

What was the consequence of Government Policies on the Aboriginal people?

Paternalism / Protection / Segregation



Aborigines Act 1886 (Vic.)

The Governor in Council may make regulations and orders:-

For prescribing the place where any aboriginal or any tribe of aboriginals shall reside:

For prescribing terms on which contracts for and on behalf of aboriginals may be made with persons other than aboriginals ...

For apportioning amongst aboriginals the earnings of aboriginals under any contract ...

For the care custody and education of the children of aboriginals ...

All bedding, clothing and other articles issued or distributed to the aboriginals ... shall be considered on loan only, and shall remain the property of His Majesty ...

Victorian Parliament, 1915, 6 George V, No. 2610

Aborigines Protection Act 1909 (NSW)

There shall be a board for the Protection of Aborigines and it will be headed by the Inspector-General of Police.

The Board will appoint managers of reserves.

The duties of the board will be to:

- control the money for assisting Aborigines
- distribute blankets and clothing to Aborigines
- have custody of Aboriginal children and educate them
- manage reserves
- supervise all matters affecting Aborigines
- remove from the reserves any Aborigines who should be earning their own living.

NSW Parliamentary Debates, 1909

The policy of protection

It has been described by some authorities as a system of 'protection-segregation': that is, separation of Aborigines from white society in order to protect them from its bad effects ... In its protective aspect, the policy did provide for medical care (stations often had matrons), rations, and such things as fishing tackle and agricultural implements; and blankets were still distributed. It was sometimes the policy to place children in 'homes' or stations or even taking them from their parents; it was thought in this way they could be salvaged from the 'primitive' lifestyle of their parents ... Education was another means of raising particularly Aboriginal children to 'civilisation'. This tended to be left to Christian missions.

M. Prentis, *A Study in Black and White: The Aborigines in Australian History* (2nd edn) Social Science Press, Kaloomba NSW, 1961

Assimilation



Exemption certificates

Aborigines had to apply and be recommended to achieve an exemption, which meant proving to the DWO that they were willing to live separately from other Aboriginal people, to work in approved 'regular' jobs and to save for approved purchases. Home furnishings would be 'approved', for example, but sharing of wages with kinfolk or spending money for travel to maintain extended family relationships would be definitely 'disapproved'. Denial or revocation of exemption certificates meant families were more vulnerable to school segregations and to loss of their children, were far less likely to receive Federal unemployment benefits or old-age pensions, and were denied access to hotels and alcohol, which meant exclusion from the labour exchange of many country towns as well as from the social network of the rural male workforce.

Despite the high cost of not participating in the 'exemption' process, many Aborigines refused to be humiliated into applying for what they called a 'Dog Licence'.

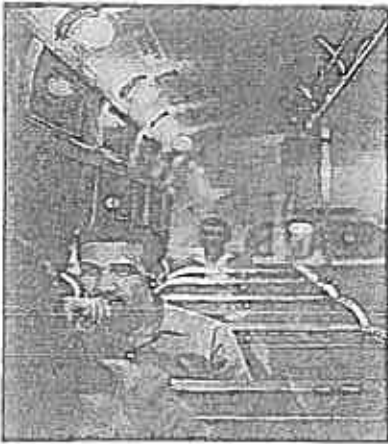
Adapted from Heather Goodhall, *Invasion to Embassy: Land in Aboriginal Politics in New South Wales, 1770-1972*, Allen & Unwin/Black Books, Sydney

CHARLES PERKINS AND THE FREEDOM RIDE OF 1965

1. Outline significant details of Charles Perkins' life -



2. Who were the freedom riders?



National Library of Australia

3. The purpose of the freedom rides was to highlight the discrimination and abuse faced by Aboriginal Australians in rural Australia. Give examples of these –

4. Describe the experience of the freedom riders in Walgett (include relevant quotes) –



Above: Students outside Walgett RSL holding banners (Photo courtesy of the Fairfax Photo Library) and below: RSL worker offering drinks, 15 February 1965

