

2023
VICTORIAN
ABORIGINAL

HONOUR ROLL



WARNING

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





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MESSAGE FROM THE PREMIER



It is my absolute privilege to recognise the incredible achievements of the 2023 Victorian Aboriginal Honour Roll inductees.

Since 2011, the Honour Roll has helped raise the profile and recognise the contributions of 139 Aboriginal Victorians.

This year, a further 11 names will be added to the list.

From championing social justice and better health care, to strengthening culture and excellence in sport – these individuals have changed Victoria for good.

They've also shown what we know to be true: that a fairer, brighter and more just future for Aboriginal Victorians means a fairer, brighter and more just future for us all.

To every inductee – and on behalf of every Victorian – congratulations and thank you.

Thank you for the profound contribution you've made to your community and to our state.

A handwritten signature in black ink that reads "Jacinta Allan". The signature is fluid and cursive, with a large loop at the end of the name.

The Hon Jacinta Allan MP

Premier of Victoria
State of Victoria

MESSAGE FROM THE MINISTER



It is my great honour to introduce the 11 Victorian Aboriginal Honour Roll inductees for 2023.

The 2023 inductees have excelled in their fields of advocacy and social justice, health, education, cultural heritage, arts, sports, human rights, and community services.

The inductees join a community whose legacies and outstanding achievements provide inspiration to all Victorians and future generations.

The Victorian Aboriginal Honour Roll pays tribute to First Peoples who have shaped Victoria and created a fairer and better place for us all. It provides a platform to celebrate Aboriginal cultures, languages and excellence.

The Victorian Aboriginal Honour Roll will forever be an important representation of the invaluable contributions First Peoples make to Victoria.

As Victoria progresses with truth-telling and the road to Treaty, First Peoples leadership, dedication and courage will continue to guide the future of our State.

Thank you to all the inductees and their families for your acts of service.

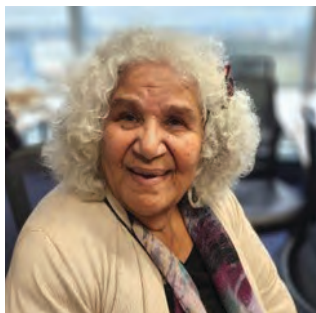
Congratulations on your induction to the Victorian Aboriginal Honour Roll.

A handwritten signature in black ink, reading "Natalie Hutchins". The signature is written in a cursive style.

The Hon. Natalie Hutchins MP
Minister for Treaty and First Peoples

HAZEL ATKINSON

(1948)



LAND RIGHTS ADVOCATE, HUMAN RIGHTS ACTIVIST; BRINGING ABOUT CULTURAL REFORM AND CHANGE.

Aunty Hazel Atkinson (nee Taylor-Moore) is a descendant of the Wamba Wamba, Barapa Barapa, Wiradjuri, Dja Dja Wurrung and Wergaia Nations. Her Wamba Wamba Nation's totem is the Wiran or red-tailed black cockatoo.

She was born on Wamba Wamba Country in Moulamein, New South Wales in a little bush hospital. Aunty Hazel is one of 14 children, of which she is the sixth eldest. She is a proud mother, grandmother and great-grandmother.


Her family moved around a lot during her childhood due to their father undertaking seasonal work. She and her siblings went to bush schools and then settled on the river in Swan Hill on Wamba Wamba Country in the 1950s where Aunty Hazel went to high school. She was then sent with her sister Louise to do domestic work. They worked as maids for non-Aboriginal families in the local area.

Aunty Hazel and her family then moved to Melbourne, where she and her siblings had begged their parents to go, so they could look for work. Aunty Hazel and her sister Louise worked in factories before taking up jobs at the telephone exchange which is now known as Telstra. Aunty Hazel was trained as a switchboard operator connecting telephone calls to Australian warships during the Vietnam War. This was an important job at the time because it linked soldiers with their families in order to say goodbye before their departure from Australia.

She then met and married her husband Jeff Atkinson, a Yorta Yorta man, had 3 beautiful daughters and moved back to Swan Hill with her family in the 1970s.

Aunty Hazel's first involvement in social justice came when she joined a campaign to improve the living conditions of the Wamba Wamba people living along the Murray River in tents and non-permanent shelters. The local Aboriginal community and their allies united to address this issue and Aunty Hazel served as their spokesperson. She lobbied the government on behalf of the Wamba Wamba people for the construction of houses along the river and the enhancement of living standards. With the assistance of the Murray River Regional Land Council, 5 houses were constructed on the New South Wales side of the river.

From an early age, Aunty Hazel learnt the importance of fighting for and caring for Country.



Her step-grandfather James Moore had fought successfully to get back the 99-year lease for their land. Since then, 10 acres of land has been handed back over to the extended family and Wamba Wamba people at Murray Downs, New South Wales. The Moore family still have land on the banks of the Murray River opposite Swan Hill as a result.

Aunty Hazel and her families continued their advocacy for native title, cultural heritage, health, and housing for the Wamba Wamba people. They worked to develop an organic market garden and greenhouses which became a flourishing business. Through this, Aunty Hazel was able to create employment and training opportunities for her community.

Aunty Hazel remains steadfast in advocating for recognition of the Wamba Wamba people and their allied Nations, representing her community on the Wamba Wamba Sovereign Elders Council alongside fellow Elders. She has also served as the chairperson of the Wamba Wamba Local Aboriginal Land Council.

Aunty Hazel continues to fight for native title through the Wamba Wamba Native Title application lodged in 2023, and in the Wamba Wamba application for Registered Aboriginal Party status under the Aboriginal Heritage Act 2006 (Vic) in 2024.

Aunty Hazel continues to work tirelessly to progress land rights and improve her community's socio-economic and cultural status.

She has been a part of the repatriation process to recover, return and celebrate all Wamba Wamba ancestral remains and cultural artefacts to their communities of origin. She has a profound belief for the cultural principle of 'respect the dead, respect the living'.

Aunty Hazel has exhibited diligence, perseverance, dedication and commitment through her life. She has shown an unwavering determination in safeguarding, preserving and showcasing cultural heritage on Country. As a cultural advisor involved in development and heritage protection on Wamba Wamba Country, she has led by example in the preservation of heritage sites and protecting culturally significant areas, locations and artifacts. She has conducted thorough assessments of sites of cultural importance across Wamba Wamba Country, identifying sacred sites to prevent organisations from desecrating or harming cultural heritage. In 1989, she was actively involved in a major dispute with Murray Downs Golf and Country Club in New South Wales over the desecration of 6 Wamba Wamba burial sites containing 17 Ancestors.

