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Elimatta

Summer 2011

Aboriginal Support Group – Manly Warringah Pittwater

ASG acknowledges the Guringai People, the traditional owners of the lands and the waters of this area.

Aboriginal war veteran featured on Bondi memorial

The Returned & Services League of Australia (NSW Branch) North Bondi Sub-Branch is donating a new war memorial to the communities of North Bondi and Bondi Beach. The old, dilapidated war memorial was removed from the Scarborough Crescent site adjacent to North Bondi RSL. The new war memorial was officially opened in a formal ceremony held on Sunday 27 November 2011. It is hoped the memorial would serve as a focal point for remembrance in Sydney.

The new memorial, valued at over \$430,000 symbolises solidarity, unison, courage and spirit of Australian mateship at war. Sailors, soldiers and airmen and women are represented in a palette of materials: stainless steel blades, curved concrete, glass inserts and an eternal flame – all collectively arranged and bolted together for structural integrity and to convey strength and unison in numbers.

Aged bronze is used to recreate badges of the Royal Australian Navy, Australian Army and Royal Australian Air Force along with three bronze-clad pillars including a montage of iconic images from each Australian Defence Force service. War diary excerpts from all wars and conflicts that Australia has been engaged are located through the memorial sculpture in the form of bronze plaques which will provide a narrative and personal experience of the memorial.

When Captain Reginald Saunders fought at the Battle of Kapyong in 1951, he said it was the first time he felt like an Anzac.

Now the words of the first Aboriginal commissioned officer in the Australian army will feature in a new war memorial at Sydney's Bondi Beach.

On Anzac eve we dug in among friends. At last I felt like an Anzac, and imagine there were 600 other like me, the plaque will read.

The memorial features three black granite walls and a large S-shaped sculpture made of glass, stainless steel and stone. Emblazoned on one of these walls will be the words of Captain Saunders, MBE, from when he fought at Kapyong in the Korean War on April 24, 1951.

Reg Saunders was the son of a war veteran of the first World War; both his father and his uncle served in WWI. Saunders was born in western Victoria on 7 August 1920 and brought up by his grandmother.

Having attended school only sporadically, he found work as a saw miller but imagined himself going to fight in South America for the poor and oppressed, with whom he felt a kinship.

Very conscious of the service of Aboriginal men during WWI, Saunders enlisted on 24 April 1940 and, after his initial training, was sent to the Middle East as a reinforcement for the 2/7th battalion.



*Sgt Reg Saunders in Queensland, 1943.
Image: Australian War Memorial*

Saunders was commissioned in November 1944 in Korea; Saunders served as a captain in the 3rd Battalion, Royal Australian Regiment and fought at Kapyong.

Captain Saunders died in 1990. Norbert Keough, honorary secretary of the sub-branch, said members felt it was important to pay tribute to the Indigenous community.

"There aren't that many war memorials that we are aware of that are devoted to Indigenous memorials," Mr. Keough said. "For the

first time Reginald Saunders felt like an equal ... they are powerful words."

"We have the Australian War Memorial in Canberra, and we figured we really needed to have something special in Sydney."

The sculpture will feature 20 plaques describing incidents in each war Australia has participated in, and a plaque dedicated to peacekeeping. The two other black granite walls will include the names, ranks, and images of Australia's Victoria Cross recipients.

A Seahawk helicopter, provided by the navy's Fleet Air Arm, performed a flyover during the unveiling ceremony, while bugles sounded the Last Post and Reveille.

The memorial's official opening signifies the 70th anniversary of the end of the Siege of Tobruk. The North Bondi Sub-Branch of the RSL of Australia was founded in 1944 by some of the original *Rats of Tobruk*.



BIALA GIRLS GET REWARDED – AECG 2011

Mackellar Girls High always holds a very special celebration assembly for the girls about to sit the HSC, before they go off on study leave. It is a really nice ceremony as the Principal and certain teachers and the school captains speak to those present including all the girls from the school.

The students are praised for their efforts in reaching year 12 but there are always humorous memories of activities and events held throughout the school life of these students.

All the students are then given their portfolios and some receive special awards. A very special student, Teoka Ellis, a Biala girl was presented with a special award. It was even more exciting seeing her receive her award and portfolio as she had given an *Acknowledgement of Country* at the start of the assembly which was spoken in a very respectful way.

As year 12 students, families and friends gathered together after the assembly there was a nice morning tea. Lara presented Teoka with a large bunch of beautiful flowers on behalf of all those at Biala.

A very special day for Teoka, Lara and all the staff at Biala, her family and friends and the other Biala girls and were just so proud of her.



*The Biala Girls receive their awards at Brookvale TAFE
Saturday morning 12th November*

ABORIGINAL HOSTEL'S GRADUATION 2011

On Saturday night 12th November, 2011, I, Carol Ritchie, was invited by Lara Rutley, Houseparent at Biala Hostel, to attend this year's Aboriginal Hostels Limited (AHL) Graduation. I thank Lara very much for inviting me to another graduation; this is the 8th AHL Graduation to which I have attended. In past years the graduations have been hosted by Biala, Warrina at Dubbo, Kyriani at Newcastle and Kyriani at Sylvania. This year it was hosted by Sylvania and held at St. George Leagues Club.

All the graduations are wonderful events, seeing these Aboriginal students from all the hostels. Especially rewarding is to see those who have graduated from year 10 and those who have completed the HSC and finished their high school education in year 12.

It is a formal occasion, with the boys in their dinner suits and the girls in their dresses, high heels, beautiful hair, make-up and jewellery.

This year Biala had two year 10 students, Ainslie Orcher and Janie Panton Roberts, and a very special year 12 graduate, Teoka Ellis. These girls were presented with certificates. Also there were boys who had completed their HSC. It is very pleasing to see these students who have been able to come to terms with leaving their families to stay at AHL hostels to finish their education.

The Houseparents from the hostels also present awards for such things as sport, academic achievements and encouragement awards.

Teoka was presented with a very special award, the Melissa Webb Award, for an outstanding student and was presented with a laptop computer to help in her future studies. Teoka is hoping to continue her studies, maybe at university. Several teachers, including the

Principal, from Mackellar Girls High were present. They have been really wonderful in preparing Teoka for her HSC and in her continuing in whatever she decides to do.

There were many families of students from all the hostels who were able to attend the graduation, even though it is often a long way for them to travel. I was able to talk to some of the Biala girls' families during the night.

The graduation was a very special event to attend and it is such a positive and happy night for these students each year.

I wish Teoka all the very best for her future in whatever field she decides to enter and have also passed on the good wishes from our Aboriginal Support Group. She is a really wonderful role model for all the other girls at Biala to follow.

Carol Ritchie



MISINFORMATION AND THE MEDIA



Guest Speaker: Chris Graham

Managing Editor of *Tracker* a publication produced by the NSWALC

The *Intervention* has now cost over \$2 billion and there has been little housing put up, attendance rates at school are still falling, the reasons given for the *Intervention* were lies and the army have been housed in expensive demountable housing while aboriginal children hang themselves in despair.

