



asgmwp.net

Elimatta

Summer 2014-15

Aboriginal Support Group – Manly Warringah Pittwater

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

Founding Member of the ASG-MWP

Enid McIlraith 1924 - 2014

In 1979 Enid McIlraith and two other people met on a bus on Sydney's Northern Beaches and from that chance meeting the idea to form a local Aboriginal Support Group began.

Enid's early life was not easy. Born illegitimately she was placed in an orphanage at three months of age and apart from a brief fostered period stayed there until she was ten years of age. She was always grateful for the care given to her in the orphanage. Her first marriage produced her three children Jan, Ann and Ian. Shaun McIlraith, her second husband, joined Enid as a staunch worker for Aboriginal rights, particularly after his time camping with Fred Hollows on the *trachoma trail*. Just 3 weeks after Shaun died Enid was contacted by her birth brother Jim and the three years she had contact with him before he died were very significant to her.

Enid began to be actively involved in organising and marching for land rights and many other local and ASG events with a message of solidarity and reconciliation to Aboriginal communities across the country.

In 1982 ASG members joined Murri people in their demonstrations at the Brisbane Commonwealth Games in support of basic human rights and Aboriginal land rights. In the same year, she was involved in lobbying the New South Wales State Government representatives and circulating a petition in relation to the pending legislation regarding the NSW Ministry of Aboriginal Affairs.

ASG worked alongside Kooris for the Long March 1988 and the rescue of the Australia Hall (the site of 1938 Day of Mourning Protest) in Sydney.

In 1989, Kooris and supporters (including ASG members) marched and rallied at Parliament House in Sydney urging the Liberal government to defer passing amendments to the NSW Aboriginal Land Rights Act 1983

until wider consultation with Aboriginal people could take place. Government passed its changes in late night session after protesters dispersed.

In 1992, Enid participated in the establishment of Manly Council's NAIDOC Week Committee with the active involvement of ASG. The following year, Pittwater and Warringah Councils joined Manly in supporting NAIDOC celebrations on the Peninsula. For the first time, the Aboriginal flag flew across the Northern Beaches during NAIDOC Week.

Enid was made a Life Member of the Aboriginal Support Group in 2005. She was awarded an OAM (Medal of the Order of Australia) in 2008 for service to the Indigenous community of the Manly, Warringah and Pittwater regions through the promotion of reconciliation.

In the early days of Tranby Aboriginal Cooperative College Enid worked as the personal assistant to Rev Alfred Clint the Director. She helped Aboriginal students with typing

and in many ways and provided accommodation for some students at her home.

Locally she worked with the Manly Warringah Media Coop (Northern Beaches Radio) and organised the reading of *Elimatta* on air. She included Indigenous issues in her broadcasts and interviewed abundantly. She had a great zest for knowledge studying botany and languages and was a frequent visitor and volunteer at Warringah Library.

As an ASG founding member, Enid was a tireless campaigner, organising public meetings, and related workshops, art exhibitions and support forums to raise awareness of social, economic and cultural issues affecting Aboriginal communities throughout Australia.

Thank you Enid for all you have done for the Community. *From little things big things grow.*

Rest in Peace



AUSTRALIAN OUTBACK'S GLOBAL IMPORTANCE

John Woinarski – Professor of Conservation Biology at Charles Darwin University. 5 October 2014



There are places in Australia that are awe-inspiring, spectacular, mysterious; they touch our spirit and help define our nation. Kakadu is one, Uluru another, the magnificent red sandy deserts, the Kimberley. These are part of our country's essence, and they provide a rare lens into the wonder of nature and the timelessness and value of our land.

But these places are embedded in a wider landscape and are dependent upon that landscape for their future. We haven't really had a name for it, but the Australian outback fits. It's either the wonderful sense of space in remote Australia, or the humdrum monotony of the Australian bush.

This place faces numerous challenges — one of the worst extinction records in the world, ongoing biodiversity declines, and neglect. But there are also opportunities — global recognition, and the rapid expansion of land managed and protected by Indigenous Australians.

This place, and its coherence is important to us, but it is also internationally significant, as one of the world's last remaining large natural areas.

Outback defined

The *outback* is a quixotic term that has sometimes more shifting myth than reality. In a new study funded by Pew Charitable Trusts assessing remote Australia, we mapped and defined the outback on the basis of explicit criteria: distance from major population centres, relatively intact natural environments, low human population density, relatively infertile soils and low productivity.

So defined, the Australian Outback comprises 5.6 million square kilometres, or 73% of the Australian land mass. It is of course the Red Centre, but also the monsoonal north and the semi-arid fringes.

It includes less than 5% of the Australian population, but a relatively high proportion (more than a quarter) of that population is Indigenous. Many of these geographical, climatic, demographic and environmental factors are richly interconnected.

Conservation on an outback scale

So, why define such a concept? It is because we are being forced to re-imagine how conservation works, and how we live in this land.

Regrettably, it is now clear that even large national parks — established to protect and provide access to tourist icons, to conserve threatened species and to represent the diversity of vegetation types — are losing components of their biodiversity. Such parks are necessary and good, but insufficient.

They weren't designed to look after the ecological processes that underpin biodiversity — the continental-scale ebb and flow of species dispersing to track shifting resources, the interplay of drought and flood, the large-scale workings of fire regimes, the metastatic spread of weeds and pests throughout our land.

