritually, physically, emotionally, socially, and culturally.</i></p> <p><i>It is more than a place. When we talk about Country it is spoken of like a person.</i></p> <p><i>Country is family, kin, law, lore, ceremony, traditions, and language. For Aboriginal and Torres Strait Islander peoples it has been this way since the dawn of time.</i></p> <p><i>Through our languages and songs, we speak to Country; through our ceremonies and traditions we sing to - and celebrate Country – and Country speak to us...</i></p> <p><i>Heal Country, heal our nation.”</i></p> <p>NAIDOC 2021</p>	<p>Did you know that the Australian Aboriginal Flag designed by artist Harold Thomas was first flown at Victoria Square in Adelaide, South Australia, on National Aborigines Day, 12 July 1971?</p>   <p>National Aborigines' Day being celebrated in Martin Place, Sydney on 12 July 1963 as the Union Jack waves over the proceedings. Source: sydneybirani.com</p>	<p>Meerreeng-an - Here Is My Country: The Story of Aboriginal Victoria Told Through Art, portrays the richness and diversity of Victorian Aboriginal culture through artworks and stories from the early 19th century to the present day. Over 340 artworks and artefacts are featured, from shields, baskets and possum skin cloaks to contemporary artworks dealing with the Stolen Generations, land rights and reconciliation. Old and new are woven together, demonstrating the continuation of culture, and words and phrases from Victorian Aboriginal languages are used throughout. Artists describe their own artworks, and stories and quotes from Elders and other community members provide cultural and historical context, telling of the importance of Country, of life before Europeans arrival, of invasion and dramatic change, of dislocation and missions, and of the survival and strength of the living culture.</p>  <p>NAIDOC Day concert at Thornbury Primary School (2015) with Robert Bundle; photo: Vaso Elefsiniotis</p>
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NAIDOC WEEK
BRAINSTORMING &
PLANNING PAGE



NAIDOC March, Melbourne, 2011- Photo: Vaso Elefsiniotis

Koorie Education Calendar 2021



<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>Struggle for land rights https://news.google.com/newspapers?nid=1300&dat=19800902&id=qu5UAAAAIBAJ&sjid=npIDAAAAIBAJ&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>http://pandora.nla.gov.au/pan/44035/20061123-0000/www.abc.net.au/missionvoices/framlingham/voices_of_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.abccommercial.com/librariansales/program/message-stick-banjo-clarke</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 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="1976 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>
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<p>24 July</p>	<p>Anniversary of Lake Tyers, Bung Yarnda (1971) handover</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>Watch the Culture Victoria video Life on the Mission featuring Gunai-Kurnai elders Murray Bull, and Elvie and Elaine Mullett about growing up at Lake Tyers. 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://www.nma.gov.au/explore/features/indigenous-rights/land-rights/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>Lake Tyers video http://www.cv.vic.gov.au/stories/aboriginal-culture/black-post-white/life-on-the-mission/</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 http://www.abc.net.au/local/audio/2011/07/05/3261160.htm</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 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>Did you know that Bung Yarnda is the true 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".</i></p> <p>Laurie Moffatt, <i>The Age</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 efforts 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 Bung Yarnda.</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. Source: https://www.nma.gov.au/explore/features/indigenous-rights/land-rights/lake-tyers</p>
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Koorie Education Calendar 2021



