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Elimatta

Spring 2013

Aboriginal Support Group – Manly Warringah Pittwater

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

GURINGAI FESTIVAL 2013: LIVE-LIFE-LOUDLY

The theme at this year's Guringai Festival – *Live Life Loudly* was celebrated at every event in 2013 – reminding us that laughter is food for the soul and that we should live our lives to the fullest possible.

Top left:

Thalia and Aboriginal Dancer Ged McMinn enjoy a moment at the **CommUNITY Art Exhibition**, Wheeler Heights Public School – *Photo courtesy Michael Mannington*



Top right:

Aboriginal Dancers Les McLeod and Ged McMinn getting in the mood for their performance during the ASGMWP's commemoration of **Sorry Day** at the Bilarong Reserve Scout Hall, Wakhurst Parkway. – *Photo courtesy Alison Guesdon*



Bottom:

The **Yarn to Yarn Workshops** saw the creation of a stunning mural for the Stuart Sommerville Bridge at Queenscliff.



Continued on pages 2 and 3



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Be advised – this Newsletter contains images of Aboriginal people who have passed away

ASGMWP CELEBRATES

GURINGAI FESTIVAL 2013

Founded in 2001, the aim of *Guringai Festival* is to raise awareness of Aboriginal and Torres Strait Islander people living in the Northern Sydney region.

Guringai festival involves eleven local Councils and numerous reconciliation and community groups – with events including workshops, art exhibitions, performances, films and talks.

With more events this year and more community involvement like that at Stuart Sommerville Bridge, Queenscliff, the Festival was a combined effort of community volunteers and the support of Manly and Warringah Councils.

Sorry Day 26th May.

It was a solemn afternoon with a silent *Remembrance Walk* for the *Stolen Generations* from Narrabeen to Wakehurst Parkway with about 40 participants – after which song, dancing, good company and great *tucker* the afternoon was enjoyed by all – especially the children.

Native Grass Weaving with Karleen Green

Just amazing to see what can be created with grass. There were two Grass Weaving workshops on Sunday 30th June in the afternoon with a lot of happy weavers interested in a longer workshop

The Sapphires

What a great movie! Thoroughly enjoyed by all. ASG thanks the support of Collaroy Cinema and the Warringah Council in showing this movie

4 hour Narrabeen Bushwalk

Just wonderful views over the catchment. If you get the opportunity to go on one of Connie's bushwalks – DO IT! You will see the beautiful waterfall and a little of how the first people of this nation lived. Thank you Connie!

Re-discover Bush Tucker of the First People of Australia

Two workshops were held by local Guringai man Jess Relton and Yuin man Les McLeod. This included tasting some the bush tucker and cups of Jess's bush tea.

UNITY in our COMMUNITY Art Exhibition

The Peninsula Community of Schools (PCS) held an art exhibition on Thursday 28th June at Wheeler Heights Public School as a part of the Guringai Festival. Artworks from students across the thirteen PCS schools from Kindergarten to Year 12 were hung with pride in and around the Wheeler Heights Hall.



The artworks were student representations of the various themes for 2013, including **Harmony Day: Many Stories – One Australia; Reconciliation Challenge: Say Something; NAIDOC: Yirrkalá Bark petitions; and Guringai Festival: Live Life Loudly.**

The evening opened with a *Welcome to Country* by Neil Evers. Gerard McMinn performed a Welcome Dance followed by an acknowledgement of Country in language. Mr Dean White the School Education Director Peninsula Network then showed his didgeridoo playing skills that had been a well-kept secret.

This is the first time the Peninsula Community of Schools has been a part of the festival and are delighted to have participated.

ASGMWP CELEBRATES

LIVE-LIFE-LOUDLY Continued



Guests and visitors were asked to donate a gold coin on entry with all money raised from this event going to support the Literacy Backpacks as part of the Fountain for Youth for Aboriginal students. Each \$200 raised buys a backpack full of readers for Aboriginal students. The exhibition had a *People's Choice Award* asking guests and visitors to vote on the artworks. The winning artworks will be used to create the 2014 PCS calendar.

