

O:\divisions\Cultural Collections @ UON\All Coll\NBN Television Archive\NBN PRODUCTIONS_TOPIC GROUPED\NEWS and ROVING EYE\2_VIDEOTAPE ... 1982 to 2019\BETACAM (1986 -1999)Tapes\1B Betacam Tapes

| Film No. | TITLE | Other Information | Date | Track no. |
|----------|-----------------------|--|----------------------------|-----------|
| 1B_23 | O.S. Sport (overseas) | Mentions Australian (Indigenous) player 'Jamie Sandy' – Formerly from Redcliffe | 4/5/1986 | 4 |
| 1B_27 | Art Gallery | A few images of Indigenous art are prominent – though V/O glosses over. | 8/5/1986 | 7 |
| 1B_32 | Peace Panel | Panel includes Father Brian Gore (see 1B_26 – track 5), Local Coordinator of Aboriginal Homecare Evelyn Barker – National Inquiry supported by the Aus council of Churches and Catholic Commission of Justice and Peace Human Rights issues. https://search.informit.org/fullText;dn=293841363954979;res=IELAPA This journal entry has an older photo on file. A quick google search indicates that Aunty Evelyn worked in Dubbo until her passing in 2014. Aboriginal and Torres Strait Islander people should be aware that this footage contains images, voices or names of deceased persons in photographs, film, audio recordings or printed material. | 16/5/1986 | 2 |
| 1B_35 | Boxing | Includes images of an Indigenous Boxer: Roger Henry His record is attached: http://www.fightsrec.com/roger-henry.html | 28/5/1986 | 3 |
| 1B_40 | Peace Bus | Nuclear Disarmament. Bus itself includes a small painted Aboriginal flag along with native wildlife and forestry. Suggests a closer relationship between these groups | 9/6/1986 | 9 |
| 1B_42 | Rail Exhibit | Story on the rail line's development and includes photos of workers. One of these is a photo of four men at 'Jumbunna' an Indigenous institute at UTS and another of rail line work. | 13/6/1986 | 10 |
| 1B_46 | (Cue info incorrect) | Crisis housing – Social Issues, Women A woman in shot wears an Aboriginal flag badge (no other referral) | Uncertain (incorrect reel) | |
| 1B_52 | NTN | Papua New Guinean footage – regarding TV Broadcast. Mentions Novocastrian presenter Murray Finlay – training liason between NTN and NBN. | 23/6/1986 | 1 |
| 1B_53 | Superthon | Charity event (cause is not mentioned but I believe it to be for the Cerebral Palsy Alliance (formerly 'The Spastic Centre')) – Person of interest is a man walking the track "Winton(?) Balangari (spelling is guesswork), one of six from McLeod House in Sydney (Formerly in Mosman: https://www.findandconnect.gov.au/ref/nsw/objects/ND0000691.htm) | 29/6/1986 | 9 |

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| 1B_60 | Dance Group | Footage related Worimi Land Council logo designs by school students – presentation of Didgeridoos to students incl some designed by ‘Dalabon’ tribesman in NT. Another handpainted by ‘Aboriginal students in Newcastle’ and made by a ‘Yarra Yarra tribesman’. Displays of Aboriginal heritage incl students from Gateshead – A ‘tribal dance display’ from 14 students. “Students had studied and learned the culture and language of the Awabakal Tribe that “lived in the Newcastle area prior to white settlement’. Student: Clinton Beasley playing on the Yidaki | 14/7/1986 | 10 |
| 1B_67 | Aboriginals | Regarding bridging courses and Indigenous numbers in tertiary education. Questionable language: frequent referral to ‘Aborigines’ from Journo as opposed to Aboriginal from the interviewee. ‘Bridge the Gap’ is mentioned. ‘Bridging the cultural gap’. According to Dr. Absolom (Prof. Douglas Absalom see: https://www.newcastle.edu.au/newsroom/featured/uon-researchers-shine-in-a-glittering-field-of-finalists), fewer Aboriginal peoples have lived in areas with access to library, newspaper or reading of books. ‘School teaching has failed Aboriginal people’. Looks specifically at needs of Aboriginal people that are quite different to the greater community. ‘On-Campus Aboriginal Enclave’. Aboriginal student retention increased from 10% to 80% with the advent of these courses | 28/7/1986 | 9 |
| 1B_77 | League | Interview with John “Choc” Anderson. Choc was an early member of the Awabakal Co-Op board and is highly active in the local indigenous community. For more info, ABC has a ‘Meet the mob’ article on him. https://www.abc.net.au/local/audio/2015/09/16/4313573.htm | 8/8/1986 | 3 |
| 1B_78 | Unsworth | Overview of electoral issues - \$250,000 Bicentennial grant for an Aboriginal Cultural Centre at the Newcastle College of Advanced Education (the old Hunter building). Provide education and Cultural support for Aboriginal students at Uni and CAE see screenshots for more. Unfortunately filming is too distant to cleanly capture some images. It should be noted that this was not a popular measure among local Indigenous groups. Speaking with a few mob and observing the faces of those on screen in this and other related stories, it does not appear to be an enthused event. | 13/8/1986 | 7 |
| 1B_86 | Theatre Kids | While the production <i>is</i> related to Aboriginal themes, the people on stage are not Indigenous. The players are done up in black makeup and costume – affecting | 26/8/1986 | 6 |

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| | | <p>'blackface'. The only adult player in the show is named and therefore it should be cautioned that this footage not be accessible to the public until approval or their permission is granted. The children involved are similarly in this sort of costume and makeup though are not named.</p> <p>The performance is an adaptation of a children's book from the mid-1930s by Frank Dalby Davidson "The Children of the Dark People". A synopsis and some subsequent scholarly work on the novel is accessible here: https://www.austlit.edu.au/austlit/page/C318295</p> <p>The work itself seems to be borne out of the early 20th century historical understanding that Indigenous peoples were in the process of 'dying out' and the tragedy therein. While the novel is 'well-meaning', some incorrect tropes and the mish-mash of several nation's dreaming leave it highly problematic. It should be considered as fantasy fiction and not indicative of any Indigenous nation's practice.</p> <p>It is also noted to have been a 'booked out performance' suggesting that these performances were considered both common and entertaining forms of entertainment. This indicates a few things, such as the 'comfortability of Blackface in Australian contemporary culture', it's place in Australian entertainment and, the nation's unique spin on a traditionally 'Dixie' minstrel culture.</p> | | |
| 1B_88 | Grant | <p>Includes footage of Bill Smith and members of the Awabakal Co-Op while detailing opposition to the grant announced for Bicentennial (see Unsworth story) see screenshots</p> <p>Notes divides in the community, a vote within the co-op the year previous, was found unanimously in favour of rejecting any funding on the basis of principle.</p> <p>"What have we got to celebrate?". Emphasises that this is a 'bicentennial bribe' - an 'easy way out' for Indigenous culture funding. College and PR respondant Keith Powell was interviewed in response.</p> | 2/9/1986 | 16 |
| 1B_92 | Hallam | <p>Briefly mentions a handover of 58 hectares of crownland to the Worimi Land Council – within the Port Stephens Shire Area. Betw. Gan Gan army camp and Nelson Bay Water Supply catchment. The claim was lodged under the Land Rights act that was passed in 1983.</p> | 11/9/1986 | 14 |

