WARNING
Aboriginal and Torres Strait Islander readers are advised that this publication contains images of people who have passed away.
CONTENTS

MESSAGE FROM THE PREMIER 4

MESSAGE FROM THE MINISTER 5

INDUCTEE PROFILES 6–23

6  Joyce Johnson
8  Elizabeth Maud Morgan-Hoffmann
10 June Atkinson-Murray
12 Brien Nelson
14 Eddie ‘Kookaburra’ Kneebone
16 Carolyn Briggs
18 Muriel Bambreett AM
20 Diane Kerr
22 Vicki Clark

VICTORIAN ABORIGINAL HONOUR ROLL 25
The Victorian Aboriginal Honour Roll recognises the Aboriginal people, past and present, who make the most profound contributions to Victoria’s Aboriginal community and to our entire state.

The 2017 Honour Roll tells the stories of nine truly inspirational Aboriginal Australians.

They are leaders and mentors in their communities. They have fought for self-determination, equality, and land rights. They have actively campaigned for health, education, and women’s rights. They have strengthened Aboriginal arts and cultural heritage.

Their extraordinary achievements have strengthened their communities, and made Victoria a fairer and more compassionate place.

Their legacies will be remembered by future generations. Their profound and diverse contributions will be celebrated.

I congratulate all of the 2017 inductees into the Victorian Aboriginal Honour Roll and encourage everyone to learn from their inspirational examples.

The Hon Daniel Andrews MP
Premier
I am extremely proud to introduce the nine inductees to the Victorian Aboriginal Honour Roll for 2017.

Each inductee has dedicated their life to helping others and to giving back to their community. Their contributions as cultural leaders have enhanced our state and respected their communities.

Each year I am reminded at this time that the Honour Roll both celebrates the breadth of achievement across Victoria’s Aboriginal community and provides an opportunity to promote reconciliation through a deeper understanding about Victorian Aboriginal history and culture.

The stories of this year’s inductees demonstrate the richness and diversity of Aboriginal Victorians. I would like to sincerely thank the inductees and their families for sharing their stories and inspiring us all.

I’d also like to acknowledge the work of the Honour Roll Advisory Panel for carrying out the challenging task of selecting this year’s inductees.

There are many untold stories of Aboriginal people in Victoria who have made important contributions to our state, and I look forward to seeing their stories recognised through the Honour Roll for future generations to share in.

The Hon Natalie Hutchins MP
Minister for Aboriginal Affairs
JOYCE JOHNSON
(1926-1982)

A CREATIVE CRUSADER FOR ABORIGINAL COMMUNITY AND IDENTITY

Joyce Johnson used her considerable talents in many ways to strengthen and nurture the health and identity of her community. A passionate advocate for Aboriginal arts, she also worked in practical ways to help improve life opportunities for her people.

Joyce was a proud Kerrup Jmara woman of the Gunditjmara people of south-west Victoria. The child of Jessie (King) and Robert Taylor, Joyce and her sister, Agnes, grew up at Lake Condah near the Lake Condah Mission which closed in 1919. Joyce’s mother and maternal grandmother, Elizabeth, had grown up on the Lake Condah Mission. Her father was one of several Lake Condah men who served in the Australian Army during World War I. Joyce left school at 14 and found work milking cows for a farmer. Joyce maintained a strong connection to her country throughout her life.

Like many Gunditjmara families, the Taylors moved to Melbourne for better employment opportunities during World War II. They settled in Fitzroy, where there was a growing Aboriginal community. Joyce worked in factories supporting the war effort. Like her mother, Joyce was a talented musician, with a fine singing voice. She played guitar, ukulele and piano. During the war she entertained troops in coffee shops and camp concerts.

In the early 1950s Joyce met her husband Henry Johnson while in Sydney. They settled in Melbourne where their six children, Lloyd, Janice, Ian, Peter, Ronald and Roslyn were born. While concentrating on raising her children, Joyce continued to be active in the Aboriginal community of Melbourne as a member of the Victorian Aborigines Advancement League (AAL). She participated in campaigns for land rights at Lake Tyers and changes to the Australian Constitution by referendum.

With her friend Aboriginal leader, Margaret Tucker, Joyce joined the international moral rearmament movement which aimed to overcome bitterness and hatred to achieve peace and reconciliation.

Joyce used her talents to promote Aboriginal culture and identity. In 1951 she participated in the groundbreaking production Out of the Dark- An Aboriginal Moomba. The production was the idea of Pastor Doug Nicholls and Bill Onus, of the Australian Aborigines League. They wanted to offer an Aboriginal contribution to the public celebrations of Victoria’s centenary and the 50th anniversary of Australia’s Federation. The first all-Aboriginal show ever held in Melbourne, Out of the Dark showcased both past Aboriginal culture and contemporary Aboriginal performers. Playing over five nights to a packed Princess Theatre in Melbourne, it was a resounding success and received great acclaim as a window into Aboriginal culture.

Joyce contributed her talents as a cabaret artist at regular Aboriginal community dances at the Manchester Unity Hall in Collingwood, helping to raise money for causes such as Aunty Edna Brown’s funeral fund for members of the Aboriginal community. Joyce often teamed up with well-known Aboriginal performer, Harry Williams. For a while she toured with
Harry and his band, The Country Outcasts. Joyce’s home in Tyler Street, Preston was well-known as a place for regular community get-togethers, complete with plenty of music and endless cups of tea.

Joyce’s activism for Aboriginal rights gained deeper purpose when welfare authorities removed her six children in the early 1960s. Although she regained custody of the children, the systemic racism they suffered at primary and secondary schools inspired her to further action. She was a founding member and secretary of the United Council of Aboriginal Women (UCAW) established in 1965. The council gave Aboriginal women an avenue for tackling issues of need for Aboriginal families and youth, particularly in health, education and housing.

UCAW members were involved in establishing the Victorian Aboriginal Health Service in Fitzroy in 1973. Joyce served as a director of the health service and as secretary/treasurer for a number of years. She also used her flair for arts and crafts to help out at the health service’s Nindeebiya Workshop which gave local homeless Aboriginal people or ‘parkies’ a place to meet and get a meal during the day.

Joyce was involved with the Victorian Aboriginal Legal Service, established in 1973 to inform Aboriginal people of their legal rights and represent them in court. Through her association with the legal service Joyce advocated for the rights of Aboriginal prisoners. She was the first co-ordinator of the Aboriginal Prison Project funded by the Victorian Department of Aboriginal Affairs. Through the project Aboriginal presenters delivered basic education and craft workshops to Aboriginal prisoners, aiming to develop their sense of self-determination, independence and identity. Joyce regarded the ‘warmth and care’ offered by Aboriginal people to their people as an essential component of the project.