If we want to retain our extraordinary and distinctive wildlife, we need to break conservation out from beyond the bounds of National Parks to think and manage far larger landscapes. The outback works at such a scale.

Learning from the past

In the little over 200 years since European settlement, our nation has lost 30 of its endemic mammal species, more than 10% of the wonderful legacy we had inherited, and that rate of loss is continuing.

This is an extreme outcome, not simply a normal consequence of societal change. For example, European settlement of north America wrought far more substantial environmental change, and far more systematic and intensive hunting pressure, but resulted in the extinction of only one land mammal.

Our rate of biodiversity loss is clear evidence that we have not yet learnt to fit into our land. We are living unsustainably. The way that we have been managing our land, water and wildlife resources is not working. We need to think differently about our land, our environment, our society and our future.

Globally important

We still have an extraordinary opportunity. Research by the *Wildlife Conservation Society* and the *Center for International Earth Science Information Network* has shown that the Australian outback is one of a handful of very large natural areas remaining on Earth, along with the boreal forests and tundra, the Amazon Basin and the Sahara.

Continued Page 3

Continued from Page 2

These are the places that are most likely to maintain biodiversity over long time periods; that will allow ecological processes to operate over large scales; that allow us to see our fit to nature; and that bring health to our planet.

In this context, the extent and condition of Australia's Outback is of international significance, far above that of simply the sum of its iconic tourist attractions.

Backyard neglect

But the outback has profound and pervasive problems that are currently eroding that value, and that will extinguish such opportunity. Threats to biodiversity, and consequential biodiversity loss, are pervasive.

There are also social, institutional and economic problems, and these factors are linked and chronic. For much of the history of our country since European settlement, the outback has been treated as a neglected backyard. Indeed, recent analyses of health, employment, education and other indices conclude that it has the hallmarks of a *failed state*.

Intermittently, when troubled by outback problems, or dreaming of its potential riches, governments have sought to impose large-scale transformative developments upon this landscape. Most have failed, leaving a legacy of environmental loss.

Even the apparent cases of successful development have fitted poorly, as many major mining ventures treat the outback as a moon-base, with artificial domiciles for fly in-fly out workers and little organic regional benefits enduring beyond the mine life.

Hope and opportunity

For Indigenous Australians, the outback is a very different place. It is home and the wellspring of culture. Its lands define its people, and its people know and nurture the lands. Caring for this country is a profound responsibility.

And, rather than being a monotonous wasteland, it is a country full of meaning and value, with a delicate and intricate web of interconnections between places (most stunningly evident in dot paintings), and formative links between people and places.

This appreciation of country and of responsibility to it is the foundation for perhaps the largest and likely most enduring transformation we have seen for the outback, the extraordinary increase in the number and area of Indigenous Protected Areas (IPAs).

These are voluntary agreements by Aboriginal land-owners to manage their lands for environmental and cultural objectives. Funding for these activities and for the establishment of Indigenous ranger groups is provided by government, NGOs, and some businesses, with income derived from a range of services.

The first protected area was established in 1998, and there are now more than 35 IPAs in the outback, covering an area of over 500,000 square kilometres, and these areas are managed by more than 700 Indigenous rangers. By comparison, Kakadu, one of the largest National Parks in Australia, is 20,000 square kilometres.

Research and monitoring has shown that IPAs produce impressive environmental outcomes, largely because there provide an organised group of people resourced to manage pests, weeds and fire over large areas in a strategic manner, using a combination of traditional and modern approaches and knowledge.

But that research has also shown that the IPA program has consistently produced very substantial benefits for remote communities' health, employment, economy, education and governance. The IPA program offers hope and a foundation for a better future for the Australian outback.

The outback offers a meeting place, where Australians of European descent can learn from and respect this way of seeing, and caring for, our country. It offers our society a rare opportunity to take stock of its present and to re-imagine its future, for us to choose to learn more about our land, and care for it more deeply, over long time frames and large spatial scales.

John Woinarski was employed as a consultant by Pew Charitable Trusts to report on the ecology, condition and future of the Australian Outback.



Images (from left): Indigenous rangers at the Fish River Station in the Northern Territory – Indigenous Land Corporation; Leichardt's grasshopper (monsoon tropics) – Craig Nieminski; Bilbies are just one of the threatened mammal species that live in the outback – Kathie Atkinson; Indigenous land-owners living comfortably in a land of fire in Arnhem Land – John Woinarski; An Indigenous ranger holds a Chestnut Mouse in the Kimberley – Wunggurr Rangers; The Outback has been defined – Pew Charitable Trusts



WHEN IT'S OK TO BE PART ABORIGINAL



From the moment White people enforced the control and regulation over the lives of Aboriginal people, they also made great effort to define us. Categorise us. Study us. Dissect us.

Reshape us in their own image of who and what we should be.

And from nine months after the first White men used and abused Aboriginal women, White Australia has worried about the *Halfcaste Problem*.

“What are we going to do with all these Halfcastes?”

A line from an article in *The Abo Call* in 1938 sums up the history of the Halfcaste experience quite well. It is titled “Halfcastes – By one of them.”

“It is said that God made the white man, and God also made the black woman, but the Devil made the Halfcaste. This is why Halfcastes have such a Devil of a time.”