<p>30 July</p>	<p>National Schools Tree Day</p>	<p>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.</p> <p>Consider holding a whole-of-school event and plant local indigenous plants, tying in with the 2021 theme. Investigate the local Koorie language names and uses for the plants. Cultivate species that have known uses and initiate a school signage project incorporating names from the local Koorie language and uses.</p> <p>Learn about uses and names of many plants indigenous to Victoria through Bunjilaka's Milarri Garden at the Melbourne Museum.</p> <p>Visit the Planet Ark website for more suggestions and resources about holding events at school. National Tree Day for all, is Sunday 1st August.</p>	<p>Planet Ark https://treeday.planetark.org/about/ https://treeday.planetark.org/toolkit/lesson-plans</p> <p>NTD Activity sheets https://treeday.planetark.org/toolkit/#activity-sheets</p> <p>NTD Lesson Plans https://treeday.planetark.org/toolkit/lesson-plans</p> <p>Milarri Garden, Bunjilaka https://museums victoria.com.au/longform/the-plants-of-milarri-garden/</p>	<p>'Regeneration for our land, our people and our future'</p> <p>2021 theme, NTD</p>	<p>Did you know that Yorta Yorta/Yuin musician Jimmy Little is said to be the first Aboriginal pop-star with the gospel song <i>Royal Telephone</i> 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.</p>  <p>See: https://www.jlf.org.au/jimmy-little and https://www.smh.com.au/national/a-gentle-man-with-a-voice-like-honey-20120404-1wcy1.html</p>	<p>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.</p> <p>Schools Tree Day 2021 is on Friday 30 July, although events can be held at any time during the year. Students nation-wide have learnt how to plant and care for the seedlings they grow.</p>  <p><i>Planting of Indigenous Wurundjeri garden at Thornbury PS (2015) – Photo: Vaso Elefsiniotis</i></p>
<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>Each year SNAICC produces and sends out resources to help you celebrate NAICD.</p> <p>Visit the dedicated Aboriginal Children's Day website for suggested activities and resources to help celebrate the day at your early childhood service or school, with the support of Koorie parents and local Koorie community members where possible.</p>	<p>NAICD https://aboriginalchildrensday.com.au/celebrate-childrens-day/ http://aboriginalchildrensday.com.au/</p> <p>SNAICC http://www.snaicc.org.au/</p>		<p>National Aboriginal and 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>Around the 4th of August, schools, kinders and communities run Children's Day events. On this website you can get ideas for how to run a Children's Day event, and register your event so we can see Children's Day growing each year across the nation.</p> <p>The Secretariat of National Aboriginal and Islander Child Care (SNAICC) who first initiated Children's Day in 1988 sell Children's Day bags with fun toys and activities for kids to play with at your event. SNAICC can also provide posters and a host of other resources to promote Children's Day.</p>	

<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>IDWIP https://www.un.org/en/observances/indigenous-day</p> <p>https://www.indigenous.gov.au/news-and-media/stories/celebrating-language-international-day-worlds-indigenous-peoples</p> <p>Aboriginal Population map http://www.aifs.gov.au/institute/pubs/factsheets/2011/fs201103_fig1_large.png</p>	<p><i>Click on map to enlarge:</i></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>Did you know that the largest Aboriginal populations are in the cities?</p> <p>Of the total Aboriginal population, 31% live in major cities, 22% in inner regional Australia, 23% in outer regional, 8% in remote and 16% in very remote.</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 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 represented 2.8% of the population in the 2016 Census – up from 2.5% in 2011, and 2.3% in 2006. Of the 649,200 people who identified as being of Aboriginal and/or Torres Strait Islander origin, 90.9% were of Aboriginal origin, 5.0% were of Torres Strait Islander origin and 4.1% identified as being of both Aboriginal and Torres Strait Islander origin.</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 'Rights of Indigenous Peoples', proclaiming 2019 as the International Year of Indigenous Languages, and 2023-2033 as the International Decade of Indigenous Languages.</p>
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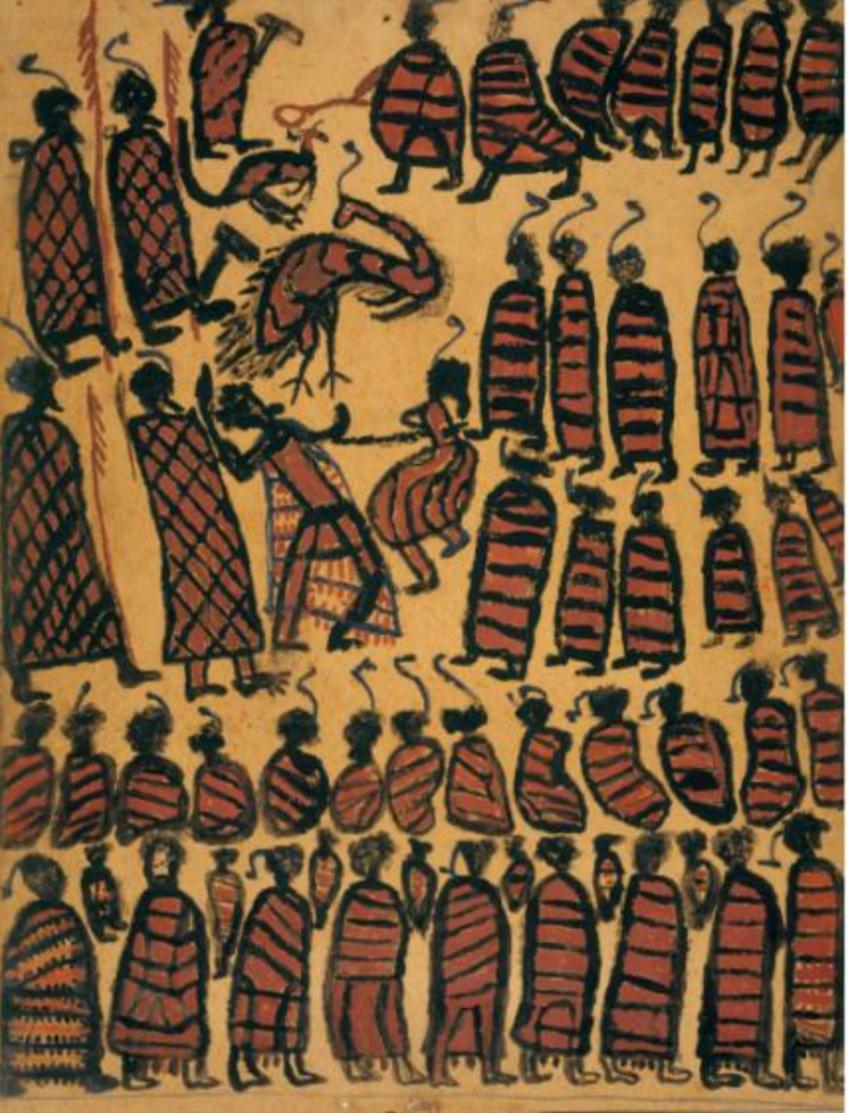
Koorie Education Calendar 2021



