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Elimatta

Autumn 2018

Aboriginal Support Group – Manly Warringah Pittwater

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

Welcome to the Northern Beaches

Aboriginal clans

Aboriginal people have been here since time immemorial, since the Dreaming. The Coastal Berrigai people live at what we now call the water, trees, animals and Aboriginal people. Many diverse Aboriginal clans and nations belong to the Northern Beaches, including the Guringai, Carriagui and Koy-yu-my-clans. They embrace the custodianship of this beautiful place alongside many Aboriginal and Torres Strait Islander people from all parts of Australia.

Thousands of years of habitation

Evidence of Aboriginal presence in Australia dates back approximately 60,000 years. On the Northern Beaches early heritage sites were likely lost to the ocean when sea levels last rose and stabilised around 6,000 years before present.

The numerous shell middens and rock engravings in this area are evidence of the abundant seafood, seasonal plant foods, hunting and ceremonial life of local Aboriginal people. A local rock shelter has archaeological evidence of a 5,000-year-old burial and countless microliths (small stone tools). It is one of the most significant sites on the eastern seaboard.

Bungaree

Bungaree was born near Pittwater on Broken Bay in the 1750s and became a prominent figure on the Northern Beaches in the early 1800s. He circumnavigated Australia in 1803-3 with Matthew Flinders and visited the South and West Australian coastline with Philip Parker King.

As an interpreter and friend of Governor Macquarie, in 1825 the Governor named him 'Chief of the Broken Bay Tribe' and granted land at Georges Heights as part of the Governor's early assimilation policy. While Aboriginal people continued to resist British settlement in many areas, Bungaree was considered by many as a leader and ambassador for his people. He died in 1832.

Matara and Cora Goseberry

Bungaree first wife, Matara, drew paintings and etched from the Bungaree form of Georges Heights in the 1820s. Another wife, Cora Goseberry, was the daughter of Murrumbidgee. She was a respected story teller known for her practical skills and knowledge of rock art. Early accounts dubbed her the 'Queen of Gully in South Head'.

Bowen

The eldest son of Bungaree and Matara, Bowen, led an adventurous life as a fisherman and boatman. He became a police interpreter, guide, police tracker of bushrangers and escaped convicts. In 1852, he lived with his wife Matara, two daughters, Thecla and Thecla Jane, and son Mark in a camp beside the old Customs shed on Berrigai Headland. He was embroiled and killed by bushrangers at Berrigai in 1853. He was 56 years old. He was greatly mourned by the colony and his clan.

Telling many Aboriginal and Torres Strait Islander people, including the proud descendants of Chief Bungaree and Matara, tell the Northern Beaches home.



In collaboration with Budowa Aboriginal Signage Group. budowagroup.com

NEW SIGN UNVEILED FOR NORTHERN BEACHES

On Monday 9th April 2 pm at Mona Vale Library the launch of the first sign celebrating Aboriginal presence and heritage in our local area was unveiled. The event included a *Welcome to Country*, *Smoking Ceremony* and afternoon tea.

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ASG-MWP COMMEMORATES SORRY DAY

ASG-MWP Sorry Day Commemoration 2018 has been moved to Mona Vale Memorial Hall

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ANZAC DAY COLOURED DIGGERS MARCH

On the 100th Anniversary of ANZAC DAY join us in Redfern to celebrate our Coloured Diggers

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**Bikalabarley murraring walla giballee yaddung Guringai
Wanangini Wahroong yennieubu**

Let us / walk / together / in / Guringai / Country / as one

BUDAWA

Aboriginal Signage Group

Celebrating the rich Aboriginal heritage of Sydney's north side

The Budawa Aboriginal Signage Group has been working with Northern Beaches Council and the Aboriginal Heritage Office to develop appropriate signage throughout the whole Northern Beaches area. Currently most existing signage refers to people and events since 1788. Budawa formed in 2014 to work consultatively with Northern Beaches First Peoples local communities, organisations and Northern Beaches Council to develop a plan for Aboriginal cultural and heritage signage in our Local Government Area.

The Budawa Group includes direct descendants and representatives of the Aboriginal people of this area. The group is supported by the Aboriginal Support Group Manly Warringah Pittwater and Friends of Narrabeen Lagoon Catchment.

We Are On Aboriginal Land

We celebrate Aboriginal (Koori) heritage, culture, history, sites and stories and wish to share this place with all visitors and local inhabitants. Join us in respecting the natural environment, elders and ancient Aboriginal culture.

The diverse Aboriginal clans that have custodianship of this area are:

Kayimai (Manly, harbour), Borogegal (Bradleys Head), Cannalgal (Manly, coast), Garigal (Broken Bay), Cammeragal (Cammeray). Each clan or nation celebrates shared caring for Aboriginal sites, ceremonies, Dreamtime and food gathering.

The Sydney Metropolitan Land Council has legal responsibility for protection of Aboriginal archaeological sites. In NSW, all Aboriginal Archaeological Sites as well as Aboriginal Places of Cultural Significance are protected by government legislation. It is illegal to destroy or damage sites or objects. Please help us to preserve these sites.

Today, the Northern Beaches are home to many Aboriginal and Torres Strait Islander people and people from diverse cultural backgrounds. We can all embrace the custodianship of this beautiful place.

