

NATIONAL WINNER
SA YOUNG HISTORIAN



TAHLIA
GRAMMATOPAILOS

SALISBURY EAST HIGH SCHOOL

THE 1967 REFERENDUM AND ITS IMPACT
ON THE LIVES OF THE INDIGENOUS PEOPLE

The 1967 Referendum and its Impact on the Lives of Indigenous Peoples

The constitution of Australia, though perhaps not considered by the average person in day-to-day life, is the building blocks upon which our society is constructed. The 1967 referendum for constitutional alteration is often referred to as a turning point in Indigenous affairs and was the prerequisite for change in this matter¹; 50 years on however, it's time to reflect on whether the right choices have been made. While it may have been well intended, the evidence of the impact of the referendum suggests there haven't been as many improvements as widely believed, and that the potential power of the constitutional change hasn't been used to its full extent to create a better world; a better world will be defined as an improvement in the areas of political, economic and social wellbeing² (to reflect the main hopes for the referendum's impact at the time, including that of the petition) for all those who identify as an Aboriginal or Torres Strait Islander person, which is defined by the Australian government as:

1. A person who has Aboriginal and/or Torres Strait Islander descent; who also
2. Identifies as an Aboriginal and/or Torres Strait Islander person; and
3. Is accepted as such by the Aboriginal and/or Torres Strait Islander community in which they live (or come from).³

In 1956, the majority of 'white Australia' (the non-Indigenous population) was unaware of the plight of Indigenous peoples, as Aboriginal affairs were not highly publicised; the efforts of the Aboriginal Rights Movement had been more of a silent struggle; however, this was soon to change. In Western Australia's Parliament, Liberal representative Bill Grayden had been voicing his concerns for the welfare of Indigenous Australians, particularly those of the Warburton Ranges⁴; by early 1957, a committee was in place that soon produced a report and film (entitled 'Manslaughter') detailing the dreadful conditions of the people of this community. This film captured the attention of the nation with its graphic and confronting content⁵. Several political authorities described it as a 'blot on our national conscience'⁶, and there was a frustration among white and Indigenous Australians alike that little could be done to help (this community and any others that were struggling) due to constitutional restrictions. This sparked the push for change, and so the Aboriginal-Australian Fellowship's Petition⁷ for a referendum was launched on the 29th April, 1957⁸. Over the next decade, the government was put under increasing pressure to do something about Aboriginal affairs, especially considering that Australia had signed the Universal Declaration of Human Rights in 1948.⁹ Finally, in February of 1967, the decision was made to go ahead with the referendum, which was set to take place on the 27th of May, 1967¹⁰.

The referendum asked 2 questions on the ballot papers and while they reflected the desires of the petition, there was some concern over their potential consequences. The first question asked voters to consider constitutional alteration so members of the House of Representatives could be increased without changing the number of Senators (also called the 'nexus proposal'), and the second question asked for the approval of constitutional alteration in favour of Aboriginal people¹¹. This question referred to sections 51 and 127 of the constitution, the only sections explicitly addressing Aboriginal people. Section 51 (as it stood before the referendum) is as follows:

'The parliament shall, subject to this Constitution, have the power to make laws for the peace, order and good government of the Commonwealth with respect to (xxvi); the people of any race other than the Aboriginal race in any State, for whom it is deemed necessary to make special laws'.¹²

¹ Aboriginal and Torres Strait Islander Commission, *25 Years on, Parliamentary Speeches marking the Anniversary of the Aboriginal Referendum of 27 May 1967*, Canberra, 1992, page 12

² Bain Attwood and Andrew Markus, Aboriginal Studies Press, Canberra, 2007, page 100

³ <https://australianmuseum.net.au/aboriginal-indigenous-australians>, 1st of July 2014, no author provided, date accessed 20/8/17.

⁴ Refer to Item 1 in appendix.

⁵ Refer to Item 2 in appendix.

⁶ Bain Attwood and Andrew Markus, op.cit., page 17.

⁷ See Item 2 in appendix.

⁸ Bain Attwood and Andrew Markus, op.cit., page 21

⁹ Ibid, page 100.

¹⁰ Ibid, Page 41.

¹¹ Megan Davis and George Williams, *Everything you need to know about the Referendum to Recognise Indigenous Australians*, NewSouth Publishing, University of New South Wales Press Ltd, New South Wales, 2015, page 42.

