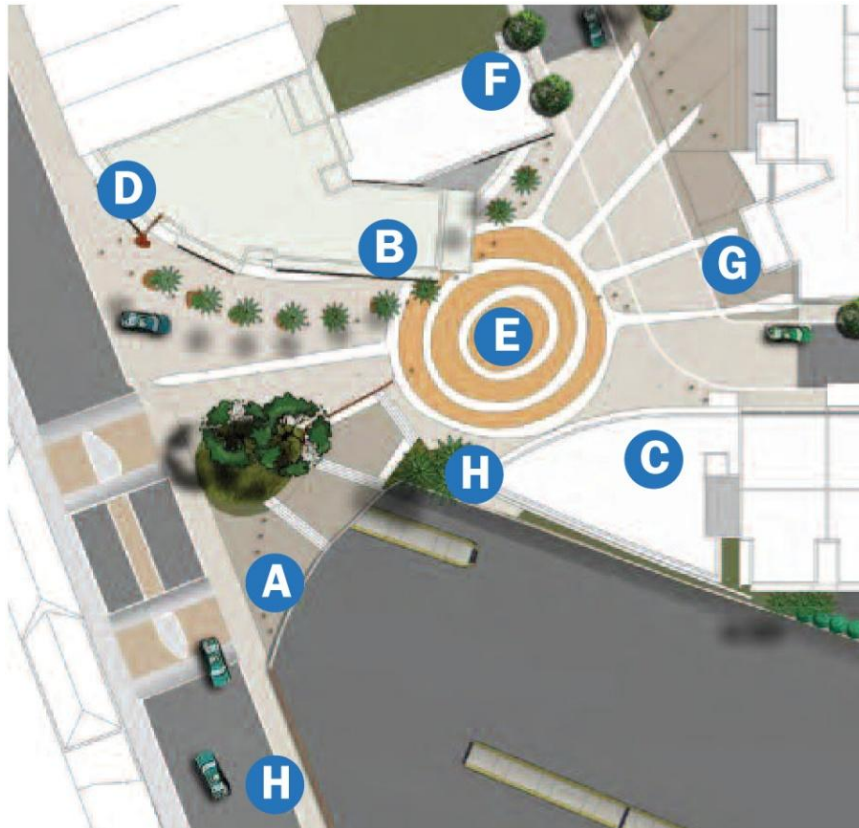


4.2 Interpretive Devices and Implementation

Heritage Interpretation is proposed as set out in the table below. Possible images and text have been outlined in 4.3 of this report. Figure 21 shows the location of proposed interpretive elements:



COMMUNITY ARTWORK ELEMENTS

- | | |
|---|--------------------------------|
| A | Turtle Wall |
| B | The Hands of Reconciliation |
| C | Art Gallery |
| D | Flag Pole |
| E | "The Meeting Place" |
| F | The Wall of Aboriginal Nations |
| G | Gymnasium – Aboriginal Flag |
| H | Existing Wall and Murals |

Figure 21 – Location of Proposed Interpretation Artwork (Source: DA Submission – Public Domain & Landscape, p13, prepared by Scott Carver Pty Ltd, October 2011)