Aboriginal people have lived in NSW for 60,000 years. The earliest period for human occupation in the Sydney region is radio carbon date 14,700 BP (before present). On the northern beaches, between 10,500 and 6,500 years ago, Aboriginal people moved to higher ground as the sea level rose. The Darug People to the west allowed the coastal tribes such as the Guringai to occupy part of their land. There is a rock shelter in Avalon that has evidence of human occupation dated to 2,500 years ago. It has precious middens and fire hearths that contain hundreds of artefacts and animal evidence. An Aboriginal skeleton discovered at Narrabeen in 2005 was found to be about 4,000 years old. Northern beaches sites include: Burials; middens of shells, stone artefacts and tools, animal and fish bones; rock engravings, drawn and stencilled art in rock shelters.

Jessica Birk's artwork was used as the background of this sign. She is a proud descendant of the Yaegl people from The Clarence Valley in the Northern Rivers region of NSW. Born on the Northern Beaches, Jessica uses imagery in her art to explore belonging and heritage.

Why Signage?

"Giving names that are meaningful actually brings that spirit to those places in the way that naming always has for Aboriginal people. The place is being curated, cared for and loved in the way it always has been." [Professor Jakelin Troy, Ngarigu academic, University of Sydney].

Budawa is collaborating with Northern Beaches Council and the Aboriginal Heritage Office to introduce signage across Sydney's Northern Beaches. Budawa is committed to community discussion about appropriate local signage and has held workshops and information evenings in the area. For instance: Budawa wants Aboriginal heritage acknowledged alongside existing signage for *Governor Phillip Park*. For many Aboriginal people and their supporters, signage that neglects Aboriginal history, culture and continuing presence represents ongoing colonisation.

An example of change

There is an existing National Parks & Wildlife sign at Basin Track, West Head in Guringai Language.

Language and Society

Guringai (Kuringai) speakers are thought to be inhabitants of northern Sydney and the inner eastern Harbour regions from 1817 onwards. Small pox epidemics had killed many Aboriginal people from clans such as Garigal in the first ten years of British settlement. Chief Bungaree, a Guringai chief from Broken Bay, was invited to establish a farm at Georges Heights on Sydney Harbour by Governor Lachlan Macquarie. He was accompanied by his wives Matora and Goosberry and several children, including Bowen who became a famous Aboriginal constable working and living on Pittwater at Palm Beach near the Customs building.

Guringai-speaking clans of about 40 to 60 people were made up of smaller extended family groups of perhaps a dozen people. Bungaree's family clan inhabited the north shore of Sydney Harbour, living along the coast from Kirribilli then north to Manly up along the northern beaches to Broken Bay and as far as Wyong.

The word for man or person is kuri (Koori) and kuringga, the possessive means 'belonging to kuri'. Ngai (ng/guy) means *woman*. The name Guringai was coined by ethnographer John Fraser in 1892 as the original name of the tribal group was not known.

We celebrate Aboriginal (Koori) heritage, culture, history, sites and stories and wish to share this place with all visitors and local inhabitants. Join us in respecting country, elders, custodians and Aboriginal culture and heritage.

budawagroup.com

BUDAWA SIGN UNVEILED Mona Vale Library April 9 2018



Address by Julie Janson of the Darug nation

Welcome everyone to the launch of the Budawa and Northern Beaches Council sign. I greet you in Darug language: Quai bidja, quai bidja, jumna pailla jannawi. Come to together we speak.

I especially welcome the Mayor, Michael Regan and staff and thank Dick Persson for his support of our sign.

We stand here on the Northern beaches on sites of Aboriginal dispossession and settler colonisation. Replacing Australia's amnesia is never easy.

We have this sign because of the hard work of the local Aboriginal community, Budawa Aboriginal Signage Group, the Aboriginal Heritage Office and the Northern Beaches Council. It is a piece of restorative justice and it compensates in a small way for the erasure of Aboriginal Garigal occupation. These signs are symbols of reconciliation and recognition of Aboriginal history and antiquity in this area. In many parts of Australia, Aboriginal signs have been graffitied and defaced. Or in the case of northern Queensland, used for target practice.

The physical sites of dispossession in the Australian landscape are invaded by the names of our settler colonial past. These names suppress Aboriginal names and inscriptions. An example is Governor Philip Park at Palm Beach, an expensive sandstone memorial to a British colonizer who camped there for two days in 1788. Aboriginal people have been camping there for up to 20,000 years. At Lake Mungo for 70,000 years.

I stood recently with elders in Avalon rock Shelter where there is the treasure of a 3,000 year old burial. It is a woman with her hands crossed over a baby. This shelter is considered to be the most significant archaeological site on the eastern seaboard. As we stood in the cave we saw the graffiti of satanic images spray painted over the entire site. Tears were shed.

I want to pay tribute to the members of our Budawa Group: To Neil and Sue Evers, Aunty Clair Jackson, Laurie Bimson, John Lohan, Jenny Thornley, Jenny Harris and others, and to Jessica Birk whose lovely painting of the area adorns our sign. We pay tribute to Uncle Bob Waterer who was an inspiration to all of us in leading the movement to recognise Aboriginal history in this area.

We miss him. He was my dad Neville's best mate in Borneo in WWII.

