



asgmwp.net

# Elimatta

Summer 2012-13

## Aboriginal Support Group – Manly Warringah Pittwater

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

### Google honours Aboriginal Inventor, Author and Preacher

On Friday September 28, Indigenous South Australian David Unaipon was honoured as the subject of *Google's* main search page on what would have been his 140th birthday.

Born David Ngunaitponi at the Raukkan (then Port McLeay) Christian mission near Taillem Bend, S.A. in 1872, he was the fourth of nine children of James Ngunaitponi and his wife Nymbulda. His father as a Yaraldi speaking man brought up on a mission was the Congregationalist's first Aboriginal convert and became an evangelist. David attended the mission school from the age of 7.

In 1885 he moved to Adelaide to become a servant to C.B.Young who encouraged his interest in philosophy, science and music. The former secretary of the Aborigines' Friends' Association stated in 1887 "I only wish the majority of white boys were as bright, intelligent, well-instructed and well-mannered, as the little fellow I am now taking charge of." Back at Point McLeay from 1890, Unaipon was apprenticed as a boot maker and also became the mission's organist. A non-smoker and teetotaler, he grew frustrated at the lack of work for educated Aborigines at mission settlements and in the late 1890s took a job as storeman for an Adelaide bootmaker before returning to assist as book-keeper in the Point McLeay store. On 4 January 1902 at Point McLeay he married a Tangani woman from the Coorong, Katherine Carter, née Sumner. His wife stayed at home after they had one son. Katherine died in 1928.

By 1909 Unaipon had developed and patented a modified hand piece for shearing machine that converted curvilinear motion into the straight line movement which is the basis of modern mechanical shears. He was obsessed with discovering the secret of perpetual motion. In 1914 his drawings for a helicopter design based on

the principle of the boomerang and his research into the polarisation of light were publicised, building his reputation as a *black genius* and *Australia's Leonardo*. Between 1909 and 1944 Unaipon made patent applications for nine other inventions, including a centrifugal motor, a multi-radial wheel and a mechanical propulsion device, but the patents lapsed. Unaipon was also a recognised authority on ballistics.



His fame, urbanity, fastidious manner of speech and Aboriginal identity confounded current stereotypes: Unaipon embodied the potential—in White terms—for Aboriginal advancement. His lectures for the Anglican Church stressed improvement: 'Look at me and you will see what the Bible can do'.

In 1912 Unaipon led a deputation urging government control of Point McLeay Mission; next year he gave evidence to the royal commission into Aboriginal issues.

He became a subscription collector for the Aborigines' Friends' Association (A.F.A). For fifty years he travelled widely through south-eastern Australia, combining this work with lectures and sermons in churches of different denominations.

In addresses to schools and learned societies he spoke on Aboriginal legends and customs, and about his people's future. He also demonstrated his inventions, but his public requests for financial support provoked the disapproval of the mission authorities.

Unaipon was inquisitively religious, believing in an equivalence of traditional Aboriginal and Christian spirituality. From the early 1920s Unaipon studied Aboriginal mythology and compiled his versions of legends; he was influenced by the classics and by his researches into Egyptology at the South Australian Museum.

*Continued Page 10*

# A NIGHT TO REMEMBER



September 10 was a beautiful night and a crowd of just on 150 came to see an evening of dance and talks about Aboriginal Bush Tucker and just how North Head was before the arrival of the Europeans.

*Welcome to Country* was by Uncle Bob Waterer, and the meeting was opened by Neil Evers who thanked everybody for coming and mentioned that the Aboriginal Support Group had been going for more than 30 years supporting Aboriginal issues. He also thanked Dee Why RSL and Pittwater RSL clubs for their continued support.

Then the audience was silenced as the five young girls from the Biala Hostel performed their dance routine to get the night started. The dancers not only looked magnificent but their routine was a pleasure to watch and by the loud applause from the audience it will be something they will remember.

Jess Relton gave a wonderful insight into the unique nocturnal wildlife experience offered by his *After Dark Nature Tours* at Shelly Beach and North Head – a *Night to Remember*; and he also spoke about the success of Aboriginal people venturing into new businesses.

Laurie Bimson from *Guringai Aboriginal Tours* gave an interesting presentation on their tours of the Basin Track at West Head – a *Day to Remember* – where he and Les McLeod interpret rock engravings and provide a BBQ of bush tucker for lunch.

Then Les McLeod of *Guringai Aboriginal Tours* showed us the way that Aboriginal people prepared the food before the arrival of European settlers and explained their multiple uses of plants.

Geoff Lambert, Vice President of the North Head Sanctuary Foundation spoke about how North Head (*Car-rang-gel*) had not been managed properly by fire since the 1800s and what it must have looked like back then. He encouraged people to come have a walk around North Head, have a look at its beauty and try to remember how it must have been. The Foundation provides brochures at the Education Centre on North

Head or on their website and there are guided walks held through the year. Walks are free but bookings are essential.

After the meeting Laurie and Les showed what to expect for lunch on the *Guringai Aboriginal Tour* by cooking up emu sausages and marinated Kangaroo meat and freshly made *jonny cakes*. The Bush Tucker was enjoyed by everybody.