Item	Location for Interpretation	Strategy	Type and Fixings
A	<p>“Turtle Wall” - Northern Boundary Railway Wall – Transition Space (external)</p> <p>Eastern cnr of Eveleigh and Lawson Streets</p>	<p>To inform visitors, residents and occupants of The Block of the significant changes that have occurred in the self-determination of Aboriginal people in Redfern. Look optimistically into the future with one generation leading the next. The turtle forms part of the Deamtime and is symbolically significant to the Aboriginal people.</p>	<p>Use laser etched graphics on the glazed balustrade to depict the Turtle Story (approximately height of wall 1.8m x 20m length) with a selection of words from Prime Minister Kevin Rudd’s Sorry Speech incorporated on mural (see Figure 23)</p> <ul style="list-style-type: none"> ▪ Engage an artist to design the graphics; ▪ Prior to any works being undertaken, murals proposed for removal, should be recorded archivally by a professional photographer and retained as an archival recording within the AHC Office and be available through the AHC website.
		<p>The northern wall of the Lawson Street Overbridge signifies the northern-most perimeter wall of the Redfern Railway Station Group. Interpret the alignment of the wall associated with the Lawson Street Overbridge retaining wall, and proposed for removal.</p>	<p>Use a contrasting pavement pattern to identify the alignment of the removed brickwall to the Lawson Street Overbridge.</p> <p>(See landscape drawings)</p>
B	<p>“The Hands of Reconciliation” – Sculptural Column and Cantilevered - to Exterior of AHC building</p>	<p>To inform those who use The Block about the involvement of the AHC (registered as a Company in 1973) and its work to ensure The Block provides a place of welcome and support to Aboriginal people and other visitors to this area of Sydney. A place of Reconciliation.</p>	<p>On a sculptural column to the AHC building, design the Hands of Reconciliation – the symbol that has come to represent reconciliation between Aboriginal and Non-Aboriginal Australians.</p> <p>Reproduce Prime Minister Paul Keating’s “Redfern Address” to document the political and social change in Australia on the cantilevered building. (See Figures 24 and 25)</p>

Item	Location for Interpretation	Strategy	Type and Fixings
C	Art Gallery Eastern Wall (exterior) and internal gallery space	There is an opportunity for visitors to The Block to gain a greater understanding of Aboriginal cultural beliefs and access to Aboriginal material culture.	Develop cultural and educational programmes, including workshops, to encourage the community to participate in the Aboriginal arts. Provide a venue for exhibition and sale of quality Aboriginal art work. Encourage the performance of and listening to Aboriginal music within the gallery space. Establish a training programme for staff to ensure there is an understanding of the Aboriginal cultural beliefs and that information is relayed to gallery visitors.
D	“Flag Pole” AHC – East Elevation (external) Eastern cnr of Eveleigh and Lawson Streets	A flag provides the Aboriginal community with a symbolic identity and ownership. The Block is the first urban land rights and historically a significant site. The aim is to create a “landmark” feature at a prominent point to define the Aboriginal territory of The Block.	A sculptural flag-post structure, to be constructed, integral with the AHC building. Aboriginal flag to be flown. Up-lit lighting to ensure night-time visibility.
E	“The Meeting Place” – Open Space (Exterior) Intersection of Eveleigh and Lawson Streets	The Meeting Place is culturally a significant site to Aboriginal men and women. It is a place where Aboriginal people meet, gather, sitting in circles. Adopt the icon representing the “meeting place” (concentric circles) and “journey path” (lines) to provide the meeting place for The Block	Landscape Element - paving detail to incorporate the totem of concentric circle and lines as the Meeting Place with seating and interpretative text (see Figure 22)

Item	Location for Interpretation	Strategy	Type and Fixings
F	Gymnasium – Aboriginal Flag South Elevation (Exterior)	<p>To remind visitors and residents of the connection with the Aboriginal community of The Block and their connection with Aboriginals throughout the country.</p> <p>The Aboriginal flag – Black + Red + Yellow - the meaning of the three colours, as stated by Harold Thomas (designer): Black - represents the Aboriginal people of Australia; Red - represents the red earth, the red ochre used in ceremonies and Aboriginal people's spiritual relation to the land; and the Yellow disk - represents the Sun, the giver of life and protector.</p>	<p>Artwork depicting an Aboriginal flag on the glazed South Elevation of the Gymnasium. Graphic artwork using transparent photographic film to glazing.</p> <p>Artist to be engaged to design The Block's Aboriginal Flag.</p> <p>Incorporate text to interpret meaning of the design of the Australian Flag. (see Figure 26)</p>
G	The Wall of Aboriginal Nations - Childcare Facility (Building 2) Western Wall (exterior)	<p>To identify the diversity of those who have lived in The Block – where they have come from and their Aboriginal Language Groups. This will include tribes from across NSW. The tribes will be represented geographically through a conceptual mapping of the Aboriginal groups.</p>	<p>Use names of Aboriginal language groups on a dedication wall (25m x 6m). Panels of coreten with language names cut out. Use coloured back lighting for night time visibility.</p> <p>(See Figure 27)</p>
H	Existing Painted Murals - Lawson and Eveleigh Streets, to Railway interface	<p>Develop an understanding of Aboriginal activism and self-determination within The Block to passersby and visitors.</p>	<p>Retain large sections of the existing walls and murals</p> <p>AHC website to provide a printable interpretation brochure for the mural, including the names of artists and a history of the activism.</p>