We need to decolonise our minds and acknowledge that Australia has a Black history. On the northern beaches, Aboriginal people are all amongst you. They are either descendants of Bungaree or Gai mari agal relations of William de Serve or Burruberongal Hawkesbury River like myself or those who have migrated from other parts of Australia who work tirelessly for Aboriginal cultural recognition. We are richer for their adoption of this area.

Control of naming of Australian landscape is vital to the old affirming of *Terra Nullius* and to the extinguishment of Aboriginal entitlement by tides of colonial history. We expect the council to carry out its pledge to counter this, by creating more signs with Budawa at Narrabeen, Dee Why and Palm Beach and other locations.

This sign and the Aboriginal Heritage Office sign at Manly are a part of restorative justice.

Australian history is a contested site but today we recognise that we are on Aboriginal land.

Address by Garigal Descendant Neil Evers

Mayor of Northern Beaches Council, councillors, distinguished guests, Ladies and Gentlemen, boys and girls – Good Afternoon. The Garigal clan are part of the oldest continuous culture in the world.

I acknowledge and recognise the Strength, Resilience, and Courage of the traditional custodians on whose country we stand today.



I pay my respect to the elders past and present.

The ancestors would have said to us – All-a Giballee "Hello, Come together" – just like we are today.

The old ancestors would be so happy to see what's happening here today. I have one regret – that Uncle Bob Waterer is not here with us to see this.

Without Uncle Bob NONE of this would be happening.

He opened the door to our descendants. We showed Bob the prototype of the sign. Uncle Bob's idea was to have the sign about three metres square and on that wall.

Thanks Uncle Bob. A lot of work has gone into this project.

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BUDAWA SIGN UNVEILED Mona Vale Library April 9 2018

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Four years ago on my back deck we had our first meeting. The comments were *best of luck with that!*

It wasn't luck that got us here today it was sheer determination. We have something here—that no other place on the east coast has. Not JUST the Northern Beaches Council.



We have all grown to love and care for this very special place which we have made home – the amazing scenery—the National Parks that surrounding us.

Walking anywhere along the beaches, bays and bush tracks you will see evidence of the vast history of Aboriginal occupation for thousands of years, their cultural and spiritual connection is here.

Remnants of shell middens, rock etchings, engravings, paintings. There are over 1,500 recorded sites in this area that point to the rich lives that were enjoyed by these people, well fed by plentiful seafood, bush tucker, possums, kangaroos, etc.

In March 1788, Governor Phillip and his small expedition came into Broken Bay in two boats and were immediately greeted by a group of native men and women whom he described as 'very friendly and numerous' in number who helped Phillip with fire and water. They were described as 'extremely full of fun, laughing, mimicking and frisking about'. Like the Northern Beaches mob today!

As this sign portrays – we had famous Aboriginal people living right here. Bungaree born at Patonga. His son, Bowen a Police tracker lived and worked at Palm Beach. His mother Matora, her granddaughter Sarah had 10 children in the Pittwater area, seven survived – one of them was called James.

James is Laurie Bimson and my great grandfather.

Many thanks to all the Budawa committee members for their work over the last four years in developing the concept of this sign.

To the many community groups that have encouraged and supported us.

Thank you to local Aboriginal artist Jessica Birk for allowing us to use her amazing artwork that reflects so much of the layers of Aboriginal connection to our area.

To the help from Karen Smith from the Aboriginal Heritage Office. And the Meetings with Pittwater and Northern Beaches councils.

Thank you to Auntie Lois for the smoking ceremony, Scott, Matt and Hayden for the *didge* playing and dancing. And the catering service.

Jessica Currie, Council Project Manager for her many emails and constant communication. And to all involved on Council in finally being able to bring this sign to fruition.

This sign is now here...and it's about here! And it's about time!

We live a beautiful place – don't we? Let's begin to tell the story.

Budawa Group hope that is will be the first of many educational signs from Palm Beach to Manly.

I wish to thank the Northern Beaches Council for Acknowledging and recognising the traditional custodians.

You can see! When we – Giballee, Giballee come together...we are strong.

As a descendant and on behalf of the traditional custodians I wish you well on this very special occasion.

And Welcome you to this beautiful country – Welcome.

Congratulations Aunty Lois

The NSW AECG Life Member announced at the 2018 NSW AECG AGM Awards was our much-loved Aunty Lois Birk.

Congratulations Aunty Lois on this well-deserved recognition of your inspiring work in Aboriginal Education in the Metropolitan North Region and beyond.



HSC COURSE LEADS TO MAJOR FAMILY DISCOVERIES FOR JAMIE

An HSC course led Jaime Ribeiro, 17, to an unmarked grave and the discovery that her family is linked to the first Aboriginal man to circumnavigate Australia.



As part of an eight-month research project for her accelerated Aboriginal Studies course, Jaime travelled up the Hawkesbury River to Bar Island with her grandfather to find the unmarked grave of Granny Lewis, Jaime's fourth great-grandmother.

Jaime Ribeiro has been awarded top marks for Aboriginal Studies, which she says has been an "amazing journey" of discovering her family history.

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The Northern Beaches Secondary College Mackellar Girls Campus student also discovered that Granny Lewis grew up in the mob of Bungaree, a Garigal man who sailed around Australia with Matthew Flinders in 1801.

"My grandpa is the keeper of many family stories of times spent up the river [and] I really wanted to make the journey back to Bar Island with him and listen to his stories and memories first-hand," Jaime said. "Bar Island and Marra Marra Creek are important Aboriginal places [and] hold the stories of my family. "Members of the extended family regularly visit there to reconnect with country."