Aunty Hazel, a woman of integrity and esteemed Gnerick Gnerick (Elder) and leader, is widely recognised for her dedication to supporting her community. Her contributions are well-regarded within the Aboriginal community, earning her admiration and respect.

LINDA BAMBLETT

(1956)



DEDICATION TO JUSTICE REFORM AND SYSTEMIC CHANGE.

Aunty Linda Bamblett is a resilient and proud Bangerang/Wiradjuri woman who exemplifies leadership and is well known for her advocacy for Aboriginal rights across Victoria. Born in Leeton, New South Wales, she has spent most of her life contributing to Victorian Aboriginal communities with a special interest in youth work and sports. The thirteenth daughter of Alf and Esmerelda (Lulla) Bamblett, Aunty Linda serves as the CEO of the Victorian Aboriginal Community Services Association Ltd (VACSAL). She is a devoted mother, grandmother and great-grandmother.


Aunty Linda has navigated diverse roles and responsibilities with unwavering determination in her work. Her tenure in the Aboriginal community-controlled organisation sector and government has been characterised by a commitment to community development, youth empowerment and leadership within VACSAL. Aunty Linda's

multifaceted leadership extends to her participation in various committees and boards, including the Victorian Aboriginal Education Association (VAEAI) Board, Fitzroy Stars Football and Netball Club and the Aboriginal Community Elders Services (ACES) Board.

Her impact expands across state-based forums such as the former Aboriginal Executive Council, Aboriginal Justice Agreement Forum, Dhelk-Dja Partnership Forum and the Marrung Education Committee. This illustrates Aunty Linda's comprehensive involvement in advocating for Aboriginal rights. She was also appointed to the Commonwealth Games 2026 First Peoples Leadership Group.

Aunty Linda has shown a steadfast dedication to fostering change through her many roles in community. She is especially proud to lead a workforce at VACSAL, which is comprised of 80% Aboriginal staff. She has worked hard to achieve good career paths and leadership opportunities for her community.

Aunty Linda is a founding member of the Yappera Children's Service. Embedded within and led by the Victorian Aboriginal community, Yappera was established to provide excellent and culturally safe care for Aboriginal children. This achievement is a testament to Aunty Linda's unwavering dedication to care for children, by providing a nurturing environment for early childhood education and ensuring that it is deeply rooted in cultural safety.



For Aunty Linda, this commitment represents a broader vision to preserve a secure space for Aboriginal identity from the earliest stages of life. This initiative shows her deep understanding of the importance of early childhood care and learning in shaping the future of Aboriginal children, recognising that the early years are formative.

Aunty Linda recognises the unique role of sports in preserving and evolving Aboriginal culture. She played a pivotal role in establishing the Black Eagles Basketball Club in Shepparton and the Victorian Eagles Basketball Club. These initiatives have provided elite pathways for Aboriginal athletes. Her global outreach includes leading the Maal-ya Indigenous Women's Team to Canada for the World Indigenous Basketball Challenge.

Aunty Linda's influence on sporting events such as the VACSAL Junior and Senior Football/Netball carnivals, the VACSAL/AFL Victoria Koorie Women Football Carnival and the 3x3 NAIDOC Week Basketball Tournament continues to foster cultural exchange and community unity. Her leadership has been instrumental in promoting cultural exchange, reuniting families and fostering cultural connections within the Aboriginal community. She has helped to bring the community together by demonstrating that sporting events can serve as a significant modern-day expression of Aboriginal culture. In this way, her commitment to fostering unity and cultural pride through sports has had a profound positive impact on the Aboriginal community.

Aunty Linda's significant contributions go beyond her leadership in sports. She played a pivotal role in the Aboriginal Justice Agreement (AJA). As a key member of the first Aboriginal Justice Forum (AJF), she has helped to shape and implement the initial AJA and its later versions. Aunty Linda represented her constituents and advocated for the welfare of Victorian Aboriginal people through her role in the AJF. Aunty Linda's leadership within the AJF has been instrumental in improving justice outcomes for over 2 decades, particularly for Aboriginal youth in the northern metropolitan region.

Within VACSAL, Aunty Linda upholds the legacy of Dr Alf Bamblett by supporting emerging leaders and encouraging them to advocate for their community.

Her enduring involvement in Victorian Aboriginal affairs, particularly in education, justice, and community services, showcases a lifetime dedicated to creating positive change. Aunty Linda is committed to the principle that Aboriginal peoples must have a voice in determining their future. She envisions a future where Treaty becomes the vehicle for true self-determination; not just a catchphrase, but a tangible reality that upholds the rights of Aboriginal Victorians for generations to come.

JOHN RUSSEL BROWN

(1953)



ENDURING POWER OF COMMITMENT, COMPASSION, AND COMMUNITY SERVICE.


A proud Wiradjuri and Dja Dja Wurrung man, Uncle John Brown is a beloved member of his community. His life story is anchored in cultural pride, community service, and a steadfast commitment to positive change. Born in 1953 to Margaret Brown (nee McGuinness) and Jackie Brown in Melbourne, Uncle John grew up in a very politically active family, living in the politically charged atmosphere of Fitzroy. His activist Uncles John, Bruce, Joe, and Denny played a pivotal role in shaping him and his family's passion for positive change and laid the foundations for Uncle John's lifelong dedication to Aboriginal affairs, social justice, and community empowerment. For over a decade, Uncle John has worked as an Aboriginal Community Liaison Officer (ACLO) with the Victoria Police.

As an ACLO, he liaises between the Victorian Aboriginal community and Victoria Police as a community representative within the organisation. With community consultation, he provides advice to senior police members on local Aboriginal matters and encourages Aboriginal communities to engage with police members to resolve issues.

In his role, he helps other members of the police force become culturally conscious and responsive to the needs of Aboriginal people and communities. He acts as a contact point for community members who want support to engage with police and provides training and education to the police. Ultimately, he has been a bridge between the Aboriginal community and law enforcement, contributing to improved safety outcomes.

Uncle John was recently the recipient of the Victoria Police Service Medal. The Service Medal is awarded in recognition of the sustained diligent and ethical service of employees to Victoria Police by the Chief Commissioner. This medal is earned through honest hard work, dedication to duty and professionalism during an employee's career. The recognition is a significant acknowledgement of commitment and service with the Victoria Police and the wider Victorian community.