Northside Aboriginal Art & Craft Exhibition

Despite some of the most inclement weather ever recorded in Mona Vale, the inaugural *Northside Aboriginal Art and Craft Exhibition* of the Guringai Festival was a great success

Curator Clair Jackson said "The exhibition is a celebration of Aboriginal and Torres Strait Islander art and culture in the Northern Sydney region. It represents local Aboriginal artists with a variety of skills; painting, photography, jewellery making, pottery and quilting. The Exhibition also featured many works by imaginative and creative Aboriginal students of local primary and high schools from within the Peninsula Community of Schools. The children's art was beautiful and we look forward to seeing more of their art in years to come" said Clair. According to Clair, about 2,000 people of Aboriginal descent live in the Northern Sydney area. "They live in urban and suburban surroundings, holding two cultures often between the two cultures. And our art expresses this – some times expressing both, other times emphasising one or the other. It is a combination of urban themes alongside the teachings, preoccupations and knowledge we carry with us into this techno-age of suburban and coastal living," Clair added.

At the opening ceremony, *Uncle Bob Waterer*, a Guringai man welcomed everyone to country, with the official opening performed by Pittwater Mayor Jacqueline Townsend.

The exhibition was well displayed, and with help of the catalogue prepared by the artists and printed by Pittwater Council was easy to follow.

One of the exhibition artists is well-known local artist Jessica Birk. She explained how many artists reconcile the fact that they can create art on land that is not their traditional land.

"Belonging on the northern beaches is something I've grown into. Belonging up there [in the Clarence Valley] was something I was born into – a gift from my ancestors and my family. To Aboriginal people land is what makes us who we are, what sustains us... As a Yaegl descendant of Northern NSW, born and raised upon Guringai land. This allows me an opportunity to bring my own artistic interpretation to this place, a unique connection I have as a local living Aboriginal person, to the Northern Beaches, its water, its land and its story..." Jessica said.

Like many artists, Jessica Birk uses her work to express a mixed heritage. Unlike many, she finds it easy to reconcile the two halves of her upbringing. "You can belong to more than one place and more than one culture," Jessica says.

Thank you to all who came and all those who purchased a piece memorable art!

Bangaly (a Deadly Local Aboriginal Band)

The events finished with great foot-tapping entertainment performed by *Bangaly*, finishing at about 9pm Sunday night – what a weekend!



ROGUE BIKERS DESTROY ABORIGINAL MIDDEN

Source: editor@cowracommunitynews.com

Managers of Worimi Conservation Lands at Stockton, north of Newcastle, say they're appalled at vandalism to a fenced-off Aboriginal midden site by at least two quad-bikers.

Worimi Board of Management spokeswoman Patrice Manton says it's disturbing and offensive to see the deliberate damage as Worimi traditional owners are working to protect midden sites, as they provides a powerful link to previous occupation at Stockton Bight by Worimi people.

"The Worimi lands are Aboriginal land that the traditional owners are keen to share with the community," says Ms Manton

"Middens contain artefacts and shell accumulations of particular significance to the Worimi people and over the weekend of July 13-14 it appears that someone has gone to a lot of trouble (to) remove the barrier bollards and wire rope protecting the area.

"Tracks show at least two separate vehicles were used to repeatedly drive over the site to damage it.

"In the past vehicles had destroying these middens site by inadvertently driving over them and fencing is necessary to protect them," says Ms Manton.

A midden conservation area has been established to protect one of the largest and most diverse Aboriginal site complexes on the Worimi Conservation Lands, she says.

Vehicle access along the beachfront is not affected, although people must only (ride) on formed trails and keep off the frontal dune.

Vehicles are not permitted on the swale or high dune between the Anna Bay and the Lavis entrances.

Anyone found driving where they shouldn't be can expect to be fined, says Ms Manton.

The maximum penalty for harm Aboriginal object – aggravated offence – is \$16,500.

The Worimi Conservation Lands Board of Management is currently preparing a management plan, which will guide how the lands are managed over the next five to 10 years.

Providing for the conservation Aboriginal cultural sites on the co-management lands will be an important part of the plan, which aims to represent a balance between user groups and the protection of cultural and environmental values within the park, Ms Manton says.



Aboriginal artist Dorothy Napangardi killed in car crash

Prominent Aboriginal artist Dorothy Napangardi was killed in a car accident near Alice Springs on the weekend 1st June 2013.

