



asgmwp.net

Elimatta

Summer 2015/16

Aboriginal Support Group – Manly Warringah Pittwater

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

FIRST INDIGENOUS PERSON TITLED SENIOR COUNSEL

Wiri man Tony McAvoy has made history as Australia's first ever Indigenous person to be appointed to the prestigious title of Senior Counsel.

Mr McAvoy, who became passionate about pursuing a legal career while working for the Aboriginal Legal Service during summer holidays, has 27 years of legal experience, particularly in human rights, discrimination and native title.

The Social Justice Commissioner Mick Gooda said Mr McAvoy's appointment is inspiring for other Indigenous Australians who are hoping to pursue an influential legal career.

"The Australian Human Rights Commission commends Tony McAvoy for his commitment to Indigenous rights," said Commissioner Gooda.

"More broadly, this is a landmark appointment and while I believe it's long overdue, it's a significant step for Australia because finally we can see an Indigenous person in the highly coveted role of Senior Counsel."

Before his appointment, he was one of just two Indigenous barristers in NSW and about 15 around the nation. However, Mr McAvoy, who is 51, said he believed he was now the nation's only Indigenous silk.



'There will be many Indigenous lawyers who become senior counsels, become barristers, who make their mark' – Tony Mc Avoy

If he is correct, he will rank alongside Lloyd McDermott, who also blazed a trail for Aboriginal lawyers. Mr McDermott, a former *Wallaby* known to his friends as Mulenjaiwakka, was the first Aboriginal barrister.

One of Mr McAvoy's greatest achievements in his 27 year-long career was securing Native Title recognition of the Quandamooka people of North Stradbroke Island. He is also passionate about reducing the over-representation of Indigenous people in prison.

"I have no doubt that there will be many other Indigenous Australians that will follow in Mr McAvoy's footsteps and I look forward to the time when he is not the only one at SC level," said Mr Gooda.

Mr McAvoy is also the part time Commissioner for the Land and Environment Court Chair, part of the editorial committee of Lexis Nexis Native Title News and in 2010 he was the inaugural *National Indigenous Lawyer of the Year*.

ASG INFORMATION NIGHT SEPTEMBER 14



The Night was well attended by people interested in what has been the impact on Aboriginal people since the start of the 2007 Intervention in the NT.

Our heartiest thanks goes to special guest speaker Jeff McMullen who brought us up to speed on what's been happening in the NT and also provided an insight to the new book *The Intervention an anthology*.

Jeff declared that the *Intervention* is a serious breach of human rights that has had immense and drastic effect on all the communities affected.

The *Intervention* has led to increased suicide rates, violence, health problems and unemployment.

The book will be on sale at the next ASG *Information Night* November 9.

See *What's On* Page 12





TIME TO FIX A SILENCE AT THE HEART OF AUSTRALIA'S CONSTITUTION

Another Point of View by Sovereign Union



Sovereign Union – First Nations Asserting Sovereignty

Asserting Australia's First Nations Sovereignty into Governance

The Government's 'Con' in Constitutional Recognition

What the Mainstream Media won't tell you

Links for access to independent articles:

- [Constitutional reform history and related links](#)
- [Recent 'Constitutional Recognition' Articles: with Teasers](#)
- [SU Over 50 related 'Constitutional Recognition' Articles - SU](#)
- [Red Flag - Constitutional Recognition articles](#)
- [New Matilda - Constitutional Reform](#)
- [Aussies 4 First Nations People](#)

For people who want to discuss this and read about more treacherous and legal reasons why *Recognition* is a disaster for all First Nations people go to:

[Facebook: Vote 'NO' To Constitutional Change](#)

Like and follow.

Was Constitutional Recognition an initiative of First Nations peoples?

- No. We never heard any First Nations person or group call for Constitutional Recognition before there was a government funded campaign.
- There has never been a rally saying *We want Constitutional Reform* before the government funded meetings

Where did the idea of Constitutional Recognition for First Nations peoples come from?

- In 1965 Prime Minister Robert Menzies noted in parliament that Aboriginal people are not Australian citizens and the government cannot legally control them – *Hansard record of 1 April 1965*.
- In 2007, Prime Minister John Howard, announced that if he was re-elected, he will put a referendum to the Australian people to formally recognise Indigenous Australians in the Constitution – *ABC Report 11 October 2007*
- John Howard's statement was made during the same period of government when he was opposing the *Declaration on the Rights of Indigenous Peoples*, opposing a *Treaty* and following the shutting down of ATSIC and introducing the Northern Territory *Intervention*.

Why is the government pushing for Constitutional Reform?

- The government can say that because the First Nations people voted for the changes in the referendum they have specifically voted to be controlled by the government.
- The government wants more control over First Nations people, especially those living on 'valuable mining land'
- The government wants to extend its power to further dislocate and marginalise First Nations people who have not already assimilated

But how can they get away with it?