Last year, Chris Graham toured Australia with an explosive presentation *The Lies that Built the NT Intervention*, which revealed that the ABC *Lateline* program falsified much of its reporting that led to the 2007 Howard government policy.

Using government reports and data from the 2007 and 2010 federal elections, Chris exposes the lies that not only feed the NT *Intervention*, but allow the largest human rights violation of our generation to continue.

Chris said the Northern Territory intervention has harmed Aboriginal people; it's caused starvation; it's seen a dramatic rise in reports of self-harm incidents; it's driven children away from school; it's wasted hundreds of millions of taxpayer dollars. In short, it's been a disaster for the nation's most disadvantaged citizens; the people who could least afford it.

Walter Shaw, President of Tangentyere Council in Alice Springs, has described the *Intervention* as *one of the most significant disasters in the history of interaction between Aboriginal Australia and Government since colonisation*. It introduced alcohol controls, compulsory quarantining of welfare payments and land acquisitions to allow for proper tenancy management to occur.

Howard announced what is effectively martial law in those Aboriginal townships across the Northern Territory where his Government began sending in police and troops *to deal with what we can only describe as a national emergency in relation to the abuse of indigenous children*. Howard's national emergency was a political one.

He had an election to win. The genuine national emergency he hid behind is the one his Government has ignored effortlessly for 11 years. Chris said that the Northern Territory was not a land grab as some had speculated. Nevertheless the Federal government took over leases of 30 and 40 years held previously by aboriginal communities under land rights legislation. The LAND has already been grabbed, by colonial invasion and conquest.

Background Information:

The Northern Territory National Emergency Response (also referred to as the *Intervention*) was a package of changes to welfare provision, law enforcement, land tenure and other measures, introduced by the Australian Federal Government under John Howard in 2007 to address claims of rampant child sexual abuse and neglect in Northern Territory Aboriginal



A large attendance at Monday Night's Meeting

communities. *Operation Outreach*, the *Intervention's* main logistical operation conducted by a force of 600 soldiers and detachments from the ADF (including NORFORCE) concluded on 21 October 2008.

The package was the Federal Government's response to the Territory government's publication of *Little Children are Sacred*, but implemented only two out of ninety-seven of the report's recommendations. The response has been criticised, but also received bipartisan parliamentary support. The current Prime Minister Julia Gillard has and continues to support the response, though her predecessor Kevin Rudd did make some adjustments to its implementation. The *Emergency Response* has since been lapsed, and is being replaced.

The Northern Territory *Intervention* was originally drafted by the Howard Government, with Indigenous Affairs Minister Mal Brough being the chief architect. The Rudd Government took office in 2007 and pledged to continue the policy, though Indigenous Affairs Minister Jenny Macklin ended the suspension of the Racial Discrimination Act in 2010. The Labor Party replaced Kevin Rudd with Julia Gillard in 2010 and the Gillard Government also pledged to continue the *Intervention*. By February 2011, the original architect of the policy, former minister Mal Brough was arguing that the *Intervention Policy* had become stagnant and wasn't going to work unless it was revitalised. In April 2011, Opposition Leader Tony Abbott proposed consultation with Indigenous people over a bipartisan Federal Government intervention in Northern Territory towns like Alice Springs, Katherine and Tennant Creek which would cover such areas as police numbers and school attendance in an effort to address what he described as a "failed state" situation developing in areas of the Northern Territory. Though the plan achieved broad bi-partisan support in the Parliament, it has also been criticised by the Northern Territory Labor government, the Human Rights and Equal Opportunity Commission and by several Aboriginal leaders and community spokespeople. The plan was also given strong or qualified support by other community groups and Aboriginal leaders. The measures of the response which have attracted most criticism comprise the exemption from the Racial Discrimination Act 1975, the compulsory acquisition of an unspecified number of prescribed communities (Measure 5) and the partial abolition of the permit system (Measure 10).

Continued page 9



NUNGALINYA CROSS CULTURAL AWARENESS WORKSHOP

On Saturday 1st October, 2011, I, together with several people from our Group, attended this workshop. We were invited by the *Understanding Indigenous Issues Group* from St. David's Church at Dee Why.

The workshop was conducted by two women who are staff at Nungalinya College, Gamaritj Gurruwiwi and Rev. Helen Richmond. There was a large audience of very interested people in attendance. Gamaritj and Rev. Helen Richmond write:

Australians increasingly live in the midst of cultural diversity. Developing cross cultural awareness and skills in working with people from diverse cultural backgrounds is therefore a priority, as we seek to build inclusive communities. This workshop will help participants develop a deeper understanding of Indigenous cultures and cross-cultural communication. Workshops are designed to provide cross-cultural experience in an open and non-threatening environment.

Nungalinya College is in Casuarina, Northern Territory. It combines Anglican, Catholic and Uniting Churches in the training of Indigenous ministers and leaders throughout Australia. Helen is employed at the college and Gamaritj has trained there.

Gamaritj and Helen talked to us about Culture, the importance of Land and Law, Identity and Kinship, Skin Groupings, Kinship, relationships, and protocols in Yolngu communities, along with other cultural practices.

It was a really wonderful workshop and I came away feeling very grateful to Gamaritj for sharing aspects of life in Yolngu Country. I am sure all those people present would have felt this too.



Gamaritj Gurruwiwi and Rev. Helen Richmond

I wish to thank Grahame Ellis and David Harrison from St. David's Church and all their other members for putting on this workshop. They have undertaken other very interesting events in the past to enable non-aboriginal people in our community understand more of the wonderful culture of Australia's First People.

Thanks also to Helen and Allen Ford for their wonderful catering in preparing a delicious lunch for us all.

Carol Ritchie

For more information about the college:

<http://www.nungalinya.edu.au/index.html>



BOOK REVIEW

The More Things Change...

The Origins and Impact of Australian Indigenous Economic Exclusion

Dr Rae Norris

Post Pressed Brisbane 2010

Launched on November 8th 2011



This book aims to identify reasons for intractable Indigenous economic disadvantage in Australia. It does so by re-examining the history of relations between Indigenous and non-Indigenous Australians from 1788 through to recent times.

This book will be reviewed by Clair Jackson, a member of ASG, in the near future – look forward to reading it!

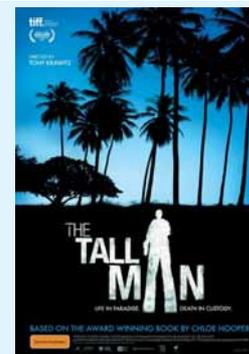
FILM

THE TALL MAN

In 2004, Cameron Doomadgee, an Aboriginal man, was arrested for drunkenly swearing at a police Sergeant Chris Hurley, and died under suspicious circumstances while in the hands of the Queensland police less than an hour after being arrested. Based on the book by Chloe Hooper, *The Tall Man* tells the gripping story of the trial of a Senior Police Sergeant Chris Hurley, and of Doomadgee's family and their struggle for justice.