Napangardi was regarded as one of Australia's leading contemporary Aboriginal artists, and her works are contained in major collections around the world.

She was born in the community of Mina Mina in the Tanami Desert in the early 1950s and first began to paint in 1987.

Napangardi was awarded the National Aboriginal and Torres Strait Islander Art Award in 2001.

Alison Thatcher, the curator of Indigenous art at the Museum and Art Gallery of the Northern Territory, says she was one of the 50 most collected artists in the Indigenous art scene in Australia.

"I think it's a great loss in terms of the Indigenous art community," Ms Thatcher said.



Salt on Mina Mina.
– the Museum and Art Gallery of the Northern Territory
Photo courtesy of AAP: James Shrimpton



NEW ABORIGINAL LANGUAGE BORN IN NT

Joanne Egen, *Australian Geographic*

A language spoken by Aboriginal children in a remote part of central Australia has a radically innovative structure.

Light Warlpiri

Light Warlpiri is a newly-evolved language spoken by about 300 people in the Lajamanu Aboriginal community, located at the edge of the Tanami Desert, about 890km south of Darwin, in the NT.

The language combines elements of English, Kriol (an English-based creole that emerged in the late nineteenth-century) and Warlpiri, an endangered traditional language that is spoken in central Australia by about 4000 people.

Australian linguist Dr Carmel O'Shannessy, who speaks Warlpiri, discovered the existence of Light Warlpiri while working as a teacher and linguist at Lajamanu in the late 1990s.

Linguistic creativity

In a paper published this month in the journal *Language*, Carmel documents for the first time the grammatical structure of the language and discusses the social context that led to its emergence.

"The linguistic creativity shown by the innovators of Light Warlpiri is wonderful," Carmel told *Australian Geographic*. The language began to emerge among children in the late 1970s. It is now spoken by adults aged up to about 35 years and is the first language of many children in the Lajamanu community.

"During my four years living and working in the community, I realised that when children spoke to each other, every sentence contained both Warlpiri and English/Kriol," says Carmel, who is now based at the University of Michigan, in the USA.

She recorded children speaking and discovered that their language, Light Warlpiri, was structured in an entirely new way.

Indigenous languages of Australia

"When I transcribed their speech, and looked for patterns across sentences, I was struck by how systematic it was," Carmel says. In Light Warlpiri, most verbs come from either English or Kriol and most nouns have Warlpiri suffixes attached to them; however sentences are strung together using a "radically innovative" structure.

"This was fascinating," Carmel says. "I realised that it was indeed a language system, independent of those other languages."

With the help of the Lajamanu community, Carmel hopes to continue tracking the evolution of Light Warlpiri. "To be able to observe a new language as it unfolds is very exciting," she says, adding that children are very important in this process. "Children can be active agents of language change, and dramatic change can take place very rapidly."

Evolution of Aboriginal speech

Professor Nicholas Evans, head of linguistics at the Australian National University (ANU) in Canberra, says Light Warlpiri is one of only a handful of documented examples of such "language intertwining", where new languages have evolved by combining the core grammatical elements of others.

"This work is tremendously significant in reminding us that traditional cultures and languages are dynamic and constantly evolving," he says, commenting how unusual it is to encounter "a new language that is emerging before our very eyes."

Professor Jane Simpson, Chair of Indigenous linguistics at ANU agrees. "It is a rare opportunity to see the effects of a very rapid shift from one language to a new language; usually we only see the results long after the change has happened," she says. "Carmel's analysis of this mixed language has revolutionised the way we think about Australian Indigenous languages, and will revolutionise



how we think about language evolution generally."

*Warlpiri children playing in the creek in the wet season.
Photo courtesy of Carmel O'Shannessy*

Alison Williams wins NAIDOC award



Alison Williams has won this year's NAIDOC award in the Arts and Culture category.

Alison has been a practising artist and teacher for more than 10 years and is a descendant of the Gumbaingirr Nation. She draws on her culture and life experiences to produce work that can reflect a range of issues.

Alison helped set up the Buwarrinyin Women's

Association which promotes an understanding of indigenous culture.

Congratulations to all the NAIDOC award winners!