The crowd also enjoyed a cup of tea with some homemade Chocolate and Wattleseed biscuits and lots more. Recipes and bush tucker information sheets were kindly provided by *Herbie's Spices* of Balmain.

Bob Waterer, Neil Evers, Laurie Bimson and Jess Relton are all descendants of the Guringai Tribe. Les McLeod is from the Yuin Nation from the south coast of New South Wales.

Photos courtesy of Michael Mannington  
email: [michael@volunteerphotography.org](mailto:michael@volunteerphotography.org)

After Dark Tours

PO Box 3036 Manly East NSW 2095

email: [info@afterdarkmail.com.au](mailto:info@afterdarkmail.com.au)

North Head Sanctuary Foundation

P.O.Box 896, Balgowlah, NSW 2093

email: [kathryn@ridgelegal.com](mailto:kathryn@ridgelegal.com)

Guringai Aboriginal Tours

email: <http://guringaitours.com.au/contact/>

Herbie's Spices

745 Darling Street Rozelle NSW 2039

Ph: 029555 6035

website: <http://www.herbies.com.au/recipes>

The next Meeting will be held on 12th November 7.30pm at Mona Vale Memorial Hall 1606 Pittwater Rd, Mona Vale. It will be a night with Julie Janson *Sharing Her Passion for Aboriginal People*. Meetings are Free, all are welcome and sponsored by the ASG-MWP. See *Whats On* (Page 12) for more details.

## BOOK LAUNCH INVITATION

### “A Decision to Discriminate: Aboriginal Disempowerment in the Northern Territory”

Published by *concerned Australians* October 2012

**Presented by:**

**Graeme Mundine** Executive Officer, ACM Sydney Archdiocese

**Deni Langman** Uluru Traditional Owner

**Jeff McMullen** CEO (Honorary) of Ian Thorpe's *Fountain for Youth*

*A Decision to Discriminate* follows is the sequel of earlier publications by *concerned Australians* including *This Is What We Said* (February 2010), *Walk With Us* (August 2011), and *NT Consultations Report 2011: By Quotations* (February 2012).

Through the use of direct quotation, this new book is an important historical record that focuses on the Senate Committee Inquiry into the *Stronger Futures* legislation. It shows how the Government decision-making process chose to ignore the views expressed by many Aboriginal people of the Northern Territory communities, in much the same way as has happened since colonisation.

This book documents:

- How the majority of those providing evidence to the Committee held similar adverse views in regard to the *Stronger Futures* legislation
- How Aboriginal people of the Northern Territory are being denied the right of taking responsibility for their communities
- How the Senate Inquiry Committee failed to offer constructive alternatives for Government consideration through recommendation that genuinely reflected the views of the people

**Date:** Monday, 5 November 2012

**Time:** 6.00 for 6.30pm start

**Venue:** Gleebooks, 49 Glebe Point Rd, Glebe

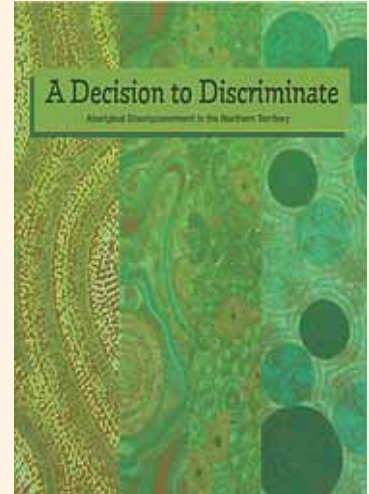
**Cost:** Free

**Bookings:** Gleebooks Ph: 9660 2333 or at

<http://www.gleebooks.com.au/default.asp?p=events/2012/nov/Launch-A-Decision-to-Discriminate-Aboriginal-Disempowerment-in-the-Northern-Territory.htm>

Further information [www.respectandlisten.org](http://www.respectandlisten.org) and [www.concernedaustralians.com.au](http://www.concernedaustralians.com.au)

This book will be reviewed in the next issue of the *Elimatta*.



Australian  
Human Rights  
Commission

## PHOTO COMPETITION

### Students can win a great SLR camera!

The Australian Human Rights Commission is calling on people around Australia to channel their passion for human rights through the camera lens – and this photo competition is the perfect opportunity to show us *what human rights means to you*.

Photos can be submitted in either the under 18 or 18 years and over category.

Winners will be announced at the Commission's Human Rights Awards Ceremony on Monday, 10 December 2012 at the Hilton Sydney.

Check out a selection of the best pics and enter online at:

<http://www.humanrights.gov.au/PhotoCompetition2012/>





# ABORIGINAL LANGUAGE RETURNS FROM THE DEAD

By Nicola Gage Mon Oct 1, 2012



An extinct Aboriginal language has been brought back from the dead, thanks to a handful of dedicated people in Adelaide.

Twenty years ago, not one person spoke the native Kurna language of

the Adelaide Plains, with the last known fluent speaker dying in the late 1900s.

But Jack Bucks skin, 25, teaches people his native language at the Living Kurna Cultural Centre where a group is gaining TAFE qualifications in the once-extinct language. Jack was nominated *SA Young Australian of the Year 2011* is all too aware that with the loss of traditional language comes the loss of culture.