The Tall Man takes the viewer into the heart of the Indigenous community of Palm Island. This is Australia, but an Australia few of us have seen.

ASG-MWP hopes to screen this movie as part of the 2012 *Guringai Festival* in May and will post details on the ASG website in the New Year. www.asgmwp.net





UNLAWFUL FMG HERITAGE DEALING AND MASSIVE SITES DAMAGE AT SOLOMON PROJECT

The Yindjibarndi Aboriginal Corporation is calling on Tony Burke, Minister for Sustainability, Environment, Water, Population and Communities to take action under the emergency powers of the Aboriginal and Torres Strait Islander Heritage Protection Act to stop the destruction by Fortescue Metals Group (FMG) of Yindjibarndi sacred sites and *living heritage* areas that are used by Yindjibarndi people each year for their Birdarra religious ceremonies, which date back thousands of years.

The Yindjibarndi Aboriginal Corporation has received evidence showing FMG forced heritage consultants to change a heritage report about the significance of the area by threatening to withhold payments on their invoices *if we did not comply* with FMG's request. The *unedited* report also pointed out that a consultant anthropologist engaged by FMG to assess the ethnographic significance of the area, had spoken only to a breakaway group of Yindjibarndi people who support FMG but who know nothing about the area; and that this consultant had failed to take into account the evidence given to and accepted by the NNTT concerning the significance of the sites for religious ceremonies.

"In its rush to develop its *Firetail* mine in the Solomon Project, FMG has abused the process of heritage protection, and now has damaged an ochre quarry and an ancient creek bed where we collect sacred stones and ochre each year for our ceremonies", Yindjibarndi Aboriginal Corporation CEO, Michael Woodley, said. "FMG can't deny knowing about these sites because we have been fighting about them for nearly three years, first in the Native Title Tribunal and then in the Federal Court."

In a judgement delivered on 12 August 2011, regarding the validity of the grant of the *Firetail* mining lease to FMG by the WA State government, the Full Court of the Federal Court confirmed that it had been accepted by all parties that the collection of sacred stones and ochre from sites within this lease are religious practices; and those practices would be prevented if FMG was allowed to mine the *Firetail* area.

Despite this clear acknowledgement, the Full Court held that the National Native Title Tribunal (NNTT) had acted correctly in allowing the grant this mining lease because the WA Aboriginal Heritage Act protects all Aboriginal sites; and FMG could therefore not damage these Yindjibarndi sites without first obtaining the consent of the Minister to do so.

On 23 October YAC representatives travelled to the *Firetail* lease to check on the safety of their sites, but were denied access by FMG security guards for *safety reasons*, due to a blasting program and resulting ground huge disturbance. On 28 October Michael Woodley took time out from Birdarra ceremonies to travel to the area with other senior Yindjibarndi Lawmen, avoiding FMG checkpoints by using an ancient *freeway* – known only to

the most senior carriers of Yindjibarndi law. To their horror they found the landscape mutilated and sites damaged.

Mr Woodley said, "FMG has done this against all warnings and advice from the YAC, the authorised representative of the Yindjibarndi people. They were clearly advised by the Minister that they should conduct heritage surveys with YAC but have failed to do so. Instead they have given misleading reports to the APMC and DIA designed to confuse the regulatory process, and to dismiss the religious, cultural and historic importance of our sacred sites in the *Firetail* lease."

YAC has tried to negotiate an agreement with FMG that is in line with mining industry standards for compensation, and that ensures comprehensive surveys and protection measures for Yindjibarndi cultures are in place before mining commences. However, instead of negotiating an equitable heritage and land access agreement, FMG have implemented a series of divide and conquer actions designed to break the will of the YAC by seeding misinformation and fear in the community; and unleashing a program of SLAP (Strategic Litigation Against Plaintiffs) actions that are having enormous impact on YAC finances and its ability to deal with an unrelenting barrage of administrative and legal issues.

These events show FMG conduct to be unethical and in breach of the State Aboriginal Heritage Act. FMG's conduct is a direct assault on the 40,000 year-old traditions and heritage of the Yindjibarndi people and contravenes the most fundamental international human rights covenants. These actions by FMG demand that Federal Minister Tony Burke uses his power to stop FMG's massive program of sites violation.

Mr Woodley said, "The world threw up its arms in horror when the Taliban blew up Buddhist statues in Afghanistan. How will Australia respond to desecration of our cultural sites that date back tens of thousands of years, right here, under their noses?"

Mr Woodley will be seeking leave to directly address shareholders and investors at this Wednesday's FMG AGM, to present evidence of their appalling conduct and to ask that the Fortescue board and executive is held to account, and ordered to abide by basic business ethics.

Michael Woodley

CEO Yindjibarndi Aboriginal Corporation, Roebourne, WA

MEDIA STATEMENT 7th November 2011

<http://yindjibarndi.org.au/>

<http://yindjibarndi.org.au/yindjibarndi/?p=2291>

To each and every caring person be the voice for the voiceless don't let BP Shell Chevron BHP Billiton Woodside destroy this precious and vital marine environment and threaten all who live there act now tomorrow will be too late

saveourtropicalsealife.org.au



Ramingining Elders say **NO** to the second **INTERVENTION!** Ramingining Elders 28/11/2011

Today, Elders of the remote NT Aboriginal community of Ramingining are shocked and angered by last week's announcement that the fundamentally destructive measures of the *Intervention* will be extended for another 10 years.

"We don't want another decade of discrimination here in Ramingining. The government is extending and strengthening laws designed to assimilate Aboriginal people. We will not sit back and watch these attacks on our lives, our future, our culture and our law," said Mathew Dhulumburrk, a 67 year old Gupapuyngu man.

"After 5 years, it feels like the water level has climbed up to our neck. Another ten years will bring it way over our heads. The government is drowning us slowly and wonders why twice as many of our young people are attempting suicide. There is no valid reason to discriminate against Yolngu in this way."

The people of Ramingining are unhappy with the consultation process and expect better from a government that is supposed to work with them. They know that community empowerment is vital for tackling issues in the community, but the intervention leaves their hands tied.

"In the days of self-determination, senior elders of every community were asked what we wanted to do, they would ask for our ideas. Now they just come and tell us "This is it! Non-negotiable." Only community empowerment allows us to participate effectively, but our community councils have been destroyed," said Dhulumburrk.

Many people are feeling stigmatised by this blanket policy that brands all Aboriginal people as alcoholics, irresponsible parents and child molesters.