We have had countless laws and limitations imposed on our status as Aboriginal people, our status as non-Aboriginal people, and even our status as human beings. Laws that did not simply determine what we were called, but that determined all aspects over our life and death. Even as late as 1980s powerful White men were advocating for the incarceration of mass sterilisation of Halfcastes (Lang Hancock in 1984). In 1988 the Victorian State president of the RSL, Mr Bruce Ruxton, called on the Federal Government “to amend the definition of Aborigine to eliminate the part-whites who are making a racket out of being so-called Aborigines at enormous cost to the taxpayers”.

And of course, Bolt brainfxxts the greatest hits list of stupid imaginary racist shit over the past 200 years and pretends to pass it off as *original thought* or *opinion*.

One particular aspect of these most recent brainfxxts was chorused by an individual who chooses to identify as *part-Aboriginal*, as is his right and is something I do not care about in terms of his personal identity. It's his identity, he can do whatever he wants with it. What does annoy me though, is the mock superiority when asking why the rest of us don't follow his lead. Why is it that we are all so ashamed of our White heritage? Why do we reject and deny it by choosing to identify ourselves as simply *Aboriginal* and not *Part White and part Aboriginal*, or as Bolt occasionally likes to pretend to care about, just as *Australians*.

The reason, for me at least, is not that I so reject my White heritage, so much as it is the knowledge that after generation after generation has been rejected, mistreated, ridiculed, tormented, regulated and abused by White society, so my opinion became: “Well f**k you too then, I never wanted to play on your Team Australia anyway!”

You read articles in old publications like *The Abo Call* (1938) and you see regular attempts to leverage the fact that many Aboriginal people had White fathers in an attempt to justify why they deserved basic human rights.

There is talk of a willingness to learn White ways as well as to retain our own. To have the basic freedoms to choose our own futures, and our own identities. Spoiler alert: it didn't work too well, not for another 50 years or so at least, and since then every step forward in this regard has been staunchly undermined by White power structures, often resulting in two steps back.

For many it was more about getting basic human rights than labels or wanting to *feel special*, including the right of a mother to be with her child. These rights, in their absence, were often deemed more important than whether or not that parent or that child was defined as White or Aboriginal. So when kids were being taken to be with White families, it was *F**k You, these kids are Aboriginal!* When kids were being denied safety, schooling, medical treatment, blankets etc on Missions and Reserves it was *F**k You, many of these kids were fathered by White men*. These were responsive arguments designed to try and appeal to White hearts and minds, and to those within the power structures enforcing these Draconian measures against us. They were not always sincere reflections on how we saw ourselves, or how we wanted to be identified on even terms, but how these labels of identity would influence the way in which we were treated. Treatment which could literally determine life or death for you and your family.

I'm not remotely ashamed to admit that I'll sign a bit of paper saying that I am whatever you want me to be, if you torture me long enough or if you sincerely threaten my family. That's how torture and blackmail work.

By the 70s though, you see much less of these arguments being made and more and more efforts being put into the rights of Aboriginal people ourselves to be in control of these definitions, criteria and labels, and abandon what was never anything more than quantification by White outsiders through visible identification/*guesstimation* anyway. The shift towards the capacity to demand our rights, rather than having to plead and cajole for them.

So by the time I was kid in NSW in the 1980s, anyone who said “I am half Aboriginal” or “I am part Aboriginal” would invariably be told by someone older and wiser, “No. You are Aboriginal or you are not. There are no parts”, or the classic “Really, which part, your leg?” or something else designed to highlight and to ridicule the pointlessness of such a qualification.

This was the atmosphere of identification which I was raised within, so it is little surprise to me that such a profound concept at an early age has left a permanent mark on the way I see myself, the world around me, and my place in it. Just as I was once firmly, and falsely, believed that it was impossible to have a word with a ‘q’ not followed by a ‘u’, I likewise have expanded and adapted my earlier views to be more accepting of the fact that there are people who legitimately identify as ‘part-Aboriginal’ or as a *Halfcaste*, or even as *part-White*.

Continued Page 6

QUEEN ACCEPTS PETITION FOR ABORIGINAL RIGHTS – 80 YEARS ON

It has been an 80-year struggle, but a petition from a Victorian Aboriginal family has finally arrived at the doorstep of Buckingham Palace.

In 1934, Yorta Yorta man William Cooper wrote a petition rallying King George V for a representative for Indigenous people in Federal Parliament to help address injustices.

But it never reached the king. Then Prime Minister Joseph Lyons failed to pass it on.

However, after a decades-long struggle, a replica of the petition now sits with the original addressee's granddaughter, Queen Elizabeth II.

The campaign to deliver the petition has been kept alive by Mr Cooper's grandson, Uncle Boydie Turner, 85, who lives in Mooroopna on the banks of the Goulburn River.

Its spirit echoes the fresh calls to set aside Senate seats for Indigenous Australians that emerged during Prime Minister Tony Abbott's recent trip to Arnhem Land. Mr Abbott called the idea premature.

It is unlikely the Queen will formally respond. But Uncle Boydie – who was inducted onto the Victorian Indigenous Honour Roll last week – says the symbolism of the event is enough for him.

"This is something I know my grandfather wanted to finish, but couldn't. I am very pleased we could do that," he told Fairfax Media.

"I remember him [William Cooper] sitting up in bed – even when he was sick – writing letters to different people by candlelight ... prime ministers, politicians and the like, trying to get something done about how our people were treated.

"He was a very gentle man, one of those grandfathers that every child should have."

Uncle Boydie's mission has been riddled with roadblocks.