Mr Bucks skin says interest in the program has been growing and the language is again thriving.

"We've just been going through the sound system, so we've got words up there for plate, cups, bowls," he said. "Normally there's about six teachers and the teachers come to learn a bit of language, learn the culture, and then take it back to their day schools and teach other students out there, which is good because I'm the only teacher and to raise the awareness of what's happening with the language, I need people like this that are keen to learn but keen to teach other people as well."

Mr Bucks skin is also teaching teenagers at Salisbury High School in Adelaide's north, where it has become part of the syllabus.

"I've probably had 12 enrolments at the start, and a lot of the kids were forced into it," he said.

"Now [there is] a good even 50-50 of Aboriginal and non-Aboriginal students. There's probably more students chose the language over Italian and stuff now so starting, the students that are out there are learning it, speaking it around the school, so their younger brothers, their friends, are all wanting to come and learn as well."

## Surprise Revival

Linguistics specialist at the University of Adelaide Dr Robert Amery says there is value in learning the language.

"Through the language you can learn a lot about culture, you can learn a lot about history," he said.

"The Kurna language belongs to this place, to the Adelaide Plains, so it has the kind of vocabulary, the words to talk about the places here, to talk about the environment, to talk about the national species that inhabit this environment."

The university has received Federal Funding to expand its work in reviving the language, which includes the creation of a radio show spoken in native tongue.

Dr Amery says 20 years ago, he never would have imagined so many people again speaking the language.

"We've made a lot of headway – headway that I would never have foreseen," he said. "I would have thought for a language in this state it would have been just too hard, but people were inspired, they became interested in the language, and for some people, it's become their whole life."

## WIK PEOPLES WIN FINAL NATIVE TITLE CLAIM

**Tracker** October 12, 2012

QUEENSLAND: The Wik and Wik Way peoples have won their final battle for native title rights to traditional lands in far north Queensland.

At a special hearing of the Federal Court in the remote Indigenous community of Aurukun on Thursday, the Wik and Wik Way peoples were granted title to 19,672 square kilometres of land south of Weipa.

The consent determination stems from the High Court's landmark Wik decision in 1996, which found native title could co-exist with pastoral leases. The decision was reached following negotiations between the claimants, pastoralists, the state government and mining companies. It gives the Wik and Wik Way peoples the right to camp, hunt and fish on the land, as well as to conduct traditional ceremonies.

It is the final determination on the Wik and Wik Way people's native title claim, which was first lodged in the

Federal Court in 1993. The decision follows four partial determinations made in 2000, 2004 and 2009.

Cape York Land Council chairman Richie Ahmat said the decision vindicated the efforts of Wik and Wik Way elders. "We celebrate the vision and leadership of the many elders past and present who have driven this claim for two decades," Mr Ahmat said. "It is a great day for the Wik kids, who will now benefit from the legacy left to them from their elders."

Queensland Natural Resources Minister Andrew Cripps said Thursday's determination was a "momentous" one, as it ended the state's longest-running native title claim. "Finalising this claim provides certainty for people with interests in the region by determining who the native title holders are and the extent of their rights and interests," he said.



# MORE SUPPORT NEEDED FOR FIRST LANGUAGES

AAP Monday September 17, 2012

Teaching Indigenous children in their mother tongue will help lift literacy rates and school attendance, a federal parliamentary committee says.

The Aboriginal and Torres Strait Island Affairs committee has spent more than 12 months looking into language learning in indigenous communities.

Its report, tabled in parliament on Monday, made 30 recommendations and called on federal, state and territory governments to offer bilingual education programs from the earliest years of learning.

Committee chairman Shayne Neumann, a Labor backbencher, said it was “crystal clear” bilingual classrooms would improve school attendance. “White Australia has dispossessed Indigenous people of their land and of their language,” he told reporters in Canberra. Of an estimated 250 Australian Indigenous languages, only 18 remain in 2012, Mr Neumann noted. “Language is critical to cultural pride and crucial to making sure people have a good education, vocational success and good health outcomes.”

The committee recommends all teaching degrees include compulsory training in how to teach English as a second language.

It also proposed the development of an alternative assessment tool to the National Assessment Program Literacy and Numeracy (NAPLAN) for indigenous students because the current one-size fits all approach leads to “disengagement.”

Liberal backbencher Sharman Stone said many Australians living in cities and towns would never get exposure to indigenous languages spoken in remote areas. “It comes as quite a shock for some Australians to hear Indigenous people speaking traditional languages,” she said. “I think we’ve come late to a realisation of the significance of native languages.”

National Congress of Australia’s First Peoples spokeswoman Jody Broun said the report had recognised indigenous languages were suffering from “a slow death by neglect.”



Tiwi Islander Gregorian Parker said teaching children their first language Tiwi was vital. “It helps our kids to understand who they are. It’s important that it is taught in our schools in communities too,” she said.

The committee found support for bilingual education had been “ad hoc” due to a lack of community consultation and inadequate resourcing.

A recently abandoned Northern Territory government policy mandating the first four hours of a school day be taught in English failed to lift students’ performance, it said.

The policy, which was in place from 2009 until June 2012, was “not successful in achieving its aims of improving educational outcomes for indigenous students”.