Item	Location for Interpretation	Strategy	Type and Fixings
I	AHC Offices - website	To inform visitors to the AHC offices of the history of the Aboriginal Housing Company. The AHC principle was for Aboriginal community own freehold land. The Block was the first land owned freehold in Australia, owned by an Aboriginal community organisation.	Images of the history of The Block and the role of AHC to be available on the AHC website. (See Figures 28 and 31) Chronology of Events (See Figure 30) Display photographs of existing murals.
J	Gymnasium – “Tony Mundine” Gymnasium (or “Elouera”, “pleasant place”) Website - Wall of Fame – Aboriginal Sporting People	<p>Many Aboriginal people have achieved sporting success without the luxury of sports facilities or specialist training and in the face of blatant racism.</p> <p>Sport is important in strengthening community and family support, and provides a means of social mobility for Aboriginal people.</p> <p>The Gymnasium at the Block has become a traditional meeting place for the Aboriginal and wider community. Tony Mundine was active in the development of The Block, including the construction Aboriginal housing in the 1970s. The existing gymnasium was the adaptive re-use of the former Shoe Factory at the corner of Caroline and Hugo Streets. The aim is to tell the story of Australia’s champion boxer, Tony Mundine, together with other prominent Aboriginal people represented in various sports.</p>	<p>Photographs and list of renowned Aboriginal sporting people (See Figures 32 and 33). See also: http://www.creativespirits.info/aboriginalculture/sport/famous-aboriginal-athletes.html) and include:</p> <ul style="list-style-type: none"> ▪ Cathy Freeman, a track and field athlete, won gold at the Sydney Olympics in 2000; ▪ Nova Peris-Kneebone was a member of the Australian women’s hockey team at the 1996 Olympics, becoming the first Aboriginal Australian to win an Olympic gold medal; ▪ Percy Hobson, a high jumper and the first Aboriginal Australian field athlete to win a Commonwealth Games gold medal in the 1962 games in Perth. ▪ Shane Parker, a greco-roman wrestler from Mt Druitt, was the first Aboriginal wrestler to compete at the Commonwealth Games (in 2010). ▪ Anthony ‘The Man’ Mundine is two-times WBA Super middleweight champion and IBO middleweight champion. He also played rugby league. He’s the son of Tony Mundine. ▪ Francis Roberts is the first Aboriginal boxer to represent Australia at the 1964 Tokyo Olympic Games

			<p>at just 19 years of age.</p> <ul style="list-style-type: none"> ▪ Lionel Rose became the first Aboriginal world bantamweight champion in 1968, and the first Aboriginal boxer in history to win a professional world title. His life is celebrated in the movie Lionel and with a statue in his home town of Warragul, Victoria. Lionel was Australian of the Year in 1968, and appointed a Member of the Order of the British Empire (MBE) in the same year. ▪ Tony Mundine held the Australian middleweight, light heavyweight, cruiserweight and heavyweight titles, and Commonwealth middleweight and light heavyweight titles. Mundine was awarded the Order of Australia (OAM) in 1986. ▪ Jason 'Dizzy' Gillespie is a Kamilaroi man and has a 71-Test career. He is Australia's first Aboriginal cricketer to play at the highest level. Jason retired after 14 years in 2008 with 259 wickets and produced a double century in his final Test match in 2006. A bronze statue at the Adelaide Oval acknowledges his contribution to cricket. ▪ Lionel Morgan became the first Aboriginal Test rugby league player to represent Australia in the 2nd and 3rd Tests against France in 1960. Later in that same year Morgan played for the Kangaroos in the Rugby League World Cup in England. ▪ 1960 - Lionel Morgan became the first Aboriginal person to play rugby league for Australia. ▪ Evonne Fay Goolagong Cawley, AO, MBE, is a former World No 1 Australian female tennis player and one of the world's leading players in the 1970s and early 1980s.
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4.3 Images and Text