Granny Lewis' family continued living on the Hawkesbury River in isolation until recent generations.

One of the most exciting findings during her HSC research for Jaime was a recording of her grandfather and great-grandmother talking about their family.

"I was thrilled to discover that grandpa had an old cassette recording of a discussion he had with his mother, Thelma Lewis, regarding family anecdotes," Jaime said.

For her major project, Jaime wrote a 42-page picture book titled *Stories from up the River*, based on the family stories she found. She plans for it to be kept for future generations.

"It was important to grandpa's female elders, his mother Thelma and her sister Rita, that the family story be kept alive," Jaime said.

She received a rare 100 per cent mark for the Aboriginal Studies course and won this year's Department of Education Nanga Mai award for student leadership.

Jaime said she was "very surprised to be nominated and to have won" the award. "It has been an amazing journey and the interest in my book has taken me by complete surprise," she said.



ASG-MWP COMMEMORATES NATIONAL SORRY DAY

Sorry Day this year will be at Mona Vale Memorial Hall as the Elanora Scout Hall at Narrabeen is undergoing repair.

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.

This is a Free event.

Start time 2.00pm till 6.00pm

Welcome to Country – Smoking ceremony and a one-minute silence for the *Stolen Generation*.

A reading from Auntie Nancy Wood's short book of poetry *Nobody's Child*.

Gusset speaker talk about the *Stolen Generation*.

All afternoon a free sausage BBQ and afternoon tea will be available.

Singing by local Aboriginal Sisters.

Free Kids painting – paint your own boomerang or do Colouring in and take it home with you.

Basket weaving with Karleen Green.

Aboriginal Dancers with the young children joining in dancing and playing the clap sticks, having fun.

Two local Didge players.

Aboriginal artefacts on display – things that have never been on display before.

For the young ones, a gift bag from ASG.

Come and join us and share the steps towards healing for the *Stolen Generations*, their families and communities.



Jaime, who is also studying English, Maths, PDHPE and Community and Family Studies for the HSC, said she is applying for the Australian Defence Force's *Gap Year* program and is also interested in teaching.

"Last year I did work experience with NSW Fire and Rescue, which I also really enjoyed, so I guess I'm still undecided at this point," she said.

*Pallavi Singhal
Sydney Morning Herald*



MURNONG YAMS A NATIVE SUPERFOOD



Originally wiped out by pasturing animals, *murnong* is now making a comeback that could upstage the common potato. This native superfood is 8 times as nutritious as potato and tastes as sweet as coconut.

We all know about the North American yam and its place on the Thanksgiving table (even if candied yams are actually made with sweet potatoes), but did you know that Australia has native varieties of the root vegetable, too? There's a long agricultural history with the plant in this country: from the *Djitama* (bush yam), a round root that can be found in northern parts of the country and is toxic unless cooked correctly, to the *Karrbarda* (long yam), which grows from a long climbing vine in rainforest areas.



Bruce Pascoe propagating *murnong* seeds with the help of a friend. (Facebook/Gurandgi Munjje)

One member of the Australian yam family, the *yam daisy* (also known as *murnong*) was once a major food source for native Australians and is now being reintroduced into the culinary mainstream. Could it achieve gourmet fame?

Nutty, starchy and rather potato-like, the *murnong* is the edible root of a yellow dandelion-type plant, naturally occurring in southern and south-eastern (cool, dry) parts of Australia.

According to historian, author and agriculturalist, Bruce Pascoe, the *murnong* was a common food source for Aboriginal people before European settlement, and the Indigenous population had sophisticated ways of farming this nutritious vegetable (with one settler citing *millions of murnong over the plain*).

"Australian Aborigines have been labelled as hunters and gatherers for 220 years, but pioneers and explorers saw a very different economy," writes Pascoe. "Aborigines were growing and harvesting a huge variety of grains, tubers and fruits, as well as building large aquaculture systems."

Over the past 200 years, these yams have been decimated by invasive pasturing, particularly by grazing farm animals and hungry rabbits. Besides being palatable to sheep and cattle, the tubers have also been doomed by other obstacles: the hard hooves of livestock damaging the ground and preventing the regrowth of *murnong*, for instance. Currently, *murnong* are not classified as endangered, but they are rare. They still grow in bushland in Victoria, NSW and the ACT, and can be found by foragers with a sharp eye. If you're keen to try this tasty native food, buy seeds from specialist nurseries or online, or propagate them yourself.

Bringing *murnong* back to life

Since 2011, Gurandgi Munjje, a group of Aboriginal men and women, spearheaded by Pascoe, began reviving methods of traditional horticulture and reaping the native foods that followed. The project aimed not only to recover *First Peoples'* traditional foods and culture, but also to become a unique food-led form of reconciliation where the work of Indigenous growers could provide healthy produce for high-end and commercial chefs and restaurants.

The group has been propagating native grains, leafy greens, fruits and herbs, but the standout crop has been the *murnong*. According to Pascoe, the *murnong* is eight times as nutritious as the standard spud and quite the superfood. The spring harvest of 2015 was their best seed harvest yet, thanks to the use of traditional methods, such as companionship planting, employing appropriate soil type and harvest rates, and allowing the plant to respond seasonally to natural Australian conditions.