Amnesty International said it has seen firsthand the importance of traditional languages in the homeland communities of Utopia in Central Australia.

“The homelands language is the key to understanding and continuing the traditions and continuity of their (students’) tie to the land and to their people,” Amnesty spokeswoman Sarah Marland said.

## Doug Moran Contemporary Photographic Prize 2012

“The Moran Prizes are egalitarian. They give invaluable exposure to all levels of talent in Australia. In a world focused on celebrity, the Moran Prizes are about the greatness in every Australian! The artworks lay bare the soul of the subject, transcending celebrity and capturing the true character and essence of Australia. There is an extensive engagement with all levels of society starting with kids, with remote and rural and indigenous children up to artists and photographers”



Mark Moran  
CEO Moran Arts Foundation

### Tobias Titz wins with a photograph of Noel Charlie

“This portrait is of former Boxer Noel Charlie taken in Port Hedland, Western Australia. It is part of my ongoing portrait project of people in the Pilbara region”.

Tobias Titz

A free exhibition of Doug Moran National Portrait Prize and Moran Contemporary Photographic Prize winning and finalist works is currently on display at the Moran Gallery 13-15 Bridge Street, Sydney  
Mon-Fri 9am to 7pm Sat & Sun 10am to 4pm  
<http://moranprizes.com.au>



## ABORIGINAL JAIL DESTINED TO BE OUT OF WORK

*Flip Prior, The West Australian October 6, 2012*

About six kilometres south of Derby, close to the highway, a giant, hollowed-out boab tree with a *door* cut into its trunk stands as a grim reminder.

In the late 1890s, shackled Aboriginals arrested for crimes they did not understand would be crammed into it overnight, squashed and sweltering while on their way to Derby for sentencing.

At the sprawling new West Kimberley Regional Prison a stone's throw away, Superintendent Mike Macfarlane looked across a grassed oval to a cluster of cottages with views of the countryside through an impenetrable but semi-transparent fence.

Birds trilled in spiky boabs dotted among the concrete and steel buildings painted to echo the landscape – bright yellow, bark-grey and green. Red dirt and spinifex stretch as far as the eye can see.

"The idea was to resemble a community in the Kimberley," Mr Macfarlane said. "If the fence wasn't there, you'd think it was a brand new town. You're in a negative environment but we're trying to make it as positive as we can. This is how far we've come".

The first inmates in this, Australia's first jail designed for Aboriginals, will arrive on October 22.

Mr Macfarlane, part Noongar and part Scottish, will supervise them with 115 staff, a fifth of whom are Indigenous.

He is not the first Aboriginal jail superintendent – that was Philip Brown, his old boss at the Alice Springs Correctional Centre and "a good mentor and role model".

But Mr Macfarlane is one of a handful of senior Indigenous men in the justice system helping drive a radical new approach to Aboriginal incarceration in a bid to cut appalling rates of recidivism.

After almost 30 years working for governments inside and outside prison gates, he has plenty of experience. Raised in Perth, Mr Macfarlane went to school at Tuart Hill and became an orderly at King Edward Memorial Hospital.

He became a liaison officer with WA Police in Perth, Greenough and Wyndham, helping defuse Aboriginal feuds before moving into corrective services about 20 years ago. His career took him to Bunbury, Casuarina Prison and Roebourne before he and his wife moved to Alice Springs for 8½ years. He worked his way up to superintendent of the town's correctional facility, which had a 90 per cent tribal Aboriginal population.

Through the *bush telegraph*, he heard about the new Derby prison, threw his hat in the ring and got the call two years ago.

Mr Macfarlane agrees it is unfortunate a jail had to be built specifically for Aboriginal people but knows it is needed.

The WA Department of Corrective Services says Aboriginals make up 39.7 per cent of the jail muster and are locked up at twice the national rate.

In remote areas in particular, Aboriginals remain



severely disadvantaged with alcohol abuse high and employment low, meaning prison for many seems destined to be a revolving door.

Chief Justice Wayne Martin recently spoke of the tragic over-representation of Aboriginals in the WA justice system, saying it was getting worse despite *substantial public resources*.

He pointed to Mr Macfarlane's appointment and the new jail for setting a benchmark for humane and culturally appropriate incarceration among the few positive steps towards reducing recidivism and achieving behavioural change.

Mr Macfarlane had little to do with the jail's campus-style layout, which was planned years ago, but has plenty of input into its services.

The main focus is training and employment to break the crime cycle as he strives to give inmates the best chance of success outside. It starts with basic life skills – healthy eating, cleaning, cooking, hygiene and budgeting – in the hope the lessons will stick.

Up to 150 medium or minimum-security inmates, including 30 women will live in 20 six-person cottages with others of the same tribal language or family group.

As well as basic meals, each cottage will get a small weekly allowance for food to cook with tutors.

"We try to reflect society ... some people have lived rough most of their life," Mr Macfarlane said.

To reflect their communities, inmates can cook over open fires and go to culturally important sites.

Structured days include education or vocational training in skills such as welding, small engine maintenance and food preparation to build employment prospects, pride and a sense of purpose.