Joyce also used warmth and care in her role as co-ordinator of the Aborigines Advancement League’s women’s refuge (later Elizabeth Morgan House) which was established in the 1970s for Aboriginal women and children escaping family violence.

Joyce regarded Aboriginal theatre and performance as essential to reviving and perpetuating Aboriginal culture. She was a founder, along with Jack Charles and Bob Maza, of Australia’s first Aboriginal Theatre Company, Nindethana, in 1971. The pioneering company aimed to promote and perform Aboriginal artistic and cultural activities. Joyce performed in the first public production of *Brumby Innes* by Katharine Susannah Pritchard in 1972. In 1973 she was assistant director when Nindethana mounted the first public performance of Kevin Gilbert’s *The Cherry-Pickers*, the first play by an Aboriginal playwright depicting Aboriginal life. Three of Joyce’s children were in the cast.

Determined to nurture Aboriginal identity, Joyce willingly shared her talents and expertise with many others. As a member of the AAL Women’s Auxiliary, she helped to train contestants for Miss NAIDOC Week at the annual NAIDOC balls. She encouraged younger performers, including the four young women who became The Sapphires, and nurtured the talents of her own children, some of whom went on to have musical careers. Although Joyce endured tough times as she raised her children, she readily welcomed family and community into her home and maintained a positive outlook throughout her life.
ELIZABETH MAUD MORGAN-HOFFMANN
(1927-2009)

A DETERMINED ACHIEVER WHO PRIORITISED THE WELFARE OF WOMEN AND CHILDREN

Yorta Yorta Elder, Elizabeth Morgan, dedicated herself to improving the lives of her people. Known as Aunty Liz or Yarmauk to her grandchildren, Elizabeth was born in 1927 at Cummeragunja Aboriginal Station, along the Murray River in New South Wales. She was the second child of Michael Stafford Morgan and Maud Miriam Morgan (nee Ross). As a young girl, she loved camping in summer next to the Moira Lakes with Granny Lizzy Atkinson and siblings Rebecca, Merle, Michael, Dennis, Desmond and Lester.

When Elizabeth was just 11 years old her mother sadly passed away, not long after she was removed from her family home. Elizabeth was sent to live at the station hospital, where she worked as a domestic, bound by the threat that if she did not comply she would be sent to the Cootamundra Girls’ Home. In 1939 Elizabeth witnessed the ‘Cummeragunja walk off’, a significant and historic protest by her people against cruel and restrictive practices at the mission. The experiences of her early life had a far-reaching effect, shaping her passion and determination to fight for Aboriginal peoples’ rights.

At age 14, Elizabeth was still living under the restrictive conditions of the Aboriginal Protection Act which required her to leave the reserve and work as a domestic. She went to work with her Aunty Bertha Firebrace (nee Morgan) at a Station near Moulamein and from there joined her sister Merle in Swan Hill. The sisters moved to Melbourne with their cousin Melva Johnson (nee Day) where they found work while living at the Salvation Army hostel in Spring Street. It was at this time, in the mid 1940s and early 1950s, they were inspired and influenced by Aboriginal leaders such as Uncle William Cooper, Aunty Marg Tucker, Uncle Doug and Aunty Gladys Nicholls.

In 1954 Elizabeth held her first child, Ross Morgan. As a single mother it was difficult but she had the help and support of her sister Merle and her extended family. In 1956 Elizabeth met her partner and they had three children Monica, Bernard and Denis. They then moved to Moama in New South Wales to be close to Elizabeth’s family and country. Unfortunately the marriage was not a happy one and, after living under the shadow of domestic violence for many years, Elizabeth took her children back to Melbourne to start a new life.

In 1971 Elizabeth started work with the Aborigines Advancement League (AAL), taking the role of Matron of the Lady Gladys Nicholls Hostel. It was during this time she became involved in the Aboriginal cause joining the National Council of Aboriginal and Islander Women and supporting the Aboriginal Tent Embassy in the fight for land rights and better conditions for Aboriginal people in Australia. In 1972 Elizabeth co-founded the Yorta Yorta Tribal Council with others, such as Margaret Wirrpanda (nee Briggs), placing a claim over their traditional lands.

In 1972 Elizabeth supported her sister Merle in her work to establish the Victorian Aboriginal Legal Service in Fitzroy and became the inaugural chairperson. In the same year the sisters worked with other Aboriginal people to establish the Aboriginal Health Service.
By 1973 Elizabeth was elected chairperson of the AAL, then from 1975 to 1983, was its salaried director. While at the AAL, Elizabeth and Stewart Murray co-founded the Victorian Aboriginal Land Council. In the early 1980s Elizabeth oversaw the AAL building appeal which resulted in relocation from Westgarth to their new premises in Thornbury.

In other initiatives, Elizabeth and Eric (Joe) McGuinness co-founded the Aboriginal Housing Cooperative in 1974, with Elizabeth as chairperson and Eric a director. In later years she was a member of the Steering Committee of the Victorian Aboriginal Housing Board.

In 1975 after establishing the first Aboriginal women’s refuge in Australia, Elizabeth travelled with her sister Merle and Joyce Johnson, to Canberra to lobby for funding for their refuge. In 1982 Elizabeth Hoffmann House (named in her honour) became incorporated. Today it has new premises with wrap around support programs and is known as Elizabeth Morgan House Aboriginal Women’s Services Cooperative Ltd.

Elizabeth continued her work to improve the welfare of Aboriginal women and children. In 1977, in support of founder Molly Dyer, she became the inaugural chairperson of the Victorian Aboriginal Child Care Agency (VACCA). She also worked with the National Council of Aboriginal and Islander Women and the Women's Council at Echuca and from the late 1970s until 1985 was a commissioner with the Aboriginal Development Commission.

Elizabeth did not restrict herself to administrative roles: from 1972 to 1975 she was both an actor and board member of the Nindethana Theatre Company, working alongside Joyce Johnson, Eleanor Harding, Harry Williams and Jack Charles. Elizabeth appeared in plays such as The Cherry Pickers and Brumby Innes.