Uncle John's impact extends beyond law enforcement. He is also a talented photographer. He captures the essence of old Fitzroy and preserves history through his lens. His exhibition at the Fitzroy Library, 'Fitzroy through the Decades, from the collection of Uncle John Brown' captures



the captivating stories of Fitzroy's past. The exhibition documents the cultural richness of Fitzroy, with images of community celebrations, festivals, and gatherings capturing the spirit of togetherness. Uncle John's photography transports viewers to moments of joy, solidarity, and cultural pride that define the essence of Fitzroy and provides a unique opportunity for reflection, allowing both current and future generations to connect with the roots of Fitzroy.

In his personal life, Uncle John is respected for his generosity and kindness. A devoted family man, he takes immense pride in his roles as a father and grandfather. He has served on the Aboriginal Community Elders Services (ACES) Board for 16 years, demonstrating his commitment to community service. His leadership roles within ACES, including Chairperson and Secretary, underline his dedication to supporting and uplifting the Aboriginal community.

The Koorie Basketball Carnivals were coordinated by Uncle John and his wife Pam for over 15 years. They would personally cover costs for those who cannot afford to participate otherwise, demonstrating Uncle John's belief in providing equal opportunities and fostering a sense of community through sports. He continues to play volleyball twice a week since he left school and was awarded the 'John Brown trophy', named in his honour, alongside winning best player for the season and in the finals. He also held a 20-year presidency at the Thornbury Basketball Club.

Uncle John gave extensive service in the Australian Army, where he reached the rank of Sergeant. He has also held diverse roles within the Aboriginal community. These include roles at the Victorian Aboriginal Health Service, Yappera Children's Services, the Dandenong and District Aboriginal Co-operative Limited and the then-Department of Education and Training. Uncle John also serves on advisory panels related to Koorie education in universities and TAFEs, demonstrating his commitment to nurturing the educational growth of his community.

Uncle John's passion for preserving history remains steadfast. He is often seen at NAIDOC and other community events with his camera in hand.

Uncle John's life is a testament to the enduring power of commitment, compassion, and community service. His journey, shaped by a legacy of activism and fuelled by an unwavering dedication to positive change, serves as an inspiration to all who strive for a better and more inclusive society. Uncle John's impact on the Victorian Aboriginal community, and beyond, echoes through the generations. He continues to leave a positive mark on Victorian history.

BARBARA DAY

(1941-2024)



DEVOTED HER LIFE TO ABORIGINAL AFFAIRS, ADVOCACY AND SOCIAL JUSTICE.

Aunty Barbara Day was a proud Yorta Yorta/Wemba Wemba Elder. She was a mother of 8 children and a grandmother. Born on Cummeragunja Aboriginal Reserve near Barmah in New South Wales in 1941, she was the third youngest of 13 children to William Atkinson and Isabella Atkinson (nee McGee). Her mother was a Stolen Generations survivor.

Aunty Barbara's family participated in the Cummeragunja walk off in 1939 to protest the deplorable living conditions on the reserve and the New South Wales Government's restrictive control of the station. The walk off remains a proud moment in Aboriginal history.

Aunty Barbara and her family relocated to Echuca when she was 2. She grew up with all her family around her and cherished her childhood memories of being surrounded by her cousins and siblings.


After school, they would all gather to listen to stories on the radio as they had no television in their home. During weekends, the whole extended family would unite and the children would engage in imaginative play, re-enacting scenes and sharing ghost stories.

She attended the 208 Primary School in Echuca, where segregation was practised. Aunty Barbara recalled, 'They had a special grade for us Koori kids.' Her mother worked as a domestic worker for non-Aboriginal families and was a Sunday School teacher. She conducted her sessions with local missionaries from their family home.

Christianity held significance in Aunty Barbara's life. She credited her faith for helping her navigate life's challenges, particularly the sad personal losses of community and family members, including 2 of her children and her husband.

Aunty Barbara left school and got a job at the local cannery picking fruit at age 15. It was while picking grapes in Swan Hill that she met her beloved husband, Wesley. They exchanged vows at the Methodist Church in Echuca. Sharing her passion for country and western music, Wesley, who played the guitar, often serenaded her with love songs. They worked tirelessly together to support their family.

Aunty Barbara's enduring legacy is marked by her contributions to the Njernda Aboriginal Corporation and her advocacy for the Koori Courts. Aunty Barbara was one of the 1974



founding members of the Warma Co-operative, which later became Njernda Aboriginal Corporation (Njernda). She was involved for nearly 50 years, as a community member and director, retiring from this role in 2021.

Njernda strives to empower their local Aboriginal community and delivers community-controlled holistic services and programs. Njernda also improves the physical, emotional, cultural and spiritual wellbeing of the Aboriginal community of Echuca and surrounding areas. Aunty Barbara completed several courses whilst working there, including a cultural arts course at TAFE. She went on to work as an Aboriginal Health Worker specialising in the provision of hearing tests for the local Aboriginal community and primary schools.

Aunty Barbara did not slow down after retirement. She went on to volunteer at the Koori Court in Shepparton supporting the local community and youth. As an Aboriginal Elder, she was able to advise the court and judge on cultural issues that impact on offending behaviours.

In 2005, Aunty Barbara engaged in a digital storytelling project called 'Voices from the Riverlands' and her story was recorded and featured in a film. This project was a collaboration between Njernda and the Australian Centre of the Moving Image. In her story, *Days of Echuca*, Aunty Barbara courageously and openly spoke of the hardships she had endured in her life and how she had managed to recover from these tragedies by drawing support from her spirituality, her family, and her community.

Aunty Barbara was a quiet achiever and an incredible role model to those who knew her. She devoted her life to working tirelessly for her community. In addition to raising 8 children, she opened her home to numerous foster children while maintaining her community work. She also developed her skills in sewing and garment making.

Aunty Barbara demonstrated exceptional generosity with both her time and wisdom. Well into her eighth decade of life, her passion and commitment to supporting her community remained unwavering. Despite facing hardships, losses and grief, she stayed steadfast in her commitment to advocating for her family and community. She was highly esteemed for her wisdom, cultural knowledge and dedicated community service.

Aunty Barbara sadly passed away in Echuca in 2024. Even in retirement, she remained actively engaged with her community, offering cultural support through Welcome to Country ceremonies as a revered Elder. She believed in the importance of having a strong culture and maintaining strong communities.

PATRICK FARRANT SENIOR

(1947)



RESILIENCE, LEADERSHIP, AND A PROFOUND COMMITMENT TO CULTURAL ADVOCACY.

Uncle Patrick Farrant Snr is a proud Wemba-Wemba/Wati-Wati/Muthi-Muthi man born in Balranald, New South Wales. He has dedicated over 40 years of his life to serving and empowering the Victorian Aboriginal community through his work in legal services, health, social and emotional well-being and involvement in sports. His remarkable journey is characterised by resilience, leadership and his profound commitment to cultural advocacy.