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ANZAC DAY

COLOURED DIGGERS MARCH

Come and join us as we remember our Indigenous brothers and sisters who have served in defence of Australia.

The annual Anzac Day Coloured Diggers march is being held once again – this year we honour and remember the Indigenous men and women who served in defence of Australia 100 years ago.

We will muster at the Redfern Community Centre at 10am where there will be entertainment, music, tea and coffee and our traditional Anzac Day pies thanks to *Harrys*. The *Glen Dancers* will once again be joining us as well as thousands of our mob from across the community. And everyone from across the community is welcome.

We march from the Community Centre, *the Block*, up Redfern Street to the Cenotaph and Memorial at Redfern Park where there will be a flag raising ceremony, some remarks from guests and entertainment thanks to Australian superstar John Paul Young. We finish with a wreath laying ceremony followed by the *Last Post*.

It's a great day and opportunity to remember those who have served and also learn about some of the many hundreds of stories of the coloured diggers – our Indigenous brothers and sisters who have served this nation.

Of course nothing would be possible if it wasn't for our organising committee, the City of Sydney, *Harry's Pies*, Prime Minister and Cabinet, the *Glen Rehab* and *Tribal Warrior* and you – our amazing community.



Yininmadyemi Memorial

- Thou didst let fall, Hyde Park South, Sydney

Opened in April 2015 and probably the first state war memorial for Aboriginal soldiers in NSW, the memorial by Aboriginal artist Tony Albert is composed of four standing bullets and 3 fallen shells. The bullet is a universal signifier for conflict. The arrangement of the bullets, with some standing and some fallen, represents those who survived and those who were sacrificed, but also the different treatment after the war: while the white Australian comrades were given land for their service, Aboriginal soldiers received nothing and some returned to find their children had been taken away.

Lord Mayer Clover Moore said, "This very public memorial in Hyde Park South will be seen by visitors from across Australia and around the world. It will be a lasting reminder of the contribution Aboriginal and Torres Strait Islander peoples make – and continue to make –

to Australia's protection."

Co-founder of the Coloured Digger project that lobbied for a memorial in Sydney, Pastor Ray Minniecon, said, "We must also remember what happened to them when they came back and that it's not glossed over: they struggled overseas fighting bullets, then came back to Australia and had to fight racism."

Hyde Park South was chosen because it was once a ritual contest ground, a crossroads for traditional walking trails, and an important site for ceremony, gathering and camping. It is also home to the ANZAC Memorial.

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From paddock to plate

The revival of *murnong* is welcome news for many chefs highlighting native ingredients on their menus, including Ben Shewry of Melbourne restaurant Attica. "What I really long for is something solid and uniquely Australian to use in place of the potato, something hearty," says Shewry, referring to *murnong*'s appeal.

Known for his enthusiasm and creativity when cooking with Indigenous ingredients, Shewry is a public supporter of Pascoe's Gurandgi Munjje project. "I'm longing for the day when we can all buy them [*murnong*] from Gurandgi Munjje and support Aboriginal men and women to grow the crops of their culture," he says.

While the commercial enterprise of Australia's *murnong* is still in its early stages, chefs and skilled cooks are experimenting with the small amount that is available.

The tubers can be eaten raw and have a radish-like texture with a sweet and unique coconutty and grassy flavour. Roasting or frying *murnong* renders the taste similar to a potato, but with a naturally saltier flavour. Traditionally, they've been cooked in fire pits.

It's not just the root that can be enjoyed – chef Shewry recommends using the leaves. They have a slightly bitter taste in salads and a red-wine vinegar dressing will nicely complement their flavour.

There are many ways this rather unattractive-looking, but incredibly versatile vegetable can be brought to the table. Until Pascoe's seeds propagate, it might be a while before we see *murnongs* aplenty again – but there are plenty of reasons to be excited about their eventual harvest.

Article by Sophie Verass



MORE YOUNG INDIGENOUS PEOPLE STUDYING AND WORKING

More than half of Aboriginal and Torres Strait Islander young adults are fully engaged in work and study, new census data reveals.

Fifty-two per cent of Aboriginal and Torres Strait Islander people aged 15 to 24 years are fully participating in either education or work, up from 46 per cent in 2006.

Those living in urban areas (55 per cent) are more likely to be fully engaged in work or study than those living in non-urban areas (42 per cent).

Around 223,000 Aboriginal and Torres Strait Islander people aged 15 years and older reported participating in the labour force.

Men (55 per cent) are more likely than women (49 per cent) to be in the labour force, as are people in urban areas compared with those in non-urban areas (54 per cent and 45 per cent respectively).

The most commonly reported occupation is Community and Personal Service Workers (17 per cent), a change from the 2011 census which recorded labourers as the most common occupation (18 per cent) among Aboriginal and Torres Strait Islander people.

While there remains a gender gap in employment outcomes, female participation in education is increasing faster than male participation, particularly at the tertiary level.

In particular, attendance for young men and women in the 15 to 17 year age group increased from 51 per cent and 54 per cent to 70 per cent and 73 per cent respectively.

Attendance at university or other tertiary institutions also increased for 18 to 24 year old men (from four per cent to seven per cent) and women (from seven per cent to 12 per cent).

The insights census provides into the lives of Aboriginal and Torres Strait Islander people are used by policy-makers, researchers and the community.