	<p>14 – 22 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, 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>2017 CSIRO Indigenous STEM Award finalist, Sydney Observatory tour guide and astronomy educator Kirsten Banks, a young Wiradjuri woman from NSW, is working towards a future in science communication and archeoastronomy. Following a feature article in COSMOS Magazine Kirsten has appeared on countless radio shows and is resident astronomer on Triple M's Night Shift with Luke Bona. Kirsten's life goal is to become a famous Science Communicator. She speaks regularly at Sydney Observatory, has presented at many conferences and was twice published in the Guardian Australia's Opinions section before the age of 21. She is now a published academic with a co-authored paper published in the Oxford Research Encyclopedia of Planetary Science</p> <p>Krystal De Napoli is a Kamilaroi astrophysicist. With a cadetship with the CSIRO's Data61 team and has worked closely with Astronomer Dr Hamacher and Elders, researching Indigenous astronomical traditions. According to De Napoli in 2019, 'As long as we can see the sky, we can see our stories.'</p>	<p>National Science Week https://www.scienceweek.net.au/ https://www.scienceweek.net.au/brainbreak/ https://www.scienceweek.net.au/wp-content/uploads/2020/06/national_science_week_in_schools.pdf</p> <p>VAEAI Koorie Perspectives in STEM http://www.vaeai.org.au/?download=6018 http://www.vaeai.org.au/?download=6017</p> <p>Aboriginal astronomers http://www.aboriginalastronomy.com.au/people/kirstenbanks/ https://www.abc.net.au/news/2019-07-15/indigenous-astronomy-discoveries-that-preceded-modern-science/11308924</p> <p>'As long as we can see the sky, we can see our stories.'</p> <p>Krystal De Napoli astrophysicist</p>  <p><i>Mityan the quoll of the Boorong Wergaia people.</i></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>In Boorong astronomy, the Moon is called <i>Mityan</i>, the quoll.</p> <p><i>Mityan</i> fell in love with one of the wives of the ancestral figure <i>Unurgunite</i> and tried to lure her away. <i>Unurgunite</i> discovered <i>Mityan's</i> trickery and attacked him, leading to a great fight in which <i>Mityan</i> was defeated. <i>Mityan</i> has been wandering the heavens ever since, the scars of the battle still visible on his face.</p> <p>In education-speak STEM is about focusing on specific knowledge across the four learning areas of Science, Technology, Engineering and Mathematics; and the interrelationship between them. Integrating Koorie perspectives into these four learning areas, supports a range of alternative viewpoints and can foster a deeper engagement in these four learning areas.</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.</p> <p>National Science Week 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>Food: Different by Design is the school theme for National Science Week 2021. It will honour the United Nations International Year of Fruits and Vegetables and the International Year of Creative Economy for Sustainable Development. Food: Different by Design will cover a broad range of areas in food production and sustainable agriculture, enabling students to explore topics such as biosecurity, food technology and laboratory-developed foods.</p> <p>There are a lots of ways you can get your students, class, year level, school and community involved in National Science Week. Your participation can be as simple as a display in the school library, a Brain Break quiz event or as complex as a whole-school science fair. Here are some hints and tips for holding a great National Science Week event at your school.</p>  <p>Kirsten Banks, Wiradjuri science communication and archeoastronomy student, NSW</p>
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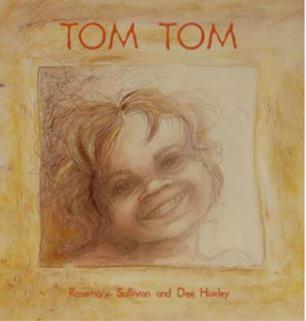
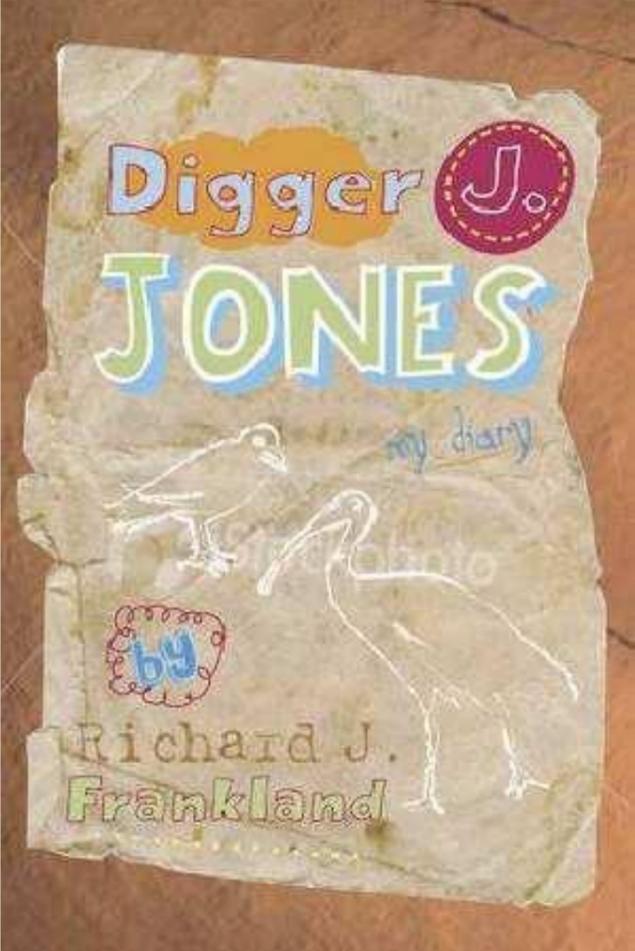
Koorie Education Calendar 2021