- They have spent \$100 million dollars on the *Recognise* campaign through advertising and other promotions, from the popular sports through to the arts
- The commercial channels (Fox, 7, 9, 10 groups of channels) are all funded and operated by big business interests and collect advertising revenue from 'R' Campaign, and are also regulated by the government
- The ABC and SBS (NITV) is funded and being bullied by the government
- Former PM Tony Abbott inferred that all Aboriginal government funded organisations must support *Recognise* or their funding may be compromised. (blackmail)

Who is the Expert Panel on Constitutional Reform who advise the government?

- They are (un-elected) people especially selected and funded by the government to promote Constitutional Reform.
- The expert Panel: www.recognise.org.au/about/expert-panel/
- There were 40 government funded people at the recent (6 June 2015) 'Constitution Recognition' meeting at Kirribilli.

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Another Point of View by Sovereign Union



The Government's 'Con' in Constitutional Recognition

Why should I oppose it?

- Because the government wants to name First Nations people in the constitution so they have more power over them.
- It will allow the government to discriminate on the basis of race.
- It fails the test of compliance with the UN Declaration on the Rights of Indigenous Peoples:
www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf
- It gives the government the power to pass legislation like the Northern Territory *Intervention* against the First Nations people in all the states
- *Sovereignty was never ceded* – this legislation will make it much harder for people to assert their sovereign rights – in other words, it will kill any chance of workable and grass roots self-determination
- The vote will give non-Indigenous people the power to make the decision on *Recognition* (This is because they have 97% of the vote)
- Follow links for some of the many other issues for First Nations people (below).

• Related articles:

Over 100 articles relating to Constitution Recognition:

www.sovereignunion.mobi/search/node/Constitution%20recognition

'New Matilda', Constitutional Recognition:

www.newmatilda.com/search/node/constitutional%20reform

'Red Flag', Constitutional Recognition:

www.redflag.org.au/search/node/constitution%20recognition

- For more reasons why the *Recognise* campaign is treacherous for First Nations people, go to [Facebook: Vote 'NO' To Constitutional Change](#)

Do First Nations people want Constitution Recognition?

- 'NO' 58%, UNSURE 16.99%, 'YES' 25%
- see recent independent Poll:
www.indigenoux.com.au/constitutional-recognition-survey/

Do non-Indigenous people want it?

- Yes, because they think it's what First Nations people want.

- They have been tricked by the multi-million dollar advertising campaign.
- There is a media ban on *Sovereignty* and any article that questions 'R' Constitutional Recognition.
- Aboriginal organisations have been bullied by the Government to support the *Recognition* campaign ...or else.

Why do famous Sports and Music stars support recognition?

- These well-meaning stars are great at what they do in their professional capacity and know how to stand up for human rights, such as racism. However, they don't appear to know very much about politics, and seem to have been spun a story by well known assimilationists within the very well funded *Recognise* campaign machine.



Ten Reason's to Vote NO for Constitutional Recognition

- 1 It wipes out Sovereignty and Land Rights
- 2 Overrides Native Title
- 3 Doesn't give rights
- 4 Turns *Blackfella's* into *Property of the Crown*
- 5 Does not give *Blackfella's* any power
- 6 Doesn't protect Cultural Rights
- 7 Does not recognise Cultural Ownership
- 8 Does not protect Cultural Law / Lore
- 9 Offers a restricted citizenship
- 10 Allows the Government to make Laws for *Blackfella's* as a targeted race without limitations

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TIME TO FIX A SILENCE AT THE HEART OF AUSTRALIA'S CONSTITUTION

Another Point of View by Sovereign Union



The Government's 'Con' in Constitutional Recognition

What is the advantage of *Recognition* then?

- It beats us, We can't think of one single advantage to First Nations people if a YES vote in the referendum is successful. To have the words 'Indigenous people' included in the preamble of an extremely racist constitution will be of no value to the future or well being of the First Nations peoples whatsoever. Other planned wording additions and changes have not yet been decided, so in effect people are agreeing to vote on something they don't know anything about.
- It's just another very expensive government trick so they can further control First Nations peoples lives and land, carefully planned so that everybody believes it will help them.
- With all the millions the government spends on Constitutional *Reform* there hasn't been one disadvantage on *Recognition* ever mentioned and they never fly the Aboriginal flag at 'R' rallies and meetings.

Did the 1967 Referendum give First Nations peoples the vote?

In 1967 with good-will Australian Citizens thought they were voting YES for *Aborigines* for the right to vote, but Aboriginal and Torres Strait Islander people already had the right to vote after Legislative changes in 1962.

- "The 1967 referendum did not give Aboriginal and Torres Strait Islander peoples the right to vote. This right had been legislated for Commonwealth elections in 1962, with the last State to provide Indigenous enfranchisement being Queensland in 1965." - (The 1967 referendum – Fact sheet 150 : National Archives of Australia)

What was the 1967 Referendum really about?

- Inclusion of *Aborigines* in the Census
- Commonwealth Government could make independent laws for Aboriginal People, i.e. The NT *Intervention*.

What impact has the 1967 Referendum had on Aboriginal and Torres Strait Islanders in Australia?