"The government is telling the world that we can't look after our kids. This is lies! The government only looks at school attendance instead of looking at what and how our children are being taught. We need our bilingual education, we need more Yolngu teachers and we need elders involved in developing curriculum. We know what our kids need, but the Government is ignoring us and punishing us if we don't do what they say."

"In homelands in particular, and also in our larger remote communities, Yolngu are happy and safe. The Intervention is pushing Yolngu into urban towns where they are on foreign country. CDEP wages have been cut for thousands of our people and no new jobs have been created. We watch contractors come in from outside earning top dollar, while the government tells us we must work for the dole! We could be doing a lot of that work and earning that money. This hopeless situation drives people to alcohol".

"The *Intervention* has brought hatred. We know now for certain that the true enemy of our people is the Government and the philosophy behind this new assimilation policy. They have declared war on us, but we will fight for self-determination."

"What happened to democracy in Australia? We don't want to have to fight against government. We want to engage with government, we want to take control of our lives and we want to build our future, but these policies leave us penned like animals with nowhere to go."

Elders backing the statement:

| | |
|-----------------------------|----------------------------|
| Dhaykuli Garrawurra | <i>Buyulkumirr Clan</i> |
| Matjarra Garrawurra | <i>Buyulkumirr Clan</i> |
| Richard Bandalil | <i>Buyulkumirr Clan</i> |
| Martin Garrangunung | <i>Gupapuyngu Clan</i> |
| Matthew Dhulumburr | <i>Gupapuyngu Clan</i> |
| Gilbert Walkuli | <i>Gupapuyngu Clan</i> |
| Jane Miyatatawuy | <i>Gupapuyngu Clan</i> |
| Peter Gambung | <i>Gupapuyngu Clan</i> |
| Trevor Djarrakaykay | <i>Gupapuyngu Clan</i> |
| Shirley Nulumburrpur | <i>Liyagalawumirr Clan</i> |
| Yambal Dhurrurrnga | <i>Liyagalawumirr Clan</i> |
| Doris Rangimula | <i>Djambarrpuyngu Clan</i> |
| Dorothy Wiliyawuy | <i>Djambarrpuyngu Clan</i> |
| Tommy Munyarryun | <i>Wangurri Clan</i> |
| Valerie Munininy | <i>Ganalbingu Clan</i> |
| Daphne Banyawarra | <i>Ganalbingu Clan</i> |
| Barry Malibirr | <i>Ganalbingu Clan</i> |

For more information
call Matthew Dhulumburrk (0438496907)
Dave on 0487845355 or email suttle.david@gmail.com

Background Information:

Ramingining is an Indigenous community in the Northern Territory, Australia, 560 km east of Darwin. It is on the edge of the Arafura Swamp in Arnhem Land. The population is approximately 800 people, associated with 16 different clan groups, though this fluctuates. Noticeably there is a significant housing shortage.

The community was established in the early 1970s, and became recognised as Aboriginal land with the passage of the Aboriginal Land Rights Act of 1976. The village has an airstrip at Ramingining Airport, a general store, a school, a police station opened in January 2008, and a health clinic with four nurses and a fly in doctor every Tuesday/Wednesday from Nhulunbuy.

Djambarrpuyngu is the main language in Ramingining, though Gupapuyngu and Ganalbingu are also spoken. The village, along with nearby Murwangi, was also the source for many of the actors in the 2006 cinematic production *Ten Canoes*.

Key Features and Activities:

- Established in 1971 from Milingimbi mission.
- Main clans are Gupapuyngu, Ganalbingu, Liyagalawumirr and Djambarrpuyngu, as well as many smaller Djinang-speaking clan groups.
- A congregation of NRCC since 1986, Ramingining is part of the East Arnhem Area Ministry Council. Pastoral care and leadership at fellowships provided by Elders.

Aboriginal Heritage



Volunteer Monitors Required

Looking for a way to help protect Aboriginal heritage? There are over 1000 sites and the *Aboriginal Heritage Office* is looking for volunteers to help monitor them.

Are YOU up to the challenge?

Contact the Aboriginal Heritage Office on -
Phone: 02 9949 9882
Email: info@AboriginalHeritage.org
Website: AboriginalHeritage.org

Or just drop in to see the Museum
at 38/135 Sailors Bay Rd, Northbridge 2063



YOUR INVALUABLE SUPPORT

Many Thanks to all Support Group members and *Elimatta* readers who have renewed membership and who have made donation. We are grateful to those of you who responded to our annual membership renewal. Your contribution to the life of the Support Group is appreciated.

Of course we are hoping that those of you who have not yet responded will give some thought to renewing your membership. It would be appreciated thank you.



MEMBERSHIP RENEWAL FORM

Please Complete and Return with your payment
Mailing this form will also facilitate prompt issue of a receipt

Date:
day / month / year

Name:

Street:

Suburb: Post Code:

Phone: Mobile:

Email:

Membership Renewal Fee \$ 25

Optional Donation For Aboriginal Education \$

TOTAL PAYMENT \$

I would like to pay by: Direct Deposit Cheque/Money Order

Please Tick appropriate Box

Payment via Direct Deposit:

Acc. Name: ASGMWP
Commonwealth Bank Dee Why
Acc. No: 00 906 332 BSB: 062 155
Please use your NAME as the reference
on your deposit slip or electronic transfer

Payment by Cheque/Money Order:

Payable to: ASGMWP
P.O. Box 129
Narrabeen NSW 2101



NEWS IN BRIEF

'concerned Australians' **Cuts to Welfare Payments for School Non-Attendance - Requested or Imposed?**

Oct 2011 By: Michele Harris, Rosa McKenna

"This paper raises a number of questions about the interpretation of consultations with Aboriginal communities across the Northern Territory concerning the link between cuts to welfare payments and school non-attendance. The Federal Government's recent report, Stronger Futures Report on Consultations, is based on the belief that Aboriginal people support the proposal to remove welfare payments in cases where children do not attend school. This paper suggests that there is considerable doubt that the views of Aboriginal people are as clear as suggested by the Government report, and presents analysis which suggests considerable disquiet about the proposal to cut welfare payments and other aspects of education that are being provided to Aboriginal communities.

The paper draws on transcripts of Government community consultations and public meetings that took place in the Northern Territory between June and August 2011 to see what was said about the problems of non-attendance.

Ten of the consultations held were recorded and transcribed and this sample is broadly representative of the types of communities with which the government consulted.

While there are many strong and valuable messages from Aboriginal people of the Northern Territory as to how to improve levels of school attendance, there seems to have been no evidence that one of those messages was about cutting welfare benefits or fines."

<http://www.concernedaustralians.com.au/media/Welfare-Cuts-Requested-or-Imposed.pdf>

Statement by Northern Territory Elders and Community Representatives

No More! Enough is Enough! 4 Nov 2011

"The Stronger Futures report has created a lot of anger and frustration due to the lack of process and the ignorant way in which the views of the people have been reported. We therefore reject this report.