Uncle Pat was employed at a car dealership in Deniliquin as a 14-year-old and had subsequent jobs as a fruit picker, farmhand and labourer in southern New South Wales and the Murray River regions of Victoria. He eventually moved to Melbourne. Education was important to him, and he completed Australia's first Applied Social Science diploma for Aboriginal students, attesting to his determination and commitment to personal growth.

During the course, he completed placements with the Aboriginal Advancement League.

Uncle Pat worked at the Victorian Department of Health and assisted with organising a state-wide diabetes education camp. He soon moved to Shepparton where he operated a family group home at Rumbalara. He later established a sobering up centre and night patrol in response to the findings from the Royal Commission into Aboriginal Deaths in Custody in 1991. During a 10-year period in Shepparton, Uncle Pat was closely involved with the Rumbalara Football Netball Club and the development of community liaison relationships with Corrections Victoria and Victoria Police. He passionately fought for better outcomes for the Aboriginal community in these roles.

Uncle Pat's pivotal role in establishing innovative programs like the night patrols, police liaison and other outreach services in Shepparton highlights his foresight and dedication to community well-being. His involvement in the Victorian Aboriginal Justice forums and the subsequent development of the Victorian Regional Aboriginal Justice Advisory Committees (RAJAC) underscores his enduring commitment to justice and community representation.

Uncle Pat was invited to work with the Victorian Aboriginal Legal Service (VALS) and moved back to Melbourne to work as a Client Services Officer. He then took on a Mental Health Coordinator role with the Dandenong and District Aborigines Co-operative Ltd, where he stayed for 10 years, developing the role and supporting many new



workers to find their feet within the Aboriginal community-controlled health sector.

In the health, justice and welfare sectors, Uncle Pat's contributions are extensive. His work with VALS, the Department of Social Services and the Victorian Aboriginal Child Care Agency showcases his versatility and dedication to social and emotional well-being for the Aboriginal community. He played a pivotal role in the establishment of the Bunjilwarra Aboriginal Youth Drug and Alcohol Healing Service. This service assists young Aboriginal people aged between 16 and 25 years. Uncle Pat currently serves as Cultural Lead and Co-manager at Bunjilwarra, reflecting his ongoing dedication to the recovery journey of young Aboriginal Victorians. Since 2014, Uncle Pat has continued to focus on his work at Bunjilwarra supporting Aboriginal young people and their families.

Uncle Pat is part of the Coralie Ober Honour Roll, Southern Metro RAJAC committee and the newly established Public Intoxication Reforms Aboriginal Advisory Group.

Over the years, Uncle Pat has represented Bunjilwarra and the Victorian Aboriginal Health Service at state-wide and national conferences and forums. He has provided support and cultural awareness training for Aboriginal and non-Aboriginal health workers in both Koori and mainstream Victorian services. He contributed to the Healing Foundation Knowledge Circle and has presented at the 2018 National Indigenous Drug and Alcohol Conference and the 2019 Australasian Professional Society on Alcohol and other Drugs

conference held in Hobart, Tasmania. More recently, he has been an active member of the Koori Youth Justice Taskforce and a contributor to the Our Youth, Our Way report tabled in the Victorian Parliament in 2021.

Uncle Pat's advocacy for the prevention of Aboriginal youth incarceration and his role in the Our Youth, Our Way report underscore his commitment to systemic change.

He was recently recognised for his extensive leadership with the Elder Award at the 2021 Southern Metropolitan RAJAC Aboriginal Community Justice Awards. His dedication to cultural integrity at Bunjilwarra, ensuring adherence to cultural protocols and providing the best Aboriginal cultural strengthening programs, is a testament to his commitment to preserving and promoting Indigenous heritage.

Uncle Pat's impact is reflected in the testimonials from colleagues and community members. Described as kind, generous, humble and a source of wisdom, Uncle Pat's mentorship has had a tremendous impact on those fortunate enough to work alongside him.

An exceptional leader, Uncle Pat continues to share invaluable guidance with Aboriginal youth at Bunjilwarra.

'You can't change what happened yesterday, but you can make a change today, and tomorrow will be better.'

MARGARET GLORIA GARDINER

(1958-2022)



AN ADVOCATE FOR SOCIAL JUSTICE AND ADVANCEMENT OF ABORIGINAL CULTURAL HERITAGE AND COMMUNITY SERVICES.

A Wurundjeri Woi-wurrung Elder, the late Aunty Margaret Gloria Gardiner was widely known as a fierce advocate for her Country (Biik) and community.

Aunty Margaret was born in north-west Victoria at Birchip in 1958 to Gloria Gardiner (nee Terrick) and Ewan Macarthur Gardiner. She moved to Melbourne with her family in 1969.


Through her mother Gloria, Aunty Margaret was connected to the Woi-wurrung, Ngurai Illum Wurrung, Wamba Wamba, Barapa Barapa, Dja Dja Wurrung, Waywurru, Taungurung and Yorta Yorta nations.

After leaving high school, Aunty Margaret began working at the Dandenong and District Aboriginal Co-operative Limited (DDACL). She also pursued a course at the Royal Guide Dog Association of Australia, where she became certified as a long cane instructor.

Aunty Margaret received the Miss NAIDOC title in 1976, a significant recognition from the community early in her life. During the late 1980s, she served as an articulate spokesperson for the Wurundjeri people, playing a central role in steering the Wurundjeri Council and developing projects for her local community. From the early 1990s, she began working on the Mirimbiak Nations Aboriginal Corporation supporting Traditional Owners in asserting their rights over Country. She also served as a member of the Victorian Traditional Owner Land Justice Group and on the Regional Aboriginal Justice Advisory Committee for the Southeast Metropolitan Region.

In the mid-1990s, Aunty Margaret joined the board of the DDACL. Her unwavering commitment earned the trust of the community, leading to her regular re-election until her passing. Aunty Margaret campaigned for enhanced access to healthcare, improved housing conditions, better programs, and support for Aboriginal Elders and youth.

Aunty Margaret delivered the inaugural Welcome to Country at the Glenroy Koorie Open Door Education (KODE) School in 2005. In 2011, she played a pivotal role in the effort to preserve the KODE School. Following its closure in 2012, she advocated for retaining the school site for the benefit of the Wurundjeri, Hume and Merri-bek First Nations communities. This site was later renamed Ballerrt Mooroop (meaning Strong Spirit). She also campaigned for the establishment of the Glenroy Community Hub, another important site of community building for First Nations people in the area.