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| 1B_95 | 'Abo Week' | Title is as seen on Cue sheet. The word is recognised as being a slur in many Aboriginal communities and is used derogatively. Story features audio of a man singing in language – Awabakal “Yamalang” is a singled out word. Audio also includes clapsticks as instrumentation. Imagery of art created by high school students is also shown. Must be advised that the artwork in question is not necessarily created by Indigenous students. See screenshots for more. There is no interview with Aboriginal speakers and the story is focused more on the art created by students as opposed to the value of the culture or people. Art and Literary competition. The Voiceover goes to say: “Members of the Awabakal Co-Op (who were joint sponsors of the comp) said this year’s competition show a greater sympathy and understanding of the issues of the conflict between black and white.” ‘National Aboriginal Week’ numbers ‘more than 4000 Aboriginals living in Hunter and Central Coast’. | 12/9/1986 | 9 |
| 1B_95 | Aboriginal Week | Questionable, outdated language ‘Aborigines’. Footage includes images of the Awabakal Co-Op building and flag raising ceremony at Newcastle Town Hall (indicates continuity with past council actions. Newcastle was the first local council in Australia to raise the Indigenous Flag). A march also takes place headed by Uncle Bill Smith. Also notes the aim of the National Aboriginal Week incl. awareness day and a bus tour of sites of significance. A quick interview of Uncle Bill is included. See screenshots for more | 15/9/1986 | 12 |
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O:\divisions\Cultural Collections @ UON\All Coll\NBN Television Archive\NBN PRODUCTIONS_TOPIC GROUPED\NEWS and ROVING EYE\2_VIDEOTAPE ... 1982 to 2019\BETACAM (1986 -1999)Tapes\2B Betacam Tapes

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| 2B_01 | Sydne y Leagu e | Though brief, footage includes Scott Gale who was named in the Indigenous ‘Team of All time’; playing for Balmain. | 21/9/198 6 | 3 |
| 2B_06 | Colleg e Eat | Brief mention of the Aboriginal Education Centre mentioned in 1B sequence commences build. Several extensions to the University/college. Incl. Extension to Huxley library. Reason given is due to dramatic increase in student population. | 3/10/198 6 | 15 |
| 2B_07 | Mark Ella | Extended interview with Mark Ella an Aboriginal Rugby Union player for the Wallabies from La Perouse. The interview is focused more on the two codes of Rugby and Ella’s declining of an offer to play League. A limited biography is found on Wikipedia: https://en.wikipedia.org/wiki/Mark_Ella This biography does not include either a photo or indication of Ella’s Aboriginality which might require rectifying. | 29/9/198 6 | 7 |

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| 2B_23 | 'Abo Confer ence' | <p>This story appears as on the cue sheet. Once again, the derogatory term 'Abo' is used as a working shorthand.</p> <p>Conference was organised by the Dept of Community Programs and 'Newcastle's Aboriginal Community'. Key speaker: Prof Eric Wilmot from James Cook University.</p> <p>Prof. Wilmot has since passed into dreaming as of 2014 however a large body of work remains including a biography of <i>Pemulwuy</i> and a few lecture papers.</p> <p>https://www.canberra.edu.au/alumni/home/our-community/distinguished-alumni/2015-distinguished-alumni-award-winners/profiles/eric-wilmot-am</p> <p>This page provides an overview of his work and background in academia.</p> <p>The story itself focuses on the 'Aboriginal Enclave System' utilised at Australian Uni's</p> <p>'If you want people to get through a certain program, bridging in doesn't help much. What you do is throw them into the deep end and help them swim.' [Aboriginal Enclaves] have been the most successful event in Australian education for 200 years'. It is interesting that he speaks in general terms regarding education while the interview v/o emphasises the Aboriginality. (see screenshots for more)</p> <p>The story is rather brief which is unusual considering the length of other education stories.</p> | 23/10/19 86 | 8 |
| 2B_28 | Aborig inal Bishop | <p>'Bishop Arthur' the first consecrated Aboriginal in any faith (October 1985) serves on Yarraba Mission in North Queensland. 'Special responsibility for the Aboriginal people'. Visit to Stockton.</p> <p>Bishop hopes to reach 'local Aboriginals' during his 14 day long mission to Newcastle area.</p> <p>" Our aim is to try and bring to people and.. to awareness of the Aboriginal people, particularly to the ministry I am doing in Nth QLD and try and show them if there's any parish in this diocese with Aboriginal people that y'know, we might be able to help to encourage them to encourage the Aboriginal people in their own parishes. See screenshots for more.</p> <p>Arthur Malcolm (his full name is not provided in the story). A small Wikipedia article gives some small information however a google search provides several different stories regarding him.</p> <p>https://en.wikipedia.org/wiki/Arthur_Malcolm (may need to be expanded, if only slightly)</p> | 5/11/198 6 | 7 |

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| 2B_34 | New Guinea | Discusses West Papua and the Indonesian occupation. Human Rights violations within West Papua. While not necessarily related to Aboriginal content, it is related to the treatment of Indigenous peoples in the periphery of Australia. Particularly as Papua New Guinea (the Eastern segment of Papua) was effectively an Australian Colony from WWI till 1975 | 24/11/1986 | 19 |
| 2B_35 | Port Moresby/riots | Again, a story regarding Papua – specifically Papua New Guinea. Details some highland customs taken to extremes. | 18/11/1986 | 9 |
| 2B_37 | Prison | <p>Overview of ‘Cessnock Heights’ Gaol. Gives a description of the correctional system – caters more directly to drug and violence.</p> <p>One of the initiatives mentioned includes a ‘Cultural Program for Aboriginal Prisoners’ initiated in June 1985 (mentioned as the first of the state).</p> <p>Includes some images of prisoner’s artwork and of an excursion of men – whose sentences were almost up, to visit sacred sites – likely of both Wonnarua and Darkinjung significance.</p> <p>Presented in frame are Percy Haslam – a well-known scholar of Aboriginal history and language (For more on Percy, see John Maynard’s article written for the Aboriginal History Journal vol 37 found here: https://press.anu.edu.au/publications/journals/aboriginal-history-journal/aboriginal-history-journal-volume-37</p> <p>The other man mentioned is an elder of the Darkinjung of Putty, Colo and, the areas around Mount Yengo. Uncle Tommy Ormogo(?) is the name given in the story though in most research and other materials found in the Auchmuty archives, his name is given as Tommy Sales. There is a great deal of confusion regarding the Darkinjung’s territorial ‘placement’ with articles indicating a ‘Coastal’ and a ‘Mountain’ Darkinjung. Dr. Geoff Ford has written a dissertation on this unusual circumstance that does shed light on this. https://hunterlivinghistories.com/wp-content/uploads/2008/02/geford2010-darkinung-recognition-ch8.pdf</p> <p>‘The Australian Institute of Aboriginal Studies’ is name-dropped to have taken more in-depth photos of the cells of Aboriginal prisoners – they would likely have more regarding this story.</p> <p>It should be noted that neither of the named authorities are interviewed for this story and an unknown man, presumably working for the gaol was interviewed instead.</p> <p>See screenshots for more.</p> | 27/11/1986 | 23 |
| 2B_42 | National Park | Discusses the expansion of the Goulbourn River National Park and very briefly mentions the river as a ‘major east-west passageway by “the Aborigines”’. No other mention. | 10/12/1986 | 21 |

