

asgmwp.net

Elimatta

Summer 2016-17

Aboriginal Support Group – Manly Warringah Pittwater

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

GARIGAL ABORIGINAL MAN HONOURED BY THE NAVY

Bungaree's association with Garden Island, and our Navy's wish to honour his contribution to them, may be traced to his work assisting Flinders and King in their explorations around the whole of the Australian coastline and the island being the place he wanted to see the world from during the last moments of his life.

The Heritage Office has added a preceding phase to Garden Island Historian Tom Frame's three chronological phases of the Island and its precincts. Theirs explores the significant Aboriginal attachment to the island and surrounding foreshores pre-1788c.1820, and is categorised as the 'Ba-ing-hoe and Derawan' phase, this provides further insight into Bungaree's association with Garden Island.

The Island itself must have had some significant connections to certain Aboriginal people, and was known to have been the scene of early armed conflict between local Aboriginal (probably Cadigal) men and British soldiers in 1788. Cadigal use of the Island was not recorded by colonial observers, although other Aboriginal associations were reported. The story of Bungaree's death on the island is notable and has been explored by several writers. Although from Broken Bay, *King* Bungaree was recognised by Governor Macquarie as the 'Supreme Chief of the Sydney Tribes' (*Sydney Gazette* 27/11/1830), and was a well-known and respected figure around Sydney.

Bungaree had accompanied Mathew Flinders on several of his voyages along the east coast, the Torres Strait and the Gulf of Carpentaria between 1799 and 1803 (Frame, 78-79). He travelled with King in 1819 (McBryde, 33), so was probably the first Aboriginal person to have circumnavigated Australia (although not in a single

voyage). Macquarie's last vice-regal act was to arrange for Bungaree to be given a boat and net so that he could engage in commercial fishing (Horton, 164).

In late 1830 Bungaree was admitted to the General Hospital, and after being sick for some time asked to be taken to Garden Island to die. The *King's* wish was granted and on 27th November 1830 he passed away surrounded by *his own tribe, as well as that of Darling Harbour*. A coffin was sent to the island from the government lumber yard, and it was reported that Bungaree was to be buried in Rose Bay next to one of his queens (*Sydney Gazette* 27/11/1830), possibly Matora (Attenbrow, 141). Frame argues (78-79) that Bungaree was taken to die on the island in appreciation of his services to the Royal Navy in assisting Flinders and other navigators. Attenbrow states that by the 1820s the original ways of life of the Cadigal had been lost, although descendants of the Cadigal of 1788 still remained in Sydney. By the 1820s, Ba-ing-hoe and Derawan had become well known in Sydney by the English names of Garden Island and Paddy's Point (Pollon, 208), and colonial forces were beginning the shape the precinct.



Extracted from Garden Island – Sydney Harbour Naval Precinct
www.environment.nsw.gov.au/heritageapp/ViewHeritageItemDetails.aspx?ID=5055190

The day was attended by descendants of Bungaree, family and friends. A *smoking ceremony* was performed and *acknowledgment of country* was done by a member of the family. The Navy's Bungaree dancers performed and we were provided with a BBQ lunch by the Navy.



ABORIGINAL LANGUAGES IN NSW TO BE PROTECTED BY LEGISLATION, MINISTER SAYS

The New South Wales Government has announced plans to legislate to protect and revitalise Aboriginal languages.

Key points:

- Every Aboriginal language in NSW is classified as critically endangered
- Aboriginal children were removed from their families for speaking Aboriginal language
- NSW Aboriginal Affairs Minister says legislation will empower communities

Aboriginal Affairs Minister Leslie Williams said Indigenous languages were a “unique and valuable part of our heritage” and legislation could benefit the community.

“We know that the Aboriginal Protection Board removed Aboriginal children from their families for speaking Aboriginal language,” she said.

“Consequently, mothers could not pass on their language to their children, fathers could not teach their children language and grandparents could not talk to their grandchildren in language.

“If legislation can so effectively take away Aboriginal language, so too it can restore and revive Aboriginal language.

“We know that Aboriginal people who speak their language are healthier, Aboriginal children learning a language do better at school and that language renewal strengthens communities.”

Among those who travelled from across the state to hear the announcement in Sydney today was Diane McNaboe, from the North West Wiradjuri Language and Culture Nest in Dubbo.

Ms McNaboe, who has more than 2,000 students enrolled in language classes across 19 schools in the Dubbo, Wellington, Mudgee, Peak Hill, Narromine, Trangie and Gilgandra areas, said the legislation was significant.

“It’s a big thing, it’s like acknowledging that we exist and all these different language groups exist and nations within NSW,” she said.

“It’d be good to see it happen right across Australia, but NSW leading the way is really good.”

‘Good for the community, good for our identity’

Wiradjuri woman Lynette Riley made history in August when she sang in her language in Federal Parliament for her friend Linda Burney’s maiden speech.

