

• JUMBUNNA •

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N.S.W. ABORIGINAL EDUCATION CONSULTATIVE
GROUP

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FOREWORD...

Welcome to the first edition of JUMBUNNA-
The NSW AECG's biannual Magazine.

JUMBUNNA- a Koorie word meaning 'to talk together' is
designed to produce a forum in which matters of importance
and concern, especially those relating to Aboriginal education
can be raised and debated.

An issue I would like to raise in this foreword is the urgent
need for unity amongst Aboriginal people.

Ever since the arrival of the first fleet in 1788, Koories have
been the victims of a variety of measures designed to divide and
rule or confuse and control us. The colonists brought with them
century-old methods to oppress the invaded.

In recent years, however, there has been a disturbing re-
emergence of the old "divide and rule" approach. Today it takes
the form of the questioning of Aboriginality.

The argument being used, is that if an Aboriginal person has not
been raised on a mission, then he or she is less of an Aboriginal
and is unable to feel and reflect an Aboriginal sense of value
and point of view.

This view is a weapon of racism used to split us apart and
break us down, unfortunately coming today from our own people,
and usually influenced by white attitudes.

It is time to remember that we, as Aboriginal people, are a
diverse cultural group and that our Aboriginality is not
determined by some physical characteristic or by the geography
of our birth.

Koories who argue this line must look within themselves and
begin to question the motive of non-Aboriginal people, remember,
they have an option to blend back into their society any time
they become frustrated or tired of their 20th century colonialist
involvement in Aboriginal Affairs. We have no such option- ours
is to retain our cultural identity and to maintain our dignity
and pride. But this can only be achieved through a united
approach in combating racism and prejudice.

Unity is cultural survival.

Bob Morgan
President NSW AECG.

The opinions and views expressed in this magazine do not necessarily
reflect those of the editorial staff or those of the members of the NSW
AECG. Letters, contributions, artwork to Jumbunna welcome. Please contact
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In NSW it was not until 1881 that the government appointed a 'Protector of Aborigines'. An Aboriginal Protection Board was set up in 1883 but it had no statutory power until 1909 and throughout this period the Chairman of Board was the Inspector General of

ice. While there were some well-intended people on the Protection Board its policy at one period included the picking up of Aboriginal families by sending police to tear children away from parents, and this Board became known to Aboriginal people as the Protection Board.

In the late 1920's to the 1930's saw a form of Aboriginal Advancement Organisation become prominent. The Aboriginal Progressive Association was also another body called the Native Council for Aboriginal Citizens.

Some of these Committees were to fight for justice for our Aborigines. A few of our famous people engaged in this worthwhile organisations were William Ferguson, William Cooper, John Nicholls, Pearl Gibbs and John Bandler. These people were to see the birth and growth of the Federal Government's Legislation and programs for Aborigines.

With our people travelling the countryside holding meetings to organise a campaign to wipe out discrimination in NSW and Australia. They were successful in bringing out many changes for our people.

On the 26th January 1938, Australia celebrated the Festival of 150 years progress. Aboriginal leaders spoke out against a day of rejoicing for Australia's Aborigines. They announced a 'Day of Mourning'. It commemorated also 150 years of misery and degradation imposed on the original native inhabitants by the white invaders of the country.

Following a successful Referendum on 26th January 1967 the discrimination embedded in NSW Aborigines Protection Act had been wiped out. A referendum had changed the Constitution and put power to deal with Aboriginal welfare in the hands of the Federal Government. From then on there were now a number of bodies composed largely of Aborigines, to deal with such questions as Aboriginal Health, Housing, Legal Rights, Land Rights. The Aboriginal people were at last being given a

chance to have a say in deciding their own future. National Aboriginal Day was originated by Aboriginal Leader William Cooper of Cummeragunja before his death in 1941. The purpose of National Aboriginal Day was to organise the observance of a National Day for Aborigines each year on the second Friday in July.

We now honour this important day and week to get together with our families and schools in our area to share our culture and talk about issues that affect our lifestyle. Past and contemporary History is shared by all during this important Week of Celebrations.

•Beryl Philp-Carmichael



•Beryl Philp-Carmichael from Menindee NSW AECG member for the North West 1 Region.

CONSULTATION

A statement by the President of the North Coast New South Wales Aboriginal Education Consultative Group, Bertha Kapeen.

When any Government Department or agency these days tries to make a policy affecting Aboriginal people - if they want the policy to have the best chances of success - they must consult with the Aboriginal Community. In NSW the Education Department is given advice and recommendations by an all Aboriginal Advisory Group called The New South Wales Aboriginal Education Consultative Group (N.S.W.A.E.C.G.)

One of the Major aims of the group is to ensure that there are a number of community based people prepared to advise the NSW Department of Education on educational services for Aboriginal people. The idea of the Group is to make sure that any new policy of the State Department involves Aboriginal community consultation.

Consultation is important because it can be a way of making sure that a service provided suits Aboriginal people, because Aboriginal people are helping implement the service. For example, many schools are only now realising that Aboriginal children have special needs and the school must change to cater for their needs. One need is for Aboriginal children to be proud of their cultural identity, so some schools have started Aboriginal Studies. Another need is for Aboriginal children to have homework facilities so they can finish their school work.