4.3.1 The Meeting Place



Aunty Joyce Ingram

April 2002

It was a real pleasure to live there then, because we had houses all around The Block, it was a gathering place for Aborigines back in them by-gone days. It is still a gathering place because it is like Mother Earth call us back on to this land, if it is only just to sit and reminisce, I just sit still, for what reason, I don't know, but it is a gathering place for Kooris.

Figure 22 – Symbol that depicts a Meeting Place to be used as a paving pattern. An extract from an Oral History transcript by Aunty Joyce Ingram, long-term resident of the Block between 1923 and 2004 (Website: Redfern Oral History)



Figure 23 – Turtles swimming up river story, AHC logo artwork / graphics (top left); “Turtles” original artwork by Mo Cunningham (top right); and Turtles and their Young, original artwork by Cherie Leon (lower left); Etched glass showing Turtle (lower centre) and interpretative text as etched glass mural (lower right) (Source: <http://www.tobwabba.com.au/shopdisplayproducts.asp?page=20&id=80>)

Sorry Speech

13 February 2008

I move: That today we honour the indigenous peoples of this land, the oldest continuing cultures in human history.

We today take this first step by acknowledging the past and laying claim to a future that embraces all Australians.

A future where this parliament resolves that the injustices of the past must never, never happen again.

A future where we harness the determination of all Australians, indigenous and non-indigenous, to close the gap that lies between us in life expectancy, educational achievement and economic opportunity.

A future where we embrace the possibility of new solutions to enduring problems where old approaches have failed.

A future based on mutual respect, mutual resolve and mutual responsibility.

A future where all Australians, whatever their origins, are truly equal partners, with equal opportunities and with an equal stake in shaping the next chapter in the history of this great country, Australia.

There comes a time in the history of nations when their peoples must become fully reconciled to their past if they are to go forward with confidence to embrace their future.

Our nation, Australia, has reached such a time.

Figure 24 – Excerpt from Kevin Rudd's Sorry Speech, 13 February 2008

Our main vision, our main goal, is to make sure we build this for the next generation, pave the way, set the platform...

Excerpt from Paul Keating's address at Redfern Park, 10 December 1992, launched Australia's participation in the United Nations' International Year of the World's Indigenous People. The Redfern Speech was important in placing Reconciliation on the national agenda. The then prime minister acknowledged before the predominantly Aboriginal crowd at Redfern Park the injustices perpetrated by non-Aboriginal Australians:

Redfern Address
10 December 1992

It was we who did the dispossessing. We took the traditional lands and smashed the traditional way of life. We brought the diseases. The alcohol. We committed the murders. We took the children from their mothers. We practised discrimination and exclusion. It was our ignorance and our prejudice. And our failure to imagine these things being done to us. With some noble exceptions, we failed to make the most basic human response and enter into their hearts and minds. We failed to ask - how would I feel if this were done to me?

Figure 25 – Excerpt from Paul Keating's address at Redfern Park, 10 December 1992



Flag of Australia

The Aboriginal flag, designed by Harold Thomas, a Luritja man from Central Australia, was created as a symbol of unity and national identity for Aboriginal people during the land rights movement. The flag was chosen as the official flag for the Aboriginal Tent Embassy and was first flown there in 1972. In 1995, the Australian Government proclaimed the flag as an official 'Flag of Australia' under section 5 of the Flags Act 1953. In 1997, Harold Thomas was recognised as the author of the artistic work under the Copyright Act 1968.