Aboriginal elders can interact with inmates to help them integrate back into their communities.

Mr Macfarlane says he learnt long ago to cope with the emotion of locking up his own people.

He knows how to walk the *thin brown line* and prefers to focus on being a positive influence.

On November 1, Corrective Services Minister Murray Cowper will declare the jail open.

International researchers have visited and were enthusiastic about the jail's prospects. They will watch the results closely.



# WALKABOUT FOR CHANGE

In July 2012, I had the privilege of participating in the Indigenous Community Volunteers' *Walkabout for Change* fund-raising trek, a 70km, five day trek on the Larapinta Trail including a 8km climb up Mt Sonder, the tallest mountain in the Northern Territory. The Larapinta Trail is west of Alice Springs in Arrernte country. I.C.V. provides opportunities for Aboriginal and Torres Strait Islander people to develop community and human capacity to improve their quality of life, health, social and economic well-being and inclusion within the Australian society (see [www.icv.com.au](http://www.icv.com.au)). I.C.V. place volunteers into communities, at the community's request, to help complete projects which will be of benefit to the people.

We were 18 people from all over Australia who had raised over \$60,000 for the cause.

It was the most amazing experience to walk through country so awe inspiring and indescribably beautiful. From high gorges to vast savannahs to rivers with and without water, to steep mountains to long ridges. Gum trees, native plants, wildflowers, rocks, fossils all beautiful in their own unique way.



We arrived in Alice and after a *Welcome to Country* we had a briefing of our days ahead. It was going to be a huge challenge for us as twelve had never trekked before but the enthusiasm and electricity in the room that night was palpable. After 10 months of fund-raising for me it was finally happening!

Ormiston Gorge was the first day's walk and had us seeing our beautiful country and getting track fit. The day culminated in a rock pool crossing, up to our thighs in freezing cold water or climbing precariously on a narrow rock ledge. We were rewarded on the other side by seeing two dingoes drinking from the creek ahead.

Day two saw us up at 4am in minus 2°C to climb Mt Sonder. The first stop was for the 7am sunrise, then the final ascent began. It was hard going but well worth the effort. After a coffee on the uppermost part of the mountain we began our long descent down the *Pregnant Lady's* hands and belly.

Day three was a 12km walk from Ormiston to Glen Helen, where we had our first shower in two days! Beautiful views after climbing over ridges and knolls. The flowers on the walk were so varied and colourful.

Day four was a 1150m climb up to Coutts Point, a natural valley between two ridges. Then another 13km

before our last night in camp. We slept in our swags, outside, under the stars of the Milky Way. I couldn't keep my eyes closed and kept opening them just to check the stars were still there!

Day five and our last, trekking back to the Telegraph Station at Alice Springs. We walked along Euro Ridge looking over the plains to Alice. Just gorgeous. We saw a couple of *Euros* (a type of kangaroo) and beautiful flora as well. We crossed a finish line which was set up by ICV staff from Alice. Balloons strung across a rope, champagne, tears and laughter completed an absolutely incredible five days. We learnt about this amazing country, fauna and flora, and ourselves.

Back in Alice on the Saturday we set off in the troupe bus for Titjikala, a community 1½ hour drive south east of Alice Springs. ICV, over many years, have helped to establish an Art Centre there, for the display and sale of local artworks. All sales go back to the artist and the community. We had a great BBQ with anyone who wanted to join in. The dogs wanted to join in as well!

We went for a drive around the community with

Hazel, the Traditional Owner of the land and other lady artists. It was such a pleasure to share their humour and knowledge of their land. I also purchased some beautiful artwork which hang in pride of place in my home.

Our final night together was celebrated with a dinner at Simpsons Gap. Bob Taylor, a stolen generation man, was our chef with Tommy Crow, a famous Aboriginal artist assisting. Steve The Star Man gave us a lesson in stargazing and what an amazing sight they are out in the desert.

I am so taken by the beauty and variety of our country, and the spirituality you feel for the place, if you're lucky enough to walk lightly upon it.

Can't wait to do more. Watch us on youtube: [http://www.youtube.com/watch?v=eD\\_pGbFfYp0&list=UU1sEvT9rNU5dwAN5LzlwX\\_A&index=1&feature=plcp](http://www.youtube.com/watch?v=eD_pGbFfYp0&list=UU1sEvT9rNU5dwAN5LzlwX_A&index=1&feature=plcp)

I also spent ten days in Darwin and five in Kakadu. Darwin is a great city but Kakadu is just breathtaking and nearly as spiritual as I found Alice. I have photos and a story about them that I will share with you in the next *Elimatta*.

Sue Barber



## We have a new home

Suite 401, 410 Elizabeth St, Surry Hills, NSW 2010  
PO Box 77 Strawberry Hills, NSW, 2012

## Website Launch

After months of love, passion and commitment from a team of people working on the ANTaR website, we are very pleased to be able to launch the final product. The new site will enable us to respond more rapidly to important developments and engage with you more directly. It is designed to be user friendly and easy to navigate. I hope you love it as much as we do.

## Another step forward but keep end goal in sight

Dear Friends, many of you would have heard the announcement by the Government regarding the timing and process for the referendum on Constitutional Recognition.