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| 2B_45 | Awabakal | <p>Story is in relation to comments made by future NSW Premier Nick Greiner in response to a Land Rights claim by the Metropolitan Aboriginal Council for Ku-Ring-Gai Wildflower Reserve.</p> <p>The future premier stated: “we don’t believe that there is any legitimate case for Aboriginal Land Rights in New South Wales. There are no tribal Aboriginals, there are therefore no land that has got any special affinity to those tribal Aboriginals. The appropriate thing to do is to have one class of law governing every citizen of New South Wales.” Greiner’s tact is offensive however it is stated carefully to avoid overt racist rhetoric. It is a populist rhetoric aiming to confuse the issue of Land Rights as an unequal legal advantage towards Aboriginals in the State. He insinuates that Aboriginals within the state do not have legitimate claim to Land Rights under then legislation. Greiner is quite blatantly oppositional to reconciliation of Aboriginal groups. It is similarly concerning that Greiner uses the pronoun ‘we’, he is likely inferring that this is a policy taken by the NSW Branch of the Liberal Party though considering the politics of John Howard during his Opposition and Leadership, this is likely a federal policy.</p> <p>During his premiership, Greiner took on the portfolio of Treasurer, Minister of Ethnic Affairs and surprisingly, the Ministry of Aboriginal Affairs. With comments such as these, it is hard to believe he ever had the best interests of Indigenous people at heart. https://en.wikipedia.org/wiki/Nick_Greiner</p> <p>In response, Uncle Bill Smith of the Awabakal Co-Op was interviewed: “...sure we’re upset when you get a person that makes an outlandish statement such as Nick Greiner to say there’s no Aboriginal people in New South Wales y’know? I’d like to know where Mr. Greiner come from, how pure his bloodline is y’know? Interviewer: “But I understand the Aboriginal people are upset enough at Nick Greiner’s comments to now be considering taking legal action.”</p> <p>“The action we’re taking, at this stage, will be between us and our legal people until we see and know exactly where we’re going and what we can do because I believe he has made these statements before and it’s time we picked him up and took him to task.”</p> <p>This story also indicates the pervasiveness of notions of ‘purity’ and the strength of belief in ‘Blood Quantum’ that erroneously conflates ‘true Aboriginality to be a matter of so-called ‘blood purity’. It also indicates that this type of language is not exclusive to White Australia and had wormed into</p> | 11/12/19 86 | 7 |
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| | | <p>Indigenous Australian vernacular though it must be looked at in the context of each individual story.</p> <p>The Story also includes talk on the Co-Op's travel to Sydney to protest changes to study assistance to Aboriginal and Torres Strait Islander students. From 1988 the 'ABstudy' program would be scrapped and all Aboriginal and white students would be funded equally under a new scheme.</p> <p>Statistics are mentioned: only 7% of Aboriginal students in the State, finish education up to an HSC level. 'If the assistance now available to them change, Uncle Bill feels that this would further disadvantage Aboriginal Students.</p> <p>"Yes we feel very much, and that's one of the things we wanna go down, trash out, talk it out and get it together and have one voice, and one nation or one nation of people... get our message across."</p> <p>See screenshots for more</p> | | |
| 2B_58 | Day Care | <p>Story is regarding the 'Helping Hand' program at Stockton Hospital and the 'Disability Services Scheme. The Awabakal Co-Op appears to be predominant in this program.</p> <p>The 16 year old patient within the footage, Lisa Landsborough is noted as 1 of 20 patients throughout the community included in the program.</p> <p>Jane Vale is indicated as a regular visitor from the Co-Op with other members of the 'Aboriginal community' organising 'outings'</p> <p>It is not specified whether this was a communal based for the whole of Newcastle, or if it is solely an Aboriginal initiative Uncle Bill Smith is noted as a coordinator, interviewed and makes mention of these initiatives as 'bridging the gap between disabled in institutions and their parents'.</p> <p>"This is something we've experienced in the short time we've had this short project in practice and bringing our people forward and making the first step in coming to visit their own people – their own children. It's frightening, I suppose, to make that first step but once they make it, they find that it's not so bad after all."</p> <p>An article found in the Aboriginal and Islander Health Workers Journal 1989 indicates that an organisation was headed by Uncle Bill and was one of three in NSW to cater primarily to disabled Aboriginal children and adults.</p> <p>https://search.informit.com.au/fullText;dn=293822730983721;res=IELHEA</p> <p>It is an excellent mission statement and a very brief history of the program undertaken by the Awabakal Co-Op – a precursor of the Awabakal Disability Service.</p> <p>Some names are also mentioned including Mrs Jane Vale, mentioned in this story.</p> | 13/1/1987 | 14 |

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| | | See screenshots for more. | | |
| 2B_65 | 'Abo Course' | <p>Once again, the title is as on the cue sheet provided. This story is slightly confusing in its wording. The title of the course offered is: 'The Associate Diploma in Administrative Studies for Aboriginal Students' – with the design intended to turn out effective administrators and managers for 'work with Aboriginal organisations'. Incl. Land Councils, Education, Health and, management of accommodation and 'Co-Op's'.</p> <p>There is apparently a focus on 'Aboriginal culture' aside from the traditional undertaking in finance and admin. The story itself does not provide much in the way of participants and is itself vague on what 'culture' is being taught.</p> <p>Acting head of school is noted as 'Faith Trent' is interviewed and notes the degree as being a result of 'increasing demands for Aboriginal people to fill admin roles while not having the adequate background or education'. Culture is consequently not discussed.</p> <p>Educational needs of Aboriginals are, however, discussed at great length.</p> <p>They are noted by Trent to be 'quite different'.</p> <p>'We tend to run courses with the mainstream culture as the assumption of how society works and in this course, Aboriginal students are getting an opportunity to look at Aboriginal culture in part of this course and also, the admin is geared to the kind of organisations that Aboriginal people are finding themselves in. So, it is a Diploma in Administration – an Associate Diploma in Administration <i>Aboriginal</i> and we foresee in the future that there may be other groups for whom specific courses may be necessary but it really is focused on the cultural and economic needs of the Aboriginal Community at this present moment.'</p> <p>Faith Trent has since passed away in 2016.</p> | 4/2/1987 | 16 |

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| | | <p>A citation indicates her taking a position with the Hunter Institute from 1977-88.</p> <p>https://www.flinders.edu.au/content/dam/documents/about/citations/citation-faith-trent.pdf</p> <p>See screenshots for more</p> | | |
| 2B_73 | 'All Blacks' | <p>Title is in reference to the 'Newcastle All Blacks' Indigenous Rugby League team. This story shows footage of an Aboriginal rugby league tournament. The tournament is supposedly named after Walter Smith, the father of the Smith brothers (Uncle Bill being the most prominent) who played league in the New England comp during the 30s and 40s – Indigenous teams from across the coast appear to come to play (the ground is not indicated verbally however a frame shows the scoreboard indicating it is located at Central Charlestown) with some as far as Nambucca Heads and Narwen. The comp is in fact, the 'NSW Koori Knockout' invitational which is still running as of 2019'.</p> <p>Some prominent Newcastle Aboriginal leaders were involved in its organisation in 1971 including Bob Morgan and Bob Smith.</p> <p>The Wiki has some excellent information regarding the competition:</p> <p>https://en.wikipedia.org/wiki/NSW_Koori_Knockout</p> <p>Of key interest is the notion that the competition is primarily a community gathering for Indigenous peoples throughout the East Coast as well as a sporting event.</p> <p>In 1987, the 'Newcastle All Blacks' won the title and once again in 2018. Another Newcastle based team 'Newcastle Yowies' have won in the years 2012,2013 and 2017 respectively. A women's competition was also introduced in 2007 and is still running as of 2019.</p> <p>Lionel Phillips named Man of the Series, Allan Williams and Wally Gibson named best forward and best back respectively.</p> <p>See screenshots for more.</p> | 8/2/1987 | 3 |
| 2B_74 | 'Treaty' | <p>This is a critical story regarding the discussion on 'Treaty' which is, I believe still ongoing. The crux of the issue is that Australia is still the only commonwealth nation to not have any semblance of a 'treaty' between Indigenous peoples and settler-colonials.</p> <p>https://en.wikipedia.org/wiki/Indigenous_treaties_in_Australia</p> <p>This wiki page provides an excellent overview of the 'road to treaty' which stalled in 1988 (PM Bob Hawke had promised treaty with the target coinciding with Bicentenary) there were renewed calls starting in 2017 regarding an Indigenous 'voice' in Parliament which could lead to treaty, however this was rejected by then PM Malcolm Turnbull. Following the 2020 Black Lives Matter solidarity protests, interest has been renewed in the concept.</p> <p>See screenshots for more.</p> | 13/2/1987 | 8 |