The advice schools are being given now is that they should first of all talk more to their local Aboriginal community. In these talks, both the school and the community will probably find needs of the Aboriginal children that they may not have thought about before. When needs are found the next step is for the community and the school together, to find ways of catering for the needs. These needs will cover any new program or issue which affects Aboriginal children. Consultation should always be:-

- 1) A two-way process
- 2) Allowed to be started by either the school or the community.

The idea of consultation in this form is new. One of the main reasons why schools are being encouraged to do so is the lack of success Aboriginal children have had at school. The NSW

Aboriginal Education Consultative Group is the main advisory group to the Department of Education on issues affecting Aboriginal children and is

committed to helping local communities to become involved in working with schools to improve education for their children.



One of a set of 6 different postcards by Elaine Kitchener. 50¢ each or 6 for \$3.00. Send cheque or money order to Postcards P.O. Box 36 Erskinvillle NSW 2043



... CAMP JUNGAI - KOORI CULTURE CAMP ...

At the AECG State Meeting at Taree in April, Tom French, AECG Member, Moree, reported that before Aboriginal-run camps were set up in the Moree district in December '84, 15-20 young Aboriginal people were going to court every month. Since the camps started, only 5 kids (to April) had gone to court. "The young people have responded pretty well" said Tom, "If someone shows they care, the kids will try".

Following the AECG's Children in Institutions Conference at Leura in February, 1985, this article, by Patrick Cavanagh, NSW AECG Research Officer, looks at Camp Jungai - a positive alternative for young Aboriginals in Institutions. Pat Cavanagh and Paul Woloch of NSW Ministry of Education, visited Camp Jungai in February.

Camp Jungai is located at Rubicon between the towns of Alexandra and Eildon in north-eastern Victoria. It is 130 Kilometres by road from Melbourne. It consists of a 23 hectare complex owned by the Camp Jungai Co-operative Ltd with another 200 hectares of bush land leased from the Victorian Forestry Commission.

History

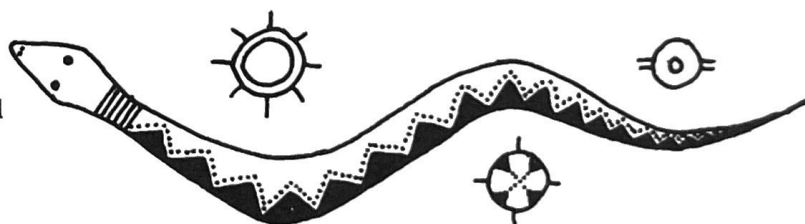
The camp site has been in operation since 1972 when it was purchased by the Commonwealth Department of Aboriginal Affairs from local farmers. However, at that time none of the present facilities existed at the camp and it was used purely as a camping centre. The centre was used only for bushwalking programs and accommodation was limited to tents.

The Camp Jungai Co-operative Ltd was formed in 1975. Membership of the co-operative is open to any resident of Victoria - Aboriginal or non-Aboriginal - over the age of 18 years. However, there is a provision that non-Aboriginal involvement in the Co-operative be limited to 15%.

In 1981 title over the camp was transferred from DAA to the Camp Jungai Co-operative. The management and administration of the camp is now conducted by the board of Directors of the Co-operative. The Board has 7 Directors who represent Aboriginal organisations from throughout the state.

The Board employs the staff of Camp Jungai. At present there are 5 members of staff - the Administrator

Secretary
Camp Manager
Recreation Officer and
Cultural Officer



Facilities

The facilities available at the complex have been expanded considerably since it was first used for bushwalking camps in 1972. The facilities now available include: Cabin style accommodation, Conference and recreation facilities.

Programs of Centre

The basic aim of the centre appears to be to run programs designed to foster better race relations.

The co-operative runs an average of 15 programs a year for children between the ages of 8-17. The programs may be recreational, cultural or educational, but each usually have a race relations component.

The co-operative tries to maintain a ratio of 60% Aboriginal participants to 40% non-Aboriginal participants in the camps that it runs. It is felt that this helps to promote the esteem and confidence of the Aboriginal participants in the camp. They take pride in the fact that the camp is being run on Aboriginal land and that in effect they are hosts to the non-Aboriginal participants, perhaps for the first time in their lives. They also take pride in the fact that the camp is run and administered by Aboriginal people.

This last fact is, of course, a valuable learning experience for the non-Aboriginal participants in the courses. So too is their inexperience, probably

for the first time in their lives, of being in a minority situation in relation to Aboriginal people. In addition an Aboriginal cultural component is included in the camps.

The programs that are run at Camp Jungai include the following:-

- activity camps
- cultural camps
- careers camps
- water skills camps
- education orientation camps
- pioneer program
- leadership camps
- Multi-cultural camps.



The education Orientation Camps are restricted to Aboriginal participants only and are for children entering High School. This applies to the Careers Camps which are for children in the 14-16 age group.

The camps are advertised in Aboriginal communities throughout Victoria. However, to avoid overbooking and/or allegations of favouritism to particular communities, each camp is only advertised in several communities. The camps are then rotated around the various other Aboriginal communities in Victoria.

The charges for the camps are \$10/head/week. However, these charges are reduced or waived for families with financial difficulties.

Future Plans

The co-operative currently has plans for an expansion of the complex to include a Keeping Place. The proposed site of this is in the area of Forestry Commission land which is currently being leased.

This proposal has been put to the Victorian 150th Anniversary Project Committee and is the only Aboriginal project before that committee for consideration.