Proper consultation is about listening and inviting and including the views of Aboriginal and Torres Strait Islander people."

<http://www.snaicc.asn.au/news-events/fx-view-article.cfm?loadref=32&id=694>

<http://www.concernedaustralians.com.au/media/Statement-4-11-11.pdf>



Stop the Intervention Collective Sydney

Stop the Intervention: Income Management

Basic Rights not *BasicsCard* Dr John Falzon

Address to the *Say No to Income Management*
Rally, Bankstown, 6 Oct 2011

"Our problem in Australia is not the *idleness of the poor*, as perniciously proposed by *welfare-bashers* of all political stripes. Putting the boot into disadvantaged Australians might be therapeutic for these *welfare-bashers* but the reality is that it will not help a single person into employment. Neither will it provide the resources for someone to survive outside the labour market. Our problem is inequality. This is a social question, not a question of behaviour."

<http://stoptheintervention.org/facts/speeches/dr-john-falzon-6-10-11>

United Nations Hears that Australia Fails its Children in the NT: 'concerned Australians' Media Release of 11 Oct 2011 in Geneva: Article by Michele Harris, 18 Oct 2011:

This presentation prepared by two Aboriginal women, Djapirri Mununggirritj and Kathy Guthadjaka expressed fear for the children of the Northern Territory. Two reports were tabled at the United Nation's Pre-Sessional Meeting on the Rights of the Child in Geneva.

"We fear for their future, for their ability to learn to walk in two worlds, to obtain an education and a job. We fear for their health and their general well-being. But most of all, we fear that these recent changes [NTER legislation] will lead to the loss of our land, our culture and our language."

<http://stoptheintervention.org/facts/press-releases/united-nations-hears-that-australia-fails-its-children-in-the-northern-territory-11-10-11>

Federal Government betrays NT communities with second Intervention:

<http://stoptheintervention.org/facts/press-releases/federal-government-betrays-nt-communities-with-second-intervention-16-11-11>

Media Release by STICS of 21 Oct 2011 - *Stop the Intervention* campaign blasts sham consultations:

<http://stoptheintervention.org/facts/press-releases/stop-the-intervention-campaign-blasts-sham-consultations-21-10-11>



Amnesty International Australia Stronger futures in the NT must be a product of the people 19 Oct 2011:

"Community consultations are a welcome first step towards tackling Aboriginal disadvantage in the Northern Territory, but any strategies to ensure stronger futures must be community-driven in order to be sustainable", said Amnesty. Responding to the Government's Stronger Futures in the Northern Territory Report on Consultations released yesterday, Amnesty International is calling on the Government to now work in partnership with Aboriginal communities to find practical solutions that respect the rights of those affected.

"The Government must recognise that local issues need local solutions rather than the failed one-size-fits-all Intervention policies that were imposed upon communities four years ago," said Rodney Dillon, Amnesty International Australia's Indigenous Rights Campaigner.

<http://www.amnesty.org.au/news/comments/27043/>

ANTaR



Missed opportunity to reset policy direction and relationships with NT communities:

Media Release 17 Nov 2011

The Federal Government's announcement today of plans to extend its intervention in the NT reflects a missed opportunity to build a genuine partnership with Aboriginal communities in planning for their future.

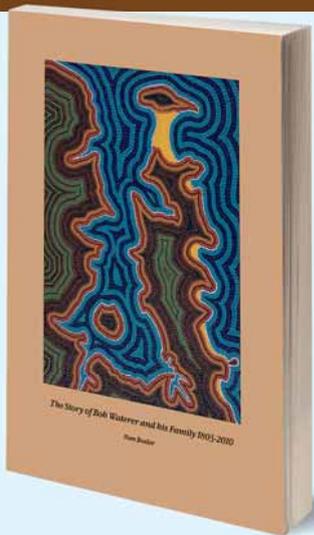
"While support for additional jobs and traineeships is welcome, the continuation of blanket alcohol restrictions and extension of social security penalties for school attendance reflects more top-down and coercive policy from Canberra."

"There is no evidence to support the Government's plan to suspend *Centrelink* payments to families whose children are not regularly attending school."

<http://www.antar.org.au/missed-opportunity-to-reset-policy-direction-and-relationships-with-nt-communities>



The Story of Bob Waterer and his Family 1803-2010



Do you know?

- **Where was the first School in Pittwater?**
- **Who owned Scotland Island?**
- **Where is Bar Island?**
- **Who is Bungaree?**

Find the answers to these and many other questions about your local heritage in *The Story of Bob Waterer and his Family 1803-2010*.

A fascinating account of a local family and the early days of the Lower Hawkesbury River, Scotland Island, Pittwater and more.

Packed with brilliant historical photos and records it is perfect for the coffee table – and makes an ideal Christmas gift. To reserve your copies please fill-in the attached coupon and mail it to us today!

... and did you know?

The brilliant new book *The Story of Bob Waterer and his Family 1803-2010* is completely self-funded – and the Aboriginal Support Group has not incurred a single cent of expense in it's publication.

Our heartfelt thanks goes to author Nan Bosler and editor Pat Frater, who have given their time voluntarily in researching, writing and promoting the book. Warringah Council and the DYRSL have also generously provided two grants of \$1500 each for this book, and Bob Waterer has covered all the costs relating to its production and publication.

A copy of the book has been donated to every school and the ten libraries on the Northern Beaches, and Bob Waterer has pledged any profit from sales of the book to be donated towards the education programs supported by the ASG.

YES!

I would like to purchase book/s (at \$25 per copy.)

Delivery Options:

- I will make arrangements to collect my copy during normal business hours
or
 Pack and send to me via Australia Post
(cost \$7.50 for 1 book, \$9.50 for up to 3 copies, \$15 for up to 6 copies)



Name

Address

Landline

Mob.

My Cheque is enclosed for the total amount \$

Please make all cheques payable to ASG_MWP

Mail coupon to ASG-MWP P.O. Box 129 Narrabeen 2101

MISINFORMATION AND THE MEDIA *Continued from page 3*

These have been interpreted as undermining important principles and parameters established as part of the legal recognition of indigenous land rights in Australia.

More generally, a lack of consultation with Aboriginal community leaders is often cited by critics of the response, alongside the fact that the action addresses very few of the specific recommendations contained in *The Little Children are Sacred Report*, while introducing many measures not suggested in the Report.

From; Northern Territory National Emergency Response. (2011, November 1). In Wikipedia, The Free Encyclopedia. Retrieved from [http://en.wikipedia.org/w/index.php?title=Northern Territory National Emergency Response&](http://en.wikipedia.org/w/index.php?title=Northern_Territory_National_Emergency_Response&)

Further: Northern Territory Suicide Prevention Action Plan 2009-2011 March 2009

DEPARTMENT OF HEALTH AND FAMILIES

The Northern Territory experiences higher rates of suicide in

younger people than those experienced in many other parts of Australia. This is generally attributable to rates in Indigenous populations as Indigenous males aged between 25 and 44 years have the highest risk of suicide followed by the 10-24 year age group.