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| | <p>Some footage is utilised as ‘stock footage’ (presumably because it was the only recent footage on hand) of 15/9/1986 being National Aboriginal Week</p> <p>There is also an interview with Michael Anderson, the Principal Researcher on the National Aboriginal Conference for its four year period. That research was regarding the drawing up of a treaty between state and federal governments and Aboriginal ‘tribal groups’.</p> <p>“We the Aboriginal people realise that there’s got to be one government. It has to be united government but of course, the treaty, the compacts that we’re talking about, will be able to organise a system whereby we all know exactly where we stand. And we know who’s who, and we know who owns what, we know what so and so is getting so that there’s no more Aboriginal people being deprived. We’re not asking for handouts, we’re just getting back what we own.”</p> <p>Anderson travelled widely to examine agreements between ‘colonial’ (what is noted in the story as ‘conquering governments) and the people they have disenfranchised.</p> <p>Anderson is quoted as indicating Australia as being the only country to not have treaty or where there was no war to defeat the original inhabitants. This last point is under intense debate and has been since the early 1990s. Some argue (including myself) that the frontier conflicts, punitive expeditions and indeed ‘the Black War’ in Tasmania implicate exerted military effort from both Settler-colonials and Indigenous Australians – essentially, a war.</p> <p>https://en.wikipedia.org/wiki/Black_War</p> <p>The wiki page regarding the ‘Black War’ is an excellent presentation of both the conflict and the recent debates surrounding military conflict between Indigenous Australians and British colonials.</p> <p>There is also some details on the concept of genocide being inflicted on Indigenous Australians of which there are some available references on that same wiki.</p> <p>Anderson is again noted to wish for a similar arrangement as with (then) West Germany’s agreements with Jewish peoples who had suffered the Holocaust and genocidal acts.</p> <p>Of key note is when Anderson indicates: “Our situation here in Australia is very similar.”</p> <p>The story continues that the Aboriginal Conference would use its research to lobby politicians for a promise for treaty by 1988. Also interesting to note is the mention of electoral candidates being fielded for the 1988 Federal election.</p> <p>Also shown on footage is a cut from another story regarding Baiame cave in Milbrodale.</p> <p>See screenshots for more.</p> | | |
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| | | <p>Michael Anderson is a highly important leader throughout Aboriginal Australia – being the leader of the Australian Black Power Movement from 1969 appointed as the first Ambassador to White Australia.</p> <p>https://www.creativespirits.info/aboriginalculture/media/michael-anderson-interview-with-an-aboriginal-leader</p> <p>This page includes some interviews with him and background https://www.portrait.gov.au/portraits/2005.53/the-hon-gough-whitlam-ossie-cruse-and-michael-anderson</p> <p>This portrait in the National Gallery of him, Gough Whitlam and Ossie Cruse is excellent also.</p> <p>Also included in the National Gallery photo is the then (1987) Tourism board officer Horst Endrulat. He is not noted in the description, nor is his attendance apparent (the photo itself does not present a reasonable context) however it is definitely him.</p> | | |
| 2B_85 | Grants | Includes a small mention of a sports facility Aboriginal children as one of four construction projects receiving a grant totalling \$40,000 | 17/3/1987 | 13 |

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| 3B_01 | Nutrition | <p>Discusses health issues of Aboriginal peoples.</p> <p>'Aboriginal health workers' are cited indicating the average lifespan of an Aboriginal person is between 45 and 50 years. It goes on to include the most prevalent incidences of diabetes, heart attack and high blood pressure: Western diseases related to poor nutrition. Story is about a pilot course at the NCAE aimed at field workers teaching basic nutrition within their communities.</p> <p>Grace Close is noted to have established the course with a small soundbite:</p> <p>"I believe that nutrition would be the major factor to all health problem amongst Aboriginal people across Australia today."</p> <p>Expectant and nursing mothers are noted to be targeted and encouraged to return to breastfeeding children.</p> <p>See screenshots for more.</p> <p>Most footage is stock from Aboriginal marches the previous year however there are small snippets of this story</p> | 7/4/1987 | 7 |
| 3B_19 | Boxing | <p>Has a few old photographs that include a promo for the 'Sands-Turpin' fight.</p> <p>The Sands Brothers were Indigenous boxers which</p> | 8/5/1987 | 5 |

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| | | <p>researcher Colin Tatz mentions fought 607 bouts in all.</p> <p>A biography of Dave Sands is located here: https://ia.anu.edu.au/biography/sands-david-dave-11611</p> <p>The V/o gives a brief summary of Sand's career before his death in a car accident in Dungog, 1952. This story appears to be a commemoration of Dave Sands with his elder brother Clem attending with nephew Alfie.</p> <p>See screenshots for more.</p> | | |
| 3B_19 | Mini budget | <p>Majority of story is interested in the overall budget however it does mention a few key things that impact Aboriginal students incl. cuts to student allowances and community programs – creation of a 'jobseeker allowance' are noted. Less encouragement to leave high school.</p> <p>'Community Employment Program Project was cut and to be replaced by 'a number of training programs'.</p> <p>"A move the Awabakal Co-Op regrets.</p> <p>The restoration of the Co-op building was one of 8600 jobs done under the CEP.</p> <p>Includes an image of the Co-Op building as well as an interview with a woman, representing the Co-Op – unnamed in the story.</p> <p>"One of the things that it has done for us is provide a form a training for our people and also for the young who have come here to the Co-Op and have got some skills in work."</p> <p>See screenshots for more.</p> | 14/5/1987 | 12 |
| 3B_23 | Disadvantaged | <p>Only very briefly mentions 'Aborigines' initially. Women are highlighted as a disadvantaged group in the Muswellbrook, Scone and Singleton areas. So Upper Hunter.</p> <p>Dave Brown 'acting coordinator of the equal opportunity training program' at Hunter Tafe is interviewed.</p> <p>'Hardest job is to change attitudes'.</p> <p>It's long term stuff we're looking at, attitudes are very hard to change, you won't be able to change them overnight. But there are some interesting things already happening – the number of Aboriginal people registered with the CES has skyrocketed since we went up there, with almost 100% increase.</p> <p>The way Aboriginals are discussed here is</p> | 12/5/1987 | 1 |

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| | | <p>uncomfortable, to say the least. It seems as though the soundbite was taken out of context – ‘Up there’ is not given a name, nor is CES’ full name given. As well as that, the story asserts that Aboriginal peoples have an attitude that requires changing – to realign with the majority. To discuss this without Indigenous involvement is quite problematic and implies that Aboriginality creates problems that require a paternalist policy to combat.</p> | | |
| 3B_23 | Joh for PM | <p>More broadly about Sir Joh’s visit to Newcastle. Joh has a rather notorious political record with discrimination against Aboriginal Land Rights claims as well as Anti-Strike Laws including the infamous ‘state of emergency’ imposed during the Springbok tour of 1971 – where demonstrations of Apartheid took place and civil liberties were consequently suspended.</p> <p>The Trades Hall Council and the Trade Unionist meeting in general (the speaker appears at first glance, to be Denis Nicholls) features a lot of signage. Including one of note – especially considering Joh’s discrimination of Aboriginals in Queensland emblazoned with “Support Land Rights”. See attached screenshot.</p> <p>This paper, written by Peter Baume mentions Joh was ‘Chairman of the Board of the Hope Vale Mission for 15 years’, He goes on to say the Joh did an “enormous amount for (not with) Aborigines.” Considering his actions regarding Land Rights discrimination, I highly doubt this had the interests of Aboriginal people at heart and was in pursuit of paternalist policy.</p> <p>https://www.jstor.org/stable/j.ctt183q3f4.35</p> | 15/5/1987 | 7 |
| 3B_57 | Aboriginal Talent | <p>Footage is of a talent show organised by the Awabakal Co-Op. Mostly singing and dancing. Country music is highlighted as being a popular music choice.</p> <p>The filming of the stage is quite dim so screenshots of the performers might be of average quality.</p> <p>There is no interview with any organiser nor of the performers and the story is quite short unfortunately.</p> <p>Underneath the broadcast V/o the name ‘Ella Kelly’ is mentioned.</p> <p>Freewheels Theatre is noted to be the venue. Unfortunately, the theatre company attached has been closed for nearly twenty years, ceasing productions in 2002. A trove article notes 201 productions being attributed in the AusStage archive.</p> <p>https://trove.nla.gov.au/people/1768780</p> | 16/7/1987 | 6 |