The aims of the Keeping Place Project are:-

- to preserve and display genuine Victorian Aboriginal Artefacts
- to preserve and display genuine Aboriginal artefacts from other areas
- to establish a language laboratory
- to develop knowledge of the Bangalang language
- to preserve and develop Aboriginal skills in art and story-telling
- to preserve and develop skills in Aboriginal dance, song and music
- to preserve and develop skills in the manufacture of Aboriginal artefacts
- to provide a setting for the performance of Aboriginal songs, dance, music and story telling

If this proposal is accepted it will obviously be an invaluable addition to the Camp.

Funding

Funding for the camp is still through the Department of Aboriginal Affairs. DAA evaluation of the camp in 1983 recommended that the camp should be more self-sufficient. However, this was at the time that the Fraser Government's "Razor Gang" was seeking ways to restrict government spending. It is impossible to expect a venture like Camp Jungai to be completely self-sufficient.

However, the fees charged by the Camp do contribute to its maintenance. Its budget in 1984 was expected to be \$270,000 of which \$190,000 was contributed by DAA while it was anticipated that \$80,000 would be raised from the camps charges.

This represents a funding arrangement of 74% from DAA and 26% from the Camp itself.

In the NSW State elections of 1983, the Premier, Mr Wran, made an election promise to establish an Aboriginal Culture Camp in NSW. The AECG welcomed this promise and is hopeful that the Government will soon begin to implement it. There are numerous advantages to pushing ahead with the proposal immediately. These advantages would benefit both Aboriginal and non-Aboriginal people in NSW and would include:-

- all the advantages of self esteem and confidence building that are obtained



by Victorian Aboriginal children attending camps on their own land at Camp Jungai.

- a venue for culture camps, careers camps and motivation camps for NSW Aboriginal children. The costs of establishing and running the camp would be offset by the savings on the existing costs of running such camps in private venues
- the opportunity to introduce race relations camps in NSW, particularly for areas where racial tensions have been exacerbated in recent years. The advantage that would accrue to both Aboriginal and non-Aboriginal children would no doubt be similar to those that have become evident at Camp Jungai.
- the opportunity of establishing a venue for conducting Aboriginal studies programs for schools and tertiary institutions. Again income produced from using the site for these purposes would help offset the costs of establishing and running the camp
- a venue for holding inservices for teachers in Aboriginal Studies and Aboriginal Education that would be more appropriate, particularly with a view to encouraging Aboriginal participation, than the places where such inservices are currently held. Other government departments like YACS, DEIR, Police, Health etc could also be invited to use the site for inservices. Again the income derived from using the site in this way would offset costs.
- a venue for state and regional AECG meetings, and for the meeting/conferences of other Aboriginal organisations.
- a venue for the establishment of Aboriginal Studies Resource Units.
- a site for possible establishment of "runners camps" similar to those operating in America(north) Given the other proposed uses of the camp, these would initially be only one part of the camp's services, perhaps operating for 4-6 weeks a year.
- the opportunity for magistrates to have an alternative to gaol for young Aborigines convicted of petty offences. For instance, magistrates may recommend that such offenders attend a camp for say 4-6 weeks and this could be done in conjunction with a Community Service Order.
- the opportunity to promote Aboriginal employment

To obtain some of the above advantages it would be essential that the initial establishment of the camp be done with a view to its later uses. Cost-cutting at the establishment stage may ultimately prove to be uneconomic. For example its use as a conference centre for Aboriginal people and others would be limited if the accommodation that was built was not of a sufficiently high standard.

Discussions have been held with the Ministry of Education and the Premier's Department with a view to activating the 1983 election promise. It is hoped that this will soon result in positive steps being taken to establish a Cultural Camp in NSW so that all the benefits outlined above will begin to be felt by Aboriginal and non-Aboriginal people throughout the State.

This article is about the way exams are used in schools. The experience of Aboriginal people has been that exams are used to make them feel failures. I article Ernie Tucker, the English Master at Maroubra Junction High School, talks about the English department in his school where exams have been abolished except for the trial H.S.C., for the past ten years. Readers may like to its implications for their schools. Interested people can visit the school, contacting Ernie Tucker at Maroubra High Tel: (02) 349 4325. We would part like to hear responses to the article which we will publish in our next magaz

I take the position that exams teach students how to fail. No matter what the Secondary Schools Board may say to justify its Schools Certificate Reference Test, students in English are place into five boxes as a percentage of the year 10 population and most of them know exactly into which box they are falling. The Board tries to tell us that grade 5 is not a fail but don't be foolish enough to tell a student that. The effect on a student's learning is severe; the effect on that student's teacher may be more damaging because of the message that teacher passes on, probably unconsciously, to their other students. If there are graded classes and the student and the teacher are in the bottom grade, is there any hope of convincing them that there is any purpose in further education? Given that some schools, teachers and students suffer this indignity every year, who should be surprised at our retention rates? Band aid projects such as the Participation and Equity Program (stuck on and ripped off) do not address themselves to fundamental policies which are under the central control of the Boards, the Minister and Education Department. Its easy for them to say that schools have wide areas of autonomy to institute their own forms of assessment and reporting, and indeed they will probably quote Maroubra Junction as an example, but there is an overbearing pressure for schools to mirror the hierachy of which they are a part and so, most schools assess their students the way the Department and the Boards do at years 10 and 12. Even some primary schools.