Aunty Margaret served on the board of the Wurundjeri Woi-wurrung Cultural Heritage Aboriginal Corporation from 2006 until her passing. In this role, Aunty Margaret played a central role in advocating for native title rights by managing relationships and legal disputes between the state government, the Wurundjeri Woi-wurrung and their neighbouring nations.

She was appointed to the Birrarung Council, under the Yarra River Protection (Wilip-gin Birrarung murrn) Act 2017, where she advocated as a voice for the Birrarung (Yarra River). Aunty Margaret emphasised the importance of caring for the river and its surrounding lands. This underscores the necessity of maintaining the riverbank and adjacent areas to ensure the continued flow of the river and the provision of its life-giving resources. It reflects the acknowledgement of the river as a living entity, extending from its source to the sea.

Aunty Margaret was a dedicated researcher. She had vast knowledge about the genealogy of Aboriginal people in Victoria and their connection to ancestors and Country. Utilising this knowledge, she successfully participated in multiple litigations with the Victorian and Australian Governments over native title claims. Aunty Margaret was also involved in capturing the oral histories of Victorian Traditional Owners through the Koorie Oral Histories program.

Aunty Margaret was a proud mother of Jemima Gardiner, Luke Gardiner, Mathew Gardiner and Jesse Rotumah-Gardiner. She was also known for taking in young people who did not have anywhere else to go and helping reunite them with family. This

included her involvement in the local Dandenong Police Aboriginal Liaison Committee, Dandenong Local Justice Group, Southern Regional Aboriginal Justice Committee and other Community committees. Aunty Margaret was also involved in an Aboriginal arts and dance group for children.

Aunty Margaret was extremely passionate about the importance of cultural heritage. Her work increased the mainstream understanding of traditional connections, language and homeland connection for the local Aboriginal communities. She passed this legacy onto her children, grandchildren, and her nieces and nephews, making sure that they can understand and appreciate where their ancestors come from.

Aunty Margaret's final resting place is at the Coranderrk Cemetery outside Healesville. She is buried next to Aunty Winnie Quagliotti (nee Terrick) whom she deeply admired. This site holds special significance for her family, as both Elders had a lifelong dedication and esteemed cultural standing within the Victorian Aboriginal community.

Aunty Margaret's outstanding contributions and advocacy are recognised by Aboriginal communities across Victoria. She showed immense bravery and courage in her conviction and character across all areas of her work and life. She remains a highly respected figure for her support for social justice and the advancement of Aboriginal cultural heritage and community services.

ANDREW MORGAN JACKOMOS PSM

(1952)



CONTRIBUTION TO SYSTEMIC REFORM AND EMPOWERMENT OF ABORIGINAL PEOPLE.

Uncle Andrew Jackomos is a proud Yorta Yorta man with connections to the Gunditjmara, Taungurung and Boandik nations. He also has Greek heritage from the eastern Mediterranean Island of Kastellorizo.

Uncle Andrew, born in 1952, is one of 3 children to Merle Jackomos OAM (nee Morgan) and Alick Jackomos OAM. Both were prominent social justice advocates in the Aboriginal rights movement, predominantly through the Federal Council for the Advancement of Aboriginal and Torres Strait Islander People (FCAATSI) and the Aborigines Advancement League.

Uncle Andrew has worked across the Australian and Victorian Governments since the late 1970s, leading First Peoples' community development and social justice policies and programs and driving self-determination through partnerships and community development.


He became an inaugural member of the Treaty Authority in 2023. The Authority is responsible for overseeing the historic Treaty negotiations in Victoria, supporting negotiating parties to navigate the conversations needed to realise treaties across the state.

Uncle Andrew was the Inaugural Victorian Commissioner for Aboriginal Children and Young People from 2013 to 2018. During his tenure as the Commissioner, Uncle Andrew was responsible for advocating for change and overseeing the provision of Victorian Government services to Aboriginal and Torres Strait Islander children. He focused on the most vulnerable, with an interest in child protection, youth justice and homelessness.

As Commissioner, he led 2 inquiries into the experience of Aboriginal families and children within Victoria's child protection system. This was to better understand their interaction with the system and to provide opportunities to improve the service response. Recommendations from Uncle Andrew's reports as Commissioner led to key changes within the child protection system.

Uncle Andrew was the Director of the Koori Justice Unit in the Victorian Department of Justice and Community Safety (DJCS) from 1999 to 2013. He provided leadership on the development and ongoing work of the Victorian Aboriginal Justice Agreement between the state government and Aboriginal community.

His achievements include significant reform to the justice system in Victoria through establishing



the Aboriginal Justice Forum, Regional Aboriginal Justice Advisory Committees and Local Aboriginal Justice Action Committees.

Uncle Andrew was also a key figure in the establishment and growth of the Koori Court network within the Magistrates', Children's and County Courts. The Koori Courts are emblematic of Uncle Andrew's focus on systemic and structural reform and his passion for building an ongoing capacity for change in the justice system. The Koori Courts have had a profound positive impact on Aboriginal people appearing before the court.

Uncle Andrew was a key player in successfully advocating for the establishment of Wulgunggo Ngalu Learning Place, a support service for Koori men serving community corrections orders. The service aims to reduce community order breach rates with support from Aboriginal Elders and mentors.

Uncle Andrew was the Special Adviser on Aboriginal Self-Determination to the Victorian Government in 2018. As part of this role, he led the development of the 11 Guiding Principles of Self-Determination to guide Victorian Public Service action to enable self-determination.

In 2023, Uncle Andrew became the Principal Advisor of the Dhumba Murmuk Djerring Koori Unit, following a distinguished career in the Victorian and Australian Public Services. Until recently, Uncle Andrew was also a board member of the Koorie Heritage Trust and Kaiela Institute in Shepparton. He remains a board member with Victoria Legal Aid.

Uncle Andrew has a passion for supporting, leading and inspiring young Aboriginal public sector staff to contribute to systemic reform and to the empowerment of Aboriginal people. During his time at DJCS, its Aboriginal workforce grew to over 120 Aboriginal staff. Many of these staff now occupy senior executive roles across the Victorian Public Service and the Aboriginal community-controlled sector.

Uncle Andrew has had a distinguished career in the Australian Public Service. He was Victorian State Director of the Aboriginal and Torres Strait Islander Commission from 1991 to 1995. He also occupied senior positions in the Australian Government Department of Employment, Education and Training, Aboriginal Hostels Ltd and was Regional Manager, North Queensland for the Aboriginal Development Commission (ADC) from 1982 to 1985.

Uncle Andrew is especially proud of his work in leading the establishment of Palm Air during his time with the ADC. Palm Air was an Aboriginal community-owned company in Townsville which provided air services to the Palm Island Aboriginal community. Palm Air went on to train Aboriginal pilots for national air carriers.