She said the legislation will empower communities.

“It gives power to Aboriginal communities to do the programs that they’ve always wanted and it



acknowledges that Aboriginal languages have always been here and that they now take their rightful place as Australian languages,” Ms Riley said.

Gary Williams, from the Murrumbidgee Aboriginal Language Centre at Nambucca Heads, teaches the Gumbaynggirr language and said the legislation was important for future generations.

“I’m getting on and it’s good to see the younger ones getting into the learning of languages,” he said.

Rod Towney, a Wiradjuri elder also from the Dubbo area, said the NSW legislation would bring many benefits.

“It’s not just about learning language and speaking language and writing language, it’s about instilling the cultural values in young people as well,” he said.

“And I’ve seen young people turned around because they’ve found a sort of niche in life that they want to do.”

Mr Towney said he hoped other states would also recognise the importance of first languages.

“We hear about the Maori language and what they’re doing, all their co-naming — we do that around Dubbo now,” he said.

“When you fly into Dubbo you’re greeting in the local language and co-naming street names as well, that’s good.

“It’d good for us, it’s good for the community and it’s good for our identity.”

The legislation will be introduced to NSW parliament in 2017.

*Article supplied by
Aboriginal Studies Press*



FRONTIER ADVOCACY

Nerves running. Adrenalin pounding. Palms sweating. Our eyes flittered nervously back and forth. This was it. Dr Brendan Nelson, Director of the Australian War Memorial, sat across from us at an enormous boardroom table. Behind him through the window, looming over the lush lawns, stood the Memorial. Watching. Listening. We were all set: Ten students, papers, books, laptops, mind-maps and speaking notes. We'd spent hours, days, weeks and months preparing. We were ready. Taylor fired the opening shot, "Dr Nelson, how do you define a war, here at the War Memorial?"

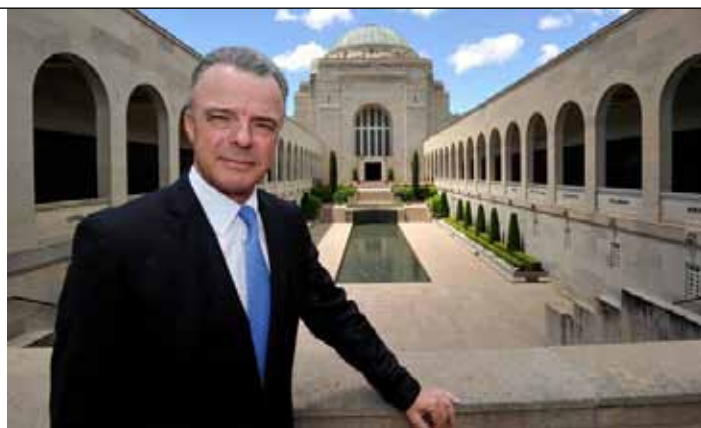
Five months earlier, we had been examining some tough questions in Aboriginal Studies. Settlement? Contact? Colonisation? Invasion? Are we a nation built on peace and democracy, or violent dispossession? Was it really a war? Frontier Wars? So we wondered aloud, "If it was war, what does the Australian War Memorial say?" We found some words on the website, but not a word within the Memorial. Our curiosity rose and we began to investigate. Why is this war not recognised? Is the general public aware that this eminent piece of our history is missing? What are the different perspectives on this? In the end it came down to one final, looming question: what are we going to do about it? We decided to write to Dr Nelson.

To our surprise, and his credit, Dr Nelson wrote back with an extremely detailed and personalised response. We disagreed with almost all of what he said, but we had been heard. We had argued that the Memorial should commemorate the Frontier Wars and we requested a face-to-face meeting. To our even greater surprise, he agreed to meet.

The Australian War Memorial is the most iconic institution commemorating Australia's war history. It remembers our fallen heroes. The Memorial's charter notes its aim to "assist visitors to understand the Australian experience of war" and "engage all members of the Australian community". We had come to find out what sets this war apart from all the others.

We knew that Dr Nelson had advocated and proactively changed the Memorial for the benefit of Australian society, upholding its legislation and charter. The for Country for Nation exhibit is a fine example of this. We were going to suggest to Dr Nelson that, despite this good work, he has more to do to fully uphold the Memorial's charter.

In preparation for the meeting, we divided a range of different jobs among our group. We worked productively and effectively as a team, collaborating on ideas and helping each other. We built valuable communication skills in writing and in many verbal forms. We invited guests to a 'rehearsal' and learnt how to take constructive



criticism then apply it to benefit the overall experience and enhance our impact. And, most importantly, we learnt about advocacy and what it takes to make a real change.

So here we were, ten passionate students sitting in the Australian War Memorial boardroom discussing the Frontier Wars with Dr Nelson. We had four main points: the Frontier Conflicts were "wars" or "warlike conflict"; the War Memorial should commemorate this; the War Memorial can commemorate this; and commemorating Frontier Wars in the War Memorial will help Australians come to terms with our past and further reconciliation.