He tried to deliver the document to Prince William during his visit to Australia in April. He was allowed to show the document to the monarch, but not formally hand it over.

Efforts to raise money to fly to Buckingham Palace to deliver the petition himself were unsuccessful. But a few months ago, he was given permission to present a copy to Governor-General Sir Peter Cosgrove.

Last month, at a ceremony in Aberdeenshire, Scotland, Sir Peter finally relayed the document to the Queen.

The petition states Aboriginal Australians had been robbed of their land and legal status by the Australian government.

With the backing of more than 1800 signatures, it warned of the extinction of the Aboriginal race if the injustice was not addressed.

It further read: "Grant us power to propose a member of parliament in the person of our own blood, or white man known to have studied our needs and to be in sympathy with our race to represent us in the Federal Parliament."

It took until 1971 for an Indigenous Australian, Liberal member Neville Bonner, to enter Parliament.

Uncle Boydie believes increased Aboriginal representation should continue to be a priority for the federal government.

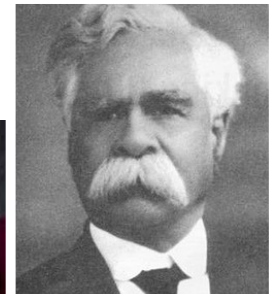
"It's something my grandfather fought for. It is so important that we have Aboriginal representatives in Parliament. We need to be represented by the first people of Australia," he said.

Premier Denis Napthine praised Uncle Boydie as a "custodian of the legacy of his grandfather".

"He has worked tirelessly to ensure recognition of his grandfather's efforts, including presenting two petitions which William Cooper initiated in the 1930s, calling for Aboriginal representation in Parliament and condemning the treatment of Jews by Nazi Germany," Dr Napthine said.

Mr Cooper was a lifelong Indigenous rights campaigner. He was one of the organisers of the Day of Mourning, held by Aboriginal people on the 150th anniversary of colonisation on Australia Day 1938.

Timna Jacks October 4, 2014



*Alf "Uncle Boydie" Turner with a copy of the petition by William Cooper. Photo: Justin McManus
Inset: William Cooper.*



WHEN IT'S OK TO BE PART ABORIGINAL



Continued from Page 4

And not all of them do it for a non-competitive easy payday in the right wing public speaking circles either.

Some people legitimately choose to identify this way, for reasons which are entirely their own business, and they have every right to do so. Just as I have every right not to.

One group of 'part-Aboriginal' people who have been largely exempt from this though, at least within my own observations and experiences, are those who, like me, are technically *part-Aboriginal*, but significantly, the other parts *aren't* White.

I have plenty of mates who freely and happily assert "I am half-Aboriginal and half-Tongan". "I am a mix of Aboriginal, Chinese, and Fijian" or whatever combination of non-White heritages they come from.

The reason that such people get a pass, and I and others do not, is quite a simple one really: Tongans never tried to commit genocide against us. The Chinese never tried to commit genocide against us. No one in the thousands of years of outsiders visiting Australia (Muslims included) who weren't White tried to regulate, control, dismantle, define, redefine and destroy us with such fervour. All the while stealing our land, our resources, our wages, our women, our children, and our very lives while telling us to be thankful, to smile more, to stop being so damn lazy, and to stop picking on poor defenceless White victims like Andrew Bolt.

So if I can only be who I am on other people's terms, and must smile politely and respectfully at the ignorant and hate filled demonisation of who I am, then I'm not coming to your party... and you can get f**ked.

I am Aboriginal. My skin is white and my eyes are blue. My mum is White (and I love her to bits). My heritage is mixed. Whiteness permeates by being, my language, and my thinking as I was raised within this White dominated colonial society, but my identity has always been Aboriginal. For as long as I can remember I have never been anything else. For as long as I live I will never be anything else.

But since the other *part* to my heritage *IS* White, I will probably be retelling this story in various forms, and refighting this fight well into my old age. Just like many other *part-White* Aboriginal people before me for the past 200 years. This will happen regardless of what I choose to call myself, because the problem is not and has never really been with our label, but with our very existence. The original plan did not include Aboriginal people (*part*, *half*, or *full*) still existing by now, and we will never be forgiven for refusing to go quietly into extinction.

But whatever... It is what it is. I am who I am, and I'll do what I have to do. Deal with it.

Luke Pearson

<https://www.youtube.com/watch?v=vvKlrVu7nws&nooredirect=1>



I20 summit calls for more strategies to unlock billions in indigenous tribal wealth

Anika Hume – The Cairns Post, September 22, 2014



*Noel Pearson
Photo: Stewart McLean*

Over 170 academics, business heads and indigenous and government leaders have heard of the dire need for indigenous communities to *unlock* their tribal wealth through an inclusive prosperity agenda.

The recent I20 Australian indigenous business summit in Cairns featured a panel including the likes of Cape York Institute's Noel Pearson and Regional Development Corporation director Bruce Martin. The summit stressed the need for indigenous people to play a role in their own economic development, while maintaining their cultural, environmental and social wealth. The process will begin with a review and report of recommendations on how to achieve this, which Mr Pearson said should be designed with involvement from the business community as well as expertise from other areas before it is presented presentation to Federal Treasurer Joe Hockey.

"Our message was one of indigenous communities and landowners getting on the front foot and embracing their right to development, accumulating tribal wealth and creating jobs for their people," Mr Pearson said on Friday. "I think we succeeded in getting that message heard."

