

Elimatta

Aboriginal Support Group - Manly Warringah Pittwater

WINTER 2021



Aboriginal Australian Ashleigh Barty wins 2021 Wimbledon

ABORIGINAL AND TORRES STRAIT ISLANDER READERS ARE ADVISED THAT THIS NEWSLETTER CONTAIN NAMES OF PEOPLE WHO HAVE DIED
ASG ACKNOWLEDGES THE GURINGAI PEOPLE, THE TRADITIONAL OWNERS OF THE LANDS AND THE WATERS OF THIS AREA

ASH BARTY'S WIMBLEDON WIN IS AN HISTORIC MOMENT FOR INDIGENOUS PEOPLE AND WOMEN IN SPORT



The stars aligned: Ash Barty's Wimbledon win is an historic moment for Indigenous people and women in sport

The Conversation July 11, 2021 Adele Pavlidis, Marcus Woolombi Waters Over the weekend in London, the stars aligned in the most remarkable way. On the 50th anniversary of Evonne Goolagong Cawley's first Wimbledon win, Ashleigh Barty claimed her first Wimbledon title.

"I just hope I made Evonne proud."

The 25-year old becomes just the second Indigenous women to win Wimbledon and breaks a long drought for Australia at what is widely regarded as the most prestigious tennis tournament in the world.

To put it in context, Australia hasn't won a singles title at the All England Club since 2002, when Lleyton Hewitt became the men's champion. The last time an Australian woman took out the title was over 40 years ago, when

Goolagong Cawley won her second title in 1980 (this time also becoming the first mother to win Wimbledon in 66 years). But the win is also an historic moment for First Nations people and for Australian women in sport. It presents an opportunity to both celebrate and learn from this achievement.

Barty breaks the mould Barty's success is a particularly significant one for First Nations Australians. She is one of only a handful of Indigenous women who are both sporting champions and household names — such as Goolagong Cawley, Cathy Freeman and fellow Olympic medallists Nova Peris and Sam Riley. Australia has always

seemed to struggle with celebrating Indigenous sporting success, particularly when it happens overseas. Achievements like Patty Mills' magic 17 points to help secure the 2014 NBA championship for the San Antonio Spurs, Chad Reed's legendary status in motocross

and Jesse Williams' 2014 Super Bowl ring have largely flown under the radar.

Barty breaks this mould

She has long cited her Indigenous heritage and relationship with Goolagong Cawley as an inspiration. Yes, it is Barty's tennis success that has made her famous. But it is her grace negotiating Australia's uneasiness with its past and present relationship with our Indigenous peoples that makes her a true champion.

Her victory also followed by a significant hip injury in June. Although seeded number one for the tournament, even those in Barty's camp were nervous about her chances.

Barty said, "The stars aligned for me over the past fortnight. It's incredible that it happened to fall on the 50th anniversary of Evonne's [Goolagong Cawley] first title here too".

As First Nations people would say "the Old People" — her Ancestors — had intervened.

A NAIDOC week victory

Apart from the parallels with Goolagong Cawley's win, the timing is also special as it comes at the

end of NAIDOC week. This year's theme has been "Heal Country". As Indigenous people continue to be marginalised in so many areas of Australian life, Barty's success is all the more a powerful testament to her strength and talent.

We know there are high barriers to Indigenous women participating in sport and exercise, at both grassroots and elite levels. These include racism and the high costs of participating. A frequently cited statistic (based on 2012 data) is about 23% of Indigenous women were physically active or played sport in the past 12 months, compared to 67% of non-Indigenous women.

Uneven playing field

So while we celebrate, we must also be honest about the realities for women in sport, and in particular for Indigenous women in sport.

For those of us who have enjoyed the pride and excitement of Barty's win, let's pledge to work harder on removing structural barriers to participation at grassroots and elite levels. It is time to acknowledge how uneven Australian sporting fields can be.



DEMONS PAY RESPECT



PENNANT HILLS DEMONS JUNIOR AFL CLUB

SIR DOUG NICHOLLS ROUND SUNDAY 6TH JUNE 2021

Welcome all to Ern Holmes Oval. Firstly, we acknowledge the traditional owners of the lands of the Hornsby Shire, the Darug and Guringai People.

This weekend, across AFL grounds right around the country, we recognise the achievements of a great Australian, Sir Doug Nicholls.