Figure 26 – Aboriginal Flag Mural, Redfern, mural design to be reinstated as Gymnasium glazed mural. The Australian Aboriginal Flag is protected under copyright and may be reproduced only in accordance with the provisions of the Copyright Act 1968 or with the permission of Harold Thomas. Contact details for Mr Thomas are Mr Harold Thomas, PO Box 41807, Casuarina NT 0810 (Source: Shane Donnelly Photo, website <http://shanedphoto.photoshelter.com/gallery-image/Street-Art/G0000DZ0IsXI2CNM/10000ukKJmNH4yg>)

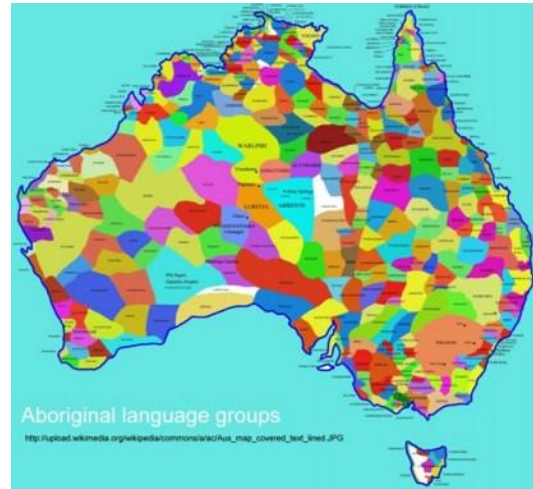


Figure 27 – Aboriginal Language Groups of NSW (upper left) and Australia (upper right) (Source: Boomalli Aboriginal Artists Co-operative <http://saveboomalli.blogspot.com/2010/04/welcome-acknowledgement.html> and Workers Bush Telegraph website). The names of the Aboriginal language groups could be written on corten panels mounted to the facade of the building



Figure 28 – Collection: “The Block” Eveleigh Street, Redfern and Environs, 1988/1989, photograph by Mark Tedeschi “He’s my Brother” (upper left), “Back Yard” (upper centre), “King Tut” (upper right), “Eveleigh Street” (lower left) “Inner Sanctum” (lower centre) and “Soul Mates” (lower right) (Source: National Archives of Australia and Mark Tedeschi)



Figure 29 – The proposed Portrait building, earmarked for the old Carlton brewery site, Melbourne, features a 32-storey portrait of Wurundjeri tribal leader and artist William Barak – Use image of Pemelwuy on column to AHC building.

Chronology of Events and Phases of Development at The Block

Date	Event
Prior to 1788	Occupation by the Gadigal peoples
1788 to early 1800s	Dispossession of the Gadigal people began. Pemulway (1750-1802) led Aboriginal resistance against European settlement of Australia before being captured and executed. Resistance resulted in many deaths with loss intensified by introduced diseases and the soiling of fresh water sources. Redfern used by Aboriginal people as a place for camping, feasting and social gatherings.
1819	Land Grant to William Chippendale, known as "Chippendale Estate". Grant sold to Solomon Levey in 1821.
1844	William Hutchinson and family occupied land bounded on the north by Vine Street and became known as "Hutchinson's Paddock".
1840s	John Rose Holden, Hutchinson's son-in-law, built "Eveleigh House", located within The Block
1855	Sydney's First Railway line opened – operated from Sydney to Parramatta Junction
1878	Eveleigh Station opened (renamed Redfern Railway Station in 1906 following the opening of Central Railway Station).
1880s	Eveleigh Railway Workshops opened and became one of the largest employers in Sydney.
1880s to 1890s	Sub-division and residential development of workers housing in Redfern and Darlington to provide two-storey brick terrace housing for workers at railway workshops and local industry
1920s to 1930s	Aboriginal groups migrated from rural areas to Redfern because of central location and cheap rental
1929 - 1933	Great Depression – high unemployment amongst Aboriginal community leads to evictions and moves to La Perouse and shanty towns
26 January 1938	Aboriginal people's "Day of Mourning", 26 January 1938, and Protest Meeting held at Australia Hall - Leaflets warned "Aborigines and persons of Aboriginal blood only are invited to attend". Took place at a time when repressive government policies severely limited the movement and rights of Aboriginal people in Australia.
1939	La Perouse closed and Aboriginal community moved to Redfern
1940s	A large Aboriginal population re-established itself in Redfern, which became the location of civil rights protest meetings and rallies.
1944	Officially founded Redfern All Blacks (commonly referred to as 'RAB' or Redfern) is the oldest Aboriginal Rugby League Football Club in the country.
1964 to 1965	Charles Perkins, one of two Aboriginal students at the university, formed the Student Action for Aborigines (SAFA) and organised the Freedom Ride to rural NSW, raising the