¹² Bain Attwood and Andrew Markus, op.cit. page 119.

A 'yes' vote would result in the omission of the words 'other than the Aboriginal race in any state' and allow special laws to be put in place for the benefit of Indigenous Australians. Originally, the intention of section 51 was to protect Aboriginal people from discrimination by not applying any potentially discriminatory laws to them¹³; this was exactly the case for controversy over the effectiveness of this change, with it being described by some as a 'cure worse than the disease'¹⁴. Section 127 more so reflected the feelings of the period of constitutional drafting and was almost considered irrelevant to modern day Australia:

'In reckoning the numbers of the people in the Commonwealth, the Aboriginal natives shall not be counted.'¹⁵

This meant that Indigenous peoples were not counted in the census; the repeal of this section would change that. The reason for its initial inclusion was that Aboriginal people were considered a 'dying race'¹⁶ who were not expected to survive British settlement, and were therefore not 'worthy' of being counted as part of the population¹⁷. If these changes became law, it would mean that Indigenous Australians would follow federal law, as opposed to the different and conflicting rules of each state¹⁸, and come under the responsibility of the Commonwealth.

Campaigns began around the country, though the intentions of the referendum were not always clear to the public. Posters and drawings encouraging a yes vote misled some into thinking the referendum would grant Indigenous peoples citizenship¹⁹; they were citizens as of 1962²⁰. The government issued a 'case for yes'²¹; interestingly, there wasn't a 'case for no'. This might be supported by the fact that the *'eyes of the world [were] on Australia and her handling of black Australians'*²² and *'if it is not passed, Australia will be held up to ridicule'*²³. Another popular feeling among politicians (and the public) was that the referendum could help to amend past wrongs, therefore there was a level of guilt²⁴. At this time only 4 out of 40 proposed constitutional alterations had been approved²⁵; however, the result of this referendum was staggering. While the nexus question failed, 90.77% of voters said yes to the second proposal²⁶, which was passed into law on the 10th August 1967.²⁷ This was exciting news for the Aboriginal Rights Movement; but would this change of words make a better world?

After 25 years, Australians were frustrated with the government's lack of action. After the referendum, the prime minister, Harold Holt, focused on the failure of the nexus rather than the overwhelming success of the 'Aborigine question'²⁸. The government was perhaps quite shocked with the result, as they didn't have plans in place other than including Indigenous peoples in the next referendum. There'd been a few positive advancements by 1992 such as the appointment of the ATSIC²⁹, and an increase of Aboriginal children attending school, but the situation for many Indigenous peoples hadn't improved greatly; even now that \$1 billion was spent annually on Aboriginal affairs³⁰, employment was up to 5 times worse than that of the rest of Australia³¹, and Indigenous life expectancy was around 20 years less than the average non-Indigenous person³². The case was even made that *'if the referendum hadn't been passed we would have been further advanced because white Australia would not have fooled the rest of the world into thinking that something positive was being done'*³³. It seemed as though the government was satisfied

¹³ Ibid, page 113.

¹⁴ The case was made for paragraph xxvi of section 51 to be removed entirely to remove the possibility for discrimination for all races but this was never acted upon. Ibid, page 113.

¹⁵ Ibid, page 118

¹⁶ Megan Davies and George Williams, op. cit. page 118.

¹⁷ Section 127 was also used against states with large Aboriginal populations to prevent them from gaining extra seats in Federal parliament.

¹⁸ Bain Attwood and Andrew markus, op.cit, page 118.

¹⁹ Ibid, page 132.

²⁰ <https://www.creativespirits.info/aboriginalculture/history/australian-1967-referendum#axzz4qjTVRTAS> accessed 19/8/17

²¹ See item 3 in appendix.

²² Bain Attwood and Andrew Markus, op.cit., page 123.

²³ Ibid, page 121.

²⁴ See item 4 in appendix.

²⁵ Bain Attwood and Andrew Markus op. cit., page 135.

²⁶ See item 5 in appendix.

²⁷ See item 6 in appendix.

²⁸ See item 7 appendix

²⁹ The Aboriginal and Torres Strait Islander Commission op.cit., pages 31-25

³⁰ Compared with 50 million in 1970.