In contrast, among non-Indigenous males, the risk of suicide appears to increase with age (Measey, Li SQ, Parker, 2005). In the NT the annual number of deaths from suicide has increased substantially since the mid-1990s and reached a peak in 2002. This increase has gone against national trends and although additional care in interpreting data does need to be taken in smaller jurisdictions where significant yearly. Fluctuations can be observed due to the relatively small number of suicide deaths, combined data for the period 2002-2006 suggests a NT suicide rate (22.4 per 100,000) that is more than double the national average (10.4 per 100,000) (ABS, 2008).



Black Capital

January 7-29th 2012
Carriageworks, 245 Wilson Street, Eveleigh

Redfern is a place of many stories, of inspirational leaders, fiery rhetoric and activism. It is an urban meeting place for Aboriginal Australians from all over the country. Sometimes besieged, always resilient, at Redfern's core is its thriving and dynamic community, home to many of Australia's political and cultural trailblazers.

Known to locals as the *Black Capital of Australia*, Redfern is home to artists, leaders and citizens who vigorously offer Sydneysiders an alternative history and, potentially, our alternative future.

This January Sydney Festival, Carriageworks and the local community proudly welcome all Australians to *Black Capital*, a series of performances, seminars and exhibitions reflecting the diversity of contemporary Aboriginal practice.

Some of the Free Events

Black Capital Family & Culture Day Sunday January 8th, 12-4pm

The official opening ceremonies for *Black Capital* start at midday with a *Welcome to Country*, kicking off numerous tasty, stimulating and colourful happenings throughout this unique celebration of place.

The doors open on *Brook Andrew's Travelling Colony* as well as *181 Regent St*, a milestone exhibition celebrating 40 years of black theatre making.

Take in excerpts from Erth's *I Bunyip*, enjoy live music acts from the *Gadigal Music* label and sample delicious Indigenous fusion food from *Yaama Dhiyaan*. And keep your eyes peeled for members of the *South Sydney Rabbitohs* who'll be around on the day.

To everyone, that's a big *Black Capital* welcome to Redfern.



Sydney Festival and Carriageworks

in association with ABC: Sunday January 8 till 29, 10am-6pm daily

Symposium: Saturday January 14, 10am-4.30pm

Forty years ago the National Black Theatre emerged from Regent Street, Redfern as an explosion of plays, activist poetry, biting satire and street theatre.

This cultural renaissance spawned landmark playwrights such as Kevin Gilbert, Robert Merritt and Jack Davis and the careers of remarkable actors such as Bob Maza, Lillian Crombie and Justine Saunders, cultural activist Gary Foley and director Brian Syron.

Exploring this unique movement and its irrevocable impact on Australia's arts and society, curator Rhoda Roberts brings together National Black Theatre alumni, leaders and artists for a series of talks, play readings and films. A special exhibition from personal archives, film and photographs celebrates the legacy of this extraordinary time.



Travelling Colony Sunday January 8 till March 4, 10am-6pm daily and open late on performance nights

Travelling Colony is a major new work by Brook Andrew, whose interdisciplinary arts practice travels internationally. For two decades this celebrated artist has been creating astonishing interventions into history through installation and interactive monuments, playfully seducing audiences into new ways of seeing compelling issues of race, consumerism and history.

Inspired by his Wiradjuri tradition, the circus and pop culture, here he creates a cavalcade of dazzling hand-painted caravans in the huge industrial foyer of Carriageworks.

Enter each of the caravans in *Travelling Colony* and immerse yourself in the stories of Redfern – its personalities, its struggles and its community. Through this whirling zig-zag of caravans, archival footage, reflections and projections, we will be inspired by the histories of Redfern. Brook Andrew appears as part of our free talks program.



For more events and information: www.sydneyfestival.org.au
or Phone 02 8248 6500



Stronger Futures bill**introduced to Parliament** November 23, 2011

Northern Territory: The Gillard government has introduced its controversial Stronger Futures legislation into Parliament today, in a bid to repeal the NT intervention laws.

The package of legislation upholds many of the controversial aspects of the Northern Territory Emergency Response (NTER). Compulsory income management will continue.

Stronger Futures snapshot:

- The School Enrollment and Attendance Measure (SEAM) will be expanded throughout the Territory. It ties welfare payments to school attendance with the stated aim of reducing truancy.
- Alcohol and porn bans will continue.
- Penalties for grog running will be increased to include six months imprisonment for liquor offences under 1350 milliliters.
- The Australian Crime Commission (ACC) will continue to exercise powers to deal with violence and child abuse against an Indigenous person as under the existing legislation.
- Community store licensing will continue.
- The compulsory five-year leases over townships will not be extended, but the Gillard government will continue to negotiate voluntary long-term leases.
- If passed by parliament, the legislation will be enacted for 10 years from its commencement.
- The legislation will be referred to a Parliamentary Committee for review.

Native title recognised over Murray**and Mallee region** November 18, 2011

Paul Caica signs a native title deal in the Riverland (ABC: Peta Martin)

South Australia: The First Peoples of the River Murray and Mallee Region can fish, hunt and conduct ceremonies along a 150km stretch of the river in South Australia after their native title was recognised.

SA's Minister for Aboriginal Affairs and Reconciliation Paul Caica has welcomed the Federal Court decision made in Barmera on Friday. "The River Murray is an area rich in Aboriginal heritage sites and this determination recognises the cultural attachment of the First Peoples to this part of the River Murray," he said in a statement. "This enables the First Peoples to fish, hunt, camp, conduct ceremonies and maintain their traditions in areas along the River Murray that are of particular significance to them."

The grant of non-exclusive native title to the First Peoples covers about 380 individual parcels of Crown land from the Victorian border to the town of Morgan.

Two further determinations by consent are expected to be made by the Federal Court in December: the Gawler Ranges and Eringa Peoples applications.

<http://www.nntt.gov.au/NEWS-AND-COMMUNICATIONS/MEDIA-RELEASES/Pages/Search-Media-Releases.aspx>

Message to media: We are people too November 1, 2011

Nicole Watson is sick of seeing the same negative stories printed in newspapers. It fails to showcase the real strength and humanity in Aboriginal communities' right around the country. There are times when I avoid reading a newspaper, because I know intuitively that if there is an Aboriginal story, it is likely that the writer has painted a picture of dysfunction and hopelessness. I would never try to deny the grinding poverty and tragedy that afflicts so many of our people.