Population weighs heavily on ancient Aboriginal Rock Art

Saffron Howden, Rural and Indigenous Affairs reporter, The Sydney Morning Herald

Each day, Sydney wakes in an art gallery.

Though the vast majority of residents are oblivious to the ancient works that surround them on their daily commute or shopping trip, many have been there for thousands of years and are hidden in plain sight.

But a debate is raging in indigenous and political circles about how to protect and preserve the roughly 5000 known Aboriginal heritage sites – including rock engravings, cave paintings and stencils, middens, former homes, burial places and tools – that remain in various states of deterioration in a modern metropolis of more than 4.6 million.

“The shelters with art stand out the most because there’s only a little amount left compared to what there were in 1788 when there was first contact with Aboriginal people,” said Aboriginal heritage manager David Watts, who is charged with protecting sites across eight northern Sydney council areas.

“A lot of sites were destroyed through housing, roads, everything. “[But] hundreds of engraving sites exist throughout Sydney. It’s actually one of the largest outdoor rock art galleries in the world,” he said.

On the other side of the Harbour, Dominic Wy Kanak, a Waverley councillor originally from the Torres Strait, points out an engraving of a turtle on rocks beside a path down to one of the world’s most famous beaches – Bondi. The artwork, between 2000 and 15,000 years old, is barely noticed by passers-by.

It is a quandary for the guardians of ancient Aboriginal sites: left unmarked and unprotected they are worn down or destroyed by the elements, pollution, development and unwitting visitors; signpost them and it could be an invitation to vandals.

“People come along and put their initials and, even now, people come and [illegally] re-groove them,” Mr Wy Kanak said.

Aboriginal heritage in NSW is dealt with under the National Parks and Wildlife Act which, critics argue, equates Australia’s original culture with plants and animals. But those laws are under review and many are demanding better protection for sites under a new and improved regime.

“We’ve got a system which is basically the managed destruction of Aboriginal heritage,” state Greens MP David Shoe-bridge said.

“Just in the last 12 months, the Office of the Environment and Heritage – the organisation that is meant to be protecting Aboriginal heritage – has considered 99 applications to destroy Aboriginal heritage and culture and all 99 applications that it has considered have been approved.



(Top) Dominic Wy Kanak and the turtle engraving at Bondi.
(Bottom) Rock engraving at Bondi golf course.
Photos courtesy Anthony Johnson

“So we need to move away from the current system.” However, a spokeswoman for the Office of the Environment and Heritage said these applications were the final step in a process and that a significant number of proposals do not make it that far.

“We estimate that at least half of initial approaches to OEHL never make it to the Aboriginal Heritage Impact Permit stage or are significantly altered to avoid the most ... sensitive sites.”

Mr Watts, whose office manages about 1500 sites from North Sydney to Palm Beach, said the biggest hurdles to protection are people and bureaucratic “time-wasting”. “The major challenge is actually protecting the sites from the heavy use in Sydney,” he said.

The state government’s Aboriginal heritage working party has presented its recommendations to government, which is expected to respond later this year.



TREKKING THE FLINDERS RANGES

In March 2013, I travelled to the Flinders Ranges by car. First stop, via Gundagai, was Mildura, a harrowing 11 hour drive from Sydney through some stunning countryside along the way. Mildura is a great town with everything you need close by – restaurants, cafes, even a loch and some terrific places to see beautiful rivers, cliffs and gorges. Interesting nearby towns share a great history with museums and other exhibits. Port Augusta was next, then Wilpena Pound.

A group of mountains surrounding a flat interior, Wilpena is possibly an aboriginal word meaning *place of bent fingers* (relating to its shape). There is a dreaming story about Akurra, a giant serpent which created the Pound. There is a great variety of walks around the Pound from flat strolling tracks – to the climb of Mount Ohlssen-Bagge. This was a 4 hour hike of 6.4km which extended an hour as it was a very hot day.

with red, yellow and white ochre and charcoal.