In 1983 Elizabeth returned to her beloved Cummeragunja and became a founding member of the Cummeragunja Housing and Development Corporation and, in 1984, the Yorta Yorta Local Aboriginal Land Council. Elizabeth was the first elected representative to the NSW State Land Council (from 1984-86). She helped established the Yorta Yorta Murray Goulburn Rivers Clans Group (1993-98) becoming the inaugural chairperson and, in 1998, became an Elder of the Yorta Yorta Nation Aboriginal Corporation.

While the Yorta Yorta Native Title claim was unsuccessful, Elizabeth was a proud signatory to the historic Co-Management Agreement between the Victorian State Government and the Yorta Yorta Nation in May 2004. Today the Yorta Yorta people are continuing negotiations for self-determination and justice over their traditional lands, water and culture.

Elizabeth was one of the 250 women included in the Victorian Women’s Honour Roll in 2001 and in 2006 received the inaugural NAIDOC Lifetime Achievement Award. Yarimauk has left a powerful legacy for her children, grandchildren and great grandchildren, and her proud extended family. In 2009 she passed into the dreamtime at home at Cummeragunja with her beloved sister Merle by her side.
A QUIET ACHIEVER WHO FOUND HER VOICE

June Murray has expressed her commitment to improving outcomes for Aboriginal Victorians through engagement in welfare, housing, health and aged care services. Although not an outspoken leader, she has used her life experience and practical wisdom to nurture and strengthen a number of community controlled services for Aboriginal Victorians.

A Wiradjuri Elder, June and her five siblings grew up on Erambie Mission in New South Wales. As a child she was not conscious of the restrictions the mission placed on her community. Residents lived in tin huts which were cold in winter and sweltering in summer. Although the Elders often spoke Wiradjuri language, they did not feel comfortable passing it on to the children. June left school after grade six. She had no opportunity of gaining a secondary education and was sent to work as a domestic servant in nearby Cowra.

Growing up, June had strong role models in her life. Her grandmother, Jane Murray, was midwife to the community. June’s father, who was ordered to leave the mission abruptly when he arrived home late from work one evening, chose to move his entire family away from the mission. They settled in Griffith where June worked picking fruit.

June later moved to Shepparton where she met and married Dan Atkinson, a shearer who had been born at Cummeragunja Reserve. The couple had four children and moved first to Swan Hill and later to Horsham in western Victoria.

June had an increasing interest in the growing movement for Aboriginal rights and self-determination. The Federal Council for Aboriginal Advancement (later Federal Council for the Advancement of Aborigines and Torres Strait Islanders) was formed to unite existing Aboriginal rights organisations in the late 1950s. June ‘never missed’ the annual FCAATSI meetings held in Canberra throughout the 1960s to achieve equal rights and access to better education, health services, housing and employment.

June and her family moved to Melbourne as the movement towards creating Aboriginal community-controlled organisations was taking shape. She began working at the Aborigines Advancement League’s Gladys Nichols Hostel in Northcote. The hostel offered safe and affordable accommodation for young Aboriginal people in Melbourne for work or study.

June was invited by Reg Worthy, then Director of Aboriginal Affairs, to be the first matron of the Lionel Rose Hostel which opened in Morwell in 1970. The hostel accommodated Aboriginal teenagers and young adults undergoing education or training in the La Trobe Valley. After four years in Morwell June returned to the Gladys Nicholls Hostel as matron for eight years. She then moved on to work at the Bert Williams Hostel for young Aboriginal offenders, a demanding role that required her to gain formal welfare qualifications.

In her many years working in Aboriginal hostels, June was known as a ‘quiet achiever’ who got on with the work without seeking accolades. She tried to build the confidence of the young people in her care, encouraging them when they faced obstacles. Lacking a formal education herself, she understood
the importance of opportunities for young Aboriginal people.

June was invited to be matron in charge of the first female refuge for Aboriginal women in Melbourne, now known as Elizabeth Morgan House. She recognised that the issue of family violence was not talked about in the Aboriginal community and the refuge provided a response to the problem.

June applied the lessons she learned in her many years in Aboriginal hostels when she moved on to other arenas. She was appointed by the Commonwealth Government to the Board of Aboriginal Hostels Limited. The company was established in the 1970s to meet the need for moderately priced, short-term accommodation for Aboriginal people across Australia.

June also served the wider Victorian Aboriginal community as a member of the Aboriginal Housing Board of Victoria, established in 1980 to enable Aboriginal people to be directly involved in the management and administration of Aboriginal housing. June was elected as a representative of the Murray-Goulburn region, serving on the board between 1984 and 1993.

In the 1980s June moved back to Shepparton, taking on a director’s role at Rumbalara Aboriginal Co-operative, an Aboriginal health, housing and community service established in 1978. She went on to serve as a community development officer at Rumbalara. June supported families in crisis, aged members of the community and young people.

June was unafraid to tackle problems that were often not openly acknowledged by the broader Aboriginal community. Alarmed by the high numbers of suicides amongst young Aboriginal people, including that of her own grandson, she helped to introduce culturally appropriate mental health counselling and services at Rumbalara. This was despite the resistance to these services by some community members.

Recognising that many young Aboriginal women in the community were hesitant to use mainstream antenatal services at the local hospital, she advocated for the Rumbalara Health Service to introduce supports for the young women.

June also applied her accumulated wisdom when she was appointed by the Commonwealth Minister of Health to the Older Australians Advisory Committee and the National Elders Committee.

Reporting to the Minister, June highlighted the specific needs of elderly Aboriginal people entering aged care services.

After her retirement from Rumbalara, June worked as manager of the Aborigines Advancement League’s Maloga Aged Care Home in Nathalia for four years before moving back to her own country in Griffith to lend her support to her own people. After several years she returned to Shepparton and continued to contribute to community as a director of Rumbalara Aboriginal Co-operative. As chairperson of the Rumbalara women’s group she helped to provide funds to erect a children’s playground at the Rumbalara Football and Netball Club’s sports ground.

June is guided by a belief in the importance of strong family and community ties for Aboriginal well-being. Always conscious of how hard her people fought for equal rights, she continues to remind younger generations to seize and make the most of the opportunities won for them through hard-fought struggle.
BRIEN NELSON
(BORN 1940)

A MUCH-LOVED ELDER WHO GENEROUSLY SHARES KNOWLEDGE OF CULTURE AND COUNTRY

Brien Nelson is a Jaara Elder who has always remained faithful to his cultural responsibilities. He has been a leader on his own Dja Dja Wurrung country and in many other parts of Victoria and beyond.