With achievements and honours too many to mention in his field, Uncle Andrew is an outstanding and accomplished man with a tireless commitment to the future of his community.

GLENN ROBERT JAMES OAM

(1946)



DEVOTED HIS LIFE TO IMPROVING OUTCOMES FOR ABORIGINAL VICTORIANS.

Uncle Glenn Robert James, a proud Yorta Yorta man, was born in Shepparton on 6 June 1946. He is the tenth child to Mary James (nee Hamilton) and Thomas Carey James. His roots are deeply embedded in the fabric of Yorta Yorta heritage. He lived his early years in Shepparton, where he attended Gowrie Street Primary School and Shepparton Technical School.


Uncle Glenn's childhood was marked by companionship with his 13 siblings: Patricia, Clara, Roma, Letitia, Murray, Noeline, Carey, Elaine, Heather, Lance, Rhonda, Des and Julie.

The Lemnos Football Club in the Goulburn Valley League is where Uncle Glenn first showcased his talents in cricket and football, alongside his brothers. The bond they forged on the field laid the groundwork for his enduring commitment to teamwork and community.

Uncle Glenn's life took an unexpected turn when he was drafted into the Army in 1968, at age 22. Serving proudly for 2 years in Vietnam as a sapper with the 17th Construction Squadron, Royal Australian Engineers, he showed dedication and resilience in the face of hardship. The experiences he had during this period significantly shaped his outlook on life.

Upon his return in 1970, Uncle Glenn resumed his engagement with Lemnos Football Club. However, a broken jaw prompted a shift towards umpiring. He embraced this new role, joining the Goulburn Valley Umpires Association and umpiring country football. This role would become a catalyst for his lifelong commitment to enhancing outcomes for Aboriginal Victorians.

Uncle Glenn, his wife and 2 daughters moved to Melbourne in 1973, a significant relocation for their young family. He completed a Bachelor of Education and a Diploma of Technical Teaching and also joined the VFL Football Umpires Association, beginning what would become a remarkable umpiring journey that saw him officiate 166 VFL matches between 1977 and 1985. He umpired the 1982 and 1984 VFL Grand Finals, with the former marking his historic distinction as the first Indigenous umpire for this event. He solidified his influence within the sporting community with the achievement of the presidency of the Victorian Football League Umpires Association in 1985.



On the field, Uncle Glenn was often confronted with hostilities and racism, however, his easy-going personality and infectious smile endeared him to players and officials alike. His enduring strength and pride in his identity set the stage for a paradigm shift.

Uncle Glenn's contributions as an educator over 36 years are outstanding. He imparted his knowledge of carpentry at Box Hill TAFE and Swinburne University, earning admiration for his ability to connect with students from diverse backgrounds.

Over a period of 12 years, Uncle Glenn assumed a key role as a respected Elder on the Koori Children's Court, embodying the qualities of empathy and compassion. His personal experiences and stories became instruments of advocacy, guidance and support for Koori youth navigating the complexities of the legal system. His genuine interest in their lives and encouragement to value identity, education and hard work, demonstrated his commitment to breaking barriers.

As an Elder on the Koori Children's Court, Uncle Glenn showcased resilience and optimism. His overarching message remained clear; to set goals, break barriers and seize opportunities.

His impact on the Victorian Aboriginal community as an Elder and an educator solidified his status as a positive role model.

Uncle Glenn also dedicated himself to the cause of recognising the service of Aboriginal soldiers. He became a member of the Victorian Aboriginal

Remembrance Committee, a group which is committed to publicly acknowledging the loyalty and honour of Aboriginal soldiers.

Uncle Glenn's achievements continued to garner recognition with multiple honours including:

1984: Named the Victorian Aboriginal of the Year

1987: Awarded the Order of Australia Medal

2000: Awarded the Australian Sports Medal

2017: Nominated for Australian of the Year.

In 2023, he was named the Sir Doug Nicholls Round Honouree by the AFL, further affirming his status as a respected figure in the Australian sporting landscape.

Uncle Glenn is a trailblazer, leader, respected Elder and advocate for positive change. His story extends far beyond the boundaries of the football field; it encapsulates a life dedicated to breaking barriers, fostering understanding and empowering the Aboriginal community.

Uncle Glenn exemplifies the transformative power of resilience, optimism, and unwavering commitment to one's culture:

'Don't let anyone or anything hold you back from doing the things you want in life. Be proud of your Aboriginality. Walk away from racism, those people are not worthy of you. At the end of the day, it's about being happy, enjoying life and being a good person.'

ALLAN MURRAY SENIOR

(1956)



STRONG ADVOCATE FOR SOCIAL JUSTICE WITH A PASSION AND VISION TO FURTHER EDUCATE ON AND PROMOTE ABORIGINAL AFFAIRS.

Uncle Allan Murray Senior was born in Mooroopna in 1956. He is a proud descendant of the Duduroa/ Yorta Yorta through his mother and is of Wamba Wamba descent through his father's ancestry. His mother Merle was born in Echuca, Victoria, and his father Reg Murray in Moulamein, New South Wales. Uncle Allan is the third youngest of 7 siblings. He is the proud husband of Jenny, father of 4 children Derek, Allan Jnr, Matt and Leela, and grandfather of 12.


When Uncle Allan was a child, his family lived in Mooroopna at Dashers Paddock for a short period. They then moved around to Swan Hill, Nyah and Tooleybuc to follow seasonal work. His family also assisted in keeping local kids safe from the authorities who were stealing children under the Aborigines Protection Act. This would later be known as the Stolen Generations.

According to Uncle Allan, the message stick was used very strongly in those days. When his parents heard about the authorities, they moved on to Balranald, New South Wales, where they lived on the river in a big army tent. After years of living on the riverbank, they were offered a house.

Uncle Allan attended Balranald Central School until he completed school at 15 years old. He also did seasonal work with his parents and soon moved to Melbourne at the age of 17 to do an apprenticeship in furniture making. He was then offered a labouring job back home in Balranald, where he worked with Elders at Balranald Shire Council for a short time before moving on to the sawmill to work as a sleeper cutter.

Uncle Allan moved to Albury with his wife Jenny and 1-year old son Derek in 1981 where he worked in civil construction with his older brother for several years. Albury is where Uncle Allan began to connect more deeply to his culture. Uncle Allan completed a Certificate IV in Aboriginal Site Conservation at Riverina Environment Centre in Thurgoona, New South Wales.