<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>Explore the many unique artworks and artefacts created by William Barak, available through FUSE.</p> <p>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>The NGV's illustrated resource explores Barak's life and work, and includes a detailed discussion of his subject matter and technique, and his life at Coranderrk Aboriginal Station. A series of questions help students examine Barak's imagery.</p> <p>Download the interview of Wurundjeri Elder Auntie Joy Wandin-Murphy by Yorta Yorta - Jaara artist Lou Bennet and study with your students.</p>	<p>William Barrack <i>William Barrack: King of the Yarra</i> http://www.cv.vic.gov.au/stories/william-barak/5588/william-barak-king-of-the-yarra/</p> <p>https://cv.vic.gov.au/stories/aboriginal-culture/william-barak/remembering-barak/</p> <p>http://www.cv.vic.gov.au/stories/aboriginal-culture/william-barak/</p> <p>https://fuse.education.vic.gov.au/Resource/LandingPage?ObjectId=930c7016-09c4-46e8-9be4-5edd3cdece3</p> <p>http://aboriginalhistoryofyarra.com.au/teachersresource.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>NGV resources http://www.ngv.vic.gov.au/school_resource/remembering-barak/</p> <p>https://www.ngv.vic.gov.au/wp-content/uploads/2014/10/ngv_edu_edres_barak.pdf</p> <p>http://www.yarrahealing.catholic.edu.au/stories-voices/index.cfm?loadref=91</p> <p>http://cv.vic.gov.au/stories/william-barak/5729/auntie-joy-wandin-murphy-speaks-about-william-barak/</p> <p>http://cv.vic.gov.au/stories/william-barak/5726/the-william-barak-collection-at-the-koorie-heritage-trust/</p> <p>http://cv.vic.gov.au/stories/william-barak/5731/when-the-wattles-bloom/</p> <p>http://cv.vic.gov.au/stories/william-barak/7609/remembering-barak/</p> <p>http://pandora.nla.gov.au/pan/44035/20061123-0000/www.abc.net.au/missionvoices/content/download/256/812/file/Auntie%20Joy%20Murphy%20Interview.pdf</p>	<p>William Barrack <i>William Barrack: King of the Yarra</i> http://www.cv.vic.gov.au/stories/william-barak/5588/william-barak-king-of-the-yarra/</p> <p>https://cv.vic.gov.au/stories/aboriginal-culture/william-barak/remembering-barak/</p> <p>http://www.cv.vic.gov.au/stories/aboriginal-culture/william-barak/</p> <p>https://fuse.education.vic.gov.au/Resource/LandingPage?ObjectId=930c7016-09c4-46e8-9be4-5edd3cdece3</p> <p>http://aboriginalhistoryofyarra.com.au/teachersresource.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>NGV resources http://www.ngv.vic.gov.au/school_resource/remembering-barak/</p> <p>https://www.ngv.vic.gov.au/wp-content/uploads/2014/10/ngv_edu_edres_barak.pdf</p> <p>http://www.yarrahealing.catholic.edu.au/stories-voices/index.cfm?loadref=91</p> <p>http://cv.vic.gov.au/stories/william-barak/5729/auntie-joy-wandin-murphy-speaks-about-william-barak/</p> <p>http://cv.vic.gov.au/stories/william-barak/5726/the-william-barak-collection-at-the-koorie-heritage-trust/</p> <p>http://cv.vic.gov.au/stories/william-barak/5731/when-the-wattles-bloom/</p> <p>http://cv.vic.gov.au/stories/william-barak/7609/remembering-barak/</p> <p>http://pandora.nla.gov.au/pan/44035/20061123-0000/www.abc.net.au/missionvoices/content/download/256/812/file/Auntie%20Joy%20Murphy%20Interview.pdf</p>	 <p>“That painting there showed you how we painted ourselves, it showed you the clothes we wore, it showed you 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</i></p> <p>Did you know that in June 2016, a painting entitled <i>Ceremony</i> by William Barak was auctioned in London? Descendants of Barak and the Wurundjeri Council attempted to raise funds through crowd-funding to purchase the painting and return it home.</p> <p>The painting was sold to a private collector for over half a million dollars, double the estimated amount!</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.</p> <p>http://www.cv.vic.gov.au/stories/william-barak/5565/ceremony-with-wallaby-and-emu/</p>
	<p>Consider how interviews of Aboriginal people by Aboriginal people, draw out particular personal reflections and cultural information.</p>					