It's no wonder to me that deep in the heart of the community, 50 is a magic number. But how many know that educational failure is planned? Compare institutionalised learning with the learning of life's essential tasks that goes on in the family. Who doesn't expect their child to learn to walk and talk?

Who puts down their own children lining them up with all the othe they could get their hands on and giving them a test?

Compare our expectations of the driving test. No grades gi out here. You may fail but e laughs about it and you expect Think of all those movies and Tv which exploit our sense of humour about this potentially lethal si Imagine if this was the public attitude to all our educational qualifications. Why not?

The key to our success in the learning situations is that we to succeed. Some kind of failur along the way is an accepted par learning. Is there any super ca child who ever learnt to walk wi falling? Did any one of us talk without making any errors pronunciation? And didn't our families enjoy them, find them amusing and tell stories and j about them? Risk ta king is a part of everyday learning. Th about all those events that we told our mothers. Our family friends taought us that errors natural and a good teacher knows that errors can even be producti How else do you know how to i The key to good teaching is to help create situa in which the peer group gives ual students the confidence to risks, make errors and learn new ways.

The aims of secondary education expressed by the Department of Education and many high schools, emphasise individual attention a co-operative approaches to learni but the system emphasises mass achievements reported in terms of exams, grades, certificates and classes. And the classes are us graded.

As systems of this size and complexity aren't changed overn what reasonable kind of education can we provide while we're campai to make the big changes?



Students can be encouraged to continue the processes of home and family learning so that the beginning of school is simply a change of place rather than a culture shock of learning styles. Many infants and primary schools achieve this. It is when students enter the exam ridden world of the secondary school that the system is met in its most inflexible state. Still, I believe that we can give students at least four more years of confident learning if we can keep them at the centre of their own learning processes and therefore away from graded classes and exams. If we keep them active in their learning, they will also need to be involved in the assessment of learning. Such assessment needs to have equal status with the teacher's assessment, both everyday in the classroom and more formally, in any written report that is given to the parents. Of course, such an assessment will not be expressed in terms of numbers or letter grades. It is a written and spoken thing recorded and shared between teacher, student, and parents. It records what the student can do and looks forward to future achievements. It recommends ways to improve. It is sympathetic and positive and so gives the student every expectation of success within the fullness of time and with mutual co-operation and the shared intentions of the teacher and the learner. My colleagues and I in the English Department at Maroubra Junction High School have been doing this for more than twenty years and we have the results to show that it works even in the terms that the system imposes on us at the end of year ten. And, after four years of positive expectations, many students do choose to stay at school and can cope with the H.S.C. exam. The records are there and show that our students succeed as well as, or better than the average students while maintaining a higher than average retention rate. If you are interested in reading the history of this, it appears in 'Six Interested Schools', edited by Len Cairns and John Watson, World of Education Fellowship, Sydney, 1980 and in my own account in 'The Teaching of English', English Teachers Association of NSW, 34, May, 1978, under the title, 'What's All This Got To Do With English?' Recent work at the University of NSW by Dr Shelley Phillips, seems to validate our

assumption that students self esteem may be a more accurate indicator of student success than the I.Q. The classic research project is reported by Robert Rosenthal and Lenore Jacobson in 'Pygmalion in the Classroom, (Teacher Expectation and Pupils' Intellectual Development)', Holt, Rinehart and Winston, New York, 1968.

Some teachers at Maroubra Junction High have had twelve years experience of not setting internal school exams prior to the trial H.S.C. Despite all the cynics who said that students would not work if they didn't have exams, and the gradual move back to exams by some of the other faculties in the school, English flourishes to the extent that one that one new member staff complained that the students had too much self esteem. This success depends very much on the patience and devotion that our teachers and students have for each other but I am optimistic enough to believe that we are not so extraordinary that this success could not be replicated in most schools.

Ernie Tucker
Maroubra Junction High School



Koories have struggled since 1788 for the recognition of our basic civil right to govern our lives according to Koori customs, laws and government. White governments, however, continually create laws and policies designed to keep Aboriginal people under the control of the government.

The most obvious example of such laws was the Aboriginal welfare Board which gave mission managers complete control over the lives of people living on Reserves.

The Aboriginal Land Rights Act 83 is no different because under Section 57, the Minister for Aboriginal Affairs can sack Aboriginal Land Councils and replace them with hand-picked administrators. Also, the affairs of Aboriginal Land Councils can be controlled by the white court-system. Though this is a more sophisticated form of control it is the same as the mission managers policies with white people having power to control the affairs of Aboriginal communities.

The Sydney-Newcastle Regional Aboriginal Land Council is concerned about the establishment of the Land Rights Working Party, headed by Pat O'Shane which aims to rush amendments to the Land Rights Act through Parliament by August '85.

It is inevitable that a government working party will come up with recommendations which suit the government and not Aboriginal people. The aim of this working party is to work out ways that the Minister for Aboriginal Affairs can control the affairs of Aboriginal Land Councils. Mr Paciullo (NSW Minister for Aboriginal Affairs) eagerness to 'stand over' Aboriginal Land Councils is obvious on p6. of the most recent 'KOORIER', the newsletter published by the Ministry of Aboriginal Affairs.