Recognising the need to build community support for change, the Government has outlined a process for a referendum to take place within three years.

ANTaR has welcomed this extension of time as we understand that building popular support will take time. However, we have called on all politicians to keep the end goal in sight.

The Government's announcement included its intention to work with the Opposition and the Greens to pass an Act of Recognition acknowledging the unique and special place of Australia's *First Peoples*.

The Government has said that the Act of Recognition

will be worded to reflect as closely as possible the recommendations of the Expert Panel. ANTaR strongly supports the Expert Panel's blueprint for change and welcomes this commitment.

We joined yesterday with Aboriginal and Torres Strait Islander leaders in welcoming this announcement as an important step towards holding a successful referendum.

Whilst we feel some disappointment that the Australian people are not yet ready to overwhelmingly support this change, the most important thing is that the referendum happens at a time when it will have the best chance of success.

National Director Jacqueline Phillips said "Campaign momentum is building but securing majority support for change will take time. The lessons of past referenda tell us not to rush the process, but to continue to grow momentum and engage people across the community to maximise the chances of success."

"The Act of Recognition must be seen as the next step on the road to Referendum, with a clear focus on the end goal."

ANTaR continues to work with our campaign partners to build support for change. In the next few months, the inaugural Rock for Recognition concert series will be touring three states, headlined by Dan Sultan, to raise awareness about Constitutional Recognition.

The campaign now needs a committed burst of energy from supporters talking about the need for reform.

Visit us at [www.antar.org.au](http://www.antar.org.au)



*Rock for Recognition* is a movement of artists and music lovers who support Constitutional change.

The inaugural *Rock for Recognition* concert series, headlined by Dan Sultan, will tour to Melbourne, Sydney, Perth and Fremantle in November and features a varied bill of artists including sultry songstress Leah Flanagan [all shows], all-star band *Dead Marines* [Sydney show], the spell-binding four-piece band that is *Wolves At The Door* [WA Shows] and the genre-jumping PBS DJ Ken Eavel [Melbourne show].

ANTaR have launched a *Take Action* campaign to coincide with the inaugural *Rock for Recognition* concerts, calling for all members of parliament to reaffirm their commitment to Constitutional Recognition and to agree on a timetable and process. Join the movement. *Take Action* now.



**Six extraordinary stories  
- one unmissable series**

**STARTS NOVEMBER  
8.30PM on ABC1**





## \$250,000 delivered to Aboriginal families at a cost of \$220,000

Jack Waterford, Editor-at-large *The Canberra Times* September 9, 2012



I do not think that welfarism minister Jenny Macklin has yet had the acclaim she deserves for a great Labor achievement announced this week – that government spending on Indigenous Australians has reached, in average, about \$250K per Aboriginal family

a year. Macklin's own solid contribution has been to increase this sum by about 10 per cent, or \$25K a family, since Julia Gillard took Labor into minority government.

This, in the right hands, would be more than enough to put every Aboriginal child in a top GPS private school – indeed boarding schools for the remote-living ones, plus full private health insurance, flash cars, rentals or mortgages in the better suburbs and, probably, pheasant under glass for dinner every other day. Even if a proportion squandered a bit on grog and drugs, as some politicians do, there would probably be enough left over to ensure that no one was undernourished.

All that stands between now and this ideal state of affairs is the passage of most of this money directly to Aboriginals, instead of the present system, which sees the transition *mediated* by white public servants at a cost, per Aboriginal family, of an average of about \$220K a year. Under Macklin, the Aboriginal family averages only about \$30K, and, for many, even the spending of that is carefully and paternalistically *managed* by *Auntie* Jenny.

There are, on average, nearly two non-Aboriginal public servants ministering to the *needs* of Aboriginal people for every Aboriginal family. That may be as many as 100,000 people, once one counts or fractions in health workers, teachers, policemen, social workers and the risk managers, bookkeepers, equal opportunity officers, army public relations people, human resource managers and coordinators-general required to keep their shows on the road.

In most of regional Australia, white folk living off the dollar generated by Aboriginal need is an industry.

These selfless people cannot do it in a vacuum, of course. They require *Toyotas*, computers, housing, water, sewerage, hardship allowances, guarantees of personal safety and so on – all indeed before any such things are delivered to the subjects of their attentions. Who could begrudge them? That spending activity – again going almost invariably to non-Aboriginals – creates, as in Canberra, a *private sector* of accountants, dentists, union organisers, Labor members of parliament and so on, to service them. A wonderful system, the more so for the moral certainty of its current administrators, that they know best, that their measures are saving one half of each family from the other half, that they are, somehow, in a process of *weaning* these over dependent people from their addiction to welfare and sitting down, and that they are also *Closing The Gap* on Aboriginal disadvantage. Each debatable.

## Aboriginal Health Poster Blunder AAP October 03, 2012



Aboriginal health posters depicting the female body are riddled with errors including lungs being labelled as the stomach. The federal government produced the female human anatomy posters as part of its *Live Longer* campaign. They were sent to

indigenous health services across the country.