Dr Nelson stuck to his guns and argued that the Frontier Wars do not sufficiently fit the characteristics of warfare. He was in strong agreement that this story should be told, but argued that the Memorial was not the place. Our very firm submission was that the Frontier Wars, although lacking official recognition and form, do contain all the war and warlike features necessary and we felt supported by the weight of literature by Australian historians.

The clock ran down and we came to our concluding statements. The result? Under Dr Nelson's directorship, the Australian War Memorial would not remember the Frontier Wars. With our arguments still clear in our mind and adrenalin levels high, it took all we could not to argue further. As we left, we discussed what had happened with Mr Michael Bell, Ngunnawal man and Indigenous Liaison Officer for the War Memorial. He contributed to the meeting, spent an hour with us beforehand inside the Memorial itself, and shared his thoughtful navigation of a complex issue. Dismayed, exasperated and exhausted our guns had fallen silent. Months of preparation and early morning rehearsals had come down to one hour and the result was clear. Or was it?

We de-briefed alongside Lake Burley Griffin where the common emotion was frustration. We were frustrated at the lack of depth that the meeting went into; we were more prepared, we had additional arguments and research to contribute. We were unsurprised, but frustrated. So we revisited our ambitions and reminded ourselves of our more realistic goals. We knew how much work and preparation we had put in. As we processed what had happened, we were increasingly positive about what we had achieved and optimistic for what lay ahead.

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Our meeting with Dr Nelson made a small but positive contribution to the ongoing advocacy for the Frontier Wars to be included in the Australian War Memorial. Although immediate change did not occur, we added our voices to the many others fighting for change. Our passion, determination and arguments will resonate within the War Memorial. "Your meeting today makes my job easier", Mr Bell observed. Also, by sharing our experiences with family, friends, peers and Community we have ensured that the discussion continues. We can only hope that the War Memorial continues to receive similar visits and Dr Nelson continues to participate in similar discussions.

As we walked away, we pondered one final memento from Mr Bell, "You are forty years ahead and these conversations take time. You can't force people to agree." True, but we can keep the conversations going. We are ready.



The students also visited AIATSIS, the National Museum of Australia, Reconciliation Australia and the Tent Embassy

Story by Liz Parsons and Nadine Walker
Year 10 students – Killara High School



A FUTURE FOR ME-MEL (GOAT ISLAND)

The NSW Government will work with the Metropolitan Local Aboriginal Land Council to unlock the cultural and economic potential of Goat Island, known traditionally as Me-mel.

Premier Mike Baird and Aboriginal Affairs Minister Leslie Williams today announced the NSW Government will establish a Joint Working Group to explore mechanisms to enable Aboriginal management of Goat Island, including Aboriginal ownership.

"Goat Island, in the centre of Sydney Harbour, has enormous cultural heritage significance for Aboriginal people and was once inhabited by Bennelong and his wife Barangaroo," Mr Baird said.

"Our commitment to work with the local Aboriginal community provides an incredible opportunity to recognise this unique site always was, and always will be, Aboriginal land."

The *Joint Working Group* will include Aboriginal, stakeholder and government representatives in recognition of the shared Aboriginal, colonial and maritime history of Goat Island.

"The NSW Government will work in partnership with the Aboriginal community to explore options for the future use of the island, while recognising the unique historic and cultural heritage aspects of the site," Mr Baird said.

"We are committed to ensuring Aboriginal leadership

in management and decision making for the sustainable use of Goat Island."

The *Joint Working Group* will be responsible for exploring mechanisms to enable Aboriginal management, including Aboriginal ownership, and developing a business case to unlock the economic potential of the island and ensure its sustainability.

Of priority will be ensuring that existing operations on the island can continue; heritage can be protected, restored and celebrated; and public access rights are maintained.

Minister Williams said the Government knows Goat Island has special significance for Gadigal people, but also acknowledges the island is a unique place that will provide economic, cultural and tourism opportunities for the Aboriginal community more broadly.

"We will work with Metro Local Aboriginal Land

Council and other Aboriginal community representatives to progress the Government's commitment to local decision making to lead exploration of future opportunities, including increasing public access and sharing cultural experiences," Mrs Williams said.

"We are absolutely committed to Aboriginal leadership for Goat Island, while also acknowledging its heritage significance to all NSW citizens."

Premier's Department
October 15 2016



Goat Island (Left) was owned by Bennelong's family when the First Fleet arrived in 1788



OPENING DOORS TO ECONOMIC OPPORTUNITY AND SOCIAL INCLUSION



Many people dream of the day they pass their driving test. It's their ticket to independence, and it can open so many doors to economic opportunity and social inclusion.

But getting a driving licence can be an unaffordable luxury in some Aboriginal and Torres Strait Islander communities. And finding culturally appropriate driver training and skills development is rare.