Brien has played a significant part in building and rebuilding Aboriginal corporations, programs and employment strategies for the Dja Dja Wurrung, Kerrup Jmara, Gunditjmara, Mutthi Mutthi people and others. As a mentor and teacher, Brien rekindled Dja Dja Wurrung cultural and ceremonial practices, aiming to reconnect younger Aboriginal people with their culture and language, and to promote understanding between Aboriginal and non-Aboriginal people. He has been a long-term leader of the reconciliation process.

Brien’s great-grandfather, Henry ‘Harmony’ Nelson, a Jaara man, was born at Majorca on Dja Dja Wurrung country in central Victoria in 1855. This was a time of great upheaval for the Jaara people as the discovery of gold in the region brought thousands of migrants to dig up the land. Henry was among the many Jaara people who were forced off their country. He was moved to the Coranderrk Reserve at Healesville and spent some time living at Framlingham Reserve in south-western Victoria, before settling on the lands of the Yorta Yorta in the 1880s.

Brien was born on the Goulburn River Flats at Mooroopna in northern Victoria in 1940, the year after residents of the Cummeragunja Mission in New South Wales had ‘walked off’ the mission in protest at the harsh conditions there. Many of those who took part in the walk-off settled on the river flats. Brien grew up in Shepparton, but later in his life, along with his family, returned to live on Dja Dja Wurrung country near the City of Bendigo.

As an employee of the Parks Victoria branch of the Victorian Department of Sustainability and Environment (DSE) for 17 years, Brien shared his skills and cultural knowledge in many different areas of Victoria, notably at Lake Condah in south-western Victoria and later, on his own country. In his work with Parks Victoria, Brien played a pioneering role in liaising with Aboriginal cultural groups, and with cross-cultural training for DSE employees. An important role was in helping to devise the DSE Indigenous Partnership Strategy and Action Plan, establishing cooperative land management
arrangements between the department and Aboriginal communities. Brien acted as a mentor to new Aboriginal employees in DSE and represented DSE on the Victorian Heritage Strategy Committee.

Brien actively shared his wealth of knowledge of Aboriginal arts, ceremonies, land and culture. Alongside his work with Parks Victoria, he acted as a mentor and teacher of young Aboriginal people in the central Victorian region, sharing knowledge of dance ceremonies to encourage pride in younger members of the community.

To preserve and pass on cultural knowledge Brian established Bunjil Park Aboriginal Education and Cultural Centre near Bendigo. The centre houses Brien’s extensive personal collection of artefacts, which he generously shared with visitors to enhance knowledge and appreciation of Aboriginal culture. Brien also established a cultural tourism enterprise — Songline Cultural Tours — in partnership with his youngest daughter, Justice Nelson, to further enhance understanding of Jaara culture and relationship with country.

Over many years Brien shared his knowledge with La Trobe University students, giving lectures about culture and country and making a number of short films in conjunction with university staff. In 2009, in recognition of these contributions, the university named him as an Honorary Emeritus Scholar. Brien played a pivotal role in ensuring that the Jaara history of the central goldfields region was acknowledged and understood in broader histories of the area. He also provided expert advice on the protection of Indigenous heritage during major projects, such as the duplication of the Calder Highway and the central Victorian water pipeline through Dja Dja Wurrung country.

Brien was involved in the movement towards achieving recognition of Dja Dja Wurrung land rights. He was instrumental in calling the first meeting of Dja Dja Wurrung descendants in 2000, at which the Jaara Jaara Loddon Aboriginal Corporation was born.

Brien has played a leading role in the reconciliation process in north central Victoria. He was a long-standing member of the City of Greater Bendigo’s Reconciliation Working Party and of the Castlemaine Reconciliation Group. Over the years, local government authorities have called upon him to perform countless Welcome to Country ceremonies at civic occasions and gatherings. Brien was even present to welcome the Dalai Lama to Bendigo in 2007. This was a prized moment in both of the respected leaders’ lives.

An unassuming and gentle man, Brien is held in high esteem by Aboriginal and non-Aboriginal communities alike. Brien’s willingness to share knowledge of Aboriginal arts, culture and history, coupled with his warm and genuine nature, have not only made him a much-loved figure, but have helped to shape a more inclusive and united community in the central goldfields region.
AN EDUCATOR WHO INSPIRED THROUGH HIS ART

Bangerang man, artist and educator, Eddie ‘Kookaburra’ Kneebone, was born in Melbourne at the Royal Women’s Hospital in 1947. He was the eldest of fourteen children, having eight sisters and five brothers. As a young boy Eddie lived with his family at Orbost on the Snowy River where his parents worked as share farmers on a dairy property.

Within the Bangerang nation, Eddie’s extended family group was the Thooloolagong of the Ulupna Island area, in what is now the Barmah National Park. The Thooloolagong were known as the Kookaburra people and it was for this reason that Eddie’s totem was the kookaburra and he often signed his name Eddie ‘Kookaburra’ Kneebone.

Eddie’s family travelled around a lot when he was young. When they came to Melbourne in 1952, Eddie began school at the Fitzroy State School, then attended Bellfield School at Heidelberg, before the family moved to Kinglake. Times were tough for the family and Eddie left school at age 13 with limited reading and writing skills. The family relied on Eddie to help support his brothers and sisters and he recalled that the day after he left school he was ‘out in the field working, cutting down trees’.

When very young Eddie learnt about his Aboriginal heritage from his grandmother. He recalled that: ‘she taught us about Aboriginal life, telling the stories and all sorts of things that had happened in history’, but he did not value these stories until he was much older.

After leaving Kinglake, Eddie became itinerant working mostly in New South Wales. Eddie worked in many different occupations as a young man, mostly in rural locations, before finding satisfying work as a park ranger in Victoria. A turning point in his life was his marriage to Valerie Gormly in 1972. Eddie and Val had three children – Scott, Belinda and Leanda. It was while Eddie was working as a park ranger, aged 39, that the opportunity came through his employer to undertake further studies and gain some qualifications. He recalled: ‘twenty six years out of school and I went back to school. It wasn’t as hard as I thought.’

Eddie soon developed an awareness of the need for young people to be educated in Aboriginal culture. He noticed this first with his own children who came home from school with what he believed to be an ‘incorrect version of Aboriginal
history’, so he decided to do something about it. In the 1990s he developed and produced cultural awareness programs for both the private and public sectors through teaching and artwork.

Eddie taught himself to paint by observing others. He mastered many different styles of art including the traditional dot style, a contemporary brush style, pen and ink figures, and a whimsical pencil and pen style. His works of art now hang in public and private institutions all over the world, including in Parliament House and Government House in Melbourne, as well as in Tokyo, Canada, England and Ireland.