	issue of discrimination and Aboriginal rights.
27 May 1967	National Referendum - <i>Constitution Alteration (Aboriginal People) 1967</i> . Voters asked to approve changes to provisions in which Aborigines were mentioned in the Constitution - sections 51(xxvi) and 127.
26 January 1972	Tent Embassy established at Parliament House, Canberra
1972	Overcrowding and shortage of accommodation in Redfern (population of 35,000). Fr Ted Kennedy housing homeless at St Vincent's Catholic Church, Redfern. Goomies arrested by police for squatting.
1973	Aboriginal Housing Company Limited (AHC) incorporated as a company and first community housing co-operative in direct response to discrimination against Aboriginal tenants in private rental.
1973 to 1994	AHC acquires properties in The Block
1984	Charles Perkins becomes Secretary of the Department of Aboriginal Affairs, the first Aboriginal Australian to attain such a position in the bureaucracy.
1980s – 1890s	Mural paintings – including “Welcome to The Block”, “40,000 Tears is a Long, Long Time”, Say kNOW to Drugs: For the Next Generation”
1992	“Redfern Address” given by Prime Minister Paul Keating
13 February 2008	“Sorry Speech” given by Prime Minister Kevin Rudd

Figure 30 – Possible timeline to identify key dates associated with the phases of development at The Block

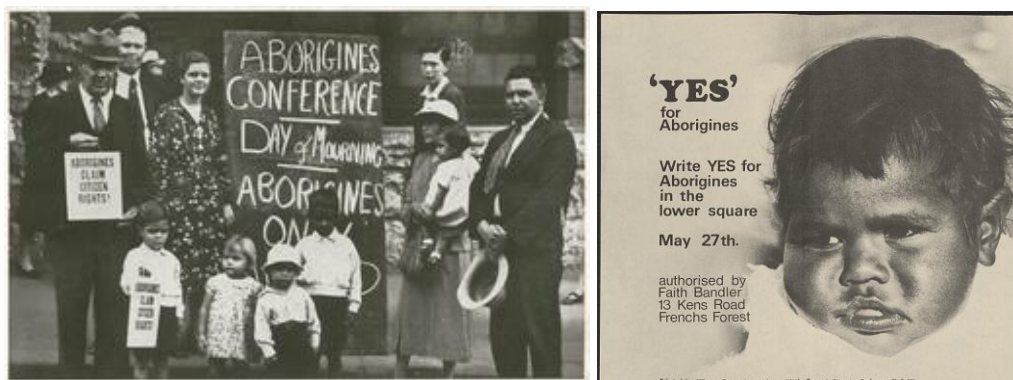


Figure 31 – “Day of Mourning” 1938 (left) (Source: SLNSW, Digital No: Album ID: 823981). “Yes” for Aborigines, Poster, Referendum 27 May 1967 (right) (Source: National Archives of Australia, Image No nla.aus-vn3116836-1x)



National Library of Australia nla.pic-vn3050389-v

Figure 32 – Top: Redfern All Black 1979, Photographer: Michael Riley (Source: National Gallery Australia), Tony Mundine (above left) and Yvonne Goolagong relaxes at Kooyong between tournament matches. 1 February 1971 (above right) (Source: nla.pic-vn3050389) (right)