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| | | See screenshots for more. Unfortunately, footage of participants and spectators are of middling quality – especially considering the quality of the tapes as well as the dim lighting. | | |
| 3B_58 | Dig filled | See ANZAC and Military Related footage finding aid (also includes interesting footage). Archaeological dig conducted by Dr. John Turner and Dr. Damaris Bairstow who unearth the convict Lumberyard and Stockade. The Wikipedia page also mentions that Aboriginal site remains would be located upon further study, in the same year as this story was filmed however, it is unclear if this was revealed at the time or later in the year. https://en.wikipedia.org/wiki/Convict_Lumber_Yard | 19/7/1987 | 6 |
| 3B_58 | Green Bans | Story is related to the above – with the Trades Hall Council becoming involved, advocating for the preservation of the site on the grounds of the ‘industrial’ historicity. Premier is called upon to call a moratorium on the site and to place Green Bans on the site. Mentions a ‘race against time’ to compile an archaeological report on the site. The auction appears to be fully going ahead on the 23 rd of that month with permission from the State Rail Authority. | 21/7/1987 | 11 |
| 3B_62 | SRA Land | Again related to above stories – of particular note, this is the first mention of Aboriginal Artefacts found. The story seems to focus on this aspect. Minister for Transport, Ron Mulock “Certainly, I will say without qualification that if the Archaeological reports and the reports on Aboriginal Artefacts show these claims to be valid, the land therefore should be protected then I will respond positively to that.” This confirms that two reports were made regarding the site. One for Aboriginal Artefacts and another, however, only the Archaeological report appears to be in extant. As of the 8/12/2020, there are no signs of either the artefacts or an extant report regarding the artefacts. | 23/7/1987 | 3 |
| 3B_84 | Festival | Story is regarding a dance festival held for local schools in the region (non competitively). The footage appears to be of a ‘multicultural dances’ incl Gateshead High. Aboriginal Students appear in the background of the white children presently dancing. The Aboriginal students do not seem to be interested in the dance shown on footage and there is no mention of which | 25/8/1987 | 7 |

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| | | school they are from. Gateshead High is likely where they are from, considering the Indigenous cultural programs advocated there by Percy Haslam and the Awabakal Co-Op to mention a few. | | |
| 3B_84 | 'Aboribines' | <p>Title is as appears on cue sheet – presumably a misspelling.</p> <p>This story is related to a man, Ross Ingram, who was awarded the NSW Aboriginal Youth of the Year award. The award are handed out annually who are judged to have made a positive contribution to society and are an example to young Aboriginal people. “it goes to show that, once given the chance, Aboriginal people can do what their ambitions are no matter what the goal is.”</p> <p>Ingram is from Leeton near Griffith originally and was nominated without his personal knowledge.</p> <p>Story is last on tape and appears to be from the first of August but the story just previous on tape is dated the 1/9/1987. I am unsure if this was a typo on the story.</p> <p>Ross Ingram was the first Wiradjuri to become a medical doctor and has since passed into dreaming in 2003 at the age of 36.</p> <p>A memorial prize is named in his honour: https://www.mja.com.au/author-centre/awards/dr-ross-ingram-memorial-prize</p> | 1/8/1987 | 16 |
| 3B_95 | Aboriginal Complex | <p>State Government Land grant to the Worimi Aboriginal Co-Op setting up a 40 hectare Market Garden. Co-Op also received a \$130,000 CEP grant, used to build a shed with tractor and hand tools. The opening of the Market garden was to be a flag raising by the oldest member of the Co-Op 'Alec Russell'. The ceremony coincided with the final day of 'National Aborigines Week', the predecessor to the current NAIDOC Week.</p> <p>The Dept of Agriculture advised that vine fruits and veg should be planted first to ascertain the quality of the soil and crop output.</p> <p>Market Garden was to be self-sufficient and expected first harvest by the following year.</p> <p>See screenshots for more.</p> <p>The Worimi Local Aboriginal Land Council website also includes a write-up on 'The Farm' as it came to be known including the Lot number though no exact location is cited. It appears to be located close by to Tanilba Bay.</p> <p>https://worimi.org.au/about/</p> | 11/9/1987 | 1 |

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| 3B_97 | Tumbling | Shown on footage is a young Aboriginal man male by the name of 'Brian Devonshire' who is noted to be 17yr old and the current Open Mens National and World 15-17 yrs Champion. See screenshots for more. | 26/9/1987 | 17 |
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| 4B_01 | Launch | <p>This story is regarding the launch of an Emergency Response vessel a 'firefighting tug' that bears the name of 'Mum Shirl' Shirley Smith. 'A guiding light for Sydney's Aboriginal community. Helping thousands of disadvantaged children through direct care and foster home placement.</p> <p>Her 'Black Santa' appeal is also mentioned.</p> <p>Mum Shirl has since passed away into dreaming in 1998.</p> <p>Mum Shirl was quite a prominent figure in Indigenous communities on the East Coast, and has quite a sizeable biography including her activism, and community projects listed online: http://ia.anu.edu.au/biography/smith-shirley-coleen-mum-shirl-17817</p> <p>Her noted 'philosophy' regarding the launching of her namesake is relayed through a soundbite: "It's not going to turn over and sink in front of me. But then it's righted itself and stood up. It was just like someone falling over and standing up and being counted."</p> <p>The story itself seems only superficially interested in Mum Shirl and is instead, more concerned with the industry associated with the manufacture of sea-faring vessels.</p> <p>See screenshots for more.</p> <p>Another Tug is mentioned to be named after a man 'Ted Noffs'. The story elects not to mention why, aside from a simple 'another person devoted to community service.</p> <p>What the story does not mention is that Ted Noffs and his 'Wayside Chapel' operated to the benefit of Indigenous Australians and other disadvantaged people.</p> <p>His wiki page makes mention to some of his involvements particularly with the Indigenous Australian community, especially the Freedom Rides orchestrated by Charlie Perkins (Since his death, Kumantjayi Perkins). As quoted from the wiki: The Ride had been coordinated at the Wayside Chapel, which was to be, in the words of Perkins, "[Ted Noffs was] our contact with all the newspapers, television and radio.' He continues, 'We did not think there would be much work involved but the Chapel was completely swamped. Ted was involved with the media and political figures and with parents"</p> <p>The Wayside Chapel that Noffs ministered also appears to have been an interesting meeting spot for discussion between</p> | 30/9/1987 | 9 |
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| | | otherwise 'discreet' groups of people." https://en.wikipedia.org/wiki/Ted_Noffs | | |
| 4B_11 | Rugby | The story is actually of a Rugby League Knockout, the 'Koori Knockout' held at Narwen, the previous knockout winners. The "Bobby Smith coached" Newcastle All Blacks team is featured heavily as they took out the title of 1987 meaning that Newcastle would host the next competition – which is an invitational. A previous story on 2B_73 (see 2B sequence finding aid) has more information on the competition proper. There is a great deal of match footage and some posed images of players. See screenshots for more. Bill Smith is interviewed as the President of the Newcastle All Blacks: "Mr. Graham (Nigel?), I pulled him out of bed about quarter to seven this morning to speak to him about the grounds and referees. It means here in Newcastle, we're looking for a hand in friendship (I believe is said) because it is one of the biggest things that could be held in Newcastle, it's the biggest rugby League knockout in the world." The team is also noted to be playing against the Queensland Champs in a 'curtain raiser' to one of next years (1988) State of Origin matches. Ashley Gordon is mentioned as a player, who would go on to play for the Newcastle Knights the next year. | 6/10/1987 | 4 |
| 4B_20 | Constitution | Story discusses reform needed for the constitution. Interesting amendments are brought up and while, Aboriginal rights are not brought up, a caricature is seen on footage – pointing out the 'joke' that a constitution was written for Indigenous Australians. A group for reconciliation in Australia has provided a good factsheet to explain the concerns: https://www.reconciliation.org.au/wp-content/uploads/2017/11/Recognising-Aboriginal-and-Torres-Strait-Islander-people-in-the-Australian-Constitution.pdf This document is of 2017 however the arguments are still occurring in 2020. In fact, the constitution still allows for legislation to discriminate on the basis of race. https://www.creativespirits.info/aboriginalculture/politics/constitutional-recognition-of-aboriginal-people This web article is also well researched and details some of the contention from within Aboriginal communities regarding some pushes for constitutional recognition. See screenshot for the comic in question. | 23/11/1987 | 17 |
| 4B_30 | Aboriginal Art | Footage is of an Aboriginal art exhibition. 43 'Aborigines' from the correctional centre, presumably the Cessnock centre, (in V/o) contributed to the exhibition including ornate wood artefacts including Yidaki, spear, boomerangs and clapsticks "straight from the bush". Art is made on paper and cardboard using acrylics and 'traditional ochres'. Cessnock TAFE college has been running art courses for the facility | 20/11/1987 | 17 |