Murri's on the Move Driving School is reaching out to Indigenous learner drivers from the Sunshine Coast to Caboolture in QLD.

Following a successful pilot program in 2012, Murri's has been helping local Indigenous youths get their learner's licence and progress to driving lessons in a community car at a subsidised cost.

Murri's has the only Indigenous driving instructor on the Sunshine Coast. The goal is to provide best practice driver education and culturally appropriate engagement and training. This helps students develop safe, courteous, and lawful road user skills and behaviour.

Murri's on the Move Driving School is a unique business model which can be replicated in other regional centres of Australia.

Kerry Turner, Director of Murri's, approached ICV to find a skilled volunteer who could help Murri's access funding opportunities. Volunteer David worked with Murri's to develop a funding submission which is now in the final stages of assessment with the Department of Education.

Like Kerry, David can see the huge potential. "In the long term," says David, "a thousand people could benefit directly, and many more indirectly."

The main benefits will be fewer accidents and fewer deaths on the road, lower incarceration rates, better access to employment and training and all that flows from this."

We are all hopeful for a positive outcome, because it will make a real difference to the community and the lives of local Indigenous people.

For further information visit: <http://icv.com.au>



MOON ROCK DECLARED AN ABORIGINAL PLACE

A significant Aboriginal cultural site on Sydney's northern beaches, known as Moon Rock, has been declared an Aboriginal Place, NSW Environment and Heritage Minister Mark Speakman announced today.

Aboriginal people had traditionally gathered at Moon Rock to meet, learn and heal.

"Moon Rock has become well known for about 50 engravings which depict different phases of the moon, tools and weapons used and animals caught and eaten in the area," Mr Speakman said.

"The site holds significant Aboriginal cultural values and has a direct connection to country for the local Aboriginal community."

Metropolitan Local Aboriginal Land Council nominated Moon Rock as an Aboriginal Place to help protect it as a place where Aboriginal people have gathered for generations to pass on knowledge, participate in traditional ceremonies and share traditional stories. Minister for Aboriginal Affairs Leslie Williams said the engravings at Moon Rock were rare and went back thousands of years.

"It's important that we protect this historic site so that future generations learn about it and appreciate its cultural significance," Mrs Williams said.

The declaration legally recognises and protects its cultural values but does not change the status of the land or affect ownership rights. It is an offence for a person to harm or desecrate an Aboriginal Place.

*Mark Speakman,
Minister for the Environment Minister for Heritage
October 26 2016*



Sydney's Moon Rock features about 50 engravings depicting Aboriginal astronomical knowledge, lunar phases and Baiame the creator-spirit. Photo courtesy Neil Evers

Wurdi Youang could be older than Stonehenge

Researchers investigating an historic Aboriginal site in Australia believe this ancient astronomical stone formation could prove to be older than Stonehenge, and are now working with elders to determine its age.

The Wurdi Youang stone arrangement 45km west of Melbourne was formed using about 90 blocks of basalt, a custodian, Reg Abrahams, said and clearly identifies the equinox, the winter solstice and the summer solstice.

It could prove to be the world's oldest astronomical observatory, with the stars and the night sky important to Aboriginal ceremony, song, navigation and time-keeping.

"The formation also depicts the landscape in an art form," Abrahams said.

"There are a few mountain ranges around the site, and if you get in certain positions within the stone arrangement you'll see three big mountains and the three large rocks which mimic them.



The Indigenous Australian rock site, which could be older than Stonehenge, may prove to be the world's oldest astronomical observatory.

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“The rocks range in size from knee-height to waist-height, and though some of them have moved out of place over the years it has largely remained untouched.”

A farmer who previously owned the land fenced the site to protect it, and in 2006 the land title was handed over to the Wathaurong Aboriginal Cooperative. The Wathaurong people are the traditional owners. The cooperative and elders are working with the researchers at the site, the location of which has been kept largely a secret.

“Geologists and experts estimate it to be around 10,000 years old, and there are probably only around seven rock formations like this recorded in Victoria, and many of those have been destroyed,” Abrahams said.

“The aim of the research is to work out more accurately how old it is, and we’re working to get it on the Australian national heritage list and possibly even have it classified as a world heritage site.”

A lead researcher on the project, Dr Duane Hamacher, from Monash University, said with few people left to pass on Wathaurong traditions and culture, much has been lost. It was why identifying the age of the site and understanding more about how Aboriginal people there used to live was so important.

“The custodians have found evidence of agricultural terraces and stone villages, which turn on its head the idea of the nomadic Aboriginal,” he said.

“It shows that in Victoria sedentary agricultural lifestyle was taking off. What we’re trying to figure out is exactly how old this thing is to tell us how far back that tradition goes.

“We know agriculture started around 12,000 years ago and if this site dates back to around then, perhaps Aboriginal people were some of the first.”