Among the priorities was the establishment of a system by which indigenous people could access billions of accumulated dollars to grow their communities.

Principal of venture capital, private equity and advisory firm M.H. Carnegie & Co, Mark Carnegie, said more than \$12 billion of tribal wealth funds, gained through mining royalties and the like, lay dormant and had the potential to grow to \$50-100 billion.

"The scale of land ownership and the actual money in bank accounts is so enormously large, and yet there's a glass wall between it and the people who need it most," he said. "The question is how do we turn this glass window where these people can see it but can't get hold of it into a door that's actually going to allow for indigenous development over the next 10, 20, 30 years."

Also on the panel was New Zealand academic Sir Tipene O'Regan, who was responsible for helping build a large tribal wealth fund for the Maori people of his country.

Mr Pearson promoted Sir Tipene's vision as a model.

"New Zealanders are quite a few decades ahead of us in this regard, but he was very keen to let us know that we should as much learn from their mistakes as their successes," he said.

Mr Martin said that "blue-sky thinking" was needed in setting up any tribal wealth systems or structures.



[Bookings Online](#)

or Sydney Festival 1300 856 876

or Ticketmaster 1300 723 038

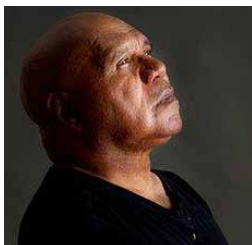
10 and 11 January 7.30pm

ARCHIE ROACH: CREATION

One of Australia's most important artists revisits his first four albums. Accompanied by Craig Pilkington, Steve Hadley, Jen Anderson, and vocalists Nancy Bates and Mindy Kwanten.

Venue: The Aurora, Hyde Park North (Entry near Archibald Fountain)

Admission: \$49



14 January 6.30pm

17 January 8.30pm

18 January 3.30pm

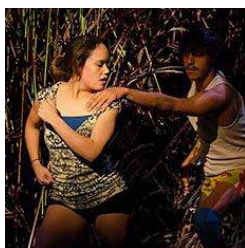
LONG GRASS - NEW DANCE THEATRE WORK

Discover what it means to live *Long Grass* – the term for Aboriginal people perceived as being homeless and on the fringes, yet living right in the middle of the city. Can such concepts as honour, courage and solidarity exist outside the trappings of a formal postcode?

Venue: Seymour Centre, Everest Theatre,

Corner City Road and Cleveland Street, Chippendale

Admission: \$35



18 January 8pm

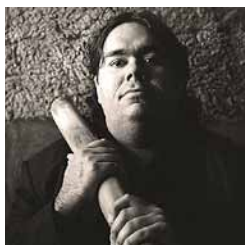
SYMPHONY IN THE DOMAIN

ARIA award-winning performer, William Barton joins the Sydney Symphony Orchestra to perform Peter Sculthorpe's Beethoven Variations for didgeridoo and orchestra.

Including prose readings by Anita Heiss, this is an evening of classical music and the sounds of contemporary Indigenous Australia.

Venue: The Domain, Art Gallery Road, Royal Botanic Gardens

Admission: FREE



20-25 January 8pm

BLAK CABARET

Blak Cabaret is a *deadly* take on black-white relations, a vision of *blak invasion* that flips our Australian history on its head.

Featuring Kamahi Djordan King as Constantina Bush, Kutcha Edwards, Deline Briscoe, Nikki Ashby, Bart Willoughby and Emma Donovan.

Venue: The Famous Spiegel tent, Hyde Park North (Entry near Archibald Fountain)

Admission: \$45/\$41



25 January 5.15pm

ROGER KNOX

THE JOHNNY CASH OF AUSTRALIAN COUNTRY

Known as the *Koori King of Country*, honey-voiced Roger Knox revisits songs from his career along with rare gems written by Aboriginal artists.

For his Sydney Festival debut, Knox is joined by a full band.

Venue: The Aurora, Hyde Park North (Entry near Archibald Fountain)

Admission: \$39



\$100m deal for services in Indigenous communities

The Commonwealth is off-loading responsibility to the states for municipal and essential services to remote Indigenous communities.

The Federal Government has struck a \$100 million deal with Queensland, Western Australia, Tasmania and Victoria for the provision of basic services in remote Aboriginal communities.

Under the deal, the states would take permanent responsibility to provide services like power, water and roads – areas the Commonwealth managed in the past.

Indigenous Affairs Minister Nigel Scullion said there had been an ad-hoc approach to the issue in the past and the new deal would make it clearer who was responsible.

“In every other town and city across Australia, essential municipal services are the responsibility of state and local governments,” he said.

“It should be no different on Aboriginal and Torres Strait Islander land. We’re just getting out of the way and letting the states do their job.”

Senator Scullion said South Australia had so far refused to sign up to the agreement, but had until the end of this month to do so.

“I am disappointed the South Australian Government has not agreed to take responsibility for its residents in remote Aboriginal communities like other states have,” he said.

The Minister was critical of the SA Government, saying it had been offered more than three years of funding which would benefit more than 1,500 Indigenous people living in remote communities outside of the APY lands.

SA in dispute over funding

But South Australia’s Minister for Aboriginal Affairs and Reconciliation, Ian Hunter, said his state was only offered one year of funding under the deal.

“I wasn’t prepared to sell out my Aboriginal constituents in this state,” Mr Hunter told 891 ABC Adelaide.