The Impact has been lethal for First Nations and People's rights. The Northern Territory *Intervention* was supposedly put in place to prevent child abuse yet youth suicide has doubled since its enforcement. Pedophile rings remain rampant in Northern Territory headed by Non Indigenous people but there was not one found in the remote communities. Mining Royalties in the Northern Territory have been seized by the government and their social

security payments divvied out as a 'basics card' (Race card with spending regulations on places of purchase and goods), amongst other government controls that do not meet UN human rights protocols.

- The Northern Territory *Intervention* is already moving around the country to various areas, but it will be much easier for the government to lawfully put them and other race based regulations into place in all the States after the people have agreed to be governed in the proposed referendum.

How about our culture?

- The destruction of First Nations and People's cultural integrity is what the government is specifically aiming at. No matter what they say, the governments (Liberal and Labor) continually legislate against our peoples cultural connections and integrity.
- You must realise that the people on the constitutional reform *Expert Panel* rarely talk about culture, they spent a lot more time talking about issues associated with assimilation. These high profile self-acclaimed *leaders* spend most of the time talking about mining and jobs from mining. At least one of them has had a history of being funded by mining interests.
- Most of the 40 *self-acclaimed leaders* who promote constitutional changes are on the government's payroll, either indirectly or directly. This is NOT a grass-roots movement from First Nations people.
- The government has demonstrated that they have no interest in culture and the importance of living on *country*. The past Tony Abbott who was pushing for a vote as soon as possible, thinks that practicing culture and living on *country* is just a lifestyle choice.

Sovereign Union Summary

- The Australian Public were deceived in the 1967 Referendum and are being deceived again on the coming Referendum. A YES vote will surrender Aboriginal and Torres Strait Islander legal *Sovereign* Stance as first Nations and amalgamate on to Australian Government *Colonial* Sovereign Stance which has still never proven its Legal Jurisdiction.
- Constitutional Reform will give the government more power to rule over First Nations people and will kill off any chance of self-determination in the future.
- First Nations people will lose the chance of a *Sovereign Treaty* for this generation and future generations.
- The Australian Government will be given the go-ahead to continue enforcing Laws that Breach International Human Rights, which allows specific laws for Aboriginal and Torres Strait Islander peoples across all of the States.

This article was collated by SU Facebook administrators following requests for more information.

<http://nationalunitygovernment.org/content/government-con-constitutional-recognition>



“ We are at the crossroads of Aboriginal and Torres Strait Islander Peoples’ survival ”

I believe that we are at the crossroads of Aboriginal and Torres Strait Islander peoples’ survival. The impact of current government policies of forced removal and closure of communities, of de-registration of thousands of Aboriginal sites, will be absolutely catastrophic for us.

It will also make Australia poorer as a nation.

Traditional Owners from around the country met in Alice Springs recently to partake in *AWAKEN: Talking Country* – a forum to discuss matters of great concern regarding what’s happening on traditional lands throughout Australia. This was at the heart of the words of all who spoke.

We talked about the removal of people from country against the will of the original custodians of the land and the total lack of understanding of, or care about, connection to country that is constantly demonstrated by governments – national, state and territory.

Everything that they are doing is against our will. True consultation and negotiation simply does not take place. It flies in the face of the United Nations Declaration on the Rights of Indigenous Peoples, particularly in this instance, Article 10, with regard to Indigenous peoples not being forcibly removed from their lands.

And in a cowardly act to ensure that people leave their communities, which have been their traditional homelands for thousands of years, the government removes essential services; this started in Oombulgurri, where houses were bulldozed with possessions still in them.

Whether there is real lack of understanding, or whether it’s just a pretence on the part of those who wish to take our lands, the result is dispossession that will lead to cultural genocide.

To some of the people in these targeted communities, English is a second or third language, yet they are being thrown off their lands and are supposed to assimilate into white communities, where they are basically aliens in their own country.

The de-registration of Aboriginal sites in Western Australia, taking place under flawed legislation, is another example of cultural genocide. The WA government is *steamrolling* over the rights, beliefs, cultural values and heritage of Aboriginal people in that state.

Take the Burrup Peninsula, home to between 500,000 and 1 million rock engravings, yet the government wants to see this destroyed for the sake of development.



This is nothing short of criminal, and I don’t think it would occur in any other so-called developed nation on the planet.

So what does all this mean to the individuals who are affected by removal from country? Basically, our people are having their cultural links and roots, their very identity as Aboriginal people, stolen from them. They are being made to assimilate into the broader community just as in the past, when families were broken up and sent to different parts of the country during the mission days.

Let me share with you my own story as a case in point.

I was born 66 years ago on an Aboriginal mission, Point Pearce on South Australia’s Yorke Peninsula. By now, I should be a fully initiated man,

speaking my native tongue, telling my stories and handing them down to my children and grandchildren, performing my song and dance and ceremony.

Well, I’m not.

Being born on Point Pearce you were not allowed to speak your native tongue or practise your culture, customs or tradition. The church didn’t allow that and neither did the missionaries. So I have lost these aspects of my life, and it has left a great hole in my heart.