'KOORIER' reports..." Mr Paciullo said that when he first had the activities of the Far South Coast Regional Aboriginal Land Council brought to his attention last year, he IMMEDIATELY sought the appointment of an administrator." People should note that Mr Paciullo wanted to sack elected Koorie community representatives on the basis of mere allegations and gossip, without proof and without firstly undertaking investigations.

The present Minister and his advisers obviously have no respect for the in-

dependence and self determination of Aboriginal Land Councils. Mr Paciullo's views smack of fascism and he is a dangerous barrier in the struggle of Aboriginal people for self determination and sovereignty.

A protest march, organized by the Sydney Metropolitan Local Land Council will be held on 12 July '85, to protest against the establishment of the Government's Land Rights Working Party, and to call on the government to replace Mr Paciullo.

See you there.

Yours in unity,

• Chris Kirkbright
LL.B., B.Juris.
Aboriginal Solicitor



*The Way I See It . . . *

Away out on the western plain,
There's a town named 'Dubbo' I claim,
Its out on the banks of the 'Macquarie' ,
Where my pre-school days were free from worry.

The land out there is red earth,
Its the home of my natural birth,
There's lots of fond memories I hold,
Of those beautiful sunsets of red, yellow and gold.

My loving parents, I remember them very well,
When by the camp fires, their stories they'd tell,
Those young days were happy and peaceful,
But later on, my growing up days, became sad and tearful.

Brings to my mind that little country school,
I was sent there only to be treated like a fool
This school's name was 'Wombangalang',
Where you'd hear the old school bell bang and clonk.

What a lovely school yes that little bush school,
There we went, supposed to be taught the golden rule,
Teachers named Mr Beaumont and Mrs. . . .
Who taught all the school in one class.

There with my sisters and cousins to learn,
For a mob of darkies the teacher had no concern,
It seemed, were useless, as a mob of sorts
Though they would always include us in their sports.

Our history, each day, special attention
Noticed the teacher, never got a mention.

Things seem now to be changing for the better,
They even teach us now to sign our name, or write a letter.

There are a few devoted white people with a good heart,
Who have tried to help us 'black fellas' get a start.

Now I leave my poetry in your hands,
And hope some day soon, on our own two feet, we'll stand.

Composed and Written
by Ethel Riley

.. AUSTRALIAN YOUNG WRITERS' PROJECT ..

1985 has been declared International Youth Year by the United Nations and Australia is in the forefront of promoting the interests of youth. The Australian Young Writers' Project is intended to encourage creativity in young Australians. The International Youth Year National Secretariat, Penguin Books Australia, The Literature Board of the Australia Council and The A.B.C. have combined their effort to create a national award open to everyone under the age of 25 to write short stories, poems or scripts to become part of three separate media projects.

Penguin Books will publish a selection of successful entries, A.B.C. Radio will adapt successful submissions into radio plays. And A.B.C. Television will convert as many as five of the successful stories into half hour television dramas, which will hopefully be scripted and produced by young people.

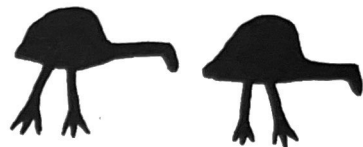
The three main themes of I.Y.Y. are 'participation, development and peace' and is loosely around these themes that entries should be focused.

Details of the conditions of entry are set out on the Entry forms available from: AECG ..

Level 8, 9-13 Young Street
SYDNEY. Tel: (02) 240 8870

OR

I.Y.Y. C/- GPO Box 9994
SYDNEY 2001 Tel: (02) 437 9111



FOR ALL THOSE YOUNG BUDDING YOUNG KOORIE WRITERS, HERE IS THE CHANCE YOU'VE BEEN FOR.



THE TREASURE SEEKERS

.. * * * ..

by Michelle Saunders
Walhollow Public

One day Jodie, Kylie and I went searching for treasure on a lonely island called Cheech and Chong.

We sailed across miles and miles of ocean.

With the sun sinking behind us like a red jewel we approached the lonely island that was shadowy and eerie. We landed and set up camp on a lonely stretch of beach.

As soon as the sun glowed like a big light over the horizon we began to explore. Jodie said it was lovely and peaceful just like Caroon.

We trudged back to camp and scrounged around for some food and had breakfast. After breakfast we decided to have a good look around to see if anyone else was on the island.

Night fell quickly dark enveloping us and after eating our simple meal we went in the tents and went to sleep. It was half way through the night when Jodie woke us and said she heard a strange eerie noise in the bushes beyond the tents.

We decided to wait until daybreak to have a look and see what was happening.

As soon as the sun peeped over the horizon Kylie woke everyone. We were all refreshed and alert so we started to search for anything that was strange.

A little way up the beach we stumbled across huge footprints in the sand.

Kylie said that they belonged to a Yowie.

Jodie said they belonged to a dinosaur. I said I didn't have a clue who they belonged to.

Feeling scared and all clutching each other we went farther. Bushes were rustling and rocks and pebbles were rolling about.

The closer we got the more frightened we became. Our eyes were enormous like saucers. Our knees trembling, perspiration started to drip off us and our tongues glued to the roof of our mouths. Strange sounds like a child crying came from the bushes. We peeped nervously around the bushes and all breathed sighs of relief when we saw a half starved dog curled up. Our relief was so great that we all started laughing and joking about how frightened we were imagining a monster.

Its coat was all matted with burrs. Its bony ribs were sticking out. It had wounds on its body.