As a young Aboriginal boy, as with all of his people at the time, he faced many challenges. But Doug Nicholls had an inner strength and he eventually became a champion footballer,

churchman, activist and state governor.

Sir Doug Nicholls played Australian Rules football for the old Fitzroy Lions in the 1930's now known as the Brisbane Lions, and at the time, he was the only indigenous player in the VFL.

Back then, Australian society and footy, was very different to what we know now. During his career, particularly in the early years, Doug Nicholls was subjected to racial taunts and abuse, both on the field from his opposition players, and from the sidelines by footy supporters. Nevertheless, he overcame these challenges, and thru self-belief in himself, and his people, he became

one of the best players in the league, and eventually, he won the respect and admiration of football loving people across the country.

But Doug Nicholls most significant accomplishments transcended football, as in later life he was instrumental in establishing the Reconciliation movement, and assisting and strengthening the stature and recognition of Aboriginal Australians.

His lifetime of achievement both on and off the football field was recognised with a knighthood in 1972, and becoming Governor of South Australia in 1976.

These days, many of the finest players in

the AFL are indigenous Australians, and no doubt that the same would have been the case in the 1930's had society allowed. He has paved the way for modern day indigenous AFL players such as Nikki Winmar, Adam Goodes, Eddie Betts and Buddy Franklin, whom are all champions and heroes of our great game.

In bravely confronting and overcoming deep set racial prejudice, Sir Doug Nicholls played a key role in paving the way for a somewhat more tolerant, modern Australia, and in 2021, we are a better country for having him, and his love of AFL footy.

**GRAEME DE VALLANCE
SENIOR VICE PRESIDENT**

THE ENDLESS NORTHERN TERRITORY INTERVENTION: FIRST NATIONS SPEAK OUT!

On-line **Conference:**
Sunday 20th and
Monday 21st June

“First thing for our people, our voices have been taken away. Our position and our authority in the community has been undermined. We deserve our human rights on our country”, stated Mongunlan Gumbula, Daygurgur Gupapuyngu, Senior Elder from both northeast and southeast Arnhem Land.

On Sunday 20th and Monday 21st June 2021, a major zoom conference was convened, titled The endless Intervention: First Nations speak out! marking the 14th anniversary of the federally imposed Intervention/Stronger Futures laws in the Northern Territory. As the laws are due to enter their last year of implementation it is time to look at the impact on First Nations communities, its legacy and what lessons can be learnt and where to in the future. First Nations Peoples from within the Northern Territory and across Australia remain resilient and want to be heard. We urge you to listen in.

Professor Larissa Behrendt OA and Senior Researcher Alison Whittaker will facilitate this conference. This will be a powerful landmark forum organised by the Intervention Rollback Action Group (IRAG) Mparntwe (Alice Springs) and Stop The Intervention Collective Sydney (STICS) with the kind support of ‘concerned Australians’ (CA).

Aunty June Mills, Larrakia artist and activist and speaker, of Darwin, at the conference has said regarding the Intervention: “The first thing that comes to mind is genocide and violation of human rights. It’s the continuation of unbridled greed. There’s no end to the depravity of successive governments.”

“We will continue to unapologetically keep fighting for a social, economic and racially equal society for our First Peoples, as long as the Governments of this country keep

silencing our voices - the ones disproportionately impacted by its laws and policies” exclaimed Dorinda Cox, Yamatji Noongar Bibbulmun woman from Western Australia.

Since 2007, Northern Territory First Nations communities have been subjected to oppressive and discriminatory legislation of successive Federal governments. Much damage has been done to these communities.

The laws removed the Aboriginal permit systems which opened up access to Aboriginal lands. The Federal Government compulsorily acquired communities across the NT, at first imposing unnecessary 5-year leasing then in 2012 coercing lengthier leases (of up to 99 years) in exchange for basic services and housing - not received by most communities - effectively dismantling traditional Aboriginal communal land rights and removing control for generations.

The Federal Government used the opportunity to introduce major social welfare reform in Australia. All First Nations Peoples in prescribed areas across the NT, who had been on any form of welfare benefits were compulsory income managed - this discriminatory Basics Card continues for many. In 2007 highly valued community jobs were decimated imposing harsh assimilatory remote work for the dole programs. Other punitive measures were imposed. But to do so first the government had to suspend the 1976 Racial Discrimination Act (RDA).

Though the RDA was reinstated on the last day of 2010 it has been done in a manner which allows racist policies to continue. These assimilationist and unjust laws have caused great disempowerment and injustice.