Yes, it was cultural genocide.

What is happening today, with the closure of communities, the destruction of our sacred sites, the threats to our heritage areas, is continuing this cultural genocide that has been a daily feature of the lives of Indigenous Australians since the arrival of Captain Cook in 1770 and the invasion of our land.

But we will not be silenced. And we will continue to speak up and fight the fight for our very survival.

THE BLOG

Featuring fresh takes and real-time analysis from HuffPost’s signature lineup of contributors

*Tauto Sansbury
Narungga elder and recipient of the 2015 NAIDOC
Lifetime Achievement Award*



BURIED HISTORY: ABORIGINAL LEADER CHARLIE PERKINS WAS A PIONEERING SOCCER STAR

Perkins found acceptance in round-ball game when Aborigines were still second-class citizens.

Fifteen years ago this month, Charles Perkins was farewelled at a state funeral in Sydney. He was eulogised by childhood friends, fellow activists, businessmen and politicians. Steve Doszpot, a current member of the ACT Legislative Assembly, said: "From the time he was introduced to it, soccer became an integral part of his life."

The scale of Perkins' achievements in Aboriginal affairs has meant that his soccer career is often overlooked and undervalued, seen as a sideline hobby or youthful fling. Yet soccer was where Perkins met his wife, Eileen, it took him to new lands, helped spark his political imagination and stayed with him until his final days.

It took seven years for Perkins to progress from teenage prodigy in South Australia to elite-level soccer in England. In 1957 he earned a trial with English first division club Everton, where he worked on the shipyards of the River Mersey and learned how to play tough, hard soccer on miserable, mud-heaped pitches.

He wasn't popular – the Everton players didn't take kindly to an outsider competing for a place in the first XI, while the union members didn't like being taken to task by Perkins for their attitude towards a fellow West Indian worker. "I stood up for myself," Perkins later told the Sun. "I wouldn't call the bosses 'Sir' in soccer, or in the shipyards or anywhere else."

Perkins earned a starting spot at Bishop Auckland, one of England's best amateur sides. He wrote that at a match against Oxford University, he looked at the plush grounds, reflected on the lot of his people back home, and thought: "I must go to university. I've got to prepare myself educationally."

Despite an offer to trial with Manchester United in the English first division, Perkins returned to play for South Australian second division side Croatia. Immediately he led Croatia to promotion to the first division in 1959 and a victory in the Advertiser Cup in 1960.

At Croatia, Perkins began to merge his soccer profile with politics. Alongside fellow Aboriginal teammates John Moriarty and Gordon Briscoe, Perkins presented a petition to the South Australian Parliament advocating citizenship rights for Aboriginal people.

Moriarty, who regards Perkins as "like a brother", remembers him as "a strong tackler" who was "quite aggressive when he needed to be". "Charlie was a good talker on the field and off it," Moriarty says. "He was older than us and we used him as a role model." In Sydney, Perkins was a notoriously rough-and-ready competitor at Pan Hellenic and Bankstown, and on several occasions was sent off and hauled before the disciplinary committee.

Before he helped establish the Foundation for Aboriginal Affairs in 1964, before he led the Freedom Rides to protest segregation in NSW country towns 1965,



Charlie Perkins at a parliamentary joint committee of public accounts inquiry into the Department of Aboriginal Affairs in 1974. Photo: Peter Wells

Perkins was a leader on the soccer field, challenging teammates, opponents, referees and officials.

As a bureaucrat with the Department of Aboriginal Affairs and as a soccer administrator at clubs, state and national federations, Perkins was enthusiastic and generous, but also headstrong and outspoken. "He was a champion of soccer and a champion of outsiders," said Doszpot, who worked alongside Perkins at national league side Canberra City. "He was totally focused and determined."

Throughout Perkins' life, all manner of politicians, churches, unions and interest groups tried to cosy up to the charismatic leader. Is it fair, then, for soccer to claim Perkins in memoriam?

In an interview with the Bulletin in 1965, he said that soccer "opened me out to the world" and "was so good for me". If he had played Australian Rules football, he said: "I would have spent my time drinking beer and feeling out of things."

Perkins' ascendancy was aided by the European migrants who patronised soccer. In the 1962 NSW State squad, for example, he featured alongside teammates of German, Austrian, Hungarian, Greek, Scottish, Dutch, Spanish, and Argentinian, South African and Israeli backgrounds.

"We were accepted as equals," Moriarty says. "Being Aboriginals we didn't have the chance to vote, and we were still second-class citizens in those days. I think the soccer fraternity embraced us, no questions asked."

That Croatia and Pan Hellenic appointed Perkins as their captain-coach speaks volumes of their regard for him. In 1960, Perkins was voted most popular player in South Australia; in Sydney, Pan Hellenic helped finance Perkins' studies at Sydney University and allowed him to buy his first home unit.

Since the pioneering triumvirate of Perkins, Moriarty and Briscoe, soccer has lagged behind Australian Rules football and rugby league in Indigenous representation at elite and grassroots level.