From 1999, Eddie was Wodonga TAFE’s artist-in-residence, a role which incorporated lecturing in the Aboriginal visual arts program. This work had a far reaching impact on students, especially Aboriginal pupils. Students were influenced by Eddie, not only to develop as artists, but also to acknowledge and celebrate their Aboriginality. In 1999 he was chosen as Wodonga’s Citizen of the Year.

In 2001, Eddie Kneebone received the Pax Christi International Peace Prize for his work. This award from the Catholic peace movement honoured Eddie for his efforts in bringing young Australians together. It was the first time the prize had been awarded to anyone in the southern hemisphere. Eddie was recognised for his efforts towards reconciliation as a day to day process, looking at Aboriginal culture, explaining it and getting people together to understand it. In explaining his work during an ABC interview, Eddie articulated:

> It’s about understanding who you are as a human and where you fit within the picture of the world of humans. The colour of your skin is important in your identity but it is not important in your understanding of who you are. We’re all humans.

Drawing on his heritage and work as a park ranger, Eddie wrote expertly on interpreting traditional culture in land management for the Victorian Department of Conservation and Environment. His knowledge and research brought insights into the relationship between the movement of Aboriginal people and the seasons in the north-east region of Victoria.

Continuing Eddie’s work in art and education, the Eddie ‘Kookaburra’ Kneebone Gallery was officially opened in Wodonga in 2009. In naming the gallery, art students chose to celebrate and recognise the great energy Eddie ‘Kookaburra’ Kneebone put into encouraging Indigenous and non-Indigenous people of all ages to develop their artistic talents. The gallery extends the business capability of Aboriginal and Torres Strait Islander art students through formal training so the students can proactively market their artwork, and earn a sustainable living from their skills. The Wodonga TAFE’s Koori art program has now become an integral part of the fabric of Albury Wodonga’s Indigenous community.

Eddie Kneebone died in 2005 of diabetes complications. He was just 58 years old but his mantra lives on: ‘You can do whatever you want, have a dream, believe in it.’
N’ARWEET CAROLYN BRIGGS
(BORN 1949)

A TENACIOUS LEADER WHO BUILDS IDENTITY AND HOPE BY RETRACING CONNECTIONS

Respected Boon Wurrung Elder, Carolyn Briggs, works passionately to recover and share cultural knowledge with present and future generations. Carolyn believes that an understanding of the enduring patterns of Aboriginal culture is essential for overcoming racism. She works to restore knowledge of family connections and obligations, language, song, stories and country to Aboriginal children and youth, and to share that knowledge to further the reconciliation process in Australia.

Carolyn is inspired in her quest by the journeys of her own family. Her great-grandmother, Louisa Briggs, was born on the coast near Melbourne in 1835 and died at Cummeragunga in 1926. Louisa ensured that the continual connection to both Boon Wurrung country and heritage survived the disruption of colonisation. She survived and navigated the challenges of the colonial era: the lawlessness of sealers operating around Port Phillip and the Bass Strait; and the challenges and opportunities during the gold rush period. At Coranderrk, her family fought for the rights of the Kulin, before being expelled. Louisa lived for the remainder of her life at Maloga and Cummeragunja.

Carolyn’s grandfather, William Briggs (1861-1948), carried the family legacy forward. A renowned cricketer, he made an unsuccessful claim on the government for land. William married Wemba Wemba woman Margaret (Maggie) Taylor and they eventually purchased land on her country at Moulamein. This property became the glue that held together the culture and heritage of the family. Maggie was renowned as a midwife amongst her community.

Carolyn’s mother, Carrie (1912-1970), learned her Boon Wurrung heritage from her father and grandmother and her Wemba Wemba culture from her mother and uncles. As one of the last speakers of the language, she passed on the genealogies and family history to Carolyn, reinforcing her sense of identity and heritage from a very young age.

Carolyn’s intricate knowledge of family genealogies and the remaining living culture of the Boon Wurrung provided the basis for many of her subsequent achievements. Her knowledge of family genealogies is still often called upon to support and reconnect families.

As a young girl, Carolyn moved to Moe, on the edge of Boon Wurrung country, where her father, John Oakley, found work. Though times were tough after John was injured at work, neighbours from a variety of cultural backgrounds offered the family support. Carolyn’s mother provided love and strength, nursing her back to health when she contracted polio.

Carolyn left school at 14 years of age to help her family survive. She later moved to Melbourne, where she found work, married and had two young children by the age of 18. Training as a child care worker, she became involved in establishing the first Aboriginal child care service with the Dandenong and District Aborigines Co-operative in the 1970s.

In the same decade, while working with Monash University’s Aboriginal Studies Unit, Carolyn became aware of the impact of past government and welfare authorities’ policies on Aboriginal young people. Whole generations had been disconnected from their
family histories and knowledge of country. This inspired Carolyn to begin to record Aboriginal genealogies to help her people reconnect with their traditions, family and language in order to overcome racism and stigma.

Employed as one of the Victorian Government’s first Aboriginal Youth Support Officers in the 1970s, Carolyn worked across Victoria, reconnecting many youths with their families. Carolyn became an activist, annoying many departmental staff by engineering the removal of young women from the secure juvenile facility at Winlaton.

Her commitment to Aboriginal youth continued as she helped develop and manage La Trobe University’s Aboriginal Tertiary Support Unit at Bendigo. While at Bendigo, Carolyn established the Dja Dja Wurrung Association to honour the original Kulin clan. She later worked for the Equal Opportunity Commission, the Royal Commission into Aboriginal Deaths in Custody, and the Attorney General’s Department.

In 2005 Carolyn established the Boon Wurrung Foundation to continue to help connect Aboriginal youth to their heritage. As a member of the Setting the Record Straight for the Rights of the Child Initiative, she contributes to building better record-keeping practices for children in out-of-home care so that links with their heritage are not lost.

Carolyn has studied linguistics to help her recover Boon Wurrung language, publishing a book for children about the language in 2008. For many years, she ran an Aboriginal bush tucker catering business and restaurant.

As a Boon Wurrung Elder, Carolyn has generously shared her knowledge of country and culture with many organisations, hoping to spread understanding and reconciliation. She has been an ambassador for her people and has promoted her heritage and knowledge in many countries across the globe, visiting Iran, as a guest of the Iranian Government, in 2016.