Indigenous incarceration has skyrocketed. Men, women, and children have been locked up with most unable to pay bail and are being held on remand. Extremely high rates of deaths, suicides, child removals, and



deepening poverty are a reality. Communities have been split, cultural authority undermined, and homelands starved of housing and services.

Self-determination has been denied them and the Intervention’s discriminatory ‘so-called’ land reform measures meant parcelling out of lands through at first five year-imposed leases and then later lengthier leasing demands. Subsequent legislation following 2006, 2007 and 2012 has meant traditional owners have been severely undermined and have less say/control over their lands, freeing up lands for mining and other government purposes.

“The Intervention caused all the problems with the youth and the mining companies. Since the Intervention happened the laws keep getting worse and they keep taking power away from us” deplored Gadian Hoosan, Garrwa/Yanyuwa man, from Borroloola and protect country spokesperson. Miss Amelia Kunoth-Monks, Granddaughter of Rosalie Kunoth Monks OAM emphasised: “I think the future can be very bright if we have the right leadership and the way that we, as a country, to grow.”

Adjunct Professor Eva Cox commented, “The Intervention has been a total waste of money and effort. The government ignores all the data, advice and facts and takes no notice of the advice freely available”.

Recently Ken Wyatt MP an-

nounced a series of [further] reforms to Northern Territory Aboriginal land rights [Act]. We agree local decision making is vital, but one needs to read beyond the rhetoric. Proposed changes will further undermine Traditional Owners and streamline arrangements for exploration and mining licenses...

Jane Weepers of ANU explained land tenure changes brought about by the Federal Government’s amendments to the iconic 1976 NT ALRA in 2006 which heavily undermined traditional owner control in her recent paper Impacts on land rights and remote community governance. The 2007 Intervention legislation aided this program of land reform.

This convention has been a landmark event giving an overview of the impacts of 14 years of the Intervention/Stronger Futures from the perspectives of local independent First Nations politicians, people living under the laws and researchers who have made evidence-based observations. The “so-called” Stronger Futures measures are supposed to end next year, but several other laws such as social security measures and land legislation will continue. Will the other measures also be continued? This conference will look at the way forward and provide alternatives to the current policies.

STOPTHEINTERVENTION.ORG

AUSTRALIA POST LAUNCHES NEW PARCELS MARKING TRADITIONAL PLACE NAMES

Australians will now be prompted to include traditional place names when addressing letters and parcels, after a community campaign.

Key points:

- **THE NEW PACKAGING WILL BE PHASED IN AS PART OF NAIDOC WEEK**
- **THERE IS A PUSH TO SET UP A NATIONAL DATABASE OF ALL TRADITIONAL PLACE NAMES**
- **THE PACKAGING ALSO INCLUDES AN ACKNOWLEDGEMENT OF COUNTRY**

The new Australia Post packaging will include a dedicated spot where customers can choose to include the First Nation country, just above the street address on a letter or parcel.

It will be phased in as stock becomes available, as part of NAIDOC week.

Gomeri woman Rachael McPhail has been petitioning Australia Post to make the change, as part of a campaign to include traditional place names in all addresses.

“For every town, for every place in this country, we have an original name, and it’s important to use them as a celebration and to recognise the history and the connection of First People to country,” she said.

She said the next step was compiling a comprehensive database of all traditional place names, so people could easily work out where to send their mail.

She said that would require a national, collaborative effort.

“What that entail is comprehensive and respectful consultation with First Nations people, elders, and community leaders, all around the country,” she said.

“We need to make sure we are recording and collating that information all around the country.”

Ms McPhail is collecting photos of traditional place names in addresses on things like drivers licences and parcels on social media, as part of her broader campaign on social media, to increase



Rachael McPhail has been campaigning for traditional place names to be used. ABC News: Lauren Pezet

awareness.

Australia Post national Indigenous manager Chris Heelan said the service was happy to be involved.

“It’s a real easy thing to do, it’s a real simple thing to do, but it’s a real, powerful opportunity for our customers to support Aboriginal and Torres Strait Islander communities,” he said.

“It’s like they say, from little things, big things grow.”

He said he was looking forward to receiving a parcel on Wurundjeri land, from his family in Noongar country, in Western Australia.

“I’ll be immensely proud, proud to be an Aboriginal man receiving a package that has my birthplace, my country, on the parcel,” he said.