Continued on Page 7

TASMANIAN ABORIGINAL COMMUNITY RECEIVES ONE OF THE LARGEST LAND HAND-BACKS EVER

The Tasmanian Aboriginal community has just secured one of the largest ever hand-backs of land in the state.

Representatives from the Indigenous Land Corporation (ILC) attended a ceremony on Bruny Island to hand back Murrayfield, a 4,000-hectare coastal property that was purchased for more than \$5 million in 2001 to the Weetapooona Aboriginal Corporation.

It is a crucial habitat to a number of endangered species including the swift parrot and the forty-spotted pardalote. More than 1,500 Aboriginal artefacts have been located in the area.

Ben Sculthorpe, a representative on the Weetapooona board broke down when he thanked the ILC for handing back the land. He said, "Hopefully it represents an example we can emulate elsewhere".

Matthew Groom, Environment, Parks and Heritage Minister said "Thank you so much for giving us this chance to have a place to call home where we can gather and feel safe", he said. "The road was long."

The ILC will continue to lease the commercial sheep station from the Weetapooona Corporation.

The business produces 40,000 kilograms of fine wool and 2,000 prime lambs per year.

The chairwoman of the ILC, Dawn Casey, told the gathering that Weetapooona would have the option to purchase equity in the business in five years.

State Environment, Parks and Heritage Minister Matthew Groom also took the opportunity to



Bruny Island land handed back to Weetapooona Aboriginal Corporation

acknowledge a new partnership between the Weetapooona Corporation and Parks and Wildlife, which was signed today. "Hopefully it represents an example we can emulate elsewhere," he said.

Mr Groom said he believed the partnership would allow the Aboriginal community to share their knowledge about the land as well as develop skills and take advantage of economic opportunities. "The

Aboriginal community has knowledge and understanding of the physical place which can be of benefit to the broader community it can also be of interest," he said.

One of the founders of the Weetapooona Aboriginal Corporation, Rodney Dillon, agreed parks would benefit from their local knowledge. "We'll be talking about looking after some more of the tracks, looking after Truganini steps down at the neck, talking about the mutton birds and the two rookeries on there," he said.

Mr Groom said it may even provide an opportunity for the two groups to work together to secure more funding at a federal level to facilitate tourism or skills development. "It affords for us to work together to secure economic development, it can provide a basis for young members of the Aboriginal community to identify career paths," he said. The minister also acknowledged more work needed to be done to create better partnerships between government and the Aboriginal community. "We don't do these things as well as we should, but we're trying," he said.

Angela Ross, ABC news

Continued from Page 8

In 2012 the Football Federation of Australia established "Football Dreaming" – a five-year national Indigenous development strategy, of which Moriarty was patron – with funding assistance from the federal and state governments. Yet it has since been cut and the national Indigenous football coordinator has been relieved of her duties.

"The Football Dreaming program was tied to Federal Government funding that was unfortunately discontinued, which led to a change of direction in the FFA's indigenous participation plans," said an FFA spokesperson. "FFA currently works with State Member Federations around Australia to assist and support existing localised programs and structured initiatives that help grow participation numbers amongst indigenous communities."

According to Moriarty, who founded John Moriarty Football in 2012, Aboriginal kids "just love the round-ball game, but there are no pathways upwards and forwards for them".

"We are poised to expand," Moriarty says. "There are many ways we would like to be involved with FFA – we've got many, many ideas."

Indeed for FFA, rekindling the national Indigenous strategy is more than the numbers – it is part of Australian soccer's heritage and social dividend.

In his obituary to Perkins, Doszpot said: "One of the tragedies of life is that we don't tolerate the 'Giants' amongst us ... we only recognise their greatness when they are gone. I have no doubt whatsoever, that future generations will be taught about the legend and legacies that Charles Nelson Perkins has left to our country."

Soccer, he agrees, is still waiting for Perkins' legend and legacy to be passed down for future generations of Aboriginal players.

Joe Gorman

The Sydney Morning Herald

Joe Gorman is writing a history of Australian soccer to be published by UQP in 2017.



High rates of preventable cancers in Indigenous peoples of high-income countries – Study reveals

Research published in *The Lancet Oncology*, led by the International Agency for Research on Cancer (IARC) on the scale and profile of cancer in indigenous peoples of the USA, Canada, Australia and New Zealand has revealed high rates of often preventable cancers including lung and cervical cancer, emphasising the need for targeted prevention strategies in these populations.

Indigenous people have disproportionately worse health and lower life expectancy than their non-indigenous counterparts in high-income countries. In this study, the authors investigated and compared, for the first time, the cancer burden among indigenous populations in Australia, New Zealand, Canada, and the USA.

Incidence data were derived from population-based cancer registries in three states of Australia: Queensland, Western Australia (WA), and the Northern Territory (NT); New Zealand; the province of Alberta, Canada; and the Contract Health Service Delivery Areas (CHSDAs) of the USA (where many indigenous peoples of the USA live). Age standardised incidence rates by registry, year, sex, cancer site, and ethnicity for 2002-06 were compared.

