

Elimatta

Aboriginal Support Group - Manly Warringah Pittwater

NEWSLETTER AUTUMN 2019

VOICE TREATY TRUTH

WE INVITE YOU TO WALK WITH US IN A MOVEMENT OF THE AUSTRALIAN PEOPLE FOR A BETTER FUTURE

National Reconciliation Week 27 May to 3 June. Grounded in Truth Walk Together with Courage

"Commemorate National Sorry Day" with us on 26th May all welcome, FREE event.

WHY ISN'T THE ABORIGINAL FLAG FLOWN
ON SYDNEY HARBOUR BRIDGE ALONGSIDE
THE AUSTRALIAN FLAG AT ALL TIMES?

VOICE. TREATY. TRUTH.

WE INVITE YOU TO WALK WITH US IN A MOVEMENT OF THE AUSTRALIAN PEOPLE FOR A BETTER FUTURE

The Indigenous voice of this country is over 65,000 plus years old.

They are the first words spoken on this continent. Languages that passed down lore, culture and knowledge for over millennia. They are precious to our nation.

It's that Indigenous voice that include know-how, practices, skills and innovations - found in a wide variety of contexts, such as agricultural, scientific, technical, ecological and medicinal fields, as well as biodiversity-related knowledge. They are words connecting us to country, an understanding of country and of a people who are the oldest continuing culture on the planet.

And with 2019 being celebrated as the United Nations International Year of Indigenous Languages, it's time for our knowledge to be heard through our voice.

For generations, we have sought recognition of our unique place in Australian history and society today. We need to be the architects of our lives and futures.

For generations, Aboriginal and Torres Strait Islander peoples have looked for significant and lasting change.

Voice. Treaty. Truth. were three key elements to the reforms set out in the Uluru Statement from the Heart. These reforms represent the unified position of First Nations Australians.

However, the Uluru Statement built on generations of consultation and discussions among Indigenous people on

A FIRST NATIONS VOICE: PUT IT TO THE PEOPLE



a range of issues and grievances. Consultations about the further reforms necessary to secure and underpin our rights and to ensure they can be exercised and enjoyed by Aboriginal and Torres Strait Islander peoples.

It specifically sequenced a set of reforms: first, a First Nations Voice to Parliament enshrined in the Constitution and second, a Makarrata Commission to supervise treaty processes and truth-telling.

(Makarrata is a word from the language of the Yolngu people in Arnhem Land. The Yolngu concept of Makarrata captures the idea of two parties coming together after a struggle, healing the divisions of the past. It is about ac-

knowledging that something has been done wrong, and it seeks to make things right.)

Aboriginal and Torres Strait Islander people want their voice to be heard. First Nations were excluded from the Constitutional convention debates of the 1800's when the Australian Constitution came into force. Indigenous people were excluded from the bargaining table.

Aboriginal and Torres Strait Islander peoples have always wanted an enhanced role in decision-making in Australia's democracy.

In the European settlement of Australia, there were no treaties, no formal settlements, no compacts. Aboriginal and Torres Strait Islander people

therefore did not cede sovereignty to our land. It was taken away from us. That will remain a continuing source of dispute.

Our sovereignty has never been ceded – not in 1788, not in 1967, not with the Native Title Act, not with the Uluru Statement from the Heart. It coexists with the sovereignty of the Crown and should never be extinguished.

Australia is one of the few liberal democracies around the world which still does not have a treaty or treaties or some other kind of formal acknowledgement or arrangement with its Indigenous minorities.

A substantive treaty has always been the primary aspiration of the Aboriginal and Torres Strait Islander movement.

Critically, treaties are inseparable from Truth.

Lasting and effective agreement cannot be achieved unless we have a shared, truthful understanding of the nature of the dispute, of the history, of how we got to where we stand.

The true story of colonisation must be told, must be heard, must be acknowledged

But hearing this history is necessary before we can come to some true reconciliation, some genuine healing for both sides.

And of course, this is not just the history of our First Peoples – it is the history of all of us, of all of Australia, and we need to own it.

THEN WE CAN MOVE FORWARD TOGETHER.

LET'S WORK TOGETHER FOR A SHARED FUTURE.

WHY ISN'T THE ABORIGINAL FLAG FLOWN ON SYDNEY HARBOUR BRIDGE ALONGSIDE THE AUSTRALIAN FLAG AT ALL TIMES?



Australia Day 2013 marks the first day that the Aboriginal flag & Australian flag was flown side by side on Sydney's iconic Harbour Bridge. On that day Ms. Bashir, then Governor of NSW, spoke about its importance and symbolic recognition of the Aboriginal people. "The reality is that Aboriginal people are the first Australians & that our Aboriginal culture is uniquely Australian" added Mr. Dominello. Currently it is only flown on rare occasion like the Reconciliation march in 2000 & on Australia Day since 2013. It is only just and proper that the national and international

icon that is the gateway to the capital of the State of New South Wales, the Sydney Harbour Bridge, fly the Aboriginal flag. It will be seen as a highly visible mark of our respect for the Aboriginal people of NSW, their culture, heritage, and connection to their lands and waters.

WE BRING TO THE ATTENTION OF THE HOUSE that in 1983 the Aboriginal people of New South Wales have been recognised by the NSW Parliament as the original inhabitants of the lands of waters of New South Wales, and that they have been dispossessed of their lands

without compensation. In 2010, the New South Wales Parliament enacted an amendment to the New South Wales Constitution that recognised that Aboriginal people are the traditional custodians and occupants of the lands and waters of New South Wales who have an ongoing relationship with their traditional lands and "make a unique and continuing contribution to the identity of the State".