The parcels also include an acknowledgment of country.

Some businesses are already including traditional place names.

Clothing the Gaps is an Aboriginal-owned and

led social enterprise on Wurundjeri land in Melbourne’s north, which asks its customers for the traditional place name when they make an online order.

“Just like our customers tell us what street name and suburb they live on, they can also tell us what traditional place name which is awesome,” company co-founder Sarah Sheridan said.

“It’s an opportunity to reflect and to share the traditional country that they’re living on.”

The enterprise made the change about a year ago, and Ms Sheridan said it has been well received by staff and customers.

“People love being able to tell us what country they’re ordering from,” she said.

“And we love getting to see that our parcels get to travel from Wurundjeri country across many countries, right around the nation.”



Australians will be prompted to include traditional place names when addressing letters and parcels

MARGARET PAUL
ABC NEWS

WHAT IS THE ULURU STATEMENT FROM THE HEART?

The statement is a document aboriginal people from all over australia agreed on. In it they express that they are a sovereign people, and what they want all australians to do to recognise and support this sovereignty. It also comments on the social difficulties faced by aboriginal people.

The uluru statement is a message for people like you and me: "it is not a submission or a petition to the government. It is an invitation to you, the

australian people," says dean parkin, a quanda-mooka man and one of the signatories.

It is not the first time aboriginal people crafted such a document, but probably the first time aboriginal people form a united position and a single key recommendation, or, as the guardian put it, "the largest ever consensus of aboriginal and torres strait islander people on a proposal for substantive recognition".

While previous docu-

ments of aboriginal aspirations were usually addressed to the parliament, the uluru statement from the heart is directed to the australian public.

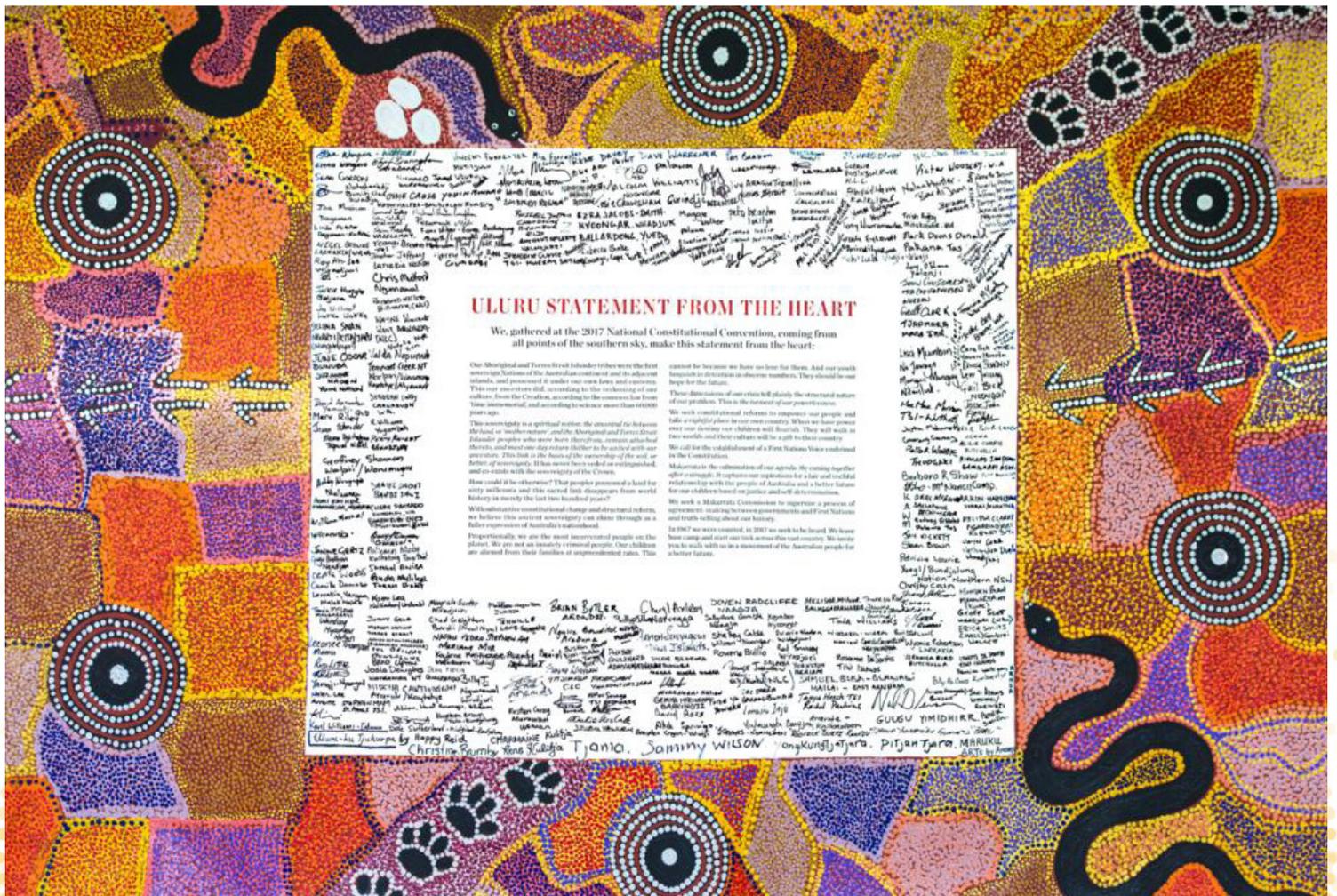
"We meaningfully and consciously gave the uluru statement from the heart as a gift to the to the australian people," explains pat anderson, an alyawarre woman from the northern territory. "It's a gift of healing. And indeed love. We don't often like to use that word. But, you