The overall cancer burden was substantially lower in indigenous populations in the USA (except for women in Alaska where it was higher), similar or slightly lower in Australia and Canada, and higher in New Zealand, compared with their non-indigenous counterparts. The most commonly occurring cancers among indigenous men, irrespective of jurisdiction, were lung, prostate, and colorectal cancer. Among indigenous women, breast cancer was the most frequent cancer, followed by lung and colorectal cancer.

Of note were the high rates of lung cancer among indigenous men in all Australian regions, New Zealand, and US Alaska natives. Observed rates were between 44% (Western Australia) and 155% (New Zealand) higher than those observed in non-indigenous men. Among women, lung cancer rates were also particularly high in New Zealand Māori (four times the rate observed in non-Māori) and Alaska natives (60% higher than in white women). Cervical cancer incidence was higher among indigenous women in most jurisdictions. In Australia, head and neck cancers rates were up to 91% higher in indigenous men than in their non-indigenous counterparts. They were also three and a half times higher among indigenous women in the Northern Territory and twice as high in Alaska natives compared with US white women.

Dr Suzanne Moore, the lead author, commented: “Lower overall incidence in some countries is the result of a lower incidence of several of the most commonly occurring cancers; the reasons for this are not well understood, but probably include competing causes of death at an early age (e.g., cardiovascular disease and diabetes) and lower frequency of cancer screening, especially for colorectal and prostate cancers.^{30,3}

Other factors such as greater parity, earlier age at first birth, and longer breastfeeding times might contribute to the lower risks of breast cancer.”

The study also highlights the harm caused by tobacco in indigenous communities. Dr Freddie Bray at IARC, and a lead author on the paper, noted that “Lung cancer was the most commonly occurring cancer among indigenous populations in our study. Smoking, a major risk factor for a number of cancers including lung, oral cavity, head and neck, esophagus, stomach, and cervix appears to be highly prevalent in indigenous communities in all four countries compared to their non-indigenous counterparts.”

Dr Christopher Wild, Director of IARC, concluded that “Lung cancer was one of the most commonly occurring cancer in indigenous populations in our study, and in all jurisdictions other than the USA, incidence was higher in indigenous men than in non-indigenous men. Smoking, a major risk factor for various cancers, including of the lung, oral cavity, head and neck, esophagus, stomach, and cervix,¹⁰ is more common in indigenous communities in all four countries than in their non-indigenous counterparts.”

Writing in a linked Comment, Associate Professor Diana Sarfati (Director of the Cancer Control and Screening Research Group and Co-Head of the Department of Public Health at Otago University, New Zealand) and Bridget Robson (Associate Dean Māori at the same University) say: “Despite the data shortcomings, Moore and colleagues highlight the striking findings relating to the higher incidence of potentially highly preventable cancers, especially those associated with smoking (e.g., lung, and head and neck cancers) and chronic infection (including stomach, liver, and cervical cancers). These findings strengthen the argument for a strategic focus on the burden of cancer in indigenous people, the need for better monitoring, and the development of interventions that address the factors that drive cancer inequities.

1. Dr Suzanne P Moore, PhD et al. Cancer incidence in indigenous people in Australia, New Zealand, Canada, and the USA: a comparative population-based study. *The Lancet Oncology*, October 2015 DOI: 10.1016/S1470-2045(15)00232-6 [http://dx.doi.org/10.1016/S1470-2045\(15\)00232-6](http://dx.doi.org/10.1016/S1470-2045(15)00232-6)

Alison Guesdon
Pittwater Online News
<http://www.pittwateronlinenews.com/>



INDIGENOUS SECURITY COMPANY WINS \$9M DFAT CONTRACT

Department of Foreign Affairs and Trade in Canberra responded to a security threat in 2014 (AAP)

An Indigenous security company has clinched the largest security deal under the Australian Government's Indigenous Procurement Policy.

An Indigenous security services company has settled a \$9.2 million contract with the Department of Foreign Affairs and Trade (DFAT), making it the largest security deal signed under the federal government's Indigenous Procurement Policy.

Central Coast-based Fields Group is set to provide security guarding services to DFAT offices across NSW and ACT from early December.

Fields Group managing director Shane Fields, who hails from Tamworth and founded the company in 2012, said the three-year contract was a "game-changer" for his company and other Indigenous businesses.

"It gives us the ability to develop infrastructure we normally don't have, as well as an opportunity to get out there in the market place and compete with other larger companies," Mr Fields told NITV.

"It will also go a long way in assisting and further developing the process of engaging with Indigenous businesses not only here [in NSW] but across Australia."

"It gives us the ability to develop infrastructure we normally don't have, as well as an opportunity to get out there in the market place and compete with other larger companies"

The Indigenous Procurement Policy, which commenced in July, aims to boost the growth of Indigenous business and employment and targets to have at least 3 percent of Commonwealth contracts awarded to Indigenous suppliers by 2020.

Fields Group is seeking to expand its workforce and employ more Indigenous staff, including a Canberra-based Indigenous trainee manager.