In 2001, Carolyn was authorised, by traditional laws and customs of the Boon Wurrung, to sign the first ever Indigenous Land Use Agreement in the Melbourne metropolitan area – at Blairgowrie. Though this agreement was challenged through the Federal Court, Carolyn, with her usual tenacity and very few resources, successfully defended these actions. She regards this battle as one of her great achievements.

Together with other Elders, Carolyn has played an integral role in reviving Tanderrum – the traditional Kulin Nation ceremony of welcome. Since 2013, Tanderrum has opened the annual Melbourne Festival. For the young people from the five Kulin Nations who participate in Tanderrum, it is a chance to connect with and understand their own culture. For the wider community, Tanderrum provides a window of understanding of the Aboriginal history of Melbourne.

Carolyn’s contribution to the community was recognised in 2005 with her induction onto Victoria’s Honour Roll of Women and in 2011 she was NAIDOC’s National Female Elder of the Year.

Carolyn has four children and seven grandchildren, as well as numerous foster children. She is currently studying for her PhD, researching ways in which the knowledge of Elders can assist urban Aboriginal youth to understand their culture.

Carolyn regards her life as a journey, along which she has used the knowledge gained from her Elders and ancestors to pass on to current and future generations. Continually searching to reclaim heritage, Carolyn has generously shared this knowledge to strengthen culture and advance the cause of reconciliation.
MURIEL BAMBLETT AM
(BORN 1953)

A SPIRITED AND INTELLECTUAL FORCE FOR CHANGE

Adjunct Professor Muriel Bamblett is a Yorta Yorta and Dja Dja Wurrung woman who has made an outstanding contribution to Aboriginal welfare, particularly in the area of child and family services.

Born in Carlton in 1953, Muriel was one of nine children. Her parents were Olive Smith Harrison (later Jackson) from Cummeragunja and Eric Harrison of Lake Tyers. Muriel’s mother, Olive, came from a long line of strong women. Although her own mother died when she was a baby, her grandmother, Granny Smith, kept Olive and her brother safe and well cared for. As neither Eric or Olive had had an opportunity for schooling after Year 3, they instilled in their own children the importance of education. Olive was also guided by her strong faith and Christian values which she passed on to her children.

The Harrison family settled in Healesville in the 1950s where Eric worked at the saw mill. The family supplemented Eric’s modest income with fruit picking and other seasonal work. Their small house offered no luxuries for Muriel and her siblings, but home and school life were good. Muriel attended Healesville State School and High School and did well at her studies. After leaving school she attended Riddell’s College in Melbourne where she excelled in her secretarial course.

Before marrying and having her four children (including triplets), Muriel worked in a variety of office jobs, but later turned her hand to factory and waitressing work at times to support her family. As a young mother, Muriel lived in Queensland for a number of years. From 1982 to 1991 she worked for the Department of Social Security as a Project Officer and Liaison Officer. This was difficult work and brought Muriel into contact with many women experiencing domestic violence.

After her first marriage ended, Muriel returned to Victoria in 1991. This was a fortuitous year for Muriel, as it was when she met her soul mate and life partner, Alf Bamblett. Muriel and Alf had similar spiritual beliefs and also shared a love of music. With Alf’s encouragement and support, Muriel began to work more proactively for the rights and welfare of Aboriginal people.

A job at Telstra, as an employment consultant, proved to be an important career move. During her eight years at Telstra, Muriel was able to develop better policies for recruiting Aboriginal workers into diverse areas of the organisation and to foster better relationships between workers and managers.

In 1999 Muriel became the Chief Executive Officer of the Victorian Aboriginal Child Care Agency (VACCA), having been its chair from 1997 to 1999. Since leading the VACCA team, Muriel has expanded the breadth and depth of services for Aboriginal children in need. The agency has grown significantly and is the leading one of its type in Australia. Muriel is proud of the team she heads at VACCA and the work they do: ‘they hear the worst stories, but bring about amazing results ... we’ve got young people who are now in university, we used to see our kids going into juvenile
justice, chroming, suicide, but now those numbers are so small.’ What drives Muriel is the desire to give children in out-of-home care ‘a connection to culture – they have their Aboriginality, they have a genealogy, and they feel a connection to land.’

Overlapping with VACCA, from 1998 to 2008, Muriel chaired the Secretariat of National Aboriginal and Islander Child Care (SNAICC), the peak Australian agency for Indigenous child and family services. For two years, from 2009, Muriel worked on the Northern Territory Child Protection Inquiry, examining the roles and responsibilities of government to improve services, particularly in rural and remote areas. In the Northern Territory Muriel’s eyes were opened to some of the worst instances of child neglect and deprivation, but also to some of the best examples of lives immersed in language, culture and tradition. The work included examining the quality, sustainability and direction of out-of-home care, staff retention and training, while seeking better ways for stakeholders to work together.

Muriel is active on many boards concerning children, families and the Indigenous community, including the Victorian Children’s Council; Commonwealth Redress Scheme Advisory Council; Social Services Task Force; Victorian Government Road Map to Reform Ministerial Advisory Group; Aboriginal Justice Forum; and the Aboriginal Community Elders Service, to name just a few.

Muriel’s contribution to her community and to Victoria has been recognised in many awards including a Centenary of Federation Medal (2001), the Victorian government’s Robin Clark Memorial Award for inspirational leadership in child and family welfare (2003), the Women’s Electoral Lobby Inaugural Vida Goldstein Award for Indigenous Women, a Member of the Order of Australia (AM) in 2004 and inclusion in the Victorian Women’s Honour Roll in 2011.

Academic institutions have also recognised Muriel’s work. In 2009 La Trobe University’s Faculty of Health Sciences appointed Muriel as an Adjunct Professor in the School of Social Work and Social Policy. In 2017 the University of Sydney awarded Muriel the Doctor of Letters in Social Work (honoris causa), honouring her leadership in Indigenous welfare and affairs. The award recognised her efforts to bring about welfare legislation in Victoria with a fundamental commitment to the rights of Aboriginal and Torres Strait Islander children, to their families, community, culture and identity.

In 2016 Muriel was appointed to the Aboriginal Treaty Working Group. The group has been negotiating with the State government towards a treaty to enable a greater degree of self-determination backed by legislation and funding for appropriate services.

Muriel Bamblett is an inspiring person, truly committed to the welfare of Aboriginal people. In her words: ‘the greatest gift God gave me is being an Aboriginal person. Being Indigenous to this country really means something to me. I want to be the best I can be.’
A CARING AND MOTIVATED MATRIARCH

Wurundjeri Elder Diane Kerr, known to all as Aunty Di, has made a life-long contribution to her community in the areas of health, welfare, education and land rights.