But if we allow the adversity to define us, then we deny that part of our humanity that gives us so many reasons for hope. See Nicole's column at

<http://tracker.org.au/author/nicole/>

Scrap NTER bill, say peak bodies

24 November 2011. Federal Government plans to entrench key aspects of the NT Intervention for at least another ten years have sparked both praise and criticism. The NT Government says the bill to extend the controversial regime offers 'a real partnership with Territorians' but some Aboriginal peak bodies, community welfare and public health groups have criticised the continuation of compulsory blanket measures like income management as discriminatory. ACOSS, the North Australian Aboriginal Justice Agency and the Public Health Association of Australia are amongst those calling for the government to scrap its proposed legislation

Intervention in for 'the long haul'

23 November 2011. The N.T. Intervention will be ramped up and extended for a decade under a bill introduced in the national parliament today. Indigenous Affairs Minister Jenny Macklin says measures such as tougher alcohol restrictions, more triggers for income management to be imposed on parents who don't get their kids to school, more stringent licensing for community stores, and the negotiation of voluntary long term leases to underpin public housing reflect community aspirations and will work if maintained for 'the long haul'.

Tent Embassy celebrations planned

22 November 2011. Preparations have begun in earnest for the 40th anniversary of the Aboriginal Tent Embassy in Canberra on 26 January. A song 'Tribute to the Elders' has been written especially for the milestone and an organising committee has begun distributing invitations to celebrations at the iconic site

Wotton to address First Nations Pathways Conference

22 November 2011. PALM Island man Lex Wotton has been granted special permission by Queensland authorities to speak on justice issues at a conference in Townsville later this month. Mr Wotton, who served a prison term after being convicted of rioting in the wake of the death in custody of Mulrunji Doomadgee on Palm Island in 2004, had previously been gagged from speaking publicly as part of his parole conditions. His lawyer Stewart Levitt will also speak at the First Nations Pathways Conference on 28 November. (See page12 *Elimatta*).

Northern Territory Senior Australian of the Year for 2012

17 November 2011. Laurie Baymarwangga, from the island of Murrungga off the top of east Arnhem Land. The respected Elder was recognised for her 'extraordinary commitment to maintaining her culture, the environment of her beloved Crocodile Islands and ensuring younger generations continued to live their heritage'. She's up for the Australian Senior Australian of the Year, which will be announced with other national awards in Canberra on 26 January. *By Darren Coyne*

Arthur Beetson dies after heart attack

December 1. Arthur Beetson was the first Indigenous Australian to captain a national team in any sport. NRL chief executive David Gallop says "Arthur was an imposing figure in rugby league. He was an Immortal; he was an Indigenous leader not only in rugby league but in Australian sport."

For more information visit:

<http://www.koorimail.com>



IMPRESSIONS OF THE IMPACT OF THE *INTERVENTION* IN ONE ABORIGINAL COMMUNITY IN THE NORTHERN TERRITORY

Over the last eleven years we have made annual visits to a central Australian Aboriginal Community about two and a half hours' drive north west of Alice Springs on the edge of the Tanami Desert. The community comprises about 250 people who have communal ownership of only a couple of square kilometers excised from a pastoral lease.

There are no police based in the community. There is a four teacher school, a community office, a health clinic, a child care center and an aged care service providing meals and community support.

Although it has always had many problems, the community until 2007 had its act together pretty well. It was a dry community by consensus, with a local *night patrol* actively excluding grog. School attendance had been improving for a number of years and a secondary program has been attracting growing numbers. The school and the community council employed a number of local people on CDEP.

In August 2008 we visited for the first time since the *Northern Territory Emergency Response*. We have visited twice more since. Although we have come to know personally a number of members of the Aboriginal community, including the council chairman, the Aboriginal people, of course offer only very limited and guarded comments to us as occasional visiting *whitfellas*. So our observations are based principally on what we witnessed and comments from health and teaching staff based at the community.

The community is *prescribed* under the Intervention, so grog and pornography are forbidden under severe but apparently unenforced penalties. We observed drinking going on openly in the community for the first time in 2008.

The Government nominated this community for a pilot process to decide whether the community should be dry or whether controlled alcohol sales and drinking should be permitted. This process involved protracted meetings of invited community members with dwindling participation, especially among those who favoured alcohol sales. As a result, the process is likely to lead to a decision not to permit drinking but the decision will not be owned by the full community.

The community population has declined, with several families or parts of families migrating either to the town camps in Alice Springs or to other communities (somewhere drinking is permitted).

School attendance, even among the families who remain, has dropped. The clinic is responding to higher rates of domestic violence, much of it grog related. The CDEP arrangements are causing much confusion, new candidates cannot join and the future of people already participating is uncertain.

Income quarantining was scheduled to start in 2009, but the community store is not qualified to participate and vouchers will have to be redeemed either at approved

stores in Alice Springs, or at the store at the adjacent cattle station which will monitor individuals' expenditure.

The impact of the *Intervention* is complicated by a separate NT Government initiative which has amalgamated the council into a larger *shire* council with communities several hundred kilometers away. This has served to further dilute the self-management of the community and adds to the impression that the government is prone to take arbitrary, unilateral and unfathomable decisions which impact on the lives of powerless people.

The outside of the houses in the community have been repainted but nothing was done about the plumbing or electrical equipment in the houses. We heard of a neighbouring community where the outside of the houses were repainted twice in three months. We also heard of a nearby community where a women's refuge has been established. The refuge is a three hour drive from the community we visit so it will be of no use to women there. In any event it comprises a shipping container surrounded by a cyclone and barbed wire fence so sounds completely forbidding.

The only opportunity people from this community had of contributing to consultations when the government reviewed the Intervention was to travel several hundred kilometers at their own expense to speak among strangers at a public forum or to lodge a submission by e-mail. Neither is culturally realistic.

Community announcements were made by the government throughout the NT inviting people to raise issues with Community Business Managers. These are the *whitfella* officials appointed by the government and housed at significant expense in each community. They are seen in some communities as the personification of all that's wrong with the *Intervention*. The notion that community members would feel confident enough to raise grievances with these officials shows that the consultation is not fair dinkum.

Although there may be people in some communities who have welcomed some elements of the Intervention, it needs to be tailored to the requirements of individual communities so that it doesn't have perverse consequences. Communities need to be consulted about what their needs are and offered the chance to manage whatever elements of the response they believe are warranted in their circumstances.

In the community we visit, the effects appear to have all been negative. The people have given up trying to manage their own community, their own families, their own affairs and their own lives, because no matter what works for them, the government will always come along and push them around.

Bob White
Hornsby Area Residents for Reconciliation



ABORIGINALITY: an identity draped in heritage

Extract from the article by Chris Graham: <http://www.abc.net.au/unleashed/3581286.html>

For the record, I do believe in Andrew Bolt's God-given right to make a goose of himself.

What I don't accept is that he – or anyone else – has the right to print whatever they like, about whomever they like.

In the course of the articles that saw him famously breach the Racial Discrimination Act, he likened a group of Aboriginal people to pigs at a trough; he accused them of betraying a race to which they claim to identify; and he accused them of theft and fraud.