Opposition Indigenous health spokesman Andrew Laming says the embarrassing errors include the pancreas and the ovaries being mistaken for kidneys. "The oesophagus runs into the lung," he said today. "The ureters look like they join to the small intestine instead of the kidneys and the bladder is sitting on top of the uterus." Dr Laming urged Indigenous Health Minister Warren Snowdon to recall the posters. "The lack of any attention to detail in these posters is an insult to the Indigenous people who were the target audience for this material," he said.

The Department of Health later announced it will recall the inaccurate posters immediately. "It is

unacceptable and shouldn't have gone out," Indigenous Health Minister Warren Snowdon said in a statement. His office declined to comment on how much had been spent on the posters and how many had been distributed.



### Burney Shadow Minister for Aboriginal Affairs

NEW SOUTH WALES: The Member for Canterbury, Linda Burney, the sole Aboriginal member of the NSW Parliament, has been appointed Labor's Shadow Minister for Aboriginal Affairs in a shake up of the Opposition front bench. Ms Burney, the Deputy Opposition Leader, will also assume responsibility for the Family and Community Services portfolio – a portfolio she had held in the former Labor government.

Brian Johnstone, October 18, 2012

The A.F.A. funded publication of *Aboriginal Legends: Hungarrda* (1927), *Aboriginal Legends: Kinie Ger—The Native Cat* (1928) and his main work, *Native Legends* (1929). Unaipon sold these and other booklets while employed by the A.F.A. His articles, beginning on August 2, 1924 in the *Sydney Daily Telegraph*, were written in a prose that showed the influence of Milton and Bunyan; they pre-dated the work of other Aboriginal writers by over thirty years. Unaipon published poetry in the 1930s and more legends in the 50s and 60s. Gathered before 1930, the legends are in his surviving manuscript in the Mitchell Library: they were commissioned and published by William Ramsay Smith, without acknowledgment, as *Myths and Legends of the Australian Aborigines* (London, 1930). Unaipon also wrote *My Life Story and Leaves of Memory* (A.F.A. Annual Reports, 1951 and 1953).

In the 1920s and 1930s he influenced government Aboriginal policy. Assisted by friends like Rev. John Sexton, Dr Herbert Basedow, Sir George Murray and Dr Charles Duguid, Unaipon remained relatively free from the official restraints usually placed on Aborigines. In 1926 he appeared before another royal commission into the treatment of Aborigines. That year he also advocated a model Aboriginal state in an attempt to provide a separate territory for Aborigines in central and northern Australia; his involvement in the movement may have contributed to his arrest in November on vagrancy charges.

In 1928-29 he assisted the Bleakley inquiry into Aboriginal welfare. By then the best-known Aborigine in Australia, Unaipon was accepted as his people's spokesman. His skill in manipulating members of the press—who invariably described him as a full-blood Aborigine—lent authenticity to his statements at a time when governments were concerned with the so-called *half-caste problem*. In 1934 he urged the Commonwealth to take over Aboriginal affairs and proposed that South Australia's chief protector of Aborigines be replaced by an independent board. Educated Aboriginal men from Point McLeay and Point Pearce supported him; their view that the Aborigines' transition to European society should be facilitated through education was supported by the A.F.A. and was later expressed in the Commonwealth's assimilation policy.

His extraordinary lifetime of achievements was formally recognised in 1953 when Unaipon received a Coronation medal. He continued to travel on foot in Adelaide and country centres, where he was often refused accommodation because of his race, and was still preaching at 87. In his nineties he worked on his inventions at Point McLeay, convinced that he was close to discovering the secret of perpetual motion. Survived by a son, he died at Tailem Bend Hospital on 7 February 1967 and was buried in Point McLeay cemetery.

David Unaipon was a leading advocate for the rights of Aboriginal people lecturing on Aboriginal legends, customs and social conditions becoming a spokesperson for Aboriginal people and influencing government indigenous policy.

David Unaipon was posthumously awarded the FAW Patricia Weickhardt Award for Aboriginal writers.

In 1988 was remembered with the establishment of the Queensland Literary Awards *David Unaipon Award for an Unpublished Indigenous Writer* and the University of South Australia's *David Unaipon College of Indigenous Education and Research*. Finally in 1995, he was immortalised on our \$50 note.

Excerpts from <http://adb.anu.edu.au/biography/unaipon-david-8898>



### **Australian \$50 Note Issued October 4, 1995.**

Designed by Brian Sadgrove the front of the note depicts David Unaipon. It would be fair to say that most Australians had not heard of him until this note arrived. He patented a number of inventions including advanced clippers for shearing sheep, the plans of which are portrayed to the right of his portrait. Unaipon was the first Aboriginal writer to be published and an extract from the handwritten preface to his *Legendary Tales of the Aborigines* is shown. It reads: "As a full-blooded member of my race I think I may claim to be the first, but I hope not the last, to produce an enduring record of our customs beliefs and imaginings." The Mission Church and an Aboriginal couple at Point McLeay, South Australia, where Unaipon was educated is shown at the left of the note.