since April, teacher is listed as 'Beverley Spiers' who is quoted: "At first, many believe they can't paint. But with encouragement, their progress is obvious. The art course can help to give the men a secure future."

"Most people that go to TAFE, that go out after a job, they can walk into you and say that "I've been at TAFE for the last few years", My boys are branded 'crims', and they're black so there's not much chance of them getting a job, but what I am doing and what TAFE is doing is giving them the capacity to be self-employed, when they go out, you see? Most of them, in the beginning, don't even want to sign their name because they believe they are nothing, they are so used to that. But after the first exhibition we had a couple of months ago, we sold about 400\$ worth of their paintings and it was such a shot in the arm, they've been doing nothing but sitting in their cells and painting, painting, painting."

Aunty 'Bev' was an AHW (Aboriginal Health Worker) attached to the Cessnock facility. She was also a 'Darkinoong' Elder that was fully initiated into Law and Medicine.

this blog post includes an open letter from Aunty Bev regarding the Destruction of an Aboriginal Women's Fertility site by Rocla Sandmining Company. It is located here:

<https://www.sacredfamiliar.com/blog/category/Aunty+Beve+Spiers>

Given that the open letter mentions very specific details of Aunty Bev, I see no reason to believe this was not written by her.

She also was awarded the Ross Ingram Memorial Prize in 2009 regarding her essay:

<https://ama.com.au/media/aunty-beve-takes-out-prestigious-essay-prize>

Aunty Bev, appears to have passed into dreaming in 2014, as attested in this obit for the Medical Journal of Australia:

<https://www.mja.com.au/journal/2014/201/2/two-luminaries-lost>

She's noted to have fallen while guiding people to a rock art site, and passed following the event.

A well detailed Obit as well as biography is available at this site though I do have some misgivings as to some information being freely (by which I mean openly) given.

<https://wakeup-world.com/2014/04/30/the-legacy-of-goolabeen-the-last-fully-initiated-female-elder-of-the-darkinoong/>

The article also brings up some interesting adaptations to the modern situation of some mobs (whose populations might be severely affected by invasion/settlement), being allowed to be initiated into other mobs and returning to speak 'As an Elder'.

These websites should be noted however, as revealing aspects that might have been told in confidence, regarding initiation protocol and other cultural functions. They are well-meaning articles, however they might cause some distress to some.

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| | | See screenshots for more. | | |
| 4B_36 | People | <p>This story is regarding a photographer of the region hoping to take his work overseas for exhibition (Newcastle-Upon-Tyne is mentioned). It especially focuses on 'ordinary life' in Newcastle. Alan Chawner is noted as the photographer and he is indicated on this web platform: https://octapod.org/culture-hunter/directory/allan-chawner/ to be a professor of Fine Art and UoN.</p> <p>It is not discussed however, there appears on screen in photo series of three, an Aboriginal family: The Kelly's as primary subjects – essentially the daily life of a Novocastrian. See screenshots for more.</p> <p>The father which is Ray Kelly appears to be wearing a rugby Guernsey – white with a dark V (could be South Newcastle colours)</p> | 10/12/1987 | 15 |
| 4B_36 | Boxer | <p>This story is about Dave Sands – the renowned Indigenous Australian boxer of the 40s. Sands passed into dreaming in 1953 as detailed in an above finding aid. This story mentions his 'domination of the boxing world' and includes several photos and memorabilia and includes a small (if awkward) interview with a boxing historian Michael J. Clarke who concludes that the [even though Sands never won the world title, he was number one in the world] "Because the Americans were scared of him".</p> <p>Indicating that Dave was sparring with a fellow boxer Jackie Maher and Sands flattened Maher with a right hook. Ray Robinson (world title holder) was in the gymnasium at the time and apparently expressed he did not wish to ever fight him. Clarke goes to mention that Sands would've beaten him, had they ever met in the ring. This is an apocryphal story and I doubt its veracity though elements of it might hold some truth – particularly the reluctance to fight Sands.</p> <p>Some other boxers are in attendance incl. two of the Waters brothers (Troy and Guy) as well as Billy Mayalls (spelling is uncertain).</p> <p>The story ends with mention of a petition to erect a monument of Sands with the support of friends, family, fans and boxing contemporaries who mention he rivals Les Darcy as a Australia's greatest middleweight boxer.</p> <p>See screenshots for more</p> | 12/12/1987 | 17 |
| 4B_42 | Exhibition | <p>Appears to be a travelling exhibition of Australian Heritage items incl. memorabilia, toys and other relics of the past. There is a very small mention of 'Aboriginal artefacts both tribal and urban' however it is quite clear that these figure very little into the concept of Australian heritage.</p> <p>ALSO There is a major misattribution of Aboriginal art and sculpture. The two which appear to be sculptures do not fit into any noted styles of Aboriginal cultural canons and appear as more</p> | 15/12/1987 | 12 |

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| | | <p>'Kongolese' or with an African design. There is also no noted representation of Aboriginal sculpture as appearing in such a way. I would treat this with caution though I do believe these sculptures are anachronistic and a misattribution to Aboriginal art. My concern is that these artefacts, while they could be of interest for study, are conflated as 'Aboriginal', they are not placed in any tradition or nation and they do not appear of such design. I have sent away to Gilleen Shaw for interpretation and will note what they seem to be when word gets back.</p> <p>See screenshots:</p> <p>Following some discussion, we have reason to believe the sculptures are from a rather specific nation of Indigenous Australia. The Tiwi or more properly: Tunuviwi, are a nation located on the 'Bathurst' and 'Melville' Islands which make up the 'Tiwi Islands', 80km from the city of Darwin. The sculptures appear to be similar to a style that emerged during the 1960s, possibly as a commercial product. Some websites look to have quite similar sculptures on file which will be attached to this aid: https://www.aboriginal-bark-paintings.com/tiwi-sculpture/ See also: https://en.wikipedia.org/wiki/Tiwi_people</p> | | |
| 4B_53 | House | <p>This story is in relation to some controversy surrounding the demolition of a house supposedly built by 'King' Billy Ridgeway of the Worimi. The house itself was situated close to the banks of Soldiers' Point where Ridgeway resided with his partner 'Queen' Charlotte. Billy Ridgeway passed into dreaming in the late 19th century however his descendants are noted to still be residing on the property.</p> <p>Rick Ridgeway is mentioned as the latest descendent. The story's controversy comes from the suggestion that the Ridgeways were receiving 'special treatment' from council with a new building planned to be constructed under the trust of the Worimi co-operative.</p> <p>"Nearby residents say they have received special treatment and expressed concern with the behaviour of the Ridgeways"</p> <p>"Well I think it's absolutely disgusting because they didn't look after the place they got over there so, what're they going to do with the new one?"</p> <p>"What do the ratepayers want to see the council do around here?"</p> <p>"They'd like to see a park made of it... because as you..."</p> <p>Someone off screen objects: "You're speaking out of turn"</p> <p>"As you can see, a lot of people come down here, they've got nowhere to park and over the years, it's going to get worse. So why would you say we're speaking out of turn?"</p> | 11/1/1988 | 15 |

The partner of the male speaker similarly interjects:

“You come down to the beach, you sit where we mow and look after it, you don’t sit in front of their place, how would you like that where you’ve got?”