Melissa Davey,
Guardian News

Stars provide more than astronomy to Indigenous Australia

The Wurdi Youang stone arrangement may be like an ancient calendar – mapping the different setting positions of the sun throughout the year – but Australia’s Indigenous people also used the skies for storytelling.

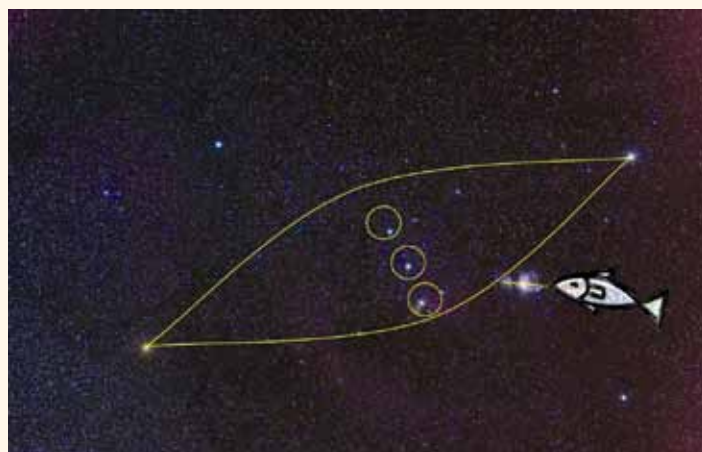
One example, while most western cultures know this is a group of stars known as *the saucepan* by western culture. To the Yolngu people in the NT – *the saucepan* is known as *Djulpan* or *the Canoe*.

Djulpan tells the story of three brothers who went fishing. All they could catch were king fish.

But because they were from the Nulkal clan, which means King-fish, they weren’t allowed to eat any of them one of the brothers became so hungry he ate one anyway. Walu, the sun woman, saw this and got angry so she created a waterspout that lifted them right up into the sky where they stayed forever.

Other Indigenous groups saw the stars differently. Instead of using the stars to map shapes, they used the dark spaces between them. Like the Emu in the sky, which is used in various East Coast Aboriginal groups and is located right next to the southern cross.

extracted from www.abc.net.au



The Canoe – image courtesy <http://www.behindbigbrother.com>



The Emu – image courtesy <http://www.abc.net.au>



TURNBULL AND SHORTEN SEND CAUTION ON INDIGENOUS RECOGNITION

Malcolm Turnbull and Bill Shorten have proposed establishing a new “informal parliamentary group” to oversee the indigenous recognition process in a strongly worded letter that warns the Referendum Council not to stray from its terms of reference.

That group would re-examine a discussion paper said to have already been endorsed by the council, and take responsibility for tackling indigenous disadvantage and exploring further forms of recognition once the council has submitted its report, which is already overdue.

The letter is being interpreted by some as a sign of parliamentarians attempting to regain control of a drifting constitutional recognition process. In it the two leaders urge the council to swiftly conclude work, and reject proposals for the body to expand its role by establishing a new *consultation team*.

“It is not our expectation that the council would seek to build indigenous, community and political convergence around any particular mode,” the letter states.

“It is our view that the council should finalise its consultations and bring forward its report as soon as is reasonably practicable ... we need to ensure there is momentum on these matters, the maintenance of which will be critical to the success of a future referendum.”

The letter, addressed to the council co-chairs Mark Leibler and Patricia Anderson and dated November 24, was sent ahead of a private meeting between the Prime Minister, the Opposition Leader and the council that is understood to have occurred the week before last. Mr Leibler confirmed he had received the letter but declined to comment further.

“All I can say is that there was a discussion that took place at the meeting with the Prime Minister and the Leader of the Opposition about the contents of the letter,” Mr Leibler said. “Yes, it’s correct to say that a response is being drafted and will go to the Prime Minister and the Leader of the Opposition in due course.”

Some of those with knowledge of the meeting have privately expressed fears that politicians have effectively given up on anything beyond changes to the Constitution’s preamble. The Australian has been told two responses have been drafted reflecting a split within the council over its next move.

In their letter Mr Turnbull and Mr Shorten stress that five unspecified referendum proposals should each be given “equal airing in the consultation process, without (the council) being seen to favour any particular outcome”.

The letter refers to a community discussion paper already endorsed by the council.

A version of that document released in October lists five key topics for debate as: a statement of acknowledgment, the power to make laws for Aboriginal and Torres Strait Islander peoples, constitutional prohibition of racial discrimination, an indigenous voice to parliament and deleting an outdated section of the constitution that contemplates banning people voting.

Discussion about an indigenous treaty is also expected during consultation sessions.