Our treasure wasn't gold and jewels but a lovely Old English Sheep dog.

Ah, white man, I am searching for the
sites sacred to you,
Where you walk, in silent worship, and
you whisper poems, too,
Where, like me, you tread in wonder,
and your eyes are filled with tears,
And you see the tracks you've travelled
down your fifty thousand years.

I am searching round Australia, and
I'm searching, night and day,
For a site, to you, so sacred, that
you won't give it away,
For a bit of coloured paper, say a
church you're knocking down,
Or the Rocks, your Nation's birthplace,
by the bridge, in Sydney town.

Your cathedrals I have entered, and
I've seen the empty aisles,
Where a few knelt down in sorrow,
where were all the children's
smiles?

Big cathedrals, full of beauty, opal
glass and gleaming gold,
And an old man, in an overcoat, who
had crept in from the cold.

Your schools, I drifted through them,
heard the sound of swishing canes,
Heard the yell of angry teachers
crushing flowers in their brains,
Heard the bark up on the rostrum,
where the powers had their say,
Wouldn't children's hearts be sacred,
though they're made, like mine, of
clay?

Where's your wonder? where's your
worship? where's your sense of holy
awe?
When I see those little children torn
apart by fear of war,
What is sacred to you white man? What
is sacred to your clan?
Are your totems rainbow-feathered? Is
there dreaming in you, man?

Sacred, sacred, sacred, gee, you chuck
that word about,
And when echoes answer sacred, sacred
louder still you shout,
And the echoes come in patterns, and
then, louder, every one,
Till they meet, like waves, together,
and go bang! just like a gun.

Sacred... hesitating... now film is
reeling through
My brain, and through my memory, of
our sacred rendezvous,
Of our meeting of our parting, of my
tears, as sweet as ice

Of my numb incomprehension of a
shattered paradise.

Sacred, oh so sacred,
was our sacred rendezvous,
And your ferocious anger when you
found we weren't like you,
But if I should make an act of faith,
in a voice both firm and clear
That there's something sacred to me,
you start drowning in your beer.

What is sacred to you, white man,
what is sacred to your heart,
Is Australia just a quarry for the
bauxite-belts to start?
Where the forests are forgotten, and
the tinkling of the bell
Of the bell-bird in the mountains is
just something more to sell?

Ah, brother, I am searching for the
sites sacred to you,
But the rivers, clear as crystal,
smell like sewerfulls of spew,
From the pipe and pump polluters, and
the nukes that fleck the foam,
Would you let a man with dirty boots
go walking through your home?

Sacred means that... sacred... it's a
place where spirits rise,
With the rainbow wings of sunset, on
the fringe of paradise,
Sacred... that's my father, that's my
mother, that's my son,
Sacred... where the dreaming whispers
hope for everyone.

In the silence of the grottoes of
Australia's mighty land,
Stand together with the koories,
stand together, hand in hand,
Open eyes to endless beauty, and to
spirits, far and near,
For Australia is my country, it is
sacred to me here.

Ah, brother, I am searching for the
sites sacred to you,
Where you walk, in silent worship,
and you whisper poems, too,
Where like me, you tread in wonder,
and your eyes are filled with tears,
And you see the tracks you've
travelled down your fifty thousand
years.



LET OUR
SPIRITS RUN
FREE
GIVE US LAND RIGHTS
NOW



. TRADITIONAL ABORIGINAL GAMES .

The following article comes from AECG member, Beryl Philp-Carmicheal. Beryl writes about 'Nyampa' games played around Ivanhoe and Cobar, North West NSW, and last played on Old Menindee Mission in the late 1930's. Perhaps readers can add further traditional Aboriginal games to the list. Write to Jumbunna and let us know. Teachers may find the list useful as a focus on Aboriginal culture and history, as well as an addition to games played on sports days at school and during National Aboriginal Week in July.

*

For a long time now I have heard on numerous occasions, 'Aboriginal people haven't any games to play'. I am writing down games I know Aboriginal people did take part in to fill in the day. Even though they were hunters and gatherers most of the time, they still found time for enjoyment with their family and neighbouring tribes. The children also had games they played to keep them occupied when elders were resting or meeting. A lot of these games were to be forgotten during the transitional period when Aboriginal tribes were rounded up and put onto missions or reserves with white Managers over them, over-ruling the teaching of the old people.

Now in the 1980's a revival of Aboriginal games is emerging and spreading to other areas as well.

1. The men played Kucheroo, which is a stick about 18 inches to 20 inches long rounded on one end to a point. A log is placed on the ground 8ft. or more from mark of thrower. The game is played by a man running up to the mark then throwing the Kucheroo, pointed end first, to bounce off the log and fly into the air. The one to fly highest and land furthest would be the winner. Smaller versions could be suitable for young boys to participate in.

2. Returning boomerangs were played up until 1947 on Old Menindee Mission. They would gather at the end of the Mission on a claypan and play this game by the catcher catching his boomerangs between two hands flat.

3. Marking the ground with a stick balancing on toes and resting on left hand was enjoyed by men and boys. One who marked the first was the winner.

4. Marking the ground with a stone or stick sitting in a squatting position then reaching around with right arm under the legs measuring the distance of the mark appointed winner.