After spending a week in and around the Pound I made my way to Lake Mungo – an ancient site with wombat skulls, fish bones and charcoal fire places dated at more than 35,000 years old. A guided tour with a Traditional Owner Ranger was so interesting and informative. Mungo Man's skeleton was discovered in 1974, lying in a ceremonial position, covered in ochres from hundreds of kilometres away. Mungo Man is dated at between 68,000-40,000 years old. He lived to about 50 years of age and stood 6 feet 5 inches – very tall for an Aboriginal man. Mungo Lady was also found at this site. Her remains had been cremated, then ground down then burnt again, covered in ochres then scattered, possibly to keep her from returning. There has also been a child found at the lake along with other skeletons and artefacts, which unfortunately have been badly eroded.



Sacred Canyon had an superb show of Rock Art.

The Cazneau Tree, which won an International Photographic Exhibition in 1937 named *The Spirit of Endurance* is a grand and beautiful example of a huge River Red Gum. I was lucky enough to see the rare Yellow Footed Rock Wallaby on the way to Brachina Gorge. More Rock Art at Arkaroo Rock which is dated at 5000 years old, in the main cave. Drawings were made

These losses resulted in the Indigenous custodians receiving a Government grant to survey and improve the conservation of skeletons, middens and hearths.

Another 11 hours drive back to Sydney and civilisation – unfortunately.

What an amazing land we live in!

Sue Barber

Aboriginies help protect large areas of Queensland *Brisbane Times*

Eight Aboriginal tribes in far north Queensland have been tasked with helping to protect more than a million hectares of land.

Parts of the Girringun Region, between Cairns and Townsville and inland to Greenvale, became an Indigenous Protected Area (IPA) on Saturday.

This includes parts of the Wet Tropics as well as coastal areas of the Great Barrier Reef. Girringun Aboriginal Corporation boss Phil Rist said this allows traditional owners to help other environmental and government groups look after the area.

Day to day management includes weed and feral animal control, fire management, revegetation, wildlife protection and monitoring.

It also means traditional owners can reconnect with the land.

“It will increase the presence of traditional owners and it will recognise them and their traditional responsibilities to that country,” Mr Rist said.

He says for thousands of years Aboriginal people have been hunting, fishing and conducting ceremonies in the area.

In recent years they were forcibly removed from the region and stopped from returning, he says.

The IPA will mean traditional owners can return to the land and younger generations can learn more about their culture.

“We’ll be taking back old people, we’ll be taking back young people to those places as they’ve hardly had the opportunity to go to the land,” Mr Rist said.

A ninth tribe is expected to be included in the IPA later this year.



Aboriginal prisoners build homes for outback communities to improve post-prison job prospects

Nicole Chettle, ABC News

It is a baking hot day at Muswellbrook, in the upper Hunter Valley, where Indigenous inmates at the St Helliers Correctional Centre are building modular homes for Aboriginal communities in rural New South Wales.

It looks like any other construction site, but here the builders are prisoners approaching the end of their sentence. Many are part of the Gundi Program, which supports Indigenous inmates by giving them practical skills and the formal TAFE qualifications to go with them in a range of construction-related jobs, including carpentry, plumbing and electrics.

The program is a partnership between the state's Aboriginal Housing Office and the commercial arm of the prison service, Corrective Services Industries (CSI).

Gundi housing program

- Gundi means shelter. The program began in June 2011 to help Indigenous offenders find work in building and construction upon their release
- 20 Aboriginal inmates are among the 35 prisoners working on the housing construction project at the St Helliers Correctional Centre in Muswellbrook, NSW
- Five participants have found jobs
- Nine offenders are being monitored and supported in the community, after being released
- The partnership between Corrective Services Industries (CSI) and the Aboriginal Housing Office could see up to five modular homes built in the jail each year

It aims to boost the job prospects for offenders when they are released, while also addressing a serious housing shortage in remote areas, where a lack of qualified tradespeople has contributed to overcrowding for many Indigenous families.

The plan is to produce up to five homes each year.

Many of the inmates involved have been drifting in and out of jail for years after leaving school at a young age. Prison educators say they are going back to basics to teach them how to read and write.

Brothers Stephen and Daniel Clarke from Tamworth are approaching the end of their sentence at Muswellbrook.

Stephen Clarke says he never finished school. "I only done about three months of Year Seven and that was that," he said. "I didn't worry about going back."