Uncle Allan has resided on his ancestral Duduroa lands in the Wodonga region since 2003. Since returning to Country, he has experienced a renewed sense of purpose, dedicating himself to enhancing his cultural knowledge and skills to foster a safer environment for his people. His goal is to educate the broader community, encouraging understanding and better connections with Aboriginal communities.



Uncle Allan has been leading and advancing Aboriginal affairs in the Wodonga Region for over 30 years. He has been instrumental in the revival of cultural practices and knowledge in the north-east of Victoria. His knowledge is retained in many short films that connect with and educate the community. As a result, he is highly regarded for his passion to educate others.

Uncle Allan was the first Duduroa man to reintroduce cultural fire practice to his traditional land. He contributed his knowledge and understanding of environmental management to help educate people on how to manage land for a better biodiverse environment. He has also informed water authorities on better management of water and understanding of cultural flows. This has been a source of pride to him and his family.

Uncle Allan has been a strong advocate for justice, health, education and employment due to some of the unfortunate events he has witnessed. With his wisdom, passion and leadership he has empowered his family and wider community to challenge themselves on their connection to Country and their understanding of Aboriginal affairs.

Uncle Allan has served on many voluntary advisory committees and leadership groups, challenging them on their participation in promoting justice and self-determination for Aboriginal people. Examples of his work include working with the Department of Education and Training in Victoria, Wodonga Council, North East Water and being a founding member of Burraja Indigenous Cultural and Environmental Discovery Centre.

Uncle Allan takes great pride in his identity and cultural heritage. He has exerted relentless effort to secure a better and more prosperous life for both his immediate and extended family. Through his work with Burraja, he has established a foundation that empowers not only his own children and grandchildren, but the whole local community.

He has championed and continues to play an integral role in the north-east region's cultural heritage due to his knowledge and expertise. He is highly regarded across all jurisdictions from state and Federal MPs to members of the local council, senior people within government departments, principals, universities, TAFEs, schools and sporting clubs.

Uncle Allan's genuine passion to further educate the wider society is an inspiration. His legacy is a testament to his tireless work to help create culturally safe spaces for his community.

DR LOIS PEELER AM

(1944)



WORKED TIRELESSLY TO IMPROVE CONDITIONS FOR ABORIGINAL PEOPLE THROUGH ABORIGINAL AFFAIRS, ADVOCACY, SOCIAL JUSTICE, AND EDUCATION.

Aunty Lois Peeler grew up on Yorta Yorta Country, with ancestral homelands on both sides of Dhungala (Murray River), encompassing the ancient Barmah Forest and the Cummeragunja Aboriginal Reserve. She has ancestral connections to Yorta Yorta and Wiradjuri through her mother and Wurundjeri through her father. Her grandfather was born on Coranderrk and grew up in the Coranderrk children's dormitory. Her family took part in the epic Cummeragunja Walk-off in 1939 and moved to the Goulburn River Flats in Mooroopna Shepparton, Victoria.


Aunty Lois is one of 9 siblings and has followed in her family's footsteps of involvement in Aboriginal affairs and advocacy to improve conditions for Aboriginal people. Her mother, Aunty Geraldine Briggs AO, was inducted into the Victorian

Aboriginal Honour Roll in 2011 and her sister, Aunty Hyllus Maris, was inducted into the Victorian Aboriginal Honour Roll in 2013.

Aunty Lois has had an extensive public career beginning with being a child member of the Harold Blair Aboriginal Choir that performed at the opening of GTV9. She later worked on the GTV9 Morning Breakfast Show with veteran announcer Hal Todd. She became the first Aboriginal model in Australia and toured the country with the Australian Wool Bureau's 'Gold Medal Garments' in 1961. She was featured in the Australian Women's Weekly's 'Teenage Weekly' at 17 and later toured South-East Asia, entertaining the troops at the height of the Vietnam War. This story became the subject of the hit play and internationally acclaimed movie *The Sapphires*.

In the 1980s, Aunty Lois worked closely with her late sister Hyllus Maris in the establishment of Australia's first Aboriginal school, Worawa Aboriginal College. The school officially opened in 1983 on leased premises in Frankston before moving to its current site in Healesville in 1985.

Aunty Lois worked in the Victorian Public Service, where she led the Aboriginal Employment Unit within the Public Service Board. She later served 3 terms as elected Chair of the Aboriginal and Torres Strait Islander Commission's Binjirru Regional Council. She held the position of Chair of Aboriginal Tourism Australia and in 2010 was appointed to the position of Principal/Executive Director of Worawa Aboriginal College.



At the wish of Elders, Aunty Lois led the development of the Worawa Dreaming Trail to convey aspects of Victorian Aboriginal culture and history. Later, she led the development of the Aboriginal History Walk to honour Aboriginal change makers. From this initiative, in collaboration with the Parliament of Victoria, Aunty Lois created an education resource for Victorian schools.

Aunty Lois is the author of the Aboriginal Oral History of the Flats of Mooroopna and directed the production of *The Flats* documentary in 2014. She also co-authored the publication of Yorta Yorta Language Heritage (1997).

In June 2014, Aunty Lois was made a Member (AM) of the General Division of the Order of Australia. The award was made for her 'significant service to the Indigenous community as an educator, advocate and role model.' In 2017, she was Senior Victorian of the Year. In the same year, she was also awarded a Doctorate of Social Science honoris causa by RMIT University. In 2020, she was inducted into the Victorian Women's Honour Roll and in 2022 was NAIDOC Female Elder of the Year. In 2023, Aunty Lois was also awarded a Doctorate of Education honoris causa by Latrobe University.

Upon retirement from the role of Worawa Principal in 2023, Aunty Lois assumed the role of Elder in Residence at Worawa where she supports students to nurture their pride in Aboriginal identity as a key factor in fostering their social and emotional wellbeing.

In line with her strongly held value of self-determination, Aunty Lois is a contributor to Aboriginal community-controlled initiatives. She was a member of the Aboriginal Cultural Heritage Advisory Committee of Melbourne Museum and, for over a decade, Chair of the Eastern Metropolitan Regional Aboriginal Justice Advisory Committee (RAJAC). She was also a member of the state-wide Aboriginal Justice Forum and Chair of the Aboriginal Independent Prison Visitors Advisory Committee.

In 2021, Aunty Lois embarked on creating Lotjpadhan, a restorative justice project for connecting and healing Aboriginal youth and families. Funded by the Koorie Justice Unit of the Department of Justice and Community Safety and the Victorian Legal Services Board, Lotjpadhan is the first Aboriginal-led family group conferencing model in Victoria.

Aunty Lois was raised among resilient individuals who championed the battle for equal rights for Aboriginal people in education, healthcare, housing, legal services and social justice. She persists in this endeavour today through her ongoing advocacy work.