Census data is also an important input into measures such as the Council of Australian Governments' Closing the Gap targets.

Since the 1971 census, there has been a clear upward trend in the counts of Aboriginal and Torres Strait Islander people in each successive census.

The 2016 census counted approximately 649,200 Aboriginal and Torres Strait Islander people, an increase of 18 per cent from the 2011 Census.

Aboriginal and Torres Strait Islander people represent 2.8 per cent of Australia's total population, up from 2.5 per cent in 2011, and 2.3 per cent in 2006.

Of the 649,200 people who identified as being of Aboriginal and/or Torres Strait Islander origin, 90.9 per cent are of Aboriginal origin, 5.0 per cent are of Torres

Strait Islander origin, and 4.1 per cent identified as being of both Aboriginal and Torres Strait Islander origin.

The 2016 Census has also reveals other fascinating details about these communities.

Forty-two per cent of Aboriginal and Torres Strait Islander people moved house between 2011 and 2016, with the vast majority of those (89 per cent) moving within the state or territory that they lived in.

Looking at the homes in which Aboriginal and Torres Strait Islander people live, 56 per cent are rented, a further 26 per cent are owned with a mortgage, and 12 per cent are owned outright.

Language plays an important part of cultural identity for Aboriginal and Torres Strait Islander people, with the 2016 Census revealing one in 10 Aboriginal and Torres Strait Islander people speak an Australian Indigenous language at home.

Article by Lydia Lynch



CDP Graduates Gwyn Bulumbara and Robert Lee were all smiles after receiving their qualifications last month.

Call for an indigenous-only prison focused on healing in the ACT

WHY IT MATTERS

The ALRC inquiry found indigenous Australians continue to represent 27 per cent of the nation's prison population, despite representing only three per cent of the nation's population, with similar figures in the ACT.

The commission has made 35 recommendations in its 550-odd page report aiming to reduce the rate, in what makes for an extensive, national blueprint for reform of the nation's justice system.

All governments need to act on the recommendations of a major report into Indigenous incarceration and the ACT should consider opening an Aboriginal-only prison in Canberra, urged the head of an Indigenous legal service.

Chairman of the Aboriginal Legal Service NSW/ACT, Bunja Smith, urged the ACT government to consider opening an Indigenous-inmate only prison in Canberra, in an effort to cut high Aboriginal incarceration rates.

The head of the Aboriginal Legal Service NSW/ACT has called for Indigenous inmates at the Alexander Maconochie Centre to be housed separately.

The prison in recent years has been plagued by a number of issues, including assaults of lower-order Indigenous inmates by non-Indigenous inmates, many on long sentences for much more serious crimes.

Mr Smith said one way to help avoid such conflict in the overcrowded prison was to consider building a facility that focused on healing Indigenous inmates on remand or serving shorter sentences.

With Indigenous inmates making up 27 per cent of all inmates nationally, and similar levels in the ACT such a proposal could be part of the ACT's wider justice reinvestment program.

"An Aboriginal jail could be based on the Swedish model for a more holistic healing place that actually addresses the reasons why they are there, and stop them reoffending and we could fund it with justice reinvestment monies," he said.

Mr Smith said he believed it would "almost definitely" cut the number of prisoner-on-prisoner clashes by isolating those lower-order Indigenous offenders from more serious criminals.

"If we don't address the root causes, it won't change, and it's clear the punishment model doesn't work, it's time to try something else and look at a healing model," he said. This suggestion follows the Australian Law Reform Commission a fortnight ago urging all governments to work together to implement 35 recommendations that would overhaul the justice system in an effort to cut indigenous imprisonment rates.

That report urged action on a raft of issues, including a national inquiry into child protection, overhauling state bail laws, and more concerted action on justice reinvestment — where money is spent addressing the causes of the high Aboriginal rates.

While Mr Smith said the ACT government was among the leaders on justice reinvestment, he said there was much more work to be done in the territory, particularly re-establishing the ACT's Aboriginal justice centre, which was shut down amid "internal issues" some years ago.

The commission also urged state and territory government to remove prison sentences from the statute books for unpaid fines, which disproportionately affect Indigenous and lower socio-economic communities.

It also urged every state and territory government to complete a review of police procedures and policies and police complaints processes, to address racism and policies that have a disproportionate effect on Indigenous people.

Mr Smith said police also had a "major role to play" and New South Wales was currently developing policies to education officers on such issues.

"Clearly we need the police to be on board with this, we don't need them to turn a blind eye, but to use common sense that when they're involved in a situation, to use their common sense as to whether or not a full arrest should be done.

"It's a fine line because it's their job to enforce the law, but we know that arrest is really a starting point where Aboriginal people enter the justice system."

Mr Smith also said the indigenous community needed to be empowered to deal with such issues, as "we're the best people to be able to stop our people offending, or reoffending".

But he also said the driving factors behind the high imprisonment rate were deeper, and more needed to be done to recognise the role good health, education, housing and employment played in reducing the rate.

While the ACT government already has a number of justice reinvestment strategies in place the commission recommended other jurisdictions trial, a government spokeswoman said there were no plans to build an Indigenous-specific prison, nor to introduce segregated wards in the Alexander Maconochie Centre.

"Rather, our focus is on reducing recidivism by 25 per cent by 2025 and reducing the over-representation of Indigenous people in the criminal justice system," she said.