know, it's a very, very emotional document."

In 2021, the uluru statement from the heart was awarded the sydney peace prize. The judges saw it as a "clear and comprehensive agenda for healing and peace within our nation".

"The Uluru Statement from the Heart stands as the most important piece of political writing produced in Australia in at least two decades." — ABC

Source: Explainer: Uluru statement from the heart - Creative Spirits, by Jens Korff and retrieved from <https://www.Creativespirits.info/aboriginalculture/selfdetermination/uluru-statement-from-the-heart>



VALE - DR RUTH LATUKEFU (NEE FINK) (1931-2021)

On the 23 May 2021 Dr Ruth Latukefu passed away. Ruth remained till the day she died a committed and tireless advocate for reconciliation and the recognition of Aboriginal and Torres Strait Islander's voice in not only Australia's parliamentary system and constitutional context but the very fabric of Australian society and culture. From a young age Ruth was sensitised to the in-humaneness of racial bigotry and discrimination as a child of Jewish parents escaping the horror of Nazi Germany. In her adopted country of Australia Ruth saw the opportunity offered to herself and her family, but through her academic and professional life quickly realised that the opportunity given to one set of Australian's came at the cost of other Australians. Her time working and documenting the situation Aboriginal communities in Brewarrina and the Murchison faced in 1950s Australia contrasted greatly to the realities faced by the then Anglo-Celtic majority of 'modern' Australia. Initially Ruth saw her role to be a dispassionate, objective observer - in the tradition of the many great Anthropologists and sociologists that preceded her. This however gave way with time and maturity to an overwhelming sense of injustice and a need to

right a historic wrong that continued to eat at the very foundations of the Australian dream. Ruth never forgot where she had come from nor the opportunities that Australia offered both her and her family at a time of great need. At the same time that great love for her adopted country made her a passionate advocate for a change in attitude to the countries First Nations people, their voice, their rights, and recognition of their place of honour and respect as not only Australia's first people but the world's longest continuing culture. Ruth broke many barriers in her life, as a woman, as an academic, as a teacher, as a wife and mother in a multicultural marriage, as a beloved matriarch to her Tongan and Jewish sides of the family, as a friend and colleague to people from all walks of life and culture backgrounds from around the world. Yet one of the things that gave her the most pleasure and a sense of belonging was her ongoing engagement and connection to friends and families in the Aboriginal community and importantly what she saw as the small contribution she made to better understanding in mainstream Australia of Indigenous issues and context. She also took great pride



Ruth Fink Latukefu - Turned the tables on the kiaps in the case of Herr Dr CJ Blunge

in how her early work recording the lives, experiences and cultural expression of families from the Brewarrina and Murchison districts became a gift for the community later on as they rediscovered the photos, songs and documented stories of previous generations. Whether as a founding member of the Australian Institute for Aboriginal and Torres Strait Islander Studies, a writer of letters to her local paper critiqueing government policy, discrim-

ination or bigoted attitudes in the community, as a protester and reconciliation bridge Walker, or simply a friend and someone willing to have a yarn over home-made scones and a cup of tea - Ruth was always there. With her passing the community and the people that loved and cherished her will miss her deeply but also appreciate who she was and the contribution she made not only to the academic record but to Australia as a whole.