5. Describe the experience of the freedom riders in Moree (include relevant quotes) –



Charles Beckett swims with Aboriginal children in Moree pool on Wednesday 17 February (Australia, 19 February 1965, p. 4). The original caption read: 'Mr Charles Beckett, the 2000 Aboriginal student leader, frolics with children in the swimming pool he helped desegregate. (Photo courtesy of blackppp.com)'

6. What was the significance of the 1965 freedom ride?



VIOLENCE

EXPLODES IN RACIST TOWN Moree battles students

From GERRY STONE

MOREE, Saturday. — White women jeered and spat at girl freedom riders today as racial violence broke out for the first time at Moree.

The students were pushed and carried from the front door of the Moree baths while an angry crowd of 500 booed and catcalled.

A fist fight broke out between a local white woman and an Aboriginal woman but was quickly stopped by police.

A former alderman, Mr. Bob Brown, who is known for his support of the Aboriginal cause, was picked up on the street by hoodlums and dumped in the gutter as he tried to approach the demonstrating students.

The trouble erupted when 27 young men and women from Sydney University tried to escort six Aboriginal children into the baths.

The children were barred by the mayor, Ald. William Lloyd, and the baths manager, Mr. Don Ford.

Mr. Ford placed himself in front of the doors to the baths and would not let other people pass.

It was a hot day—with temperatures near 100 degrees—and a crowd quickly gathered, demanding admission.

Police trying to clear the crowd pushed Mr. Chris Page, 20, a medical student from Castlecrag, to the ground.

It was a hot day—with temperatures near 100 degrees—and a crowd quickly gathered, demanding admission.

Police trying to clear the crowd pushed Mr. Chris Page, 20, a medical student from Castlecrag, to the ground.

Then two council employees, carried high bodily from the baths when he refused to move, Ald. Lloyd then grabbed several students by their shirts and pushed them from the doorway while the crowd cheered.

Those thrown out by the mayor included Beth Hansen, 20, an arts student of Strathfield, and Mr. John Powles, 21, of Deniliquin, a medical student.

A white woman in the crowd spat at a girl student as she was led away by the council attendant.

Arrest threat

The girl, Miss Wendy Golding, 17, of Venice, is a Jewish Arts student who joined the crusade to fight against prejudice of any nature.

The woman who spat at Miss Golding was reproached by her husband, who said: "Don't spit at those girls."

As soon as the students were led away they returned to their picket line in front of the baths.

The mayor warned that if they kept on returning they would be arrested for obstruction.

As more townspeople hurried to the scene the mayor ordered the crowd removed from the baths.

Officials affirmed that the pump at the baths would have to be temporarily stopped for repairs.

But the students refused to move and claimed they could hear the pumps still operating.

Today was the first time since the students began their anti-discrimination tour of NSW that they have been forced to use their so-called passive resistance technique.

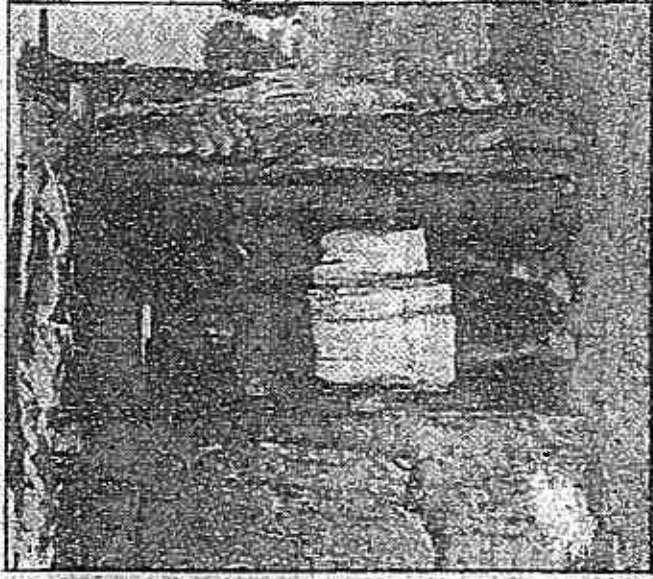
They had been told to fall to the ground as soon as police attempted to arrest them, and several did this with the council employees today.