5. Throwing the spear, hitting a mock animal, winner hits the animal in the breast.

6. Twisting through the spear, holding spear with both hands and putting one foot over first, then the other foot bringing spear up over one's back then doing it reverse to get out of twist. Completing this without a break decides the winner.

7. Jumping the spear. Holding spear with 2 hands and jumping over it and reverse, winner is determined by longest time without fault in counting, completed forward and reverse jumps.

8. Games for children included: stone game called 4 corners, played by drawing in sand a huge 4 square and marking corner to corner and acrossways. The game is played with 2 children competing to get their stones in a straight line, first to achieve this wins. Three stones each is required.

9. Mud switch was a game played for hours when near a river or billabong. A long switch was chosen from young trees growing in the area, trimming off all knots and leaves, so no cuts would be obtained on hands getting lumps of clay from the bottom of the river, near water's edge would be stored on the bank near feet and a piece of clay was formed into a ball, then stuck onto the switch at the very top. This could be shied across the river making ripples, or used for frightening birds away, was also decorated with feathers to identify with the thrower.

10. Passing the bone - a bone was passed behind the backs of children, which ever one was caught just on receiving the bone, would be called out to take over watch and soon until all children had a go at watching for the bone.

11. The game called fish eyes were played by burying fish eyes in the sand, whoever found the most in the shortest time with their eyes closed was the winner.
12. Very popular with the children was string games, after being shown how to make the string then pattern used for nets and bags.

The Aboriginal Australia exhibition, recently opened at the Australian Museum in Sydney, is well worth a visit. You can walk through the Aboriginal gallery, following images from the Dreamtime to different aspects of contemporary social life. Passing life size rock paintings as you go, you can listen to different visual displays on traditional, and today's Aboriginal society, hear different Aboriginal languages spoken around Australia, watch a video called 'Lousy Little Sixpence' and take in the interesting collection of traditional tools, toys, weapons and ceremonial gear. Photographs in the gallery take us into the desert communities and into the cities, looking at the effect of colonisation and the Land Rights movement. Sydney locals may even recognise themselves in some of the photographs. Go see for yourself!

*

Paul Burns has worked at the Australian Museum in Sydney for 4 months as a NESA trainee. Originally from Cairns, QLD, Paul spoke to Jumbunna about his job:

J: What sort of work do you do at the Museum?

P: I work as a teachers assistant at the Aboriginal Australia Gallery at the Museum. I take school groups through the gallery, giving them question sheets and I help them with any problems they have answering them. I'm also learning about computer programming in this job.

J: Do many Aboriginal students visit the Aboriginal Australia Gallery?

P: Aboriginal students from Redfern and Darlington Primary have visited. At an inservice meeting at Darlington Primary, the children made posters and drawings of the Wandjina and the Rainbow Serpent and wrote stories after they came to the Museum. Three to four classes visit the Aboriginal exhibition a day, often they go through themselves and by mid-day the gallery is packed.

J: Do many High school groups visit the Aboriginal Australia Gallery?

P: Mostly Primary to Grade 10 school groups visit, but the gallery is open to the public and people of all ages can learn from it. Fewer high school groups visit and I think more teachers should be made aware of the Aboriginal Australia Exhibition.

J: Can you tell us about the Aboriginal Australia exhibition?

P: It's good! I enjoy it everytime I go in there. I especially like the Rainforest exhibition. There are things in it from around home (Cairns) that no one could make today - like the woven fishing nets and tools - they're irreplaceable.

I think a revival of skills is one message of the exhibition.

J: What are the future plans for the Aboriginal Australia exhibition?

P: It is a permanent exhibition - but there are plans for more photographs of Aboriginal communities around Australia and a mobile exhibition is planned which will mean that more people will get to see the Aboriginal Australia exhibition around the country. The museum plans to put a similar display with Aboriginal artefacts, drawings, photographs onto a train and also onto a truck, which will visit schools and supermarkets and visit country areas. Also the present video - Lousy Little Sixpence you can view in the gallery, will be changed in future.

J: How has the public responded to exhibition?

P: We've had great public response. Many teachers have written in to say they think it's great to see Aboriginal person show the kids around. Some Aboriginal TAFE students said that there weren't artefacts from NSW and inland and they'd like to see more. Perhaps people should write in to Museum if they would like to see any changes to the exhibition.

J: Would you like to see more Aboriginal people working at the Museum?

P: Yes I would. At the moment there are four Aboriginal people at the museum - at the museum as a photographer, myself in education, and Phillip Gordon from Rockhampton is the Aboriginal Liaison Officer with the Museum.

J: What have you learned while working at the Museum?

P: I have learned more about Aboriginal history, how people lived in the past, than I learnt at home.

*



•TEST YOUR OWN I.Q. •

The whole issue of I.Q. testing is one that Koori people have been concerned about for a long time.
Many of our students are and have been placed into low achievement classes because in an intelligence test (I.Q.)
The problem is that these tests are very unfair on Koori students. They designed for non-Aboriginal middle class students.

In response to this, Jim Miller has designed a Koori I.Q. Test.
Have a look through it and imagine what sort of score a non-Koori would get. This I.Q. Test may be fun to do but it makes a very serious point, that is the amount of 'Cultural bias' our children must participate in.
In other words a very non-Koori situation that is culturally different to our ways and doesn't take our ways into account...