Ruth and Sione , a splendid couple, married in 1966

HOW THE KAKADU PLUM INDUSTRY IS BEING SHAPED BY INDIGENOUS-LED BUSINESSES

The Kakadu plum has been harvested by First Nations people for tens of thousands of years across northern Australia. Now the burgeoning industry is being shaped on country by people with knowledge and ownership of the prized fruit.

Kabinyn. Madoor. Kerewey. Murunga. Gubinge. The many Indigenous language terms for the native fruit, most commonly known as the Kakadu plum in English, reflect the epic spread of its wild-growing trees, stretching from the Dampier Peninsula in Western Australia along the Northern Territory coastline and into far north Queensland.

There may be steadily growing interest in Australian native ingredients, but the tart, green Kakadu plum (*Terminalia ferdinandiana*) has seen particular attention thanks to its crowning as one of the world's most potent natural sources of vitamin C. To fight off the common cold, many will reach for an immune boost by way of oranges; the size of a walnut, the Kakadu plum boasts 50 times more vitamin C than that humble citrus.

The mid 2000s saw an international patent application for Kakadu plum extract by cosmetics giant Mary Kay; the U.S. company had been adding it to their TimeWise range as a skin-repairing antioxidant. The patent was rejected within Australia following challenges from the Gundjeihmi Aboriginal Corporation.

Biopiracy – patents or intellectual property control based on biological resources and/or traditional knowledge, extracted without

suitable consent or benefit-sharing, often from Indigenous communities – is nothing new, but this case highlighted a risk for the coveted Kakadu plum and broader concerns for ensuring Indigenous Australians' traditional knowledge is protected and benefits its owners if used.

"We're always thinking about how this can benefit people on the ground in our region and the people that belong to this fruit," says Jacinta Monck, who co-owns Kimberley Wild Gubinge with her husband and business partner Lenny O'Meara, an Aboriginal man with Bardi/Kija heritage from the Kimberley region. "We believe the only way, which is why we created our business, is that it's got to be on country. It has to be in the place where the full cycle of processing, right up to retail, is happening where it grows [for there] to be profit and employment locally."

Based in Western Australia's Kimberley region, the Indigenous-owned company handpicks fresh Kakadu plums each year – the season runs from January to February in Western Australia, and March to May in the Northern Territory – with their own team of harvesters made up of O'Meara's family members. "There are options to go and get backpackers; we've decided not to. This is totally for people who live here to do. This is their home."

The fruit is air-dried at a low temperature, then milled to a fine powder for adding a tangy flavour and vitamin C boost to water,



Kakadu plums contain 50 times more vitamin C than oranges. Photo: Julia Rau Photography

smoothies or yoghurt.

Monck explains they save seeds from the fruit's processing to replant in the specific areas they were harvested, to support the Eucalypt woodlands where the Kakadu plum grows and natural variations in the wild plant: "Some are a beautiful, big, sweet-tasting fruit, then you get others that are more wonky-shaped and bitter, and smaller ones that are 'wow' tart. At the end of the line, we have to look after the country, those trees and all of that biodiversity. It's the number one thing."

A recent industry survey indicated that Indigenous Australians represent just one per cent of the native food products supply chain. "In the past, we were not included in the conversation," says Pat Torres, who has family connections to Djugun, Yawuru, Nyul Nyul, Bard and Jabirr Jabirr peoples, and owns Broome-based native foods business Mayi Harvests. "It's only because Aboriginal people are coming to the forefront and having our say, so our voices are being heard

now." Producing frozen Kakadu plums and a powder, Torres's company is a member of the Northern Australia Aboriginal Kakadu Plum Alliance (NAAKPA) – a consortium of Aboriginal-owned enterprises that are ethically harvesting and processing Kakadu plums.

Launched in 2018 by the Indigenous Land & Sea Corporation, NAAKPA funds and supports the development of an Aboriginal-led Kakadu plum industry with an eye on connecting suppliers directly with buyers to ensure transparency. "This is our heritage. This is our knowledge area and we need to be fully engaged in it," says Torres, explaining that building infrastructure in the remote regions that members operate in, plus educating on sustainable harvesting methods, are key. For example, picking fruit in smaller quantities over a longer period of time supports local wildlife and habitats. "We have to remember that the gubinge is being eaten by animals and insects, too – bees, butterflies, wasps. Humans are just one part of that ecosystem."