Koorie Education Calendar 2021



<p>SEPT-EMBER</p>	<p>4 Sept.</p>	<p>Indigenous Literacy Day</p>	<p>There are many ways to get involved in 2021, but when it comes to Indigenous Literacy, we believe that EVERY DAY should be about Indigenous literacy.</p> <p>There is 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!</p> <p>Check out the Indigenous Literacy Foundation website for events and activity suggestions to support Indigenous Literacy Day.</p> <p>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>Explore the VAEAI feature For the Love of Reading showcasing contemporary Aboriginal literature including children's stories, fiction, plays, poetry, essays, and autobiographies.</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. Schools just need to organise return postage. Check out the LMERC online catalogue.</p>	<p>Indigenous Literacy Day http://www.indigenousliteracyfoundation.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>https://www.smh.com.au/culture/books/indigeno-us-creators-top-children-s-book-council-of-australia-awards-shortlist-20200330-p54fbw.html</p> <p>The Languages and Multicultural Education Resource Centre https://www.education.vic.gov.au/school/teachers/teachingresources/multicultural/Pages/lmerc.aspx?Redirect=1</p> <p>https://lmerc.softlinkhosting.com.au/oliver/home/news</p> <p>Tom Tom http://www.lemonadesprings.com.au/html/teacher_resources.html</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>Did you know that Aboriginal people generally prefer to tell their traditional stories their own way? Work with Aboriginal educators and Koorie community members to bring authentic storytelling to your students.</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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Koorie Education Calendar 2021



OCTOBER

True spring: *Poorneet* or tadpole season by the 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.