The first interjector continues saying: “We’ve only been here for four years, these people have been here for a long, long time!”

The man to screen right of the speaker similarly interjects “1928, dearie”.

Rick is then interviewed, quite briefly as is typical of these segments: Underneath the V/o the question is asked about ‘noise complaints’ to which Rick responds that ‘I can say that we’ve had a few drinks here and there’ and all that, but... “They just like exaggerating just cos’ they haven’t liked us since we’ve been here.”

There is a small explanation that: “According to the history books, the Worimi tribe lived at Soldiers’ Point lived there during the reign of Queen Victoria and, the deed of ownership would ensure that the Ridgeways will continue to live on the land”. See screenshots for more.

There is a lot to unpack here:

The initial V/o regarding the original owner and builder of the property is referred to in the old ‘European’ mode of understanding. Due to the stark difference in the societal makeup and hierarchy of Aboriginal Australian nations, Europeans (especially British) could not or failed to accurately understand. In several instances, war leaders were affixed with the title: ‘King’ to indicate both leadership and exceptionalism. Some examples include ‘King’ Colebee, ‘King’ Yarramundi in the Richmond Hawkesbury. These assumptions were made under the impression that Aboriginal nations were practicing ‘chiefdoms’ which is not an accurate statement.

Also note the diminutive of ‘Billy’ to render the name ‘King Billy’ which sounds rather juvenile. A common theme of Black history both here and in the US, is the use of short-hand names and diminutives to stifle the masculinities of black men.

The house built by the elder Ridgeway was obviously declared to be unsafe, unfit or needing new accommodations be built. It is not unreasonable that the building be torn down, the residents of the property were consulted and the Worimi Co-operative were similarly involved.

The supposed ‘behaviour’ of the Ridgeways was not explicitly apparent and was only mentioned by the elderly ‘white residents

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| | | <p>of the area'. Even then, it is related to maintenance of site and apparent noise complaints which are entirely unsuitable reasons to revoke a deed of ownership. Their complaints do not make much sense to me unless they are made under the impression that the site was state owned.</p> <p>Considering the Ridgeways had been living on the site and held ownership of the property, there is very little that residents could actually do. Their posturing could simply be resentment at their being Aboriginal or not 'maintaining their property' in the European sense.</p> <p>The statement: 'They didn't look after the place over there' is interesting and quite dismissive. The man making that statement is likely to not know the age of the actual housing and is simply viewing the building as a recent aspect of the property. Considering the age of the building itself, it is unlikely that it would be considered 'fit' for residential living, hence the demolition.</p> <p>This story brings out some 'thinly veiled' racial attacks including the suggestion of Indigenous properties as eyesores and propose an inability to maintain property in the European sense. The suggestion to turn the property "into a park" (by which he means a parking lot) does not make sense considering ownership is deeded to the Ridgeways. It is possible and I feel it likely that he, himself is under the impression that the Ridgeways are residing on state housing which could be sold off by government or repurposed into an infrastructure project.</p> <p>https://www.environment.nsw.gov.au/resources/cultureheritage/womensHeritagePortStephens.pdf</p> <p>The segment by Carol Ridgeway Bissett mentions the demolition of her Grandmother's house and the mention of a land deed.</p> | | |
| 4B_54 | Tent Embassy | <p>This story is related to the erection of a tent embassy in the lead up to Bicentennial 26th Jan 1988. Uncle Ray Kelly is interviewed briefly and similarly there is an interview with Lord Mayor John McNaughton. Some tension is acknowledged to be apparent with the erection of the Embassy and there is the suggestion of 'Indigenous causing trouble' however that is flatly rejected by McNaughton.</p> <p>The embassy appears to have been erected on the foreshore on what appears to be noted as: "Shortland Lawn" park. It is noted to be intended to remain for the entirety of the Bicentennial year. 'In the heart of the bicentennial festival area.' Which seems to allay fears that some sort of conflict between celebrants and 'mourners' would occur.</p> <p>McNaughton is quoted as saying: that ...'the protesters are as much a part of the event as 'any Australians'.</p> <p>"The Time for Truth" Awareness campaign which the Aborigines</p> | 21/1/1988 | 19 |

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| | | <p>have been mounting in recent times is very, very appropriate! It is a time for us to learn more about Aboriginal culture, more about Aboriginal history, and more about the Aboriginal circumstances right now!"</p> <p>Ray Kelly, who is noted simply as a 'protestor' is also quoted as saying: the tent will play an informative role for the Newcastle community'.</p> <p>"We see this as an educational tool as well. Uh people can come here and talk to us, ask why we're sitting out and perhaps get a different side to the story of 200 years."</p> <p>McNaughton is again quoted as saying: [he is convinced] that any trouble resulting from the presence of the Embassy will not be the fault of the protestors.'</p> <p>"If there is an unpleasantness, I'm certain that it will not come from them. I know them [presumably the 'protestors] fairly well – not as close as I would like to be, talk them as often as I can. I am satisfied there will not be any unpleasantness from them."</p> <p>After some consideration, the 'Time for Truth' banner appears to be related to the 'Time for Truth' Awareness Day which was deliberately chosen as 26 Jan 1988. I cannot find any information related to the day itself nor regarding the campaign which was centralised around the year 1988 and Bicentennial. There also appears to be several allies & supporters of Aboriginal peoples involved with the event indicating this was, naturally, a planned event.</p> | | |
| 4B_57 | Protest | <p>This is an aspect of the Tent Embassy story seen above. The V/o indicates that a 'new group' the 'Time for Truth Awareness Group'. The group's mission statement was to emphasise (at that time believed to be) '40,000 years of Australian History, not 200'. In this clip, there is a small protest outside of the Madison Motor Inn – now the Mercure Charlestown located just off the Pacific Highway.</p> <p>The speaker is not named however in the background Ray Kelly is seen.</p> <p>"Because our group is about awareness, we thought this would be a good opportunity for both Aboriginal and non-Aboriginal people to show those sort of people that um, Aboriginal people have got a history that they are not aware of and uh, this is a good way of portraying it and, it's good to portray it is such a way that you've got Aboriginal and Non-Aboriginal people standing together on such an issue which is the true history of Australia which dates back 40,000 years and not 200 years"</p> <p>In contrast, the V/o notes: Inside the motel, people were enjoying their morning. Advance Australia Fair was 'swallowed' by croissants and other treats. Including some Australia Day honours of local businessmen and athletes.</p> <p>Adele Thornton, Vice President of the Australia Day Council "Outlined the purpose of the event":</p> | 16/1/1988 | 6 |