Torres plans to plant Kakadu plum trees on her own small farm, creating a way to apply harvesting and land care knowledge closer to home while revitalising the traditional, local language and food ways. “We’re a new industry based on old, traditional foods. We’re still growing and learning ... You’ve got worldwide interest, you’ve got Australian businesses getting into it, and Indigenous people want to have a share of it,” she says. “Bush foods are our way of building a future.”

kimberleywildgubinge.com.au
mayiharvests.com.au

INDIGENOUS-OWNED FOOD BUSINESSES AROUND AUSTRALIA

MABU MABU

Named after the Torres Strait saying for “help yourself”, this Melbourne café and catering company has its own line of native-ingredient-based

pantry goods. Owned by chef Nornie Bero, who’s from Mer Island in the Torres Strait, the café serves dishes like seared kingfish with lemon aspen and saltbush chimichurri. Shop online for its wattleseed hot chocolate or saltbush damper-making kit.

mabumabu.com.au

SOBAH

Pepper berry IPA, Davidson plum ale, aniseed myrtle stout. Not only are these beers infused with native ingredients, they’re also alcohol-free. Launched by wife-and-husband duo Lozen and Clinton Schultz, a Gamilaroi man, this Gold Coast-based brewer aims to tackle the stigma of socialising without alcohol while fostering cultural awareness through Aboriginal arts and language.

sobah.com.au



Nornie Bero, chef and owner of Mabu Mabu in Melbourne

SOMETHING WILD

Whether it’s wallaby salami, green ant gin, kangaroo-saltbush meatballs or quandong yoghurt, Something Wild offers a range of wild game meat and native ingredient products. Headed up by Larrakia man Daniel Motlop in South Australia, the family business is focused on ethical cultural and environmental practices – that means working directly with Indigenous harvesters and communities to create economic opportunities. They have a stall at Adelaide Central Market, and an online shop.

somethingwild.com.au

MIRRITYA MUNDYA

Yuin man Dwayne Bannon-Harrison and his wife Amelia founded this food truck, catering and food tour business, based on the New South Wales South Coast, with the aim of sharing cultur-

al knowledge through food experiences. Keep an eye out for their pop-up dinners, serving dishes like smoked whole baby snapper in paper bark with lemon myrtle, and slow-cooked spiced beef brisket with Davidson’s plum sauce.

mmundya.com

INDIGIGROW

Founded by Bidjigal man Peter Cooley, this social enterprise runs educational and training programs to sustain Indigenous Australian culture through the propagation of native plants. Based in suburban Sydney, their nursery operates a storefront and online shop stocking plants and seeds for growing a range of native ingredients, including yellow elderberry, powderpuff lilly pilly and murnong or yam daisy.

indigigrow.com.au



Dwayne & Amelia Bannon-Harrison with their Mirritya Mundy food truck

ALECIA WOOD

GourmetTraveller.com.au



WATCH THIS SPACE NEWPORT PUBLIC SCHOOL

Theme NAIDOC 2021 “Healing Country” and that’s what the year 3 are planning to do.

They said: Our driving Question was - How can we change materials to create a save place for our School?

With the guidance and permission from the teachers, they have designs for such a space.

Looking at, how the first Nation People do it? With a yarning circle where everybody is equal.

So, year 3 set with this driving question and come up with a “Belonging Place”. A place where student for the school can come and sit in a place of healing and belong-

ing where they are safe.

I was invited to Newport school and had be privileged to see all the different plans they have. I was amazed!

Their imagination in designs is so good for their age.

With Darinyung “Butterfly Stingray” in the middle of the circle (the totem for the area) The small stone to represent all the kindergarten kids. The logs and the sand stone for seating. Even the garden surrounds.

Maybe a lot of work still to go but they are all so eager to get it under way. (It may need Mums and Dads as well).

ASG will keep you posted as to the progress.



WOY WOY PUBLIC SCHOOL CELEBRATES ABORIGINAL CONNECTIONS

Woy Woy Public School Commemorated National Reconciliation Week earlier this month with a series of activities aimed to teach students about Aboriginal culture.

The school celebrated national Reconciliation Week on June 2 with a walk around the school’s Dreaming Circle and Bush Tucker Garden.