See: <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 2021



<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>. 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>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 <i>Aborigines Protection Act 1869</i>. 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 Lest we forget a cruel act of dispossession, 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 2021

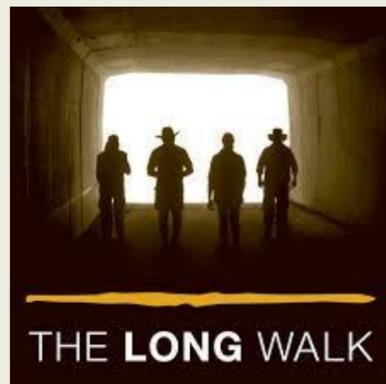


**21
Nov.**

**Anniversary of the
Long Walk to
Canberra**

If you haven't done so already, [register](#) your school with *The Walk the Talk Education Program* for free resources or a school visit and explore the interactive [activity zone](#) with students.

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.



Walk the Talk
<http://www.walkthetalk.org.au/>

<http://www.walkthetalk.org.au/activity-zone/>

Walkers letter to Australian PM
http://www.walkthetalk.org.au/wp-content/uploads/2013/06/Long_Letter_to_Prime_Minister_December_2004.pdf

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>

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>

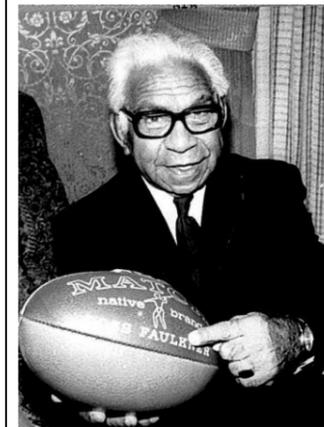


Photo: Sir Douglas Nicolls in Shepparton, Victoria

Photo: Sir Douglas Nicolls playing for Victoria Football Club



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.

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.

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.

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; while assisting in meeting the Aboriginal and Torres Strait Islander history and cultures cross curriculum priority of the Australian National Curriculum.



Michael Long on his way to Canberra on the very first Long Walk to get Indigenous Affairs back on the agenda

Michel Long (centre) with walkers 10 years after the original Long Walk. See: <http://www.deadlyvibe.com.au/2014/05/long-walk-equality/>

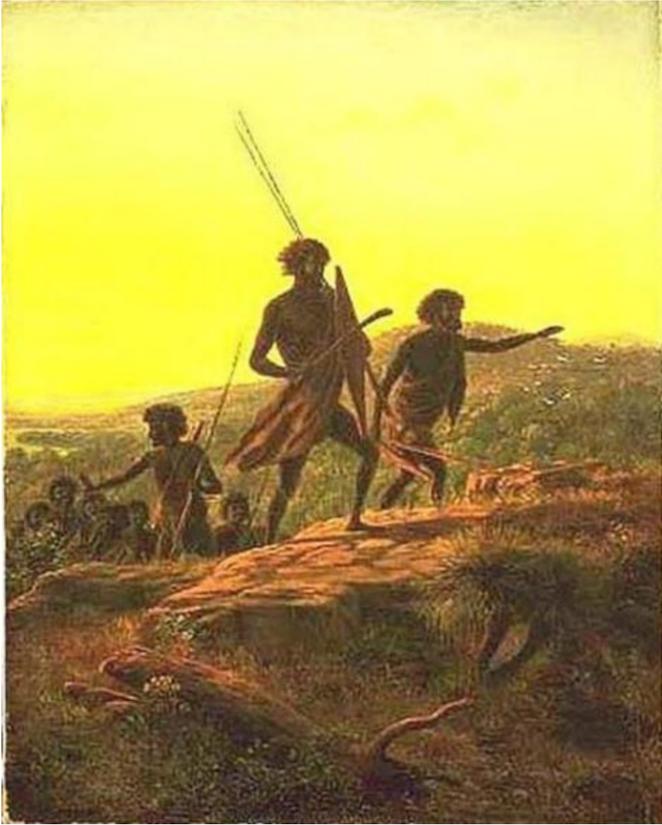
Koorie Education Calendar 2021



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>Download the VCAA guide Learning about Aboriginal and Torres Strait Islander histories and cultures for a summary of key Learning Areas and Content Descriptions directly related to Aboriginal and Torres Strait Islander histories and cultures.</p> <p>Explore VAEAI's growing suite of Resources for schools and families including our regular Koorie Perspectives in Curriculum Bulletins, features and briefs. Join our Koorie Perspectives mailing list if you haven't already.</p> <p>Plan for the Apology Anniversary on the 13th February which generally falls within the first fortnight of school term, so plan early for next year involving local Koorie and Islander community members.</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>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 Learning about Aboriginal and Torres Strait Islander histories and cultures summary guide http://victoriancurriculum.vcaa.vic.edu.au/overview/cross-curriculum-priorities</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>LRYBB 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.</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 2021