He said, for the last 50 years, the Federal Government had funded essential services in remote areas of South Australia including Royal Flying Doctor airstrips, road maintenance, diesel for generators, electricity and water.

“The Federal Government now wants to walk away from that 50-year-long responsibility to these communities,” Mr Hunter said.

“Western Australia and Queensland seem to have [struck] a sweetheart deal, but we can’t get any more than one year advanced funding.”

The Federal Government had a separate agreement with the Northern Territory, providing the Territory with \$206 million over 10 years.

In New South Wales, state and local governments already supplied their own municipal essential services funding to Indigenous communities.

The funding announcement came after Prime Minister Tony Abbott spent a week touring remote Indigenous communities in the Northern Territory last week.

*Kerri Harris and staff
September 24, 2014*



ASG-MWP now have an Australian STINGLESS BEE HIVE

Thanks to Warringah Council and Permaculture Northern Beaches.

The Bee Hive will stay at Waratah Park (Skippy Park) till the walk way at Narrabeen Lake is completed. Then it will find a permanent home near the new bridge.

See: www.permaculturenorthernbeaches.com.au



GURINGAI'S LOCAL AECG

The Aboriginal Education Consultative Group (AECG) is a community based Aboriginal organisation with regional and local branches throughout NSW.

Our local Guringai AECG provides support to Aboriginal families on education and related issues on the Northern Beaches.

President: Jess Birk
Vice President: Clarence Bruinsma
Secretary: Chris Evans
Treasurer: Eddie Goodall
Email contact: guringaiaecg@gmail.com
Website: www.nswaecg.com.au



FROM TEARS TO HOPE, TOOMELAH IS BACK ON THE MAP

Justine Ferrari, *The Australian* October 10, 2014

The troubled Aboriginal community of Toomelah in far northwestern NSW does not even appear on Google maps, but the 100-year-old school has become a beacon, drawing home families who had left.

The old mission town of about 300 people famously brought former judge and human rights commissioner Marcus Einfeld to tears at the conditions, the violence and dysfunctional families in which many children were living.

For kids like four-year-olds Jaycee and Russell, however, the future is looking brighter. While the community has no preschool or early learning services, they attend a transition-to-school class run 3 days a week that is showing promising results.

Started last year, the first students to come through the transition class, who are now in kindergarten, are expected to reach the state literacy standard by the end of the year.

It's a remarkable distance in learning covered by the students in a short time, and the word is spreading.

Families that had left town or sent their kids to school in nearby Cunnumulla and Goondiwindi over the Queensland border are returning, and new families are moving to the community to attend the school.

Principal Margaret Sloan attributed the school's early success to the NSW government's Connected Communities program, rolled out two years ago in 15 of the state's lowest performing predominantly Aboriginal schools.

The program appoints executive principals to oversee the co-ordination of government services, the power to select the staff and services they need for their students, and the flexibility to try new approaches.

Each school is guided by a community advisory group, which Ms Sloan said was crucial to ensuring the school worked in partnership with the community.

This partnership extends to parents when their child starts school. Every student is initially assessed for their learning, health, developmental, behavioural and mental health issues and individual plans are developed.

"We work side by side with parents. When we develop plans, we have the parents there. They're partners in the process," she said.

The school organises speech therapy, psychologist and paediatric appointments, with staff accompanying parents and their children to any doctors' appointments.

"We've had some absolute transformations in children this year. One family thought their boy was deaf but we ran him through our process and he's actually autistic. Now he's starting to speak," she said.

The other strategy Toomelah relies on is analysing and understanding the stage each student has reached. The school tracks student progress along a

continuum of literacy and numeracy learning, and the data is analysed for gaps in students' learning and in teaching.

Leader of community engagement Carl McGrady, who grew up in Toomelah, said the school was the hub of the community. "If we opened the gates at 6.30am, the kids would be kicking the gates down to get in, and then we have to shovel them out at 4.30pm."



Toomelah Public School pupils Jaycee and Russell embrace a brighter future in the transition-to-school class.

Photo: John Feder Source: News Corp Australia



VALE GOUGH WHITLAM

Former Prime Minister Gough Whitlam has died age 98.

As Australia's 21st Prime Minister serving from 1972 to 1975 he was a visionary and supporter of the rights and unique place of Aboriginal and Torres Strait Islander peoples.

Handing the Gurindji people at Wattie Creek, NT title deeds to part of their traditional lands, he symbolically poured the land into the hands of elder Vincent Lingiari.

"I solemnly hand to you these deeds as proof, in Australian law, that these lands belong to the Gurindji people and I put into your hands this piece of the earth itself as a sign that we restore them to you and your children forever".

Lingiari replied "we are all mates now". He will leave a lasting legacy.



HISTORY OF KINCHELA ABORIGINAL BOYS' TRAINING HOME

*Excerpts from Louise Thom's Kinchela Aboriginal Boys Training Home,
Heritage Branch, Office of Environment and Heritage*

The former Kinchela Aboriginal Boys Training Home fronts South West Rocks Road alongside the Macleay River, 16 miles from Kempsey. Prior to establishing the Kinchela Aboriginal Boys Training Home, The New South Wales Board for the Protection of Aborigines gazetted the Kinchela Aboriginal Reserve on April 23 1883. Kinchela (originally known as Arakoon) was gazetted as a village in 1885/1886. Dormitories were added to the Aboriginal Reserve in 1924 to accommodate the daughters of Aborigines who lived too far from a school and boys who were transferred from Singleton Aboriginal Boys' Home.