As of October it has 70 employees and 20 percent of those are Indigenous. But Mr Fields, a Gamilaroi man, said he intended to increase that quota to 35 percent.

"Our end game is to provide an opportunity to Indigenous youth and Indigenous persons especially in regional Australia where there's a high population of Indigenous communities."

He said he anticipated other Indigenous businesses to benefit from the deal through partnerships such as one with Outback Global Australia, which is expected to supply uniforms and safety footwear to Fields Group.

Outback Global Australia chief executive officer Jasmin Herro said the collaboration was empowering.

"What's really great is that this is the pure definition of what self-determination is," she told NITV.

"Fields contacted us and said they were going for this contract and would like to include us. We weren't forced into this contract...They trusted us to deliver and that is something that I am proud of."

She added that it provided an example to aspiring businesspeople.

"It opens opportunities and inspires those Indigenous entrepreneurs that don't know if they should make the leap"

"It opens opportunities and inspires those Indigenous entrepreneurs that don't know if they should make the leap from

working to starting their own business," she said.

This sentiment was echoed by Muru Group chief executive officer Mitchell Ross whose company is also set to benefit from the contract through selling Fields Group office stationery.

"It means more revenue for us but also creates a blueprint for Indigenous youth to become entrepreneurs and to create successful businesses," Mr Ross told NITV.

He added that the extra revenue flow would also ensure computer training programs will continue to run in remote Indigenous communities.

Lydia Feng
NITV



Department of Foreign Affairs and Trade in Canberra responded to a security threat in 2014 (AAP)



Fields Group managing director and Gamilaroi man Shane Fields

ABORIGINAL WOMEN REAFFIRM FIGHT AGAINST NUCLEAR WASTE DUMP IN SOUTH AUSTRALIA

The first shipment of Australia's nuclear waste to be returned from re-processing in France has now left a French port, and will arrive on our shores by the end of the year.

The return of the 25 tonnes of nuclear waste is putting renewed pressure on the Federal Government to find a location for a permanent waste dump.

The shipment began its journey just a day after senior Aboriginal women gathered in Adelaide to mark their fight against a proposed dump in South Australia in the 1990s.

The women say they will fight against any new move to put the waste on their land.

Australia has been sending nuclear waste to France, the United Kingdom and the United States for it to be processed. Spent fuel was sent to France in four shipments in the 1990s and early 2000s.

When the shipment of waste from France arrives it will be temporarily kept at the nuclear facility in Lucas Heights in southern Sydney.

David Sweeney from the Australian Conservation Foundation said that was the best option.

"It is where this waste was originally generated, and it's where there has been a dedicated and purpose-built facility to host it for an extended interim storage," he said. "So we say that it's the least-worst option and it is sensible and responsible to keep it at Lucas Heights".

The Federal Government has begun a process to try to find a permanent site, calling for people to voluntarily nominate possible locations.

"We're hoping that will be a different and better approach than what's been used in the past," Mr Sweeney said.

"What we need to do is not do the wrong thing - we need to not rush. Radioactive waste lasts a very long time and it's a very significant issue and a very significant management challenge."

The nomination process for a site for the waste dump ended in May, but the Government is yet to announce a preferred site.

SA Aboriginal women remember waste dump victory

A Federal Government plan to build a nuclear waste dump in the SA outback in 1998 attracted fierce opposition, especially among local Aboriginal people.

An event in Adelaide last night celebrated the work of a group of women called kupa piti kungka tjuta, who campaigned against the dump.

Emily Austin from Coober Pedy was one of them.

"We used to fight, we travelled everywhere - we went to Sydney, Melbourne, Adelaide," she said. "We were telling them that's poison and you're going to bury it in our country? That's no good."

The women campaigned for 6 years until a Federal Court challenge from the South Australian government put an end to the dump.



Emily Austin (centre) from Coober Pedy with other members that campaigned against nuclear dump in SA

Ms Austin said she could remember the day the court found in South Australia's favour.

"I was out in the bush hunting and I heard it on the radio in the Toyota. We were all screaming, 'We won'.

"All the kungkas (women) were happy."

While the Federal Government is in the midst of a voluntary process for finding a site for a dump, South Australia's outback is still seen as an ideal location.

SA Government's attitude changing

The South Australian Government's attitude to the industry has been shifting. It has launched a royal commission to investigate possible further involvement in the nuclear fuel cycle. The royal commission is looking at everything from mining uranium, processing, waste storage and nuclear power.

The organiser of last night's event, Karina Lester, is the granddaughter of one of the women who campaigned and her father was blinded by the British nuclear tests at Maralinga half a century ago. She said the Aboriginal people in South Australia's north have a long and tortured history with the nuclear industry.

"Maralinga's had a huge impact because people speak from first-hand experience," she said. "People like the amazing kupa piti kungka tjuta, many of those old women who are no longer with us today, they were there the day the ground shook and the black mist rolled. It's an industry that doesn't sit comfortably with Anangu community." Ms Lester said it was good to see the royal commission consulting with people before a decision is made. "Credit to the royal commission that they've made an effort to engage with a broader community of Aboriginal communities," she said. "But how many of those Anangu are really understanding the technicality of this royal commission and what industry really means?"