<p>3 Dec.</p>	<p>Eureka Day</p>	<p>The Eureka Stockade of 1854 celebrated on the 3rd of December, took place on Wathaurung 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.</p> <p>Were Aboriginal people involved in the Eureka Stockade? Read historian Ian Clark's opinion by checking out VAEAI's Feature Aboriginal Perspectives from the Victorian Goldfields - an interactive curriculum-linked 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>Research the largely unacknowledged involvement of Aboriginal people on the Victorian goldfields.</p>	<p>Koorie involvement on the goldfields http://www.abc.net.au/local/stories/2004/11/08/1244930.htm</p> <p>http://ergo.slv.vic.gov.au/explore-history/golden-victoria/life-fields/aborigines-gold-rush</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 http://press.anu.edu.au/titles/aboriginal-history-monographs/black-gold/pdf-download/</p> <p>http://press.anu.edu.au/wp-content/uploads/2012/09/whole-web1.pdf</p> <p>Another Side of Eureka - the Aboriginal presence on the Ballarat goldfields in 1854 - Were Aboriginal people involved in the Eureka rebellion? http://www.hereticpress.com/Dogstar/History/Bentley/2005-07.pdf</p> <p>Sovereign Hill - Hidden Histories site http://sovereignhillhiddenhistories.com.au</p> <p>http://education.sovereignhill.com.au/teachers/teaching-kits/hidden-histories-primary-teaching-kit/</p> <p>Possum Skin (as trade item) https://prov.vic.gov.au/explore-collection/provenance-journal/provenance-2005/dallong-possum-skin-rugs</p> <p>Eugene von Guerard https://cv.vic.gov.au/stories/creative-life/eugene-von-gu%C3%A9rard/</p> <p>Photo: Eugene Von Guerard</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><i>Melbourne Argus, October 3rd 1866</i></p>  <p><i>Aborigines met on the road to the diggings by Eugene von Guerard (1854) - NLA ref 1874055 used with permission of the National Library, Australia</i></p>
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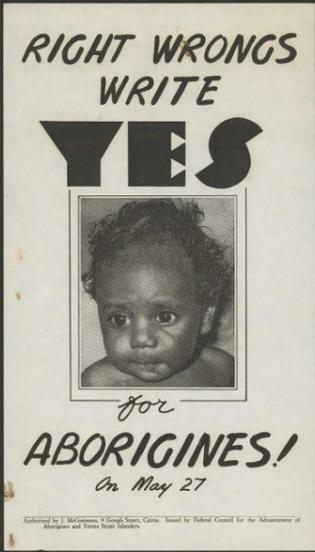
Koorie Education Calendar 2021



<p>5 Dec.</p>	<p>Anniversary of Ebenezer mission reserve handover</p>	<p>Locate and learn about the Ebenezer reserve on the mission voices website. 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>Read about an ambitious project connecting faces in 19th Century photographs to their contemporary Aboriginal descendants to tell a new history - in effect injecting Victorian Aboriginal voices and perspectives into history - taken at Ramahyuck Mission.</p> <p>Related to this project is the multimedia story 'No Longer a Wandering Spirit: the story of Bessy Flowers' on YouTube, who was sent away from her ancestral home in Albany Southern Western Australia at the age of 18 sent to live and teach at Ramahyuck Mission where she married a skilled Victorian Aboriginal station worker Donald Cameron, from Ebenezer Mission, in NW Victoria.</p>	<p>Ebenezer mission http://pandora.nla.gov.au/pan/44035/20061123-0000/www.abc.net.au/missionvoices/ebenezer/default.html</p> <p>https://www.nationaltrust.org.au/wp-content/uploads/2014/01/Fact-Sheet-Ebenezer-Mission.pdf</p> <p>http://www3.slv.vic.gov.au/latrobejournal/issue/latrobe-76/t1-g-t3.html</p> <p>Handover https://www.nationaltrust.org.au/news/ebenezer-mission-handed-back-to-traditional-owners/</p> <p>http://www.mailtimes.com.au/story/1955786/ebenezer-mission-returns-to-traditional-owner/</p> <p>Ramahyuck Mission https://www.ramahyuck.org/about/ramahyuck-a-history/</p> <p>https://www.findandconnect.gov.au/guide/vic/E000927</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>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>Significantly, the students' teacher was Bessie Flower, originally from Albany WA thought to be the first Aboriginal state-school teacher.</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>Photo: Victorian Aboriginal Missions Location</p>	<p>Photo: Betsy Flowers as a young girl</p>	<p>Ebenezer Mission Station, 1892. Unknown photographer See: http://pandora.nla.gov.au/pan/44035/20061123-0000/www.abc.net.au/missionvoices/ebenezer/art_photos_videos/default.html</p>		