Figures from the Australian Bureau of Statistics show that across the country, 74 per cent of Indigenous inmates have been in jail before.

The Clarke brothers are proud of their educational achievements since joining the program and are happy to be part of a project that is providing homes for Indigenous communities. They are hoping it will be a path to a new life outside jail.

Stephen Clarke says he wants Australians to know

"not only that we done wrong, but we're doing the right thing by still helping the community."

"It gives us skills," Daniel Clarke said. "Things we've never done before, like actually starting to build a house and actually see it finish."

Program designed to improve confidence, job prospects

Senior education officer Jacinta Ledlin says small classes are giving inmates the confidence to tackle more formal studies and trade qualifications.

"We don't want them coming back to jail. We want them to go out into the community and to be successful," she said.

Indigenous education and training at St Helliers

- 20 people completed literacy and numeracy programs
- 32 obtained OH&S White Cards to work in construction
- 13 participated in a Certificate II in Building and Construction course
- Three completed asbestos removal training
- Four obtained a forklift licence
- Three completed a welding course
- Two earned their crane driving ticket
- Two obtained their 'dogman's ticket' qualifying them to work with cranes
- 13 Aboriginal inmates got the elevated work platform ticket
- 10 completed a job preparation course
- One inmate completed a building and construction traineeship. Three more have begun

St Helliers manager of security Col Matthews agrees. "The main aim of this program, as well as providing homes to Aboriginal communities, is to break the cycle of re-offending," he said.

"And the cycle of re-offending is mainly caused by no employment on discharge from jail."

Mr Matthews says construction and *WorkCover* certificates give inmates the skills to enter the workforce.

"We do forklift tickets, we do crane tickets, dogman's (crane assistant) tickets, asbestos removal tickets," Mr Matthews said.

And he says there is an important cultural factor that is boosting morale among the participants.

"I think it's very important in Aboriginal culture," he said. "It's Aboriginal people helping Aboriginal people."

Already the program is showing signs of success.

Matthew Hickey from Sydney says he was kicked out of school in Year 8.

He was on the streets at 16 and got into trouble with drugs and crime. Now he has picked up skills as a plumber, a job he is practicing five days a week on day release in Muswellbrook. He is hoping to secure a

mature-age apprenticeship when he gets out of jail.

"Yeah I want to stay out. Move out of Sydney and get a job and that. Get a better life for myself," he said.

Having a criminal record will not necessarily be an impediment to finding work, according to John McDougall from Parkwood Homes.

He helped develop the building program at the jail.

"I'm interested in guys who can work within a team," he said. "Who will turn up on time and work hard and be respectful of your fellow workers. That's all we look for in the workforce."

Mr McDougall says the mining industry is putting pressure on small business, and that could provide fresh opportunities for prisoners when they are released.

"All the young kids coming in, very quickly they're being offered big money in mining and are heading off to Western Australia and what not," he said.

"The mining is sucking us dry in some areas, so having a good carpenter who can hang a door, who's regular, who's prepared to spend the time and come to work. Be there on time and do a job."

Work program addresses home overcrowding in New South Wales

The Gundi program is also helping get homes to where they are needed most.

James Armstrong is the manager of industries at Corrective Services NSW. He says the challenge is finding builders who are prepared to go into the western districts and construct homes in that area.

"Obviously there's more work on the coast and it's easier and less costly," he said.

A four-bedroom home that has been completed by the inmates is then loaded onto a truck for a journey of nearly 400 kilometres to Coonamble, in the state's west.

Already a three-bedroom house built by prisoners has been installed there and a muddy plot of land is being transformed to ultimately house three brand new dwellings.

They are a welcome sight for Brendon Harris, the chief executive of the Coonamble LALC.

Chronic overcrowding is a major problem for many Indigenous people living in rural areas.

Mt Harris says more than 50 names are on the waiting list for homes, and most of those are families.

"The census data doesn't reflect the current needs of the people of Coonamble," he said. "People are afraid to put the correct data on the Census due to fears they might get penalised through *Centrelink* and other organisations."

"There's some houses here in town which are four-bedroom houses that have 16 people in them at one time. That is families made up of 12 children and four adults".

Vince Boney is moving into one of the new homes with his partner and three-year-old daughter. He knows all too well the challenges of building a life outside jail; having spent time behind bars himself.