³¹ The Aboriginal and Torres Strait Islander Commission op., cite, pages 14-25

³² Bain Attwood and Andrew Markus op.cit., page 140

³³ Ibid, page 146

enough with the referendum's result to act as some form of reconciliation, and not put more effort into making a better world for Indigenous peoples.

The referendum hoped to improve the areas of political economic and social welfare for Aboriginal people, and while in some cases it has done so, there are others which see shocking statistics. In a political sense, Indigenous people are represented (to a better degree) in parliament; however, it happened to be the lack of political action that influenced the Land Rights Movement; the ownership of traditional lands was thought to eventually improve the economic, health and social wellbeing of Aborigines. An estimated \$30.3 billion was spent on services for Indigenous peoples between 2012-2013³⁴, and while this looks good on paper, it's actual impact doesn't match the enormity of that figure. Certainly, health and education is considered a part of wellbeing and these statistics³⁵ show the frightening truths. The life expectancy of an Indigenous person is approximately 10 years shorter than of a non-Indigenous person³⁶; the suicide rate is approximately 2.6 times the rate for non-Indigenous Australians. In 2013, 30% of Indigenous people consumed dangerous levels of alcohol monthly (12% higher than non-Indigenous people), were 1.9 times more likely to use illicit substances and 2.6 times more likely to be daily smokers³⁷. Risk of family violence is 4-6 times higher in Aboriginal households³⁸, and in 2013, Indigenous females were 34.2 times more likely to be hospitalised for domestic violence³⁹. What's more devastating is the majority of these statistics worsen the further an Indigenous person lives from a major city, possibly due to factors like access to services⁴⁰. Average school attendance is also lower than non-Indigenous children; approximately 31% of Indigenous students finish high school⁴¹ compared to 76% of non-Indigenous students⁴². While there've been programs put into place to try help these situations⁴³, the statistics are slow to show improvement.

One of the most important things for many was the potential social impact of the referendum; it meant that Indigenous peoples were accepted as humans, both by law and (as evidence of the vote) by the majority of the population⁴⁴. Indigenous people were denied rights like accessing public pools and pubs⁴⁵, which the referendum changed. After the referendum, it was considered less 'shameful' to be Indigenous, and more people started accepting/claiming their Aboriginality⁴⁶. However, there's no simple fix to racism and while the referendum removed legal discrimination, it's still prevalent in society. In 2008, 27% of Aboriginal people reported being discriminated against in the past year⁴⁷, and Indigenous people accounted for approximately one quarter of the inmate population; there are arguments towards the fact that this significant number is partially due to institutionalised racism.

If the point of the referendum was to make a better world for Indigenous people, then it has only done so in part. When the public voted, they had people like those of the Warburton Ranges in mind (people from severely disadvantaged rural communities) and it's likely that they thought a 'yes' vote would make a better world for them. However, statistics show that those who were already the most advantaged (Aboriginal people living in urban areas) stood to gain the most from the referendum, and have benefited more from the changes. It's also likely that the public's vote was influenced by guilt for the past treatment of Indigenous peoples, which saw it dubbed 'a victory for white Australians'⁴⁸ in the initial absence of action. While the statistics do show improvement in some areas, there are others which see the rise in new problems, namely drugs and alcohol abuse; it seems almost as though the elimination of political discrimination was replaced by/and or inadvertently had a part in creating this issue, as Indigenous people were not allowed the public consumption of alcohol. Recently, elders of rural communities

³⁴ <http://www.pc.gov.au/research/ongoing/indigenous-expenditure-report/2014> accessed 23/8/17

³⁵ It is difficult to find stats of Indigenous wellbeing pre-referendum as they were not counted in the census.

³⁶ <http://www.aihw.gov.au/deaths/life-expectancy/> accessed 23/8/17

³⁷ <http://www.aihw.gov.au/alcohol-and-other-drugs/population-groups/indigenous/> accessed 23/8/17

³⁸ http://www.aic.gov.au/crime_types/in_focus/indigenousjustice.html accessed 23/8/17

³⁹ <http://www.aihw.gov.au/WorkArea/DownloadAsset.aspx?id=60129552312> accessed 24/8/17

⁴⁰ <http://www.aihw.gov.au/australias-health/2014/indigenous-health/> accessed 24/8/17

⁴¹ <http://www.abs.gov.au/AUSSTATS/abs@.nsf/Lookup/4102.0Main+Features40Mar+2011> accessed 24/8/17

⁴² Again, the % of indigenous students at school decreases the further they live from central areas.