The Kinchela village became a centre of shipping for produce and cattle on ocean-going steamers ...Aboriginal people were excluded from the activities of the village and the local community successfully petitioned in the 1940s to prevent the Aboriginal boys from Kinchela Aboriginal Boys Training Home from attending the local school.

The precursor to Kinchela Aboriginal Boys Training Home, Singleton Boys' Home was established by the Board for the Protection of Aborigines in December 1918 on the grounds of the former Mission. By the end of 1918 there were 46 boys accommodated there. The home was intended to accommodate the boys removed from their families under the Aborigines Protection (Amendment) Act (No. 2 15) until they were old enough to be sent out to work. The boys were to receive training whilst in the home so they could be gainfully employed in manual or agricultural work when they turned 15 years of age. They remained wards of the state until they were 18 and their income was held in trust by the Board.

...By the end of 1923 the Board decided to dispose of the Singleton Home on the ground that the premises were unsuitable. The school on the grounds was officially closed on 15th January 1924 and the boys remaining at the home were transferred to Kinchela Aboriginal Boys' Training Home.

Established in 1924 the Kinchela Aboriginal Boys' Training Home had the same function as the Singleton Home ...[B]oys between the ages of 5 and 15 ...were sent directly to Kinchela or if they had been taken at a younger age they were sent to Bomaderry Children's Home until they were old enough to be transferred to Kinchela.

From the 1920s until the 1940s the Kinchela Home was known as an extremely harsh and cruel environment. After this time the home is said to have improved however oral history shows that conditions were still appalling ... The staff were untrained and did not make the same efforts to provide a homely environment. The boys were referred to by number rather than name. Cases of beatings and sexual abuse are well documented. The cruelty was investigated in the 1940s and some staff were dismissed. The policy of segregation from the rest of society became more relaxed and boys were permitted to engage in activities outside the home.

The original dormitories constructed in 1924 were large *tin sheds*; these were replaced in 1935. The policy of assimilation was strictly enforced and anything connecting the boys to their Aboriginal culture was prohibited. The use of Aboriginal languages was banned in the home. The boys could go to the annual Kempsey show but they were prohibited from speaking with other Aboriginal people.

The first Aboriginal School in the area ...was established in 1892 but only functioned for a year. In 1919 another school called the Pelican Island Provisional School was established, apparently on the Aboriginal Reserve and in July 1928 it was renamed the Kinchela Aboriginal Provisional School becoming an integral part of the Kinchela Boys' Home. It operated until 1941 when the School was closed and re-opened as Kinchela Aboriginal Public School which offered basic elementary education at a primary school level. According to former Home Boys the Provisional School was staffed by the Manager of the Home or other staff members and on some occasions an elder boy. None of these were trained teachers and as a consequence the standard of education until 1941 was extremely poor. The boys were not permitted to attend the local Kinchela School.

When Kinchela School was asked by the local school inspectors to accept the boys from the Home the parents of the white children voted thirty three votes to one against the proposal. The Kinchela community voted again in the 1960s permitting Aboriginal students to attend the Kinchela School. A new school was built in 1941 (Kinchela Aboriginal Public School) and for the first time trained teachers were employed. Boys were also permitted to attend the high school in Kempsey after this time. The Kinchela Aboriginal Public School operated until 1962 ...After the closure of the school the boys attended West Kempsey Primary School.

In 1952 the home was described as having lawns, gardens, swimming pool and a playground. Twenty nine acres of the land was given over to a large vegetable garden and a dairy herd of 33 head and four horses. Weekly church services were held at the home together with Sunday school. The boys also participated in local sports activities during the 1950s, gaining a reputation in swimming, football, boxing and surf lifesaving. The location of the home on the river flats next to the Macleay River caused flooding problems on numerous occasions. After 1959 whenever the Home flooded the boys would be relocated to the Aboriginal Reserve at South West Rocks in the former South West Rocks Public School buildings. They would also use this place as a base for their South West Rocks sporting events and school holidays. Some boys were given the privilege of attending the local picture theatre in Kempsey. If they attended with a white friend they could sit in the general area whilst other Aboriginal people had to sit in a segregated area of the theatre.

Continued Page 11

Continued from Page 10

The Kinchela Aboriginal Boys' Training Home was closed in 1970. After closure of the Home the Aboriginal community lobbied to keep it for the control and use of the Aboriginal Community. The Minister for Child and Social Welfare determined the site would be sold and advertised it to be auctioned on 5th May 1972. Thanks to the advocacy of strong Aboriginal voices the government overturned its decision and the former home was passed into Aboriginal ownership. The former Kinchela Aboriginal Boys' Training Home now belongs to the Kempsey Local Aboriginal Land Council.

The former Kinchela Aboriginal Boys' Training Home is a place which is connected to very difficult memories.

In 2002 a Kinchela Boys' Home Reunion was held at the site. The Deputy Premier of NSW and Minister for Aboriginal Affairs used the occasion to formally apologise to the former Home Boys and congratulated them on their courage in returning. On 14 February 2012, Kinchela Aboriginal Boys' Training Home, along with Bomaderry Aboriginal Children's Home and Cootamundra Aboriginal Girls Training Home, were added to the New South Wales State Heritage Register.