Born in Carlton in 1954, Diane identifies with the Ganun Willam Balak clan of the Wurundjeri. Apart from one year of her life when she lived in Canberra, Diane has always resided in Wurundjeri country having grown up in Moorabbin. As a young girl she often spent holidays near Maroondah Dam and remembers when it was beautiful countryside with flowing creeks and open grassland.

As Europeans settled in Victoria, Diane’s people were removed to Coranderrk Mission, a Victorian government reserve established near Healesville in 1863. Aboriginal people at Coranderrk were unable to speak their language or continue any of their traditional cultural practices. As Diane reflected, ‘it was like being a refugee in your own country, they were in a place where one man controlled everything and they were punished if they spoke their own language.’

Diane is inspired by the women in her family and has been motivated by the resilience of her mother, grandmother and great-grandmother. Her grandmother left Coranderrk to give birth to Diane’s mother in the New South Wales bush. It was a time when the government was taking Aboriginal children away from their families, so many kept moving around to protect their children. Diane’s mother’s name was Wolert, meaning possum, and for this reason Diane wears her possum skin with pride for ceremonial activities. She is often called on to preside at Welcome to Country ceremonies on Wurundjeri land and finds that working on country makes her feel connected to her mother and grandmother: her words and actions are ‘always said or done in their honour’.

Now Diane is the matriarch of her family and takes pride in being a ‘mum, a stepmum, a foster mum, an aunty and a grandmother.’ Her close family consists of five children - three of her own, a foster son and a cultural daughter – but her home and heart are open to many. ‘Whoever needs to come stay with me, comes to stay with me … I’m the matriarch of the family so my responsibility has broadened.’

Diane has devoted many years to improving the lives of those in her local community. She has worked in various fields including child care, education, native title, Stolen Generation support, and other community activities. She has been a mentor and foster carer for many Aboriginal children and young people. Her passion lies in the area of social and emotional wellbeing of Aboriginal communities.

Diane was a long-serving member and, at one time, a director, of the Dandenong and District Aboriginal Co-operative and has also been a director of Narragol Housing Co-operative, an organisation providing housing loans to Aboriginal people.

In the health sector, Diane has been actively involved with the Royal Women’s Hospital in Melbourne. In 2013 she chaired the hospital’s Community Advisory Committee and was a member of its Consumer Committee. She helped found research at the University of Melbourne’s Heart Research Centre.
Research was undertaken around mental illness and chronic disease afflicting the Wurundjeri people in a program, which received funding from mental health agency, Beyond Blue. Diane feels that many Aboriginal people’s health problems stem from ‘a type of post-traumatic syndrome disorder’ which permeates the culture and comes from ‘the stress and distress of being removed off country.’

Since 2014 Diane has been conducting women’s ceremonies for Aboriginal girls. The ceremonies enable the girls to approach womanhood with confidence, having gained a connection to country, a knowledge of their identity and a general sense of well-being.

Diane is well known for her advocacy work and strategic partnership networks with local, state and national governments. She also provides leadership and cultural advice to local councils, corporate and community organisations and is an ambassador for the Indigenous Leadership Network of Victoria.

Diane was involved in Melbourne Museum’s First Peoples exhibition, being a member of the Yulendj group – the Museum’s Indigenous Advisory Committee. Yulendj, being a Kulin word for ‘knowledge and intelligence’, was the name chosen by the group, comprised of 16 respected community members and Elders from across Victoria. They guided the Museum on the culture and practices of the First Peoples for the Bunjilaka exhibition and shaped the exhibition into one that represents the diversity, history and pride of Koorie peoples.

Diane was appointed a director of Native Title Services Victoria in January 2013, having formerly been a field officer for the organisation. She is currently Chair of the Board, having taken up that role in October 2013. Diane sees her work towards gaining native title as about much more than land rights:

Native title is about us as a people strengthening our connection with our land that has been diminished by dispossession. Only when we have a strong connection with our land, will our culture flourish and grow. It is that strong and growing culture that will give all of us, but particularly our young people, the strength and confidence to deal with the challenges we face in today’s society. The inner well-spring of knowing and celebrating our unique and timeless culture; of understanding the importance of connecting with our country as a central part of that culture; will nurture our young people whether they are on their own country or working in lands anywhere in the world.

In 2016 Diane was appointed to the Victorian Aboriginal Treaty Working Group by the Minister for Aboriginal Affairs Natalie Hutchins.

Diane Kerr continues to be dedicated to improving the lives of those around her. She relishes the responsibility of guiding younger generations and works hard to uphold Aboriginal culture in a modern, urbanised world.
VICKI CLARK
(BORN 1961)

A GENTLE WARRIOR FOR RECONCILIATION

Vicki Clark is a Mutthi Mutthi Wemba Wamba woman who has dedicated decades of her life to increasing understanding of Aboriginal spirituality and defending the rights of Aboriginal people to express this spirituality in its many forms. Vicki has worked to embody Aboriginal culture within the Catholic Church and education system and to improve educational outcomes for Aboriginal children and youth. She is committed to strengthening understanding between Aboriginal and non-Aboriginal Australians so that we may walk together towards reconciliation.

Vicki was born in Melbourne in 1961, the only child of parents Joan and Les Robinson. Growing up, she was inspired by the actions of both her mother and her grandmother Alice Kelly. Alice, who remained in the Balranald District in New South Wales for her whole life, was an activist for the recognition of Aboriginal cultural heritage sites. It was on Alice’s country that the remains of Mungo Lady and Mungo Man were uncovered in 1968 and 1974. Mungo Lady and Mungo Man were between 40,000 and 42,000 years old. They were the oldest human remains ever to have been found to have been ritually buried. Alice Kelly recognised that the remains emphasised the long and enduring culture of Aboriginal people in her country and actively campaigned for the remains to be returned to country from the Australian National University. Her granddaughter Vicki learned at an early age that Aboriginal people’s ceremonial culture extends back for many thousands of years.

Vicki grew up in Melbourne and was educated in Catholic schools. As a young woman and mother in the 1980s, she, with her mother Joan, were members of a small group of Aboriginal people who shared a Catholic upbringing and met regularly in private homes to discuss their faith and their Aboriginal spirituality. When the group successfully received funding from the Catholic Archdiocese of Melbourne for a headquarters of their own, Vicki was asked to become the Coordinator of the Aboriginal Catholic Ministry (ACM) in Victoria. She would remain in this role for 25 years until 2015.