Plain clothes police circulated in the crowd to prevent major violence.

Word quickly spread throughout the town of the students' demonstration and tempers flared in the heat when hundreds of people found they could not swim because of the demonstration.

Angry threats against the students were made by drinkers in the hotel and one resident said: "The students will be in real trouble if they are still here when the pubs close tonight."

Mirror Sydney
21/12/65



A shack at Top Camp whose residents are barred from the town pool.

1333

ency

ne, Q.

Ca
Ra
on
fe
res

Herald, 16/2/65

RSL men rap the color-bar 'riders'

SYDNEY, Today. — RSL clubs in four NSW towns are "on guard" today against a bus-load of Sydney University freedom riders.

The 30 students are reported to be planning to picket the RSL clubs in Moree, Lismore, Taree and Kempsey.

The students claim that some RSL clubs in NSW have a color bar.

The students were "escorted" out of the 2000-population town of WALGETT by 10 cars and trucks after angry scenes last night.

Freedom-rider Jim Spigelman, a 21-year-old law student, told The Herald by telephone today his group found "definite evidence" of a color bar at Walgett RSL.

When The Herald telephoned club manager Mr T. Hogan today, he refused to answer directly if aboriginals were allowed in the club.

He said that last year the club paid £150 for the burial of two aboriginal ex-servicemen.

"How can you say we have anything against them after that?" he said.

"We have the right to refuse entry to anyone to the club be they black or white," he said.

The students today drove to MOREE (population 7000). The town is 400 miles north-west of Sydney.

'We don't want trouble'

The acting manager of Moree Services Club, Mr Jack Hartley, told The Herald by telephone: "They're pretty tame. We'll handle them all right."

"We don't expect any trouble, but if they start something, they'll come off second best."

"I've got enough good fighters in the club right now to take care of things."

"But, if we can, we want to avoid trouble with a bunch of kids."

A steward at the club said: "We had a phone call from Walgett RSL about these students and there could be trouble here if they get cheeky."

"There is no discrimination in Moree. Aboriginals get a fair go."

"There's four in our club, black as your boots, but real gentlemen."

"They're ex-Diggers." RSL club officials at TAREE and KEMPSEY said they were on guard against possible trouble.

The students are members of SAFA (Student Action for Aborigines).

They are led by Mr Charles Perkins, who is of aboriginal descent.

In WALGETT, in western NSW, yesterday, residents became hostile after the students picketed the RSL club.

The students were ordered to leave a church hall in which they were camped.

As they packed to leave, a crowd around their bus grew hostile.

Heated arguments developed and one or two punches were thrown.

Charles Perkins directed all students to board the bus, and the driver left in the direction of Moree.

'Locals got so upset...'

Student Jim Spigelman told The Herald from Moree this afternoon:

"The locals got so upset and some who were half-charged with beer, followed us down the road in trucks."

"One truck after roaring past us three times clipped the front of the bus and forced us off the road and into the paddock."

"The bus tilted, we were thrown from our seats, the girls started to scream and we thought the bus would turn over."

"Only a great piece of driving saved us from injury and we ended up shaken but unhurt in the middle of a paddock."

"Police said later they were certain the truck deliberately tried to tip us off the road."

Police are looking for the driver of the truck.

Spigelman said: "Apart from the RSL club at Walgett there is also a hotel there which has a notice in the saloon bar 'Aborigines by Invitation Only.'"

"This sign was hastily removed when we arrived. We deliberately took two aboriginals to the bar and bought them a drink."

"They were tickled pink. They said it was the first time any of them had been in the bar."

"Then there was a dress shop in the town which we picketed for several hours. The woman owner of the shop refused to sell clothes to aboriginal girls. She closed the shop after a couple of hours."



CHARLES PERKINS, leader of the student group. He has claimed that in the NSW town of Gulargambone, aboriginals who go into cafes are not allowed to sit down.