Koorie Education Calendar 2021



<p>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 about the 1967 referendum and the campaign for Aboriginal citizenship rights that led up to it.</p> <p>Talk about Rights contains teaching resources where students are introduced to issues through famous Australian speeches; and The Kids World Citizens site is helping young minds 'go global'.</p> <p>Within this 2021 Koorie Education Calendar beyond the suggestions above, you will find plenty of other links and resources that can be highlighted specifically for World Human Rights Day.</p>	<p>Declaration of Human Rights https://www.un.org/en/universal-declaration-human-rights/index.html</p> <p>Rights and Freedoms http://www.vaeai.org.au/?download=6016</p> <p>http://www.htav.asn.au/shop/middle-years/rights-and-freedoms</p> <p>Vote Yes for Aborigines http://www.roninfilms.com.au/video/0/0/492.html?words=vote+yes</p> <p>About the making of <i>Vote Yes for Aborigines</i> (2007) http://press.anu.edu.au/node/342/download</p> <p>Talk about Rights http://e4ac.edu.au/units/year-6/index.html</p> <p>SLV http://ergo.slv.vic.gov.au/explore-history/fight-rights/indigenous-rights</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>Rights and Freedoms: Produced by the MTAV in consultation with Koorie community members, 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: <i>Vote Yes for Aborigines</i> gives you the Aboriginal perspective 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>Talk about Rights Unit: This unit explores the changes to democratic and citizenship rights of Aboriginal and Torres Strait Islander peoples since 1900. Students are led into issues through famous Australian speeches. They will explore how authors use language in creative ways to persuade and describe, and how people use written and spoken language to suit social purposes and address particular audiences.</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 Merwyn Bishop.</p>

Koorie Education Calendar 2021



<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</p>	<p>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 (aka 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 map http://www.vaclang.org.au/item/aboriginal-languages-of-victoria.html</p> <p>Blak Inside https://australianplays.org/script/CP-117</p> <p>Native Title article http://www.theage.com.au/news/national/past-gives-aborigines-strength/2005/12/13/1134236064303.html</p> <p>William John Kennedy Snr. http://www.eurekastreet.com.au/article.aspx?aeid=1355#.VCOeZfmSwrV</p> <p>Tracey Rigney - Belonging http://www.realtimearts.net/article/issue48/6380</p> <p>https://australianplays.org/script/CP-117</p> <p>http://wheelercentre.com/events/presenter/tracey-rigney/</p> <p>Teaching First Nations Culture and Concepts in the Drama Classroom https://ilbijerri.com.au/event/new-resource-teachers-first-nations-content-and-concepts-in-schools/</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: On the 13th 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="1973 783 2813 1228" data-label="Image"> </div> <div data-bbox="1973 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="1973 1335 2813 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="1973 1430 2380 1892" data-label="Image"> </div> <div data-bbox="2478 1514 2813 1581" data-label="Section-Header"> <p>Blak Inside: Six Indigenous Plays from Victoria:</p> </div> <div data-bbox="2478 1614 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 2021



24
Dec.

Koorie children all over our lands visited by Santa overnight!

The Extraordinary Tale of William Buckley (2010) presented by Michael Cathcart, tells the story. Adapted from journalist John Morgan's 1852 book, and based on William Buckley's own personal accounts, The Extraordinary Tale of William Buckley tells the remarkable true story of the escaped convict who lived with the Wathaurong long before white colonisation.

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 South Eastern Australia, and joined the Wathaurong people for 32 years.

An accompanying [study guide](#) to The Extraordinary Tale of William Buckley is available through ATOM.

The [SLV Ergo site](#) has some great background information and resources about William Buckley.

The Wathaurong 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/>

<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/>

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?



Image from The Extraordinary Tale of William Buckley.

Image: Convict William Buckley



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

Koorie Education Calendar 2021