Aunty Lois' ongoing achievements highlight her knowledge and passion for advancing Victorian Aboriginal history, culture and affairs.

TERRIE ANN STEWART

(1962)



DEDICATED HER LIFE TO ADVOCATING AND SUPPORTING THE VICTORIAN ABORIGINAL COMMUNITY IN CONTACT WITH THE JUSTICE AND WELFARE SYSTEMS.

Terrie Ann Stewart is a proud Taungurung woman who grew up in Preston on Wurundjeri Country. She is a proud mother of 3 children: 2 daughters and a son.

Terrie worked various jobs from the age of 14. She left high school at 15 to support her mother who was caring full-time for Terrie's brother Gary, who had Down syndrome.

Terrie has worked in the Victorian criminal justice system advocating for and supporting Aboriginal and Torres Strait Islander people for over 35 years. A proud and well-respected Aboriginal community member within Victoria, she is known for her dedication and contributions to cultural reform within the Victorian criminal justice system.


In 1989, Terrie's passion for community work led her to return to school to study for a Certificate of Applied Social Science (Aboriginal Welfare Studies). She went on to work across various community organisations and government departments, including the Victorian Aboriginal Legal Service (VALS), Bert Williams Aboriginal Youth Services, Parkville Youth Residential Centre and Melbourne Youth Justice Centre.

Terrie began working as the Koori Court Officer at the Broadmeadows Magistrates Court in the early 2000s. In this role she advocated and provided emotional, social and cultural support for Aboriginal and Torres Strait Islander people who appeared before the Koori Court.

Terrie assisted with the establishment of the Melbourne County Koori Court in 2012. She would later oversee the expansion of the County Koori Court into 7 regional locations across the state.

The County Koori Court is the first sentencing court for Aboriginal and Torres Strait Islander offenders in the higher jurisdiction in Australia. The court's primary objective is to enhance Aboriginal community engagement in the sentencing process, achieved through the inclusion of Aboriginal Elders, Respected Persons, the County Koori Court Coordinator, and other stakeholders. The court's expansion has supported over 40 Aboriginal Elders and Respected Persons to participate across the state.

Terrie has dedicated herself to serving in Koori Courts within both the Magistrates and County Court systems for over 2 decades. She has remained steadfast in her efforts within the Victorian criminal justice system across her



extensive tenure, offering unwavering support and advocacy for Aboriginal and Torres Strait Islander individuals and communities. Terrie currently serves as the coordinator of the County Koori Court and continues to play a pivotal role in its operations.

Her initiative has played an integral role in building the organisation's understanding and respect of Victorian Aboriginal culture. As a result, she has been honoured with many organisational awards for her unwavering commitment to ensuring fairness and equity in Aboriginal people's interactions with the criminal justice system:

2007: Awarded state-wide Regional Aboriginal Justice Advisory Committee (RAJAC) Aboriginal Community Justice Award for her exceptional efforts in advancing justice outcomes within the Koori community.

2007: Awarded Northern Metropolitan RAJAC Aboriginal Community Justice Award for her outstanding contributions to improving justice outcomes for the Koori community.

2010: Awarded the Magistrates Court of Victoria's Staff Member of the Year Award, recognising her remarkable contributions to the Magistrates Court.

2013: Awarded Northern Metropolitan RAJAC Adult Elder Award for her outstanding dedication to the Aboriginal community.

2016: Awarded the County Court's - Criminal Division Quiet Achievers Award in recognition of her commendable accomplishments.

2016: Awarded the County Court's Court Excellence Award for her exemplary performance.

2018: Awarded the County Court's Court Excellence Award for her continued dedication to excellence.

2022: Awarded the County Court's Above and Beyond Award for consistently exceeding expectations. for prominent organisations such as the Koorie Heritage Trust, VALS and Djirra.

Terrie also facilitates ongoing professional development training for Elders and Respected Persons. She organises cultural awareness training for Judicial Officers and key stakeholders where she teaches on the nuances of Aboriginal culture and the impacts of colonisation on Victorian Aboriginal peoples and communities. This ensures appropriate services and programs are available to assist community coming before the County Koori Court and to support community with their court outcomes and obligations.

Her adeptness in developing and preserving positive connections and partnerships between the County Court and the Victorian Aboriginal community is noteworthy. Through her persistent effort, she has established a continuous sense of cultural safety within the community, laying the groundwork for success.

Terrie is a humble and quiet achiever. Her contributions to the Victorian Aboriginal community are well regarded and will continue to have a lasting impact in supporting Aboriginal and Torres Strait Islander people and communities who are entangled with the criminal justice system.

GARIILIN BA WARRAWARRAN BIIK-NYANYIN

- THE BLUES AND GREENS OF OUR COUNTRY



"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

Artwork by 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 AM
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
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
Kutch Edwards

2016

Glen Peters
Frances Gallagher
Clara Luttrell-Garisou
Mary Jane Gunyuk
Milawa
Barbara Walker
Judith 'Jacko' Jackson
John Baxter
Pamela Pedersen
(Nicholls) OAM
Angela Clarke

2017

Muriel Bamblett AM
Carolyn Briggs AM
Vicki Clark
Joyce Johnson
Diane Kerr
Eddie 'Kookaburra'
Kneebone
Elizabeth Maud Morgan-
Hoffman
Brien Nelson
June Atkinson-Murray

2018

Ben 'Lanky' Manton
Norman McDonald
Johnny Lovett
Graham 'Bootsie' Thorpe
Jacqui Stewart
Geraldine Atkinson
Barb Gibson-Thorpe
Terry Garwood PSM
Cherie Marie Waight
Gwen Atkinson (Thorpe)

VICTORIAN ABORIGINAL HONOUR ROLL

INDUCTEES

2019

Frances Mathysen-Briggs
Edward Alfred Lovett OAM
Eleanor A Bourke
Eunice Wright
Jim Remedio
Zeta Thomson
Margaret Clarke
Helen Belle Bnads
Karen Heap
Deborah Cheetham AO

2020

Billibellary
Granny Louisa Pepper-
Connolly
Shadrach Livingstone
James
Eric 'Joe' McGuinness
Elsie Coates
David Anderson
Marion Pearce
Frances Bond
Larry Kanoa
Desmond Ron Smith
Grant Hansen
Karen Bryant
Sylvia (Fay) Stewart Muir

2022

Elaine Taylor
Graeme Austin
Patrice Mahoney OAM
Francis Laxton
Eva Jo Edwards
Albert (Pompey) Austin
Marion Hansen
Collin Hood
Lola James



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