It is only just and proper that the national and international icon that is the gateway to the capital of the State of New South Wales, the Sydney Harbour Bridge, fly the

Aboriginal flag. It will be seen as a highly visible mark of our respect for the Aboriginal people of NSW, their culture, heritage, and connection to their lands and waters

We therefore petition the members of the Legislative Assembly of the New South Wales Parliament to introduce and pass legislation to the effect that the flag of the Aboriginal people of Australia be permanently flown on the Sydney Harbour Bridge, excepting circumstances where both the Australian Flag and the Aboriginal flag are replaced by another flag or flags for approved purposes.

"To the Honourable the Speaker and Members of the Legislative Assembly of New South Wales in Parliament assembled".

Please sign THE PETITION OF THE CITIZENS OF NEW SOUTH WALES at www.change.org/bridgeflag

Special guest speaker Cheree Toka campaign director for Bridg-ing the Gap will be at Sorry Day on 26th May 2019

TOM AND JANE OWN 220 HECTARES

THEY'RE HANDING BACK HALF TO THE ABORIGINAL COMMUNITY

A Tasmanian couple have returned half of their east coast property to the Aboriginal Land Council of Tasmania, which is hailing the move as the first private land return in the state.

KEY POINTS:

- THE COUPLE HOPES THEIR DECISION WILL INSPIRE OTHER PRIVATE LANDHOLDERS TO THE SAME
- THE ABORIGINAL COMMUNITY'S REACTION TO THE LAND RETURN WAS "PURE ELATION"
- THE RETURNED LAND WILL BE CO-MANAGED

Keen to protect the land for future generations and bring communities together, Jane and Tom Tenniswood are gifting half of their 220-hectare property at Little Swanport.

Mrs Tenniswood said the



PHOTO: Ancient stone tools have been found on Tom and Jane Tenniswood's land. (Supplied: Wind Song)

decision to return the land to its rightful owners was made over a "glass of bubbles" one night on their verandah.

"Over the years we've walked that land with our many Aboriginal friends and heard of their powerful affinity and knowledge of the land ... and then one day we thought 'let's gift it to the Aboriginal community'," Mrs Tenniswood said.

Mrs Tenniswood said the land was considered sacred and had a profound healing effect on generations who had visited the property.

"This land embodies all that Tom and I believe in, and we wanted our Aboriginal friends to be part of that," she said.

"Reconciliation is great but it's so much talk, so many documents and no action. This is just a symbol of action."

"This land will relink us all, it's already relinking us."

'Pure elation' for Aboriginal Land Council

Aboriginal Land Council of Tasmania (TALC) manager, Graeme Gardner, said the Tenniswoods' decision was an act of profound generosity and genuine rec-



PHOTO: The couple were inspired by Indigenous people's connection with the land. (Supplied: Wind Song)

onciliation that should not be underestimated.

"It's a very emotive and celebratory feeling among the community — it's difficult to describe," he said.

"It's a reminder that there are good-hearted, well-intentioned people who are keen to help us reconnect with the land."

Ancient stone tools used to prepare food have been found in the area, believed to have been inhabited by the Aboriginal tribe local to the area, the Luntay-tamiriliyuyna people, up to 60,000 years ago.

"There would have been food, water sources and shelter so it would have been a very comfortable place for Aboriginal people to

live, travel through and trade with others," he said.

It is understood the site was also visited by notable Tasmanian Aboriginal figures such as Manalargenna and Fanny Cochrane-Smith.

The last Aboriginal land return occurred 14 years ago in 2005 on Cape Barren and Clarke Islands.

Mr Gardner said he hoped more people were waking up to the realisation that First Nations people had land taken from them without their consent.

"In most cases we have to pretty much beg the government for it and justify ourselves as to why we want that land," he said.

"But in this case it's pure

elation when the family came to us and said we want to do something. They were the drivers, not us."

"It's something so positive and so genuine that hasn't occurred over many years, probably since 1995 when the first land return was held in Hobart."

CO-CARING FOR THE LAND

A team of botanists and zoologists from the Tasmanian Museum and Art Gallery (TMAG) surveyed the land last year and discovered 20 new species of plants and insects and several ancient Oyster Bay pine trees.

Gintaras Kantvilas was part of TMAG's research expedition and said the group was pleasantly surprised by the discoveries.

"This property turned out to be a really significant little corner of Tasmania, rich with species that had never been recorded in Tasmania before," he said.

A management plan will be developed with the Aboriginal community to ensure the value of the land is understood in its entirety and to allow native vegetation to be restored.

"We'll do it in a way that's healing that country and includes people who want to understand why we do things with the country and how we do it," Mr Gardener said.

"This land is different to other places; it sparks spiritual connections like no other so we want it to be where people can understand the depth of the relationship we have with the

land and [have the chance] to develop their own."

Until then, Mr Gardner said he hoped others would look at this moment in Tasmania's history and learn from it.

"When we talk about private land being returned in this manner we'll say 'well the Teniswoods were the first'," he said.

Mrs Teniswood said the decision had prompted "amazing conversations" with other landholders who were now considering the future of their properties and ways to protect it.

The farming property features a bed and breakfast, several walking tracks and peace poles inscribed with languages from across the globe.