Ms Austin said she was ready to fight any future attempts to set up a waste dump in the region.

"Oh yeah, I've still got fight yet. They might stop yet, they might listen, I dunno," she said.

*Natalie Whiting
The World Today*



Aboriginal Birth Certificate Project

An estimated 300,000 Australians have not had their births registered and 500,000 do not have a birth certificate. As a consequence, many people struggle to fully participate in Australian society without this simple but vital document. They experience difficulty in accessing mainstream services, such as opening bank accounts, joining sporting clubs, enrolling in school, applying for a job or driver's licence, or voting.

The Project

The Pathfinders Aboriginal Birth Certificate Project is an Indigenous program which aims to redress this issue by conducting sign-up days in towns and areas where there are significant numbers of Aboriginal people who don't have birth certificates. Since its inception more than 6000 people have gained access to their birth certificates.

Support

The primary source of funding for *The Pathfinders Aboriginal Birth Certificate Project* comes from the Department of the Prime Minister and Cabinet under the Indigenous Advancement Strategy (IAS). The Australian Government is committed to achieving better results for Aboriginal and Torres Strait Islander Australians in three priority areas – getting children to school, adults into work and building safe communities. To make this happen, the Government is transforming the way Indigenous programs are delivered through the implementation of the IAS. The core areas of focus are:

- Jobs, Land and Economy
- Children and Schooling
- Safety and Wellbeing
- Culture and Capability
- Remote Australia Strategies

Unregistered births of Indigenous Australians are higher than in the wider community and applications for Birth Certificates are noticeably lower. A grant from the Department of the Prime Minister and Cabinet to *Pathfinders* to tackle this issue will enable more sign up days, cover the costs of birth certificates, and allow more people to fully participate in society and address the areas of focus of the IAS.

Eligibility

A free Birth certificate is available for Aboriginal applicants that meet the following criteria:

- Are preparing to attend pre-school
- Are preparing to attend primary school
- Are preparing to attend secondary school
- Are transitioning from school to the workforce
- Are transitioning from school into further education
- Were born in NSW, Qld, ACT or Vic
- Parents of young people applying are also eligible to apply.

<http://www.pathfinders-aus.org/projects/aboriginal-birth-certificate-project/>

Brazil hosts first World Indigenous Games in Palmas

Some 2,000 athletes from many indigenous ethnic groups and 30 countries participated in the first World Indigenous Games, held in the northern Brazilian city of Palmas between October 22 and 31 this year.

A traditional fire-lighting ceremony was held in Palmas's central square to launch the Games.

Indigenous peoples from countries including Ethiopia, Mongolia and Brazil sang and danced at the ceremony, dressed in traditional outfits.

The football tournament also began on Thursday.

Among the sports included in the games are archery, spear tossing, canoeing and a race through the forest.



The games include football as well as traditional indigenous sports like archery and spear tossing

There will be non-competitive events showcasing the many different traditions of indigenous ethnic groups involved, such as a football-style game called xikunahity in which the ball is controlled only with the head.

It is played in the Matto Gross region of Brazil.

As well as peoples from across the Americas, there are delegations from Australia, Russia, the Philippines, Ethiopia and New Zealand.

From Brazil alone, 24 different indigenous groups are taking part.

BBC News

THANKYOU from the Harrison Family

David's family would like to thank the ASG-MWP for their concern and care during his illness and death.

David valued his time with the Support Group.

The knowledge he gained provided a deep understanding of Indigenous issues.

He often commented that "We are the beneficiaries of past injustices" and his involvement with the *Group* was his way of taking a stand and making a positive contribution towards Indigenous Australia.



Monday Nov 9

7pm-9pm

FREE SCREENING:

Liyarn Ngarn

A Documentary tells of the devastation and inhumanity brought upon Indigenous people. Patrick Dodson, Archie Roach, Pete Postlethwaite. All welcome.

Mona Vale Memorial Hall, 1606 Pittwater Rd, Mona Vale.



Monday Nov 23

7.30pm start

Friends of Narrabeen Lagoon Catchment

Our Catchment looking back, looking forward

Narrabeen Lakes Public School Hall

1299 Pittwater Rd, Narrabeen

narrabeenlagoon.org.au

Monday Dec 14

7.30pm start

ASG-MWP Information Night

This will be the last meeting of the year so let's celebrate – bring a plate to share. All welcome. Mona Vale Memorial Hall, 1606 Pittwater Rd, Mona Vale.

Monday Feb 8

7.30pm start

ASG-MWP Business Meeting

All ASG members are welcome

Mona Vale Memorial Hall, 1606 Pittwater Rd, Mona Vale.

Monday Mar 14

7.30pm start

ASG-MWP Information Night

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

A BIG THANKYOU

To all our supporters – wishing you a happy and healthy new year!

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



Warringah Council

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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