See full report and heritage listing
www.environment.nsw.gov.au



GETTING A KICK OUT OF HELPING INDIGENOUS KIDS

Timna Jacks – October 17, 2014

Olivia Turtan takes pride in cleaning someone's old, dirty boots. And it's not hard to see why.

With a simple dust and wipe, Ms Turtan has fixed up a used pair of footy boots for an indigenous kid in a remote community, for whom playing footy with appropriate footwear is likely to be a first.

"I can imagine a five to six-year-old running around in these football boots, having fun and playing with friends. This will be a great thing," Ms Turtan says as she artfully removes the moist residue of a privileged soccer field from a boot.

She facilitates a transaction that is at the heart of the Fairfax Media Boots for Kids campaign, which involved Fairfax readers donating their pre-loved boots by dropping them off in bins in Coles supermarkets by the deadline on Friday.

The boots were then collected from Coles by Linfox and taken to disability enterprises Marriot Industries in Melbourne and Sunnyfield in New South Wales, where they are now being cleaned and sorted before being trucked by Linfox to remote or disadvantaged indigenous communities in Australia.

The success of the campaign last year prompted its expansion to New South Wales in a bid to provide footwear to more kids in need.

About 4500 donated boots – 3000 from Victoria and 1500 from NSW – are set to arrive at communities identified in collaboration with Aboriginal land councils.

They include the wider Mildura area on both sides of the Murray River, Daly River and Papunya in the Northern Territory, Wilcannia in western NSW and Bayulu near Fitzroy Crossing in WA.

Darren Smith, CEO of Red Dust Role Models, an organisation providing education and sports programs in six remote indigenous communities in the Northern Territory, said the recycled boots would make a positive difference to youth at Daly River, a community of 600.

"They are running around in bare feet ... a pair of good boots are a pretty handy asset," he said.

Mountains of boots of all sports – AFL, soccer, rugby – are growing at the doors of Marriot Industries in

Melbourne and Sunnyfield Enterprises in Sydney, organisations offering employment for people with disabilities.

Ms Turtan is one of 10 people with mild intellectual disabilities who are the first to get working on cleaning the boots, pairing them, and slotting them in plastic bags for delivery.

Bags of shiny shoes are multiplying. And footy chatter is the soundtrack to the operation, for football is a shared passion.

The same goes for the kids at Daly River, many of whom are zealous Hawthorn supporters and still celebrating their streak of grand final success, Mr Smith said. The boots, he said, were the icing on the cake.

"This will be great for kids of the community who are passionate about AFL ... they're pretty resilient kids, their feet are tough, but I know they'd prefer some quality footy boots, so they'll be well received."

<http://www.smh.com.au/af/by/Timna-Jacks>

Photo: Wayne Taylor (From left) Chris, Olivia, Loanne, Danny and Kim clean up donated footy boots.



Monday Nov 10
7.30pm start

ASG-MWP Information Night – All Welcome.
Guest Speaker: Pastor Ray Minniecon

Descendant of the Kabi Kabi and Gurang Gurang Nations, and long time fighter for Aboriginal rights and dignity, Ray has had an extensive involvement with many Aboriginal education programmes. At this Information Night Ray will be talking about The Coloured Digger Project; Kinchela Boys Home; Serving a 'changing' Redfern and more – including Q&A. Free event including light supper (Donations welcome) Mona Vale Memorial Hall, 1606 Pittwater Rd, Mona Vale.



Tuesday Nov 18

SBSTV 'The First Contact' 3 part series

Six Australians who have had little to no contact with indigenous people will spend a month immersed in Aboriginal communities as part of a confronting new television series. *Blackfella Films* - hosted by Ray Martin.



Thursday Nov 20 to Sunday 30

Sydney Corroboree 2014

A celebration of Australia's rich Indigenous culture, featuring leading artists, writers, dancers and musicians showcasing their creativity and sharing stories in over 100 free and ticketed events. <http://www.corroboreesydney.com.au/>



Monday Nov 24
7.00pm start

Friends of Narrabeen Lagoon Catchment

Nathan Moran, CEO of the MLALC will speak about Waratah Park and Gai-mariagal National Park. Narrabeen Tramshed 1395A Pittwater Road Narrabeen <http://www.narrabeenlagoon.org.au/Forums/forums.htm>



Monday Dec 8
7.30pm start

Business Meeting – All ASG Members Welcome.

This is the last meeting for the year, so bring a plate to share. Mona Vale Memorial Hall, 1606 Pittwater Rd, Mona Vale.

December 2014

Tribal Warrior Association

Sydney Harbour Christmas Party Cruises from \$45 <http://tribalwarrior.org/charters/christmas-party-charters.html>



Saturday Dec 13 to Sunday Feb 22

Bungaree: the First Australian

Returning to Mosman Art Gallery as part of the bicentennial celebrations associated with the establishment of Bungaree's Farm, the first land grant by colonial authorities to an Aboriginal person in Australia.



THANKS for renewing your membership!

If your \$25 renewal and optional donation has slipped your mind please direct deposit to:

ASGMWP Commonwealth Bank Dee Why
BSB: 062 155 Acc: 00 906 332

Please use your NAME as the reference in the transfer.

Send an email to asgmwp.net direct from your bank when transferring (Banks now have this facility on the bottom of your transfer) and a receipt will be emailed to your current email address.

Alternatively post your cheque to:
P.O. Box 129 NARRABEEN NSW 2101

With your contribution we can make a difference to Aboriginal Education

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.



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