"The Moss Review, which considered the issues of kinship ties and accommodation of detainees, did not make any recommendations about a specific facility for Aboriginal and Torres Strait Islander detainees."

She also said keeping inmates separate was "extremely challenging due to available accommodation and detainee numbers", but decisions considered factors including kinship, "so some detainees may appropriately be located with family members".

Daniel Burdon SMH



QANTAS UNVEILS INDIGENOUS AIRCRAFT LIVERY

Qantas has unveiled a special livery honouring Aboriginal and Torres Strait Islander Australians on its latest Boeing 787-9 Dreamliner.

The new livery features the work of the late Northern Territory artist and senior Anmatyerre woman, Emily Kame Kngwarreye*. It is based on her 1991 painting, *Yam Dreaming* and has been adapted for the aircraft by leading Indigenous owned design studio *Balarinji*.

The artwork depicts the culturally significant yam plant, an important symbol in Emily's *Dreaming* stories and a staple food source in her home region of Utopia, 230km north-east of Alice Springs. The aircraft itself will be named *Emily Kame Kngwarreye* in tribute to the artist.

Qantas Group CEO Alan Joyce said the striking artwork is intended to encourage more people to explore the Indigenous elements that form part of *the Spirit of Australia*. "As the national carrier we're thrilled to showcase another piece of Indigenous culture on one of our aircraft, and to reiterate our ongoing commitment to reconciliation with Aboriginal and Torres Strait Islander people. It's a beautiful, bold artwork and so we hope it catches people's eye and sparks a conversation about our country's dynamic Indigenous culture," he said.



For only the second time in Qantas' history the iconic *flying kangaroo* on the aircraft has been changed to form part of the design, with the airline's trademark red tail colour altered to match the earthy red tones and white dots of Emily's artwork.

Managing Director of *Balarinji* Ros Moriarty said the design studio was honoured to continue its 20-year partnership with Qantas to support the place of Aboriginal design in Australia's global identity.

"It's been a privilege to work with the brilliant imagery of the late Emily Kame Kngwarreye to create the airline's fifth iconic Indigenous flying art aircraft. Emily was an extraordinary artist who is revered around the world.

"Born in 1910, she began painting only in later life, completing more than 3000 exceptional works up until her death at 86 years of age. Her work embodies her cultural and spiritual connections to her country," said Ms. Moriarty.

The aircraft will fly direct for approximately 15 hours from the Boeing factory in Seattle to touch down in Alice Springs on 2 March 2018 where it will be welcomed by Emily's family.

Registered as VH-ZND, the aircraft will then fly to Sydney and Melbourne for crew familiarisation flights on Qantas' domestic network before it enters service on international routes from late March. This is the fourth *Dreamliner* to enter the Qantas fleet, following the arrival of *Great Southern Land*, *Waltzing Matilda* and *Quokka*.

About Emily Kame Kngwarreye

(pron. Emily Karma Nung-war-ray)

- Born in 1910 at Ahalkere in the *Utopia Homelands*, Emily Kame Kngwarreye is recognised worldwide as one of Australia's most significant artists of the late 20th Century.
- Her paintings influenced a change in the direction of Australian Aboriginal art from the use of traditional iconography to an open abstract landscape.
- Emily learnt ancestral stories, song cycles, traditional body paint markings for women's dancing ceremonies and became a leader in women's ceremonial business.
- Working as a stock hand, she became very familiar with the *Utopia* landscape and her paintings are maps of her traditional lands.
- Respected as a bold and strong woman, her paintings, with their definite and sure lines depict the *Utopia* of her ancestors. Emily began painting quite late in her life, taking it up when she was almost 80 years of age.

Qantas Reconciliation Action Plan

Qantas has a long-standing commitment to reconciliation between Aboriginal and Torres Strait Islander and non-Indigenous Australians. Our *Elevate Reconciliation Action Plan* (RAP) commits Qantas to measureable actions that:

- Foster sustainable Indigenous careers
- Support Indigenous economic development
- Develop cultural competency
- Create an Australian customer experience
- Lead reconciliation collaboration

In 2017, we celebrated 10 years of our Reconciliation Action Plan. Since 2007, we have: Employed more than 200 Indigenous school-based trainees and over 70 Indigenous tertiary interns; Purchased more than \$7,800,000 in goods and services from majority Indigenous-owned businesses; Invested of over \$9,000,000 in Indigenous environmental management practices; Provided over 1,100 days of *pro bono* assistance to Indigenous-owned organisations; Invested over \$7,000,000 in Indigenous health, community development and arts programs.

Continued on Page 11

Key Facts

- The livery based on Emily's *Yam Dreaming* artwork took a team of more than 60 graphic designers, engineers and painters at Boeing's Seattle facility worked with Balarinji to install the design onto the aircraft, taking more than ten days to complete.
- There are close to 5000 dots on the aircraft.
- Emily Kame Kngwarreye will be the second flying art aircraft currently in service alongside a B737-800, named *Mendoowoorji*.
- Qantas has worked with Indigenous owned design studio *Balarinji* for more than two decades on aircraft livery projects and other design work, including the Peter Morrissey uniform of 2003.
- *Yam Dreaming*, 1991 is part of the *Campbelltown City Council Permanent Collection* and can be viewed at Campbelltown Arts Centre. The work was purchased in 1995 by Campbelltown City Council with assistance

from the Australia Council.