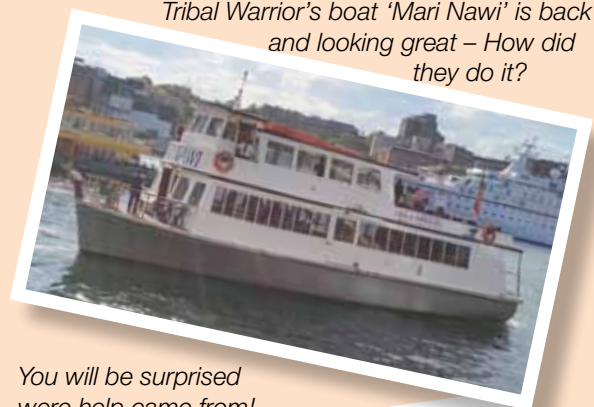
The council has previously canvassed reigniting discussion of constitutionally mandated agreement-making powers.

“We propose an informal group consisting of Mr Ken Wyatt, senator Patrick Dodson, Ms Linda Burney, senator Malarndirri McCarthy and senator Nigel Scullion be established to provide advice on the discussion paper before it is finalised,” the leaders write. The council was established by Mr Turnbull and Mr Shorten last December.

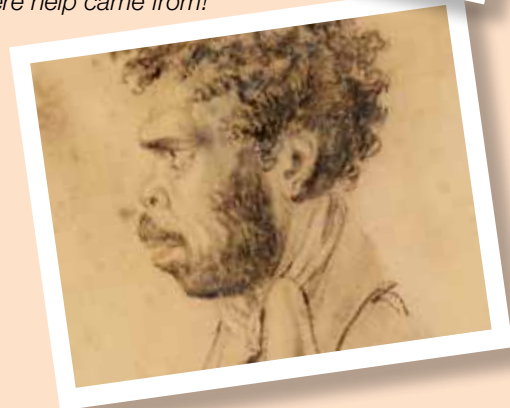
Amos Aikman, The Australian

IN OUR NEXT ISSUE OF *ELIMATTA*

Tribal Warrior’s boat ‘Mari Nawi’ is back and looking great – How did they do it?



You will be surprised where help came from!



Who was Aboriginal man Ricketty Dick?

SEPARATE BUT UNEQUAL: the sad fate of Aboriginal heritage in Western Australia

There is systemic discrimination against Aboriginal heritage in Western Australia. This does not come from a racist administrator somewhere who hates Aboriginal heritage, but from the evolution of the institutions, rules and conventions that make up cultural heritage management.

Let me explain why.

Western Australia manages the heritage sites of Aboriginal and non-Aboriginal sites through different institutional channels, under different laws. This system is now providing much higher levels of protection for non-Aboriginal heritage.

There are several obvious imbalances. Should the Aboriginal Heritage Amendment bill that's currently before parliament be passed, the maximum penalty for an individual illegally disturbing a non-Aboriginal heritage site will be A\$1 million and two-years imprisonment, but for an Aboriginal site it will be A\$100,000 and 12 months imprisonment, doubled on a second offence (it is currently A\$20,000 and imprisonment for nine months, increasing to A\$40,000 and two years for a second offence).

Less obviously, since the Barnett government took office in 2008 it has gradually reduced protection by re-interpreting definitions within the Aboriginal Heritage Act 1972 to severely curtail the number of new sites. To date, some 1,262 sites have been blocked from gaining protection.

In 2012 the definition of *sacred* was reinterpreted to only include sites "devoted to a religious use rather than a place subject to mythological story, song or belief" – leading to the deregistration of 35 sites. This was found earlier this year to be a "misconstruction" by Justice John Chaney in the Supreme Court of Western Australia. *Dreamtime* stories have long been and continue to be considered sacred to Aboriginal people.

Furthermore, a recent report by UWA archaeologists indicates that more than 3,000 Aboriginal heritage sites have lost registration status as part of sweeping changes in classifications in the Aboriginal Heritage Register.

At no stage have Aboriginal custodians been notified about the changing status of their heritage.

Separate and unequal protection

For many years Aboriginal heritage has been protected through the Aboriginal Heritage Act 1972. Non-Aboriginal heritage gained greater protection than Aboriginal heritage when the Heritage of Western Australia Act 1990 came into law. Together, these two acts are the legal basis for Western Australia's system of cultural heritage management. They have very different origins and historical arcs.

The Heritage of Western Australia Act was the result of 30 years of lobbying by Western Australians who were concerned about the destruction of important heritage starting in the 1950s. Due to its incorporation

into the Planning and Development Act 2005 and the obligations it places on local government, it is well integrated into the Western Australian planning system.

Currently the government is pursuing amendments to the Heritage of Western Australia Act to provide greater transparency in decision-making, clarify terminology and create a new repair order power.

The second channel of cultural heritage protection, the Aboriginal Heritage Act 1972, was created after outcry in 1969, when a prospector began mining and selling sacred stones from the Weebo site.

Despite being celebrated, the Aboriginal Heritage Act has never provided complete protection from resource extraction. In 1980, Western Australia Premier Charles Court controversially gave police protection to a convoy of oil drilling rigs, which forced their way onto sacred land.