⁴³ Such as the Aboriginal Benefit Account Grant and Indigenous Advancement Strategy.

⁴⁴ Bain and Attwood and Andrew Markus op.cit., page 140 ...*Cattle and sheep get counted in the census. So do TV sets and motor cars. But not Aborigines... We don't exist officially, yet we pay taxes and accept the other responsibilities of citizenship.* Chika Dixon, page 130

⁴⁵ Ibid page 160

⁴⁶ Ibid page 159

⁴⁷ <http://www.abs.gov.au/AUSSTATS/abs@.nsf/lookup/4704.0Chapter450Oct+2010> accessed 24/8/17

⁴⁸ Bain and Attwood and Andrew Markus op.cit., page 149

showed the parliament a video of the 'violence on their streets'⁴⁹, eerily reminiscent of the Warburton Ranges film. This begs the question: if the world is better for Aborigines, then why is history repeating itself? Of course, there are conflicting opinions within every community; some would argue that an improvement for Indigenous peoples in urban areas has made the world better; however, this wasn't the explicit cause for the referendum.

It's been 50 years since the referendum for constitutional alteration to benefit Indigenous peoples, but overall, has its consequences made a better world? The answer is perhaps best described by this quote: '*...There is always a well-known solution to every human problem- neat, plausible and wrong*'⁵⁰. There are areas where improvement in quality of life has been prevalent, and others which have the potential for further improvement; however the notion that many people's problems -namely those of urban and rural-dwelling Aborigines - could be fixed by a change of wording in the constitution was always met with controversy, and the evidence suggests it would have been near impossible to improve everyone's lives with just this change.

Tahlia Grammatopoulos

Word count: 1996

⁴⁹ *The Australian*, published 16/8/17, article, Jacinta Price.

⁵⁰ Quote, H. L. Mencken, <https://quoteinvestigator.com/2016/07/17/solution/> accessed 24/8/17

Bibliography

Books:

B. Attwood and A. Markus, 2007, *The 1967 Referendum: Race, Power, and the Australian Constitution*, 2nd edition, Canberra, ATSIC.

This book was extensively useful for research as it not only showed the political side to the referendum, but the human side as well. One of the ways it did this was its collection of historical/primary sources in the back of the book, many of which I quoted. They include:

Primary Sources

- The Aboriginal-Australian Fellowship petition
- Shirley Andrews, '*Could legislation help instead of hindering the Aborigines?*' Smoke Signals.
- The RT Hon. Sir Robert Menzies, speech introducing the second reading of the Constitution Alteration.
- WC Wentworth, '*Does Referendum go Far Enough?*', Sydney Morning Herald, 17th November 1965
- Chika Dixon, '*I want to be a human being*', Sun-Herald, 21st May 1967.
- '*20 years of Lost Opportunities*', Age, Editorial, 27th May 1987.
- Kevin Gilbert, transcription of speech, 27th May, 1992
- Leisha May Eatts, 27 years old in 1967, was living in Narrogin, Western Australia

This book also gave great perspectives of the parliament, Indigenous people and white people alike..

M. Davies and G. Williams, 2015, *Everything you Need to Know About the Referendum To Recognise Indigenous Australians*, 1st edition, Sydney, New South Wales, NewSouth Publishing.

This book gives a detailed account of the political and legal side to the referendum, which are the things that are most often the hardest to understand. It gives extensive background of the lead up to the referendum and the moments in history that may have provoked it. It has tables of the results of the referendum, discussing it's immediate effects and suggestions for change in the future.

ATSIC, 1992, *25 years on: Parliamentary speeches marking the Anniversary of the Aboriginal Referendum of 27th May 1967*, 1st edition, Canberra, ACT, ATSIC.