The clearest imputation from the articles was that the Aboriginal people named only identified as Aboriginal in order to gain access to – in Bolt's words – "plum jobs".

The evidence which emerged in court puts the sword to Bolt's claims.

All of the litigants – Pat Eatock, Geoff Clark, Wayne Atkinson, Graham Atkinson, Larissa Behrendt, Leeanne Enoch, Bindi Cole, Anita Heiss and Mark McMillan – have identified as Aboriginal virtually from birth. All of them were raised Aboriginal. All of them have been Aboriginal as long as they can remember. They did not change their identity to gain an advantage. Period.

In Andrew Bolt's small world, identity is apparently only ever skin deep. You are how you look. Or more to the point, you are how Andrew Bolt thinks you look.

There's an obvious, gaping hole – not to mention hypocrisy – in Bolt's argument.

How does a young boy of, say, Chinese heritage, born and raised in Australia, identify? Under Bolt's law, he's Chinese. Why? Because he looks Chinese. Of course, he's actually Australian. He thinks Australian. He talks Australian. He identifies as Australian. Or at least, he does if he so chooses.

And there's another central point that Bolt just doesn't get – identity is a personal choice. Indeed, it's the most personal of all choices. No-one, no matter how hard they might stamp their feet, gets to tell you how you should identify. It's entirely up to the individual, although in the case of Aboriginality, there are some caveats.

The most oft-accepted legal definition for claiming Australian Aboriginality is that you must (a) have Aboriginal heritage; (b) identify as Aboriginal; and (c) be accepted as Aboriginal by the Aboriginal community.

However, my experience with Aboriginal people is that the overwhelming majority welcome other Aboriginal people, regardless of their skin colour. They do so because they understand several things that Bolt does not.

First, they understand loss. A loss of land. A loss of culture. A loss of identity. A loss of wages, of children, of remains. With that loss comes a very deep acknowledgement of the importance of reconnecting.

Second, Aboriginal people understand that while you can become an Australian, you can never become an Aboriginal. You either are, or you aren't.

By contrast, the thing that binds all Australians – regardless of where they come from – is that we have collectively benefitted from the dispossession of someone else. That *someone else* is Aboriginal people.

Which brings me to the roots of Bolt's frustration, and that of his supporters.

Aboriginality has a special status in Australia, because Aboriginal people are the original custodians of this land.

This notion deeply offends people like Bolt because they believe someone is getting something to which they themselves are not entitled.

Modern Australia is not equal, and never was. Our constitution today still includes provisions specifically designed to discriminate against Aboriginal people, and others of colour. Our first major act of parliament was the White Australia policy. Aboriginal people were part of the Flora and Fauna Act until the late 1960s. As a privileged white Australian, you have been allowed to inherit and build generational wealth. Aboriginal people were not. And the descendants of those Aboriginal people – fair-skinned or otherwise – inherited that disadvantage. That is precisely how disadvantage works.

He cannot, however, print lies. And that's precisely what he did.

On the upside, there will also always be people like those who Bolt lined up for racial realignment, decent, hard-working people who climbed to the top of their respective careers without peddling hatred.

In doing so, they win. Bolt loses. Again.

Chris Graham

Managing editor of Tracker magazine, a publication produced by the NSW Aboriginal Land Council.

Herald Sun ordered to publish

Bolt correction: *Tracker* October 19, 2011

A federal court judge has ordered the *Herald Sun* newspaper to publish a corrective notice alongside Andrew Bolt's regular column.

The federal court last month found Bolt had breached the racial discrimination act in a *Herald Sun* column on fair-skinned Aboriginal people. Justice Mordy Bromberg has ordered the Melbourne paper to twice publish the corrective notice in print and online beside Bolt's column within 14 days.



PEMULWUY HOUSING MADE MORE AFFORDABLE

The Old Block Rebuilt

On October 20 Tanya Plibersek, Federal Member for Sydney, met with Mick Mundine at the office of the Aboriginal Housing Company (AHC) following its successful application under the Gillard Government's National Rental Affordability Scheme (NRAS). The scheme funds affordable rental housing, reducing rental costs for low and moderate income households thus ensuring long-term affordable housing for Aboriginal people on *The Block*.

All 62 housing properties in the Pemulwuy Project will be able to be rented at below market rates. The project for Aboriginal tenants will consist mainly of two-storey town-houses, each with its own private front and back courtyard.



There will be some apartments for older people to move into from the larger housing after their families have grown up and left home.

A 60 place childcare centre will be constructed, as well as accommodation for 105 students. Both these facilities will be available to Aboriginal and non-Aboriginal people.

Mr Mick Mundine says it is important for the future that the next generation meet and grow up together.

For more information:

<http://www.southsydneyherald.com.au/pdf/SSH%20NOV%20%2711.pdf>

<http://www.pemulwuyhousing.com/index.html>

What's details at www.asgmwp.net

Monday Dec 12

7.30pm

ASG-MWP End of Year Social Christmas get together –All welcome.

Mona Vale Memorial Hall, 1606 Pittwater Rd, Mona Vale.

January 2012

No ASG meeting – please check the website www.asgmwp.net

January 7-29

7.30pm

Black Capital – A celebration of Aboriginal culture during the Sydney Festival 2012

At the Carriageworks, 245 Wilson Street, Everleigh See page 10 for details.

Monday Feb 13

7.30pm

ASG-MWP Business Meeting

Will be for the planning of 2012 events – All members welcome

Mona Vale Memorial Hall, 1606 Pittwater Rd, Mona Vale.

Monday Mar 12

7.30pm

ASG-MWP Information Night

Speaker to be confirmed next issue *Elimatta*

Mona Vale Memorial Hall, 1606 Pittwater Rd, Mona Vale.

Monday April 9

7.30pm

ASG-MWP Business Meeting

All members welcome. Mona Vale Memorial Hall, 1606 Pittwater Rd, Mona Vale.

May 2012

Guringai Festival

Incorporating events with ten Local Governments across Northern Sydney to celebrate Aboriginal culture and heritage. More information in the next *Elimatta*

May the Season bring you and your family much Love, Joy and Peace
All the very best for a healthy and happy New Year to all our Members and Friends

An Invitation to join us

**Aboriginal Support Group
Manly Warringah Pittwater**

Founded 1979

Membership is \$25 per year

(02) 9913 7940 (02) 9982 1685

P.O. Box 129 NARRABEEN NSW 2101

www.asgmwp.net

Elimatta is the newsletter of the Aboriginal Support Group Manly Warringah Pittwater.

Articles are welcome with the understanding that editorial changes may be made and that contributors agree that the material will be archived by the National Library of Australia.

Contributors to *Elimatta* are from many different cultures and backgrounds. Views expressed are not necessarily those of the Editors or members of the ASG.

Please email articles where possible to the.elimatta@gmail.com

If you use any of the material it would be appreciated if the extract is set in context and the source acknowledged.



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