An independent body of experts established by the Act, the Aboriginal Cultural Materials Committee, may consider applications to disturb heritage. Between 2001 and 2007, 488 applications were considered and permission to disturb heritage given 480 times.

The Aboriginal Heritage Act 1972 is not mentioned in the Planning and Development Act 2005 and is less integrated into Western Australia's planning system. Aboriginal heritage is generally not listed on local government municipal inventories of heritage and most local governments consider the protection of Aboriginal heritage a matter between a developer and the State government.



Puenululu National Park, Western Australia

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Wayside Chapel replaces mural of Indigenous activists with the Aboriginal flag

The Aboriginal flag has been painted on the Wayside Chapel building at Bondi to replace the mural that was destroyed on Wednesday.

Wayside Chapel's removal of the mural, which featured Aboriginal activists Vincent Lingiari, Mum Shirl Smith, Eddie Mabo, Faith Bandler and Charles Perkins, has sparked outrage from the indigenous community and family members of those depicted in it.

A spokeswoman from the Chapel confirmed it commissioned Aboriginal artist Will Gordon to paint the flag on Friday morning "to assure the public of Wayside's ongoing and long term track record of working with Aboriginal people".

Wayside has appointed Mr Gordon as project leader to deliver a new piece of Aboriginal artwork as part of its plans to redevelop the Roscoe St building.

"Our Aboriginal community is working with two land councils to ensure the full support of a range of Aboriginal communities," she said.

She said the flag would serve as an interim artwork for the community as they "anticipate a beautiful new work of public art."

The indigenous mural that was removed from the wall on Wednesday. Picture: John Appleyard

Waverley Councillor Dominic Wy Kanak, questioned why Wayside did not leave the mural on the wall, given they had painted the flag in the same place.

"It doesn't make sense to me," said Mr Wy Kanak.

"It's bizarre that they have done that, especially when the previous mural was such a good educational tool for young people to learn about social justice and Australia's history," said Mr Wy Kanak.

"I think it was really important to have those positive role models in the public domain.

"We are disappointed at the paternalism and the authoritarian way in which they have chosen to remove the mural and I think it's reflective of the worst aspects of our history of white people thinking they know what is best for black fellas."

He said Wayside should have at least waited until the Heritage Council of NSW had a chance to decide whether to heritage list the mural at its meeting next Wednesday.

Dominic Wy Kanak, Peter Smith, grandson of Mum Shirl Smith, and Etienne Cohen on Wednesday as the mural was being painted over.

Picture: Daniel Aarons



The mural represents the "social justice struggle of five different elders"



Artist Will Gordon has painted an Aboriginal flag on the wall of Wayside Chapel at Bondi where the mural used to be.

Mural supporter David Keig said today's painting of the flag added insult to injury.

"It smacks of cynical tokenism and is a shallow and cynical public relations stunt," he said.

"Such patronising and dismissive gestures mean so little. Indeed, they are deeply offensive."

Wayside's spokeswoman said it arrived at the decision to remove the mural by considering both the impacts on the mural from planned refurbishments and alterations to the building, as well as the history of the mural and its compliance with appropriate laws and cultural protocols.

Members of the community and descendants of those depicted in the mural had fought hard to try and save it to no avail. Photo credit: Elaine Symon

"We requested that the artist provide evidence of the permissions being granted by the authorised representatives for the Aboriginal people depicted in the mural," she said.

"These permissions were not provided, which made the work culturally inappropriate, and cemented Wayside's decision to remove it."

However, Wayside has not provided any proof of any family members who did not give their permission and Wentworth Courier has spoken to family members of Mum Shirl Smith, Vincent Lingiari and Charles Perkins, who spoke out in support of the mural.

Faith Bandler's daughter Lilon signed the petition to save the mural and mural artist Etienne Cohen was adamant that she received permissions from those depicted or their family members.

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Peter Smith, grandson of Mum Shirl Smith, said it was devastating to watch the mural being painted over on Wednesday.

“It was like attending a funeral for Mum Shirl all over again with tears rolling down all our faces while the painter was there covering the rest of the picture with the light brown colour paint,” he said.

“It was a sad, sad day for all the families of the respected leaders.”

Wayside Chapel pastor and CEO Graham Long said he was dismayed to see the focus go on the removal of the mural rather than Wayside’s long and proud history supporting its Aboriginal brothers and sisters.

Artist Will Gordon has been appointed project leader for a new artwork that will be created at the Bondi building

“The truth is we are spending considerable resources on upgrading facilities in order to serve people more effectively,” he said.

“Currently critics are accusing Wayside of having no respect for Aboriginal people even though we are the location of a large and flourishing Aboriginal community.”

Rev Long reflected on how Charlie Perkins worked from Wayside and how the Freedom Rides were planned from there.