•Linda Burney
Executive Officer. AECG

THE ANSWERS, SCORING SCALE AND INFORMATION ABOUT THE TEST ARE ON THE NEXT PAGE.
DO THE TEST BEFORE YOU TURN OVER. TIME ALLOWED 10 MINUTES.

- *
1. MAC SILVA WAS FAMOUS FOR PLAYING WHAT?
(A) FOOTBALL (B) GUITAR (C) DRUMS (D) SOCCER
 2. IF SOMEONE CALLED YOU BREAD, WOULD IT MEAN
(A) YOU'RE WHITE (B) LIKE A BROTHER (C) YOU'RE A BAKER
(D) YOU'VE GOT DOUGH
 3. IF YOU SAW A GUNGIBAL, WOULD YOU BE LOOKING AT A
(A) SOLDIER (B) POLICEMAN (C) WELFARE OFFICER (D) FOOTBALLER
 4. BLACK LACE IS
(A) SATIN UNDERWEAR (B) A GLASS OF STOUT (C) A SWIG OF METHO AND
BOOTPOLISH (D) A POP GROUP
 5. IF YOU WERE CALLED A GUB, WOULD IT MEAN YOU WERE A
(A) WHITEMAN (B) A BROTHER (C) A FRIEND (D) AN ENEMY
 6. KOORI UNITED IS
(A) AN ADVANCEMENT SOCIETY (B) A POLITICAL PARTY (C) A FOOTBALL
(D) A POP GROUP
 7. WHICH IS THE ODD ONE OUT?
(A) NGAKU (B) NARWAN (C) PIGIBILLA (D) GAMILAROI
 8. IF YOU HAD A MEAT, WOULD IT MEAN
(A) GET TOGETHER (B) A LEG OF LAMB (C) SEX APPEAL (D) A TOTEM
 9. IF YOU DRANK GOOM, WOULD YOU BE DRINKING .
(A) CHEAP PLONK (B) HOME MADE BEER (C) METHO (D) NONE OF THESE
 10. WHEN IS PENSION DAY?
(A) MONDAY (B) TUESDAY (C) WEDNESDAY (D) THURSDAY
 11. WHO IS RICKY WALFORD?
(A) A BOXER (B) A SINGER (C) A FOOTBALLER (D) A POLITICAL ACTIVIST

12. IF YOU WERE PLAYING COON CAN, WOULD YOU BE PLAYING
(A) CAHN GAME (B) THE SPOONS (C) TOUCH FOOTBALL (D) A MUSICAL INSTRUMENT MADE OUT OF BEER CANS.
13. WHAT ARE MUNAS?
(A) MONKY (B) SCABIES (C) HEAD LICE (D) SWOLLEN FEET.
14. THE COUNTRY OUTCASTS ARE?
(A) A LEGAL SERVICE FOR FRINGE DWELLERS (B) A RADICAL POLITICAL PARTY
(C) A FOOTBALL TEAM (D) A COUNTRY ROCK GROUP
15. WHICH COLOUR IS NOT ON THE KOORI FLAG?
(A) RED (B) BROWN (C) YELLOW (D) BLACK
16. IF A GOONGE CAUGHT YOU, WHAT WOULD IT BE?
(A) AN OLD MAN (B) A POLICEMAN (C) AN EVIL SPIRIT (D) A WELFARE WORKER
17. WHAT WOULD YOU DO WITH A MOREE DOOMERANG?
(A) THROW IT (B) HANG IT ON YOUR WALL (C) TACKLE IT (D) PAINT IT
18. PAUL COE WAS THE
(A) LEADER OF THE A.L.P (B) CHAIRMAN OF N.A.E.C. (C) PRESIDENT OF A.L.S. (D) SECRETARY OF F.C.A.A.T.S.I.
19. IF YOU COULD NOT PAY YOUR ELECTRICITY BILL, WHO WOULD YOU GO TO?
(A) SOCIAL SECURITY (B) D.A.A (C) C.E.S. (D) YOUTH AND COMMUNITY
20. WHERE IS DODGE CITY?
(A) NEAR WALGETT (B) NEAR MOREE (C) NEAR BREWARRINA (D) NEAR BOURKE

JUMBUNNA WOULD LIKE TO HEAR FROM READERS WHO HAVE DESIGNED THEIR OWN VERSIONS OF THE KOORI I.Q.

ABOUT THIS TEST

Random sampling extracted a test community of a 100 respondents. Respondents were grouped according to socio-economic performance level. Those with the highest performance level were deemed to be the most intelligent.

| | |
|--|----------------|
| High Performance Level | 20 Respondents |
| Average Performance Level | 40 Respondents |
| Below Average Performance Level | 30 Respondents |
| Severely Below Average Performance Level | 10 Respondents |

The following results were statistically relevant, 5 points were awarded for each correct response.

| | |
|-------------------------------------|-----------|
| High Intelligence between | 85 to 100 |
| Average Intelligence between | 65 to 85 |
| Below Average Intelligence between | 50 to 65 |
| Severely Below Average Intelligence | Below 50 |

- Answers
1. (C) 2. (B) 3. (B) 4. (D) 5. (A) 6. (C) 7. (C) Pigiilla Gamilaroi language for peroupin other 3 are Koori tribes
 8. (D) 9. (C) 10. (C) 11. (C) 12. (A) 13. (C) 14. (D)
 15. (B) 16. (C) 17. (C) 18. (C) 19. (D) 20. (C)



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