- Five Qantas aircraft have been painted in Indigenous designs, with *Wunala Dreaming* carried on two separate aircraft.
- Qantas has a long-term commitment to reconciliation and the promotion of Aboriginal and Torres Strait Islander culture and economic development. Since the mid-1990s, Qantas has actively promoted the employment of Aboriginal and Torres Strait Islander people and celebrated Aboriginal and Torres Strait Islander culture through unique customer experiences, including the *Flying Art Series*.
- Qantas is committed to ethical and transparent sourcing of Aboriginal and Torres Strait Islander Art and is proud to be a supporter of the *Indigenous Art Code*.

<https://www.qantas.com/infodetail/about/community/reconciliation-action-plan-2015-2018.pdf>

ABORIGINAL LAND COUNCILS RAMP UP PUSH FOR NT TREATY PROMISED 30 YEARS AGO

The Northern Territory's Aboriginal land councils have asked the Chief Minister to sign a memorandum of understanding for a treaty at this year's Barunga Festival.

It's been almost 30 years since former prime minister Bob Hawke promised a treaty at the 1988 *Barunga Festival*, after he was presented with the *Barunga Statement*, which called for greater Indigenous rights.

While a national treaty has never eventuated, state-based treaty processes are underway in Victoria and South Australia.

The Northern Territory's four land councils met in Darwin last week to map out the details of a memorandum of understanding (MOU) for a Northern Territory treaty. The MOU would provide a framework for future discussions about what would be included in a treaty.

"The current Northern Territory Chief Minister has put it on the table and the land councils are taking a first step to start a process to respond to that," the Northern Land Council's CEO Joe Morrison said.

The land councils want the signing of an MOU to coincide with the Barunga Festival in June.

"The 30-year anniversary of the Barunga Statement represents perhaps a unique opportunity to reset the process and ensure that Aboriginal people are leading front and centre when it comes to these kinds of things," Mr Morrison said, adding that "an MOU would ensure Indigenous Territorians are driving the treaty agenda. We don't want to see governments and anyone else come up with ideas on behalf of Aboriginal people because we've seen the sorts of messes that unfold," he said.

Mr Morrison said the MOU should include formal recognition of past wrongs, and ultimately lead to a better future for Aboriginal people. "I think there's a need for the levels of leadership in the Northern Territory and the Commonwealth to realise the deep injustices," he said.

"The high levels of violence that took place with settlement and dispossession in the Northern Territory and that (needs) to be the first point of call. And obviously there are issues associated with outstanding claims to land, and getting some formal settlement process bedded down."

The Northern Territory's only Indigenous member of Cabinet, Ken Vowles, said the Government would work cooperatively with the land councils. "We can have policies and we can have dates and timeframes that we want to achieve things, but if we don't have the support of those land councils then this is going to go nowhere really fast," Mr Vowles said.

He said a final treaty is unlikely to be signed in this term of government, but he remained hopeful it would happen in the future. "I'd love to see a treaty done. But we are only getting one chance at this, one chance. So we must do it right."

Article by Jano Gibson



Former prime minister Bob Hawke receives the Barunga statement during the 1988 festival.



Monday May 14
7.30pm - 9pm

ASG-MWP Information Night

Guest Speaker Dr Keith Amos – “You’ve got Buckley’s!”
Traditional Aboriginal life as experienced by runaway convict William Buckley who lived with an Aboriginal clan for over 30 years in Victoria and even stopped talking English as he settled into his new life. Mona Vale Memorial Hall, 1606 Pittwater Rd. Free event – All welcome.



Sunday May 27
2pm to 6pm

National Sorry Day Commemoration

National Sorry Day is an Australia-wide observance which gives us the chance to come together and share the steps towards healing for the *Stolen Generations*, their families and communities. More details see *page 5*.
Mona Vale Memorial Hall, 1606 Pittwater Rd, Mona Vale. Free event – All welcome.

Sunday June 3

MABO DAY

July 8 - 15

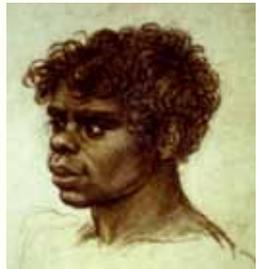
NAIDOC WEEK – *Because of her, we can!*

Celebrating the invaluable contributions that Aboriginal and Torres Strait Islander women have made – and continue to make – to our communities, our families, our rich history and to our nation.

Monday July 16
7.30pm - 9pm

ASG-MWP Information Night

Guest Speaker Ian Jacobs talking about Bowen Bungaree a local Aboriginal man. Mona Vale Memorial Hall, 1606 Pittwater Rd. Free event – All welcome.



Saturday Aug 4

National Aboriginal and Islander Children’s Day

SNAICC – National Voice for Our Children is the national non-governmental peak body representing the interests of Aboriginal and Torres Strait Islander children.

Monday Aug 13
7.30pm - 9pm

ASG-MWP Business Meeting

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

ASG-MWP would like to thank Dee Why RSL, Pittwater RSL, Forestville RSL, and Avalon Beach RSL for their continued support in 2015



An Invitation to join us

**Aboriginal Support Group
Manly Warringah Pittwater**

Founded 1979

Membership is \$25 per year

(02) 9982 1425

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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