### **Legendary Tales of the Australian Aboriginies told by David Unaipon Transcript of Preface: Page 6.**

My race – the aboriginies of Australia – has a vast tradition of legends, myths and folk-law stories. These, which they delight in telling to the younger members of the tribe, have been handed down orally for thousands of years. In fact, all tribal law and customs are, first of all, told to the children of the tribe in the form of stories, just as the white Australian mother first instructs her children with nursery stories: Of course the mothers and the old men, in telling these stories, drag them out to a great length, putting in every detail, with much gesture and acting, but in writing them down for our white friends I have used the simplest form of expression, in order that neither the meaning nor the *atmosphere* may be lost.

As a full-blooded member of my race I think I may claim to be the first – but, I hope not the last – to produce an enduring record of our customs, beliefs and imaginings.

*David Unaipon*



The Australian Literacy & Numeracy Foundation

**WALLOFHANDS**

# A HAND FOR INDIGENOUS LITERACY



Unfortunately, regular schooling isn't always enough for Indigenous children in remote communities. Many have hearing difficulties and for most English is a second language. Without our help only one in every five will be able to read at the minimum standard.

Becoming a member of the **Wall of Hands**, you can help us reach hundreds of these kids through the Australian Literacy and Numeracy Foundation (ALNF).

The ALNF works with Indigenous communities and schools around Australia with the aim that 5 out of 5 kids will learn to read - the vital first step to a satisfying and successful life.

ALNF has the specialised programs needed to overcome these hurdles, and we have hundreds of success stories to prove it.

How the programs work

- Our programs deliver complex language concepts in small, organised units that build upon each other.
- Our teaching methods are multi-sensory so that all learning pathways are stimulated - especially for children with hearing difficulties.
- We partner with local communities to incorporate Indigenous *First Languages* into our programs - a vital bridge to English literacy.
- We engage whole communities from elders to educators, mentors and children so that the learning environment is supported and the skills to teach literacy are shared and passed on.

## YOU CAN HELP

Imagine what you and your friends can achieve by supporting the **Wall of Hands**

- \$80 can provide a child with a Literacy Pack filled with books and reading resources.
- \$120 can train an Indigenous high school mentor to provide reading and writing support to Indigenous primary school children.
- \$520 can help provide teaching to a child in a remote community such as Mungkarta for six months.
- \$2,000 can supply a remote community with a Share-A-Book library.
- \$5, \$20, \$30 – from little things big things grow.

**Thank you for helping the ASG-MWP with its Wall of Hands!**

A part of the Support Group's Aboriginal Education Program

[www.wallofhands.com.au/Wall/View/3551](http://www.wallofhands.com.au/Wall/View/3551)





**Monday Nov 12**  
7.30pm start

**ASG-MWP Information Night** – All Welcome.  
**Guest Speaker: Julie Janson**  
**Connecting with Identity through History.**



Julie's humour, her storytelling and her passion for Aboriginal people will make this an *Information Night* you will long remember. Her story about how she discovered her Darug mob through contact with the Aboriginal community in the West of Sydney is enthralling. Julie is a senior researcher for the Department of History, University of Sydney. She works on an ongoing web based project which is lead by Professor Peter Read – a website which repatriates knowledge in an Indigenous context – revealing histories, pictures, stories and family connections for Aboriginal people in Sydney. Julie Janson also works as a playwright, screenwriter, producer, script editor in Sydney and internationally. Julie's awards include a Highly Commended Human Rights Award for *Gunjies* the play she produced which was also nominated for an AWGIE (Australian Writers' Guild annual awards). Her recent play, *The Crocodile Hotel*, was short-listed for the Patrick White Award. To learn more about Julie Janson visit: [www.historyofaboriginalsydney.edu.au](http://www.historyofaboriginalsydney.edu.au) This is a Free event including light supper, sponsored by ASG-MWP. (Donations welcome)

**Monday Dec 10**  
7.30pm start

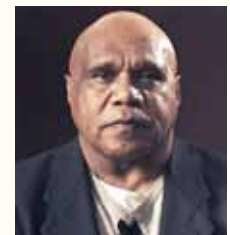
**ASG-MWP Business Meeting**

After a short meeting, we will celebrate the year so bring a plate to share. Mona Vale Memorial Hall, 1606 Pittwater Rd, Mona Vale.

**Saturday Jan 26**  
8pm start

**Archie Roach – Into the Bloodstream**

Archie Roach is celebrated as one of Australia's most gifted artists. Since his 1990 debut *Charcoal Lane*, he has released a stream of remarkable albums, receiving praise from and touring with Bob Dylan, Billy Bragg, Patti Smith and more. A born-storyteller, Archie plays songs from his new album *Into The Bloodstream*. His songs map a journey through hardship to healing, as he lifts himself and others up through music. Archie is joined by a 13-piece music ensemble and a 10-voice gospel choir to create an inspiring and soulful performance, headlining a fantastic night of free family entertainment to close the 2013 Sydney Festival. A **FREE EVENT**. The Parade Ground @ Old King's, Victoria Rd, Parramatta



**Monday Feb 11**  
7.30pm start

**ASG-MWP Business Meeting**

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

**Monday Mar 11**  
7.30pm start

**ASG-MWP Information Night**

Details of this event will be confirmed in the next issue of *Elimatta*.

## 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](http://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](mailto: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.



Editor: Neil Evers  
Proof Reader: Carol Gerrard  
Graphic Design: Mark Ansiewicz: 0466 346 785