Classes finished off the day with cultural activities.

Principals, Ona Buckley and Dan Betts, said staff had worn their new Woy Woy Public School Aboriginal staff polos in commemoration of National Sorry Day on May 26.

“We wore our new polos with pride ... National Sorry Day provided us all with an opportunity to acknowledge and reflect on the history and continued effect of the forced removal of Aboriginal and Torres Strait Islander people from their families, communities and culture,” they said.

“We flew the Indigenous Flags on National Sorry Day and throughout National Reconciliation Week in recognition of the significance of these events for all Australians and as a sign of respect for Aboriginal and Torres Strait Islander people and their culture.

“The ‘Walk for Reconciliation’ was a lovely way to demonstrate the pride we as a school have in the respectful relationships we have established with our Aboriginal students, families and local community members.”

The school’s cultural dance group, Guliyali Dancers, were also successfully accepted into the Central Coast Dance Festival this year.

The dancers performed the opening number for the show on June 16 at Laycock Street Theatre.

They celebrated NAIDOC Week with the Aunties from Mingaletta, Uncle Tim Selwyn and Maurice Goolagong to teach all students about Aboriginal culture.

HISTORY IN THE MAKING

Congratulations to Gamilaroi, Yuin man Justin Cain who has been accepted into the vascular surgery training program to start in 2022. Justin will be the first Aboriginal person to train as a vascular surgeon in Australia.

Justin says:

“I’m very proud and excited to have been granted this opportunity...

This opportunity is not about me, it’s about what it represents for communi-

ty. I’m just lucky to be the person who made it happen. Hopefully this inspires young Indigenous people to pursue a career in surgery.

I need to acknowledge all my mentors (too many to name) including Kelvin Kong, the first Aboriginal surgeon. Without him blazing the trail, I would not be here.

Most importantly I have to thank my parents Mark and Debbie and my extended family for all the support.”

Best of luck Justin!



Mark and Debbie stand proud with their son Gamilaroi, Yuin man Justin Cain

S O R R Y D A Y 2 0 2 1

The ASG-MWP's Sorry Day event was held Sunday 30th May, it's an afternoon where we can come together to Honour the Stolen Generations and indigenous culture. We celebrated indigenous culture with a smoking ceremony, dancing by the Biala Hostel girls, singing, didgeridoo playing, artefacts display, weaving and painting.

Neil Evers, Chairperson of the ASG-MWP, gave a moving talk about the painful not so distant past which has major repercussions into the present day.

“What if I were to tell you, you will never see your children again -They have all been taken away to assimilate them in to a different culture. Remember - The forced removal of children had been going on for over 150 years. 5 – 6 generations.” The forced removal policies were only abandoned in 1972.

You can read a transcript of Neil's talk on our website: ASGMWP.net/sorry-day-2021

Thank you to all whom attended and volunteered their time to make this a successful event. We hope to see you again next year. If not before.



YOU CAN HELP ASG BY BECOMING A SUPPORTER WITH AN ANNUAL DONATION FEE

The aims and objectives of the ASG-MWP are to:

- (a) Work particularly in the local area seeking to improve the way people understand and relate to Aboriginal and Torres Strait Islander people
- (b) Commit to supporting Indigenous people in their struggle for justice.
- (c) Assist in educating the Community in social justice for Indigenous Australians.
- (d) Assist and encourage the advancement of Aboriginal education to the local and greater community.

SUPPORTER

Supporter are those who wish to join the association and support the ASG in its objectives.

IT'S NEVER TOO LATE!

Annual Supporters Fee \$25

The annual fee is dated from the day you become a supporter.



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P.O. Box 1235
Newport 2106

One of the requirements within the rules is that ASG needs to maintain supporters' (previously referred to as members) details including their name, address and phone number. We do have most supporters' details though some of you will be contacted where we are still missing information. Please note that we adhere to strict privacy controls.

Do we have your correct details? If you're details need updating.
Please email your details to info@asgmwp.net

Thank you for your continued support

Supplying your email gives ASGMWP permission to send the Elimatta newsletter and other information to your email address.

ASG-MWP WOULD LIKE TO THANK DEE WHY RSL AND NORTHERN BEACHES COUNCIL FOR THEIR CONTINUED SUPPORT

D E E W H Y R S L



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ABORIGINAL SUPPORT GROUP MANLY WARRINGAH PITTWATER

Founded 1979

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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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