Vicki carried her understanding of the enduring spirituality of Aboriginal people into her role as Coordinator of the ACM, seeking to share the vision of the ministry’s founding group within the wider Church and within society. She recognised a connection between the Aboriginal ceremonies that had been conducted for many millennia and the ceremonies of the Church.

Much of the focus of the ACM was on the Catholic school. For Vicki, there were two reasons for this. She developed curriculum materials about Aboriginal perspectives, spirituality and history for schools so that Aboriginal children could feel culturally safe and therefore begin to thrive within classrooms. Additionally she believed that educating non-Aboriginal children about Aboriginal perspectives was the most effective way of breaking down racist beliefs and behaviour in the wider community. Vicki believes children take their learning home to the family and that is where changes happen.
Eventually, Vicki would use her skills as an artist to develop the Proud Race program, which invites schools to research, create, decorate and erect life-sized bollards of inspirational Aboriginal people. The FIRE (Friends Igniting Reconciliation through Education) Carriers program also sought to embed the spirit of reconciliation within Catholic schools. Schools that make a commitment to the FIRE Carriers program elect student leaders to carry out the duties of FIRE Carriers; making Acknowledgement of Country at school masses, raising the Aboriginal flag at assemblies and planning activities to celebrate significant dates in the shared history of Aboriginal and non-Aboriginal Australians.

A commitment to enabling access and choice in education for Aboriginal families saw Vicki, through the Aboriginal Catholic Ministry, establish the Opening the Doors Foundation in 2001. Now independent of the ACM, the foundation provides financial support to enable Aboriginal children and young people to participate fully in education in Catholic or independent schools. The foundation assists families to purchase school uniforms, books and extras such as music, camps and excursions for students. Relying on philanthropy and donations, the Opening the Doors foundation has made a critical difference to the educational outcomes for many Aboriginal children and young people. Vicki remains a trustee of the Opening the Doors Foundation.

Vicki’s strong belief in the reconciliation process has underscored much of her work in schools, including acting as an artist in residence and visiting speaker. Vicki has been a long serving council member and former co-chair of Reconciliation Victoria and points proudly to the achievements of the reconciliation movement. In recognition of her commitment to reconciliation, Vicki was appointed by the Minister for Aboriginal Affairs, Natalie Hutchins, to the Aboriginal Treaty Working Group, whose task is to provide advice and consultation on the next steps in a treaty making process in Victoria.

Vicky’s contribution to the reconciliation process has been recognised in a number of awards. Her greatest honour, however, was not bestowed by such an award. Over many years Aboriginal community members have turned to Vicki to conduct the funerals of their deceased family members.

It is a sacred trust on which Vicki places a high priority.

Since her retirement from the ACM in 2015, Vicki has returned to her own country in northern Victoria, though she has continued in a voluntary capacity to bring her knowledge and expertise to a number of programs and boards. In partnership with Christian Brothers Oceania Province, she guides immersion experiences for school students on the land of her ancestors at Lake Mungo. She gains satisfaction when students of the 21st century understand the connections that go back over 40,000 years. Vicki continues in her quest, inherited from her grandmother, to enable visitors to listen, learn and feel the spirit of the land.

Photo courtesy of Fiona Basile
“The range of green leaves represent the diversity of Traditional Owners throughout Victoria and the shields that float inside them represent the resilience of our people over thousands of generations that we have been here.

The concentrated line work represents our unique symbolism that we use to explain our connection to country here in Victoria. The wavy blue lines represent the ocean and inland waterways that surround and run through Victoria.

The subtle arcs that run through the water bodies represent the importance of water and our relationship and responsibility to it.”

Our Culture, Your Culture

Mick Harding
VICTORIAN ABORIGINAL HONOUR ROLL

INDUCTEES

2011
Dr Alf Bamblett
William Barak
Geraldine Briggs AO
Albert ‘Alby’ Clarke
William Cooper
Lester Marks Harradine
Merle Jackomos OAM
Melva Johnson
Johnny Mullagh or Unaarrimin
John Stewart Murray OAM JP
Sir Douglas Nicholls KCVO OBE JP
Lorraine ‘Bunta’ Patten
Dorothy Peters
Elizabeth Pike
Archie Roach AM
Joan Robinson
Lionel Rose MBE
Nessie Skuta OAM
Alma Thorpe
Joan Vickery AO

2012
William ‘Bill’ Onus
Lady Gladys Nicholls
Reginald Saunders MBE
Henry ‘Banjo’ Clarke
Iris Lovett-Gardiner AM
Mollie Dyer AM
John ‘Sandy’ Atkinson AM
Eleanor Harding
Mary Atkinson
Reg Blow
Kevin Coombs OAM
Ivy Bell
William ‘Lin’ Onus AM
Robert ‘Wally’ Cooper
Linda Twite

2013
Margaret Tucker MBE (C)
Harold Blair AM
Albert Mullett
Hyllus Maris
Fay Carter
Alfred John Henry Lovett
Leonard Charles Lovett
Frederick Amos Lovett
Edward McDonald Lovett
Herbert Stahle Lovett
Laura Bell
Herbert ‘Jock’ Austin
Beryl Booth
Valmai Heap

2014
Simon Wonga
Henry ‘Harry’ Thorpe
William Reginald Rawlings
Jack Patten
Edna Brown
Alice Thomas
Alfred ‘Boydie’ Turner
Winnifred Evelyn Quagliotti
Bessie Yarram
Margaret ‘Dharrul’ Wirrpanda
Beverley Peter
Walda Blow
Robert ‘Jumbo’ Pearce
Graham Atkinson
Phillip Cooper
VICTORIAN ABORIGINAL HONOUR ROLL

INDUCTEES

2015
Robert Wandin
Constance ‘Connie’ Hart
Thomas John ‘Massa’ Clarke
Rita Watkins
Noel Tovey AM
Patricia Ockwell
Catherine Solomon
Clive Atkinson
Nancy Harrison
Georgina Lovett-Williams
Jill Gallagher AO
Ruby Hunter
Judith Cue-Ahmat
Richard Frankland
Kutcha Edwards

2016
Mary Jane Gunyuk Milawa
Frances Gallagher
Barbara Walker
Gwen Atkinson (Thorpe)
Clara Luttrell-Garisau
Pamela Pedersen (Nicholls)
Judith ‘Jacko’ Jackson
Glen Peters
Angela Clarke
John Baxter