He said the mural was removed because it depicted the faces of deceased Aboriginal people.

“We respect the message of the old mural but it committed an offence against well accepted Aboriginal lore,” he said.

“We tried for months to get evidence that permission had been given for the use of images of the deceased persons, but none was provided.

“Wayside will commission a new artwork to be painted by Aboriginal people to honour Aboriginal culture and history.

“We have a strong track record of pioneering work alongside Aboriginal people for over fifty years and our work has never been stronger than it is today.”

*Kate Bastians,
Wentworth Courier
December 2, 2016*



Continued from Page 9

Proposed amendments to the Aboriginal Heritage Act

The Aboriginal Heritage Amendment Bill 2014, currently before parliament, has drawn criticism from Western Australia member for parliament Robin Chapple, who, amongst many others, has argued the changes will decrease transparency in decision making and democratic oversight.

The key provisions give the chief executive officer of the Department of Aboriginal Affairs the power to declare “there is no Aboriginal site on the land”.

Extraordinarily, the proposed amendments would allow developers to appeal if their applications are rejected, but make no provision for Aboriginal custodians to appeal the CEO’s decision.

The proposed amendments do not address the most glaring inequalities in the dual systems. In addition to the heavier penalties for illegally disturbing non-Aboriginal heritage sites, non-Aboriginal heritage is managed by the Heritage Council in concert with local government and planning authorities, while Aboriginal heritage is managed by a small section within the Department of Aboriginal Affairs. Perhaps most significantly, the end of Aboriginal use or presence of non-Aboriginal use at an important archaeological site could potentially bring it under the Heritage of Western Australia Act. This would paradoxically give it a higher level of protection and management. This goes against Australia’s guiding heritage principles that place great emphasis on continued use.

Changing understandings, changing systems

The first step towards a fairer system is a new understanding of where we Western Australians live.

Western Australia has enjoyed at least 50,000 years of Aboriginal inhabitation. We need to recognise that Aboriginal connection and heritage is ongoing and will continue to exist within our cities, our suburbs, our towns, our parks, our yards and our farms.

We need a system of cultural heritage management able to cope with this recognition.

Recognition and management of this heritage needs to be, through an inclusive planning process, integrated into a single system. With amendments to both acts now before the Western Australian parliament, now is the time to exert political pressure.

The status quo is now so unequal that it is untenable. The only solution is a holistic and inclusive approach to WA’s system of cultural heritage management.

*Tod Jones, Senior Lecturer,
Human Geography, Curtin University*



THANKYOU

John Webeck and Gary Hicks

for arranging a special showing of Aboriginal artefacts on Sunday 2nd October at Bilorong Reserve Scout Hall. Over 100 people attended to view the exhibits and take part in the boomerang painting for the children, grass weaving with Karleen Green and basket making with Julie Janson.

This exhibition was part of The Friends of Narrabeen Lagoon Catchment Spring Festival.

<http://www.narrabeenlagoon.org.au/>

Monday Dec 12
7.30pm start

ASG-MWP
End of the Year Get-together – All Welcome.
Mona Vale Memorial Hall, 1606 Pittwater Rd, Mona Vale.

Thursday Jan 26
10am to 7pm

YABUN
A Celebration of Aboriginal and Torres Strait Islander Art • Culture • Dance • Music • Politics and Heritage
Victoria Park, Cnr City Rd and Parramatta Rd Camperdown
Entry is free – All Welcome. yabun.org.au

Monday Feb 13
7.30pm start

ASG-MWP Business Meeting
Mona Vale Memorial Hall, 1606 Pittwater Rd, Mona Vale.
All members welcome.

Monday Mar 13
7.30pm start

ASG-MWP Information Night
AUSTRALIA'S HIDDEN HISTORY
Guest Speaker Kerrie McKenzie OAM
Acknowledging the truth of Australian history frees and empowers us all to create a better future.
Mona Vale Memorial Hall, 1606 Pittwater Rd, Mona Vale.
Free event – All welcome.

Monday April 10
7.30pm start

ASG-MWP Business Meeting
Mona Vale Memorial Hall, 1606 Pittwater Rd, Mona Vale.
All members welcome.

Monday May 15
7.30pm start

ASG-MWP Information Night
Details of this event will be confirmed in the next issue of *Elimatta*.

Sunday May 28

Sorry Day at Narrabeen
National Sorry Day is an Australia-wide observance which gives people the chance to come together and share the steps towards healing for the *Stolen Generations*, their families and communities. More information later

May 26 - July 9
10am to 7pm

GURINGAI FESTIVAL
Theme for 2017 is 'Connections'

Monday June 12
7.30pm start

ASG-MWP Business Meeting
Mona Vale Memorial Hall, 1606 Pittwater Rd, Mona Vale.
All members welcome.



A BIG THANKYOU

To all our supporters – wishing you a happy and healthy new year!

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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