"Coming out it would've given me skills to gain a job," he said. "Cause it was hard to get a job. Nobody wanted

to give a criminal a go. They'd have a look at the criminal history and no skills or anything."

Now working as a shearer, Mr Boney has a message for the men who built his home.

"Don't look back, don't give up, basically," he said.

"You know, there's better things out there than to reoffend."

Concern the program will not continue

The local MP and Minister for Western New South Wales, Kevin Humphries, says most of the crime in his electorate involves juvenile offenders and "nuisance behaviour".

"Too many Aboriginal communities are being paternalised: 'We know what's best for you, so we're going to do things for them, not with them'," he said.

"That whole attitude needs to be turned around. It's why the Gundi program [is good], it's hands on. "It's people within the corrective services system, instead of coming down on people they're working with them."

But one elder who is also on the board of the state's Aboriginal Legal Service, uncle Ted Fernando, is worried this project may not last.

"If we can't get the Government to actually follow through on this program then it's going to be a waste of everyone's time," he said. "And to think that for such a good, good program, like other programs in the past, it's going to be here today and gone tomorrow."

Mr Humphries is more optimistic. He says while this is a pilot project it looks likely to continue.

"The next step is making sure we track these people back into the community, literally. Make sure they stay mentored," he said. "I think, over time, certainly future Government decisions around these sort of programs will be based on how well these people are adapting to mainstream. And the indications are it's been very successful to date."

Back at St Helliers, Daniel Clarke's thoughts are turning to life on the outside.

"I'm hoping what I've learnt I can continue on the outside," he said. "I just hope they don't look back on the past and just say, 'Oh nah, nah, nah'. Hopefully they can just give me a go for who I am instead of my past."





Recognising Aboriginal and Torres Strait Islander Peoples in the Constitution

We need to fix the historical exclusion of Aboriginal and Torres Strait Islander peoples from Australia's Constitution. And we need to remove discrimination – like the section of our Constitution that says people can be banned from voting based on race.

Will We Get it Right?

Changes to the Constitution – in Plain English

- Section 25 to be removed
- Section 51(xxvi) to be removed
- A new section 51A to be adopted to recognise Aboriginal and Torres Strait Islander peoples and to preserve the Australian Government's ability to pass laws for the benefit of Aboriginal and Torres Strait Islander peoples
- A new section 116A to be adopted, prohibiting racial discrimination
- A new section 127A to be adopted, recognising Aboriginal and Torres Strait Islander languages while confirming that English is Australia's national language
- The Government considers carefully the Panel's advice on how to achieve a successful referendum

Section 51A

Recognition of Aboriginal and Torres Strait Islander peoples

Recognising that the continent and its islands now known as Australia were first occupied by Aboriginal and Torres Strait Islander peoples; Acknowledging the continuing relationship of Aboriginal and Torres Strait Islander peoples with their traditional lands and waters; Respecting the continuing cultures, languages and heritage of Aboriginal and Torres Strait Islander peoples; and Acknowledging the need to secure the advancement of Aboriginal and Torres Strait Islander peoples, The Parliament shall, subject to this Constitution, have power to make laws for the peace, order and good government of the Commonwealth with respect to Aboriginal and Torres Strait Islander peoples.

Section 116A

Prohibition of racial discrimination

- (1) The Commonwealth, a State or a Territory shall not discriminate on the grounds of race, colour or ethnic or national origin.
- (2) Subsection (1) does not preclude the making of laws or measures for the purpose of overcoming disadvantage ameliorating the effects of past discrimination, or protecting the cultures, languages or heritage of any group

Section 127A

Recognition of languages

- (1) The national language of the Commonwealth of Australia is English.
- (2) The Aboriginal and Torres Strait Islander languages are the original Australian languages, a part of our National heritage

Recommendations on how to achieve a successful referendum:

To keep it simple, the referendum should ask voters in a single yes/no question if they support the six changes to recognise Aboriginal and Torres Strait Islander peoples. It's been around for more than 100 years, but have you ever taken the time to actually read the Australian Constitution?