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| | | <p>“It’s to let the people of Newcastle and Australia know what a wonderful country we live in and rejoice that we are here”. The clip then ends with that soundbite.</p> <p>There is a strong contrast between the two events shown on screen, with the demure of the events outside being viewed, if not unconsciously, as ‘angry’ or ‘mournful’, dissenting even. Inside the motel, appears as a rather ‘muted’ celebration replete with an unusually ‘non-Australian pastry ‘croissants’. One would think a Bicentennial celebration would include typical colonial fare.</p> <p>The décor of the motel looks to be depicting exactly what the protestors are arguing against, that Australia has 200 years of history, as opposed to 40,000+.</p> <p>The mood inside also evidently ignores the concern of the protests outside and there appears little engagement.</p> <p>It is possible that the event was ‘local business-centric’, considering the age of the participants, style of attire and awards given.</p> <p>See screenshots for more.</p> | | |
| 4B_59 | ‘Abo League’ | <p>Derogatory language is as on the cue sheet.</p> <p>This story is regarding an ‘Indigenous schoolboys’ training camp for rugby league. The boys themselves came from across the east coast from the ambiguous placement of ‘the bush’ (presumably to mean ‘out west’ and other rural localities) to towns along the coast. The story itself emphasises prominent League players as being heavily involved in the program which was Indigenous exclusive.</p> <p>Though some questionable aspects regarding race and ethnicity are made: ‘the boys being “naturally talented”, overall this event is an encouraging community program to push for more Indigenous involvement in Sport.</p> | 24/1/1988 | 9 |
| 4B_60 | Australia Day | <p>There is no Aboriginal People, themes or place on this clip. It is their absence that I note here. There is no recognition of Indigenous peoples within Australia, no noted engagement with the notion of ‘invasion’ and of course, a jovial tone in which the day is celebrated does not reflect the Indigenous experience nor I suppose, the experience of certain parts of the Australian experience that do not share in this celebration.</p> | 26/1/1988 | 1 1 |
| 4B_61 | Hunter Wrap | <p>Again this is a celebration of Australia Day across the Hunter however, there is one particular segment which, while of course is made with a positive intention, does not come across well.</p> <p>The segment in question is regarding a ‘colonial picnic’ in Raymond Terrace where revellers (who appear to be predominately of ‘Anglo-Celtic’ background) include ‘Aboriginal objects’ in their celebration including: Boomerang, Yidaki (although quite short) and clapping sticks. The picnic goers are dressed in a typical ‘colonial style and some stereotypes such as ‘cork hats’ are worn.</p> <p>“I’m proud to be Australian and I think it is for all Australians, Aborigine, Black and white.”</p> | 26/1/1988 | 1 2 |

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| | | <p>This is a clear indicator to me, of both a lack of understanding and a co-opting of certain aspects without appropriate discussion or involvement. The statements made are problematic and the inclusion of these instruments without similarly including Indigenous people mark an unwillingness to engage with the aspects which makes 'Australia Day' an 'Invasion Day'. These aspects surrounding the Indigenous experience and the 'White Colonial experience' are still quite relevant today and naturally, there is a strong reaction promulgated between Indigenous (both allies and Indigenous) who refuse to acknowledge the day, and active participants of 'Australia's Birthday'.</p> | | |
| 4B_70 | Sands | <p>Another clip about Dave Sands. Including a small bit of match footage however it does not have too much new information. A new memorial in Stockton was unveiled to commemorate the man, Ces Perkins, an admirer is purported to have encouraged the creation of the construction.</p> <p>"The whole of the boxing fraternity, Newcastle, they're all part of it. In their own little way, unbeknownst to a lot of them, they've been contributors towards it."</p> | 6/2/1988 | 1 |
| 4B_78 | School Captain | <p>Footage relates to the election of a high school captain in Bulahdelah – an Aboriginal woman.</p> <p>Pauline Syron is mentioned as a hard worker and a prolific sportsman. She is quoted as indicating this election was a democratic vote taken by the school and was in no way a symbolic gesture on the Bicentennial year.</p> <p>"An Aboriginal captain in the same year of bicentenary, everyone would think it was planned, but it wasn't. It was a democratic vote, the children – the school voted for me and I was really pleased about that.</p> <p>The Principal, Ian Aird (?) is also interviewed briefly saying: "It says a lot for Pauline herself of course, but I think the fact that she's elected by her peers obviously reflects their attitudes and hopefully what we're trying to do here with the kids."</p> <p>Pauline is again quoted: "She hopes to work for the Aboriginal cause one day but in the meantime her advice to Aboriginal children is to study hard" – relating her father, A local timber miller as pushing the same value.</p> <p>"Dad always tells me to do well at school because 'my dad's had a rough past, being Aboriginal didn't help ya and uh, now – mum and dad say, the community really accepts Aboriginal people a lot better than the olden times. You can really tell that in Bulahdelah because there's no discrimination at all in Bulahdelah". Before the sound is cut.</p> <p>Though a small scale election of a small school in the Hunter region, it is relevant here. The students evidently held that Pauline would be the most appropriate to represent the school which in turn, reflects the values of their parents in a way. This is quite a racio-ethnically progressive event in quite a rural town in NSW. It</p> | 24/2/1988 | 3 |

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| | | <p>is quite unusual with this in mind. See screenshots for more.</p> | | |
| 4B_82 | Memorial | <p>This is a bicentennial commemoration of the first landing at Broken Bay, North of Sydney in 1789. I would not put it here otherwise however it is mentioned that the “Indigenous population’ was quite hospitable” this is a rare alternative use of the word and I feel it is a little bit noteworthy. There is no more specific Indigenous involvement in the event.</p> | 4/3/1988 | 3 |
| 4B_85 | Aboriginal Golf | <p>Footage is quite short (relative to other golfing stories) and does not name any of the participants however, it references the ‘Aboriginal National Golf Association’ playing at Newcastle Golf Club – a total of 50 players were involved and a selection would take place of 8 players to face a Maori team and subsequently, a Hawaiian team.</p> | 11/3/1988 | 6 |
| 4B_86 | Murder | <p>Related to the murder of ‘Mervin Meers’, which appears as a solicited Euthanasia. Meers is noted as being in intolerable pain. It is unclear if this case was related to Indigenous however, ‘John Borsig’ of the Aboriginal Legal Service is mentioned as the defence. The mention is rather unusual though again, it is unclear if the defendants are Indigenous.</p> | 10/3/1988 | 1 2 |
| 4B_92 | Peace | <p>This story is regarding the Peace Movement and Nuclear disarmament groups within Newcastle. What is interesting is that both Aboriginal groups as well as those aforementioned have each co-aligned their interests in wanting peace at home and peace in the world. ‘Local Aborigines led the parade that represented the supporters of the Newcastle Peace Forum.’ The Aboriginal Support Group, People for Nuclear Disarmament, Christians for Peace and the Nuclear Disarmament Party are noted participants. The theme of the parade is indicated as ‘A Just and Free Australia in a Nuclear Free Pacific’. The push for peace is emphasised by prominent speakers. The footage of interest however is related to the Indigenous contingent of the speakers which is as follows: (v/o): ‘Believing that better relationships between Blacks and Whites was the first step in Australia’s contribution to World Peace, Aboriginal activist, ‘Evelyn Barker’ is quoted as saying: “there is a great need for change within” It is interesting that the concept of ‘Black and White’ is applied to Indigenous, which is not applied in previous footage regarding Indigenous Australia. Underneath the V/o is the following: “...only touching the side, but my aim is to give you something to think about. As an Aboriginal person, I’d like to enlighten you on part of the life that exists...” before the footage cuts to another part of her speech: “In the present state of world affairs, where human rights and the means of staying alive are being denied to many, we need to look</p> | 27/3/1988 | 1 4 |

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| | | <p>at attitudes and how attitudes can affect us.”</p> <p>This is followed by traditional dance of the Awabakal dance group including Yidaki and representations of several animals including Kangaroo in the foreground, Emu to the far right of screen to mention some.</p> <p>The v/o mentions this performance was to ‘Help bridge the gap of understanding between the two cultures.’</p> <p>A well-meaning statement though an incorrect one in the end. Indigenous Australians are not one uniform culture with nations having and believing in differing ceremony and traditions. It is only a recent phenomenon that some groups have consolidated these beliefs as a so-called ‘core’ of Indigenous practice.</p> <p>This is be an ideal example of the alignment of values across the peace movement and the Indigenous Rights Movement as well as the Trades Hall. I recommend some more study be devoted to this relationship between the groups.</p> | | |
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