This book was interesting in the fact that it consisted only of speech made in Parliament on the 27th of May 1992 (the 25-year anniversary of the referendum) and from the reception at the Great Hall of Parliament House, Canberra (on the same day). It offered perspectives of politicians from all parties and also of people such as Miss Lois O'Donoghue (Chairperson of ATSIC) and Mr. Patrick Dodson (Chairperson of Council for Aboriginal Reconciliation). They talked about the happenings of the past 25 years and what they saw for the future of Indigenous Rights

Websites:

Who is a 'true' Aboriginal or Indigenous Australian? - Australian Museum. 2017. Who is a 'true' Aboriginal or Indigenous Australian? - Australian Museum. [ONLINE] Available at: <https://australianmuseum.net.au/aboriginal-indigenous-australians>. [Accessed 20 August 2017].

This website was used to find the official definition of 'Aboriginal and Torres Strait Islander' as it was pivotal to the essay to provide and clarity and a definition.

Creative Spirits. 2017. Australian 1967 Referendum - Creative Spirits. [ONLINE] Available at: <https://www.creativespirits.info/aboriginalculture/history/australian-1967-referendum#axzz4qjTVRTAS>. [Accessed 19 August 2017].

This website provided a top to bottom review about the referendum focusing on the events leading up to it, and the effects that the public felt. It was used for initially understanding the process of the referendum and how much of an impact it had on the Indigenous people of the time.

Indigenous Expenditure Report 2014 - Indigenous Expenditure Report Productivity Commission. 2017. Indigenous Expenditure Report 2014 - Indigenous Expenditure Report Productivity Commission. [ONLINE] Available at: <http://www.pc.gov.au/research/ongoing/indigenous-expenditure-report/2014>. [Accessed 23 August 2017].

This website was used to quickly fact check and footnote a source about government expenditure in 2012-2013 on Indigenous peoples. It also provided a break down about how this money is used.

Australian Institute of Health and Welfare . 2017. Australian Institute of Health and Welfare . [ONLINE] Available at: <http://www.aihw.gov.au/>. [Accessed 23-24 August 2017].

This website contained plentiful, factual information about Indigenous welfare, and provided thousands of statistics, of which a few were chosen to quote in the essay. Areas used on the website include:

- Drugs and alcohol abuse stats
- Education stats
- Suicide rate
- Life expectancy
- Violence and abuse stats

4102.0 - Australian Social Trends, Mar 2011. 2017. 4102.0 - Australian Social Trends, Mar 2011. [ONLINE] Available at: <http://www.abs.gov.au/AUSSTATS/abs@.nsf/Lookup/4102.0Main+Features40Mar+2011>. [Accessed 24 August 2017]

As the website above, the Australian Bureau of Statistics website was used to find statistical data about Indigenous wellbeing. In most cases, it was a reliable fact checking source and mirrored the information of the Australian Institute of Health. It too provided data about many different areas of health.

National Archives of Australia. 2017. National Archives of Australia. [ONLINE] Available at: <http://www.naa.gov.au/>. [Accessed 20 August 2017].

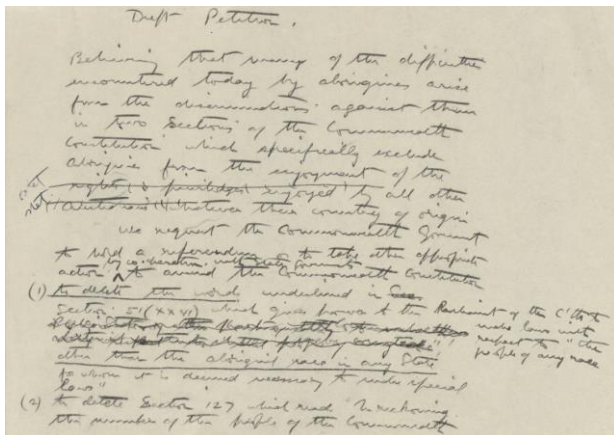
The National Archives is a fantastic source for primary resources but unfortunately, I didn't find it extremely useful and relied on the pictures of the *Race, Power and the Australian Constitution* book. However, items 2, 5, 6 and 7 from the appendix were found there.

Appendix

Item 1: Warbuton Ranegs Map



Item 2: Aboriginal-Australians Fellowship Petition



Revised edition read:

The Humble Petition of the electors of the state of New South Wales respectfully sheweth- the Aboriginal residents of Australia suffer under disabilities political, social and economic and that these in important respects are not remediable without Amendment of the Constitution of the Commonwealth, and that Aborigines are entitles to equal rights with other Australians. Our petitioners therefore humbly pray that the government of the Commonwealth bring down a Constitution Alteration Bill in the Parliament of the Commonwealth, and submit the bill when passed to a Referendum of the people, each at the earliest practicable date, so as to: delete the words underlined in Section 51 (xxvi) of the Constitution of the Commonwealth ('other than the Aboriginal race in any state') which gives power to the Parliament of the Commonwealth to make laws with respect to the 'people of any race other than the Aboriginal race in any state for whom it is deemed necessary to make special laws', and delete section 127 of the Constitution of the Commonwealth which reads, 'In reckoning the numbers of the people of the Commonwealth, or of a state or other part of a the Commonwealth, Aboriginal natives shall not be counted'. And your Petitioners, as in duty bound, will ever pray.

Item 3: The Case for Yes accessed at

THE ARGUMENTS

CONSTITUTION ALTERATION (ABORIGINALS) 1967

Argument in favour of the proposed law

The Case for YES

The purposes of these proposed amendments to the Commonwealth Constitution are to remove any ground for the belief that, as at present worded, the Constitution discriminates in some ways against people of the Aboriginal race, and, at the same time, to make it possible for the Commonwealth Parliament to make special laws for the people of the Aboriginal race, wherever they may live, if the Commonwealth Parliament considers this desirable or necessary.

To achieve this purpose, we propose that **two provisions of the Constitution be altered which make explicit reference to people of the Aboriginal race.**

The first proposed alteration is to remove the words "other than the Aboriginal race in any State" from paragraph (xxvi.) of Section 51. Section 51 (xxvi.) reads:

"The Parliament shall, subject to this Constitution, have power to make laws for the peace, order and good government of the Commonwealth with respect to:

(xxvi) The people of any race, other than the Aboriginal race in any State, for whom it is deemed necessary to make special laws."

The proposed alteration of this section will do two things. **First, it will remove words from our Constitution that many people think are discriminatory against the Aboriginal people.**

Second, it will make it possible for the Commonwealth Parliament to make special laws for the people of the Aboriginal race, wherever they may live, if the Parliament considers it necessary.

This cannot be done at present because, as the Constitution stands, the Commonwealth Parliament has no power, except in the Territories, to make laws with respect to people of the Aboriginal race as such.

This would not mean that the States would automatically lose their existing powers. What is intended is that the National Parliament could make laws, if it thought fit, relating to Aboriginals—as it can about a lot of other matters on which the States also have power to legislate. The Commonwealth's object will be to co-operate with the States to ensure that together we act in the best interest of the Aboriginal people of Australia.

The second proposed alteration is the **repeal** of Section 127 of the Constitution. That section reads:

"In reckoning the numbers of the people of the Commonwealth, or of a State or other part of the Commonwealth, Aboriginal natives shall not be counted."

Why was this provision included in the Constitution in 1900? Well, there were serious practical difficulties in counting the Aboriginals in those days. They were dispersed, and nomadic. Communications in inland Australia were poor, and frequently non-existent. Today the situation is very different and counting is practicable.

Our personal sense of justice, our commonsense, and our international reputation in a world in which racial issues are being highlighted every day, require that we get rid of this out-moded provision.

Its modern absurdity is made clear when we point out that for some years now Aboriginals have been entitled to enrol for, and vote at, Federal Elections. Yet Section 127 prevents them from being reckoned as "people" for the purpose of calculating our population, even for electoral purposes.

The simple truth is that Section 127 is completely out of harmony with our national attitudes and modern thinking. It has no place in our Constitution in this age.

All political parties represented in the Commonwealth Parliament support these proposals. The legislation proposing these Constitutional amendments was, in fact, adopted unanimously in both the House of Representatives and the Senate. We have yet to learn of any opposition being voiced to them from any quarter.

Just as every available Member of the Commonwealth Parliament voted for the proposals outlined above, we believe that the Australian electorate as a whole will give strong support and endorsement to them.

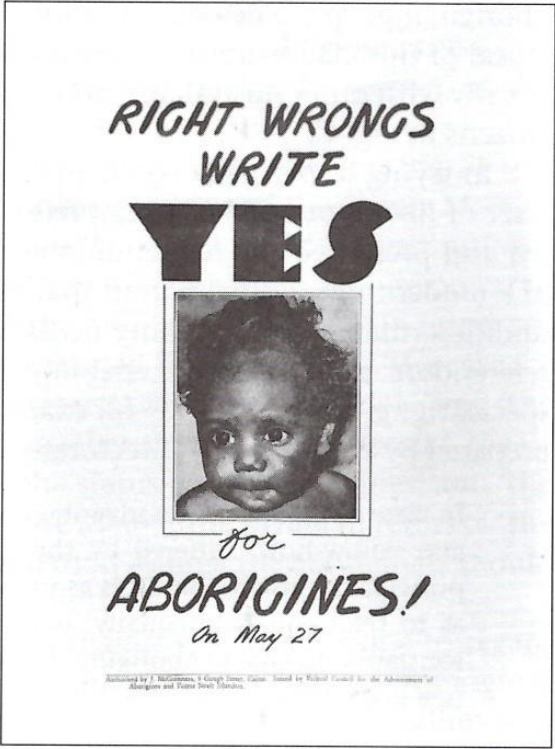
We urge you to vote YES to both our proposals as to Aboriginals **by writing the word YES** in the square on the ballot-paper, thus:

Vote

YES

This case has been authorised by the majority of those Members of both Houses of the Parliament who voted for the proposed law, and was prepared by the Prime Minister—The Rt. Hon. Harold Holt—as Leader and on behalf of the Federal Parliamentary Liberal Party; and by the Deputy Prime Minister—The Rt. Hon. John McEwen—as Leader and on behalf of the Australian Country Party; and by Mr. Gough Whitlam—Leader of the Opposition as Leader and on behalf of the Federal Parliamentary Australian Labor Party.

Item 4: FCAA campaign poster



Item 5: The results

[3401]



Commonwealth of Australia Gazette

PUBLISHED BY AUTHORITY

No. 55

CANBERRA, MONDAY, 26 JUNE

1967

Commonwealth of Australia

STATEMENT SHOWING RESULT OF REFERENDUM UPON PROPOSED LAW TO ALTER THE CONSTITUTION WITH RESPECT TO PARLIAMENT

WHEREAS in pursuance of the Writ issued by the Administrator of the Government of the Commonwealth of Australia on the twenty-eighth day of April, 1967 to me, a proposed law to alter the Constitution entitled "Constitution Alteration (Parliament) 1967" was, on the twenty-seventh day of May, 1967, submitted according to law in each State to the electors qualified to vote for the election of members of the House of Representatives: And whereas in pursuance of the Referendum (Constitution Alteration) Act 1956-1966 a statement of the voting on the submission (in the said Act referred to as the Referendum) has been indorsed on the said Writ: And whereas by the said Act it is enacted that the Chief Electoral Officer shall publish a copy of the said statement in the Gazette, and that the statement so published shall, subject to the said Act, be conclusive evidence of the result of the Referendum: Now therefore I do hereby certify that the statement hereunder set out is a true copy of the statement indorsed on the said Writ, and do publish the statement in the Gazette in pursuance of the said Act.

F. L. LEY
Chief Electoral Officer for the Commonwealth

STATEMENT INDORSED ON THE WRIT ABOVE REFERRED TO

I certify that in pursuance of the within Writ a proposed law to alter the provisions of the Constitution entitled "Constitution Alteration (Parliament) 1967", was submitted to the electors in each State of the Commonwealth on the twenty-seventh day of May, 1967, and that the result of the voting as regards each State and as regards the Commonwealth was as follows:

State	Number of Votes given in FAVOUR of the proposed Law	Number of Votes given NOT IN FAVOUR of the proposed Law	Number of Ballot papers rejected as INFORMAL
New South Wales	1,087,694	1,044,458	34,355
Victoria	496,826	1,112,506	21,262
Queensland	770,200	468,671	9,855
South Australia	186,344	363,120	11,380
Western Australia	114,841	286,521	10,302
Tasmania	42,764	142,660	3,821
Totals for the Commonwealth	2,298,669	3,411,940	90,975

Dated this twenty-second day of June, 1967.

F. L. LEY
Chief Electoral Officer for the Commonwealth

Commonwealth of Australia

STATEMENT SHOWING RESULT OF REFERENDUM UPON PROPOSED LAW TO ALTER THE CONSTITUTION WITH RESPECT TO ABORIGINALS

WHEREAS in pursuance of the Writ issued by the Administrator of the Government of the Commonwealth of Australia on the twenty-eighth day of April, 1967 to me, a proposed law to alter the Constitution entitled "Constitution Alteration (Aboriginals) 1967" was, on the twenty-seventh day of May, 1967, submitted according to law in each State to the electors qualified to vote for the election of members of the House of Representatives: And whereas in pursuance of the Referendum (Constitution Alteration) Act 1956-1966 a statement of the voting on the submission (in the said Act referred to as the Referendum) has been indorsed on the said Writ: And whereas by the said Act it is enacted that the Chief Electoral Officer shall publish a copy of the said statement in the Gazette, and that the statement so published shall, subject to the said Act, be conclusive evidence of the result of the Referendum: Now therefore I do hereby certify that the statement hereunder set out is a true copy of the statement indorsed on the said Writ, and do publish the statement in the Gazette in pursuance of the said Act.

F. L. LEY
Chief Electoral Officer for the Commonwealth

STATEMENT INDORSED ON THE WRIT ABOVE REFERRED TO

I certify that in pursuance of the within Writ a proposed law to alter the provisions of the Constitution entitled "Constitution Alteration (Aboriginals) 1967", was submitted to the electors in each State of the Commonwealth on the twenty-seventh day of May, 1967, and that the result of the voting as regards each State and as regards the Commonwealth was as follows:

State	Number of Votes given in FAVOUR of the proposed Law	Number of Votes given NOT IN FAVOUR of the proposed Law	Number of Ballot papers rejected as INFORMAL
New South Wales	1,549,036	182,010	35,461
Victoria	1,225,026	85,611	19,957
Queensland	748,612	90,587	5,529
South Australia	473,440	75,383	12,021
Western Australia	319,823	75,282	10,561
Tasmania	167,176	18,134	3,935
Totals for the Commonwealth	5,183,113	527,007	91,464

Dated this twenty-second day of June, 1967.

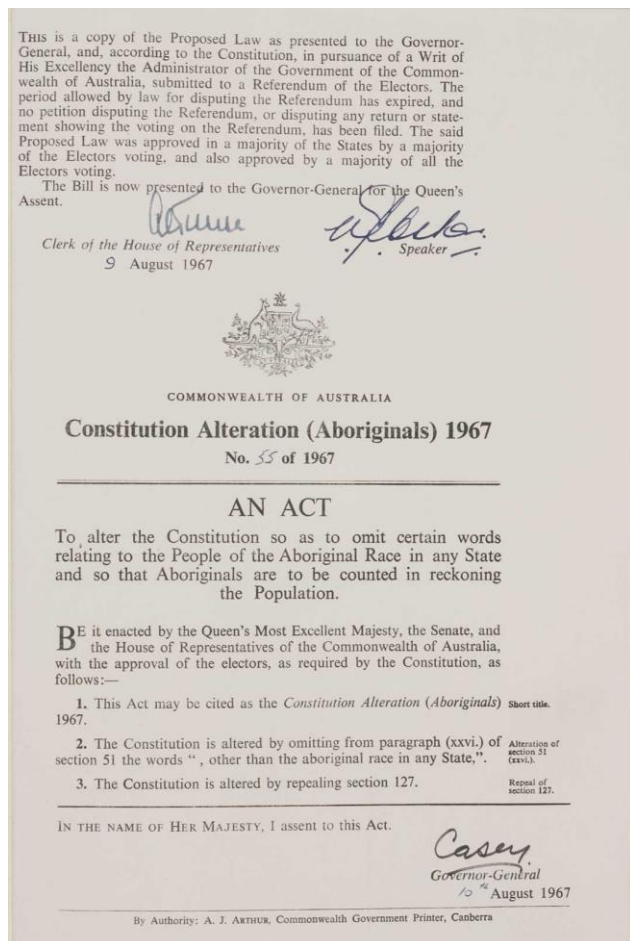
F. L. LEY
Chief Electoral Officer for the Commonwealth

Registered at the General Post Office, Melbourne, for transmission by post as a newspaper

By Authority: A. J. ARTHUR, Commonwealth Government Printer, Canberra

8719/67—PAGE 5c (plus postage)

Item 6: Constitution Alteration Act



Item 7: Harold Holt press release