Read the full Constitution at www.youmeunity.org.au



Vale Mandawuy Yunupingu

Mandawuy Yunupingu, the lead singer of Aboriginal band *Yothu Yindi*, has died of kidney disease aged 56.

He was the first Indigenous Australian from Arnhem Land to gain a university degree and the first Aboriginal school principal, before being named the 1992 *Australian of the Year* for his work in music and education.

Yunupingu, a musician, songwriter and campaigner whose surname translates as *rock that will stand against anything*, died Sunday 2 June 2013 at his home in Eastern Arnhem Land in Australia's north.

While he was best known for *Yothu Yindi*, which he co-founded in 1986 and gained a global audience with the hit *Treaty* in 1992 Yunupingu broke records throughout his life –

and built bridges between Indigenous communities and non-indigenous communities

Yothu Yindi made six albums and toured the United States as support act to *Midnight Oil*, whose lead singer Peter Garrett said "Can't believe he's gone, my dear friend"

Mandawuy Yunupingu leaves behind a wife and six daughters.



War Memorial reaches out to Indigenous veterans

The Australian War Memorial in Canberra is searching for the stories of Indigenous service men and women who have fought for the nation.

No official records were kept during World War I or World War II to recognise their contribution within the Australian Defence Force. Veterans Affairs Minister Warren Snowdon says the Department of Veteran Affairs wants to hear from both living soldiers as well as the families of those who have died.

"We'd like them to connect with us," he said. "Learn what the War Memorial does and see the histories that are exhibited in this place which are so important about our national story. "Help us understand the role that Aboriginal and Torres Strait Islanders have played in the defence of this great nation of ours."

AWM Indigenous liaison officer Gary Oakley says Aboriginal and Torres Strait Islanders have been serving

in the armed forces since the 1860s.

"Our big problem too is we're also quiet achievers," he said. "We go back to community, we disappear and our history's been rather secret. "Now's the time to put it out there in the public. It's a long tradition of service to the nation and it's a very proud tradition of service to the nation."

Indigenous All Stars and Canberra Raiders rugby league player Joel Thompson recently found out two of his great-grandfathers fought in WWI.

"It means a bit more," he said. "I've got that bit of a connection now on both sides from my grandmother and my pop. "It means something more and I want to find out more about it and hopefully other boys might look into their family history and might find some stuff as well."

Robert Herrick
ABC News

Thank you in advance for renewing your ASG membership

Your continued membership and financial support will allow us to keep providing support to communities in need and support Aboriginal and Torres Strait Islander people in their broader struggle for justice. In 2012 your ASG membership fee helped Aboriginal Schools and young Aboriginal people such as:

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- Ian Thorpe Foundation • Smugglers of Light Foundation.

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Wednesday Sep 4
7.30pm start

Indigenous Literacy Day (ILD)
It's a national event where all Australians are invited to help a child in a remote community become a reader.



Monday Sep 9
7.30pm start

ASG-MWP Information Night – All Welcome.
WHAT IS HAPPENING IN THE KIMBERLEY?
Guest speaker **Glen Klatovsky** will update us on the current situation. Mona Vale Memorial Hall, 1606 Pittwater Rd, Mona Vale.



Tuesday Sep 10
7.30pm

The Deadly Awards
The Deadly Awards are in their 19th year and are Australia's largest Aboriginal and Torres Strait Islander event on the national calendar held annually at the Sydney Opera House.
The Deadlys® recognise the contribution of Aboriginal and Torres Strait Islanders to our community and to Australian society and showcase outstanding achievement and excellence.



Monday Oct 14
7.30pm start

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

Thursday Oct 17
5pm-8.30pm

Dr Charles Perkins AO Annual Memorial Oration: YOUTH IN OUR COMMUNITY
Guest Speaker: **Shane Phillips**, CEO Tribal Warrior Association
The Great Hall The Quadrangle The University of Sydney NSW
Entry is Free. Further information tel 02 9351 5221



Monday Nov 11
7.30pm start

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

December 3

Be ready for digital TV

INDIGENOUS is a word that refers to Aboriginal People and Torres Strait Islander people

ASG-MWP would like to thank Dee Why RSL, Pittwater RSL, Forestville RSL Pittwater Council and Warringah Council for their continued support in 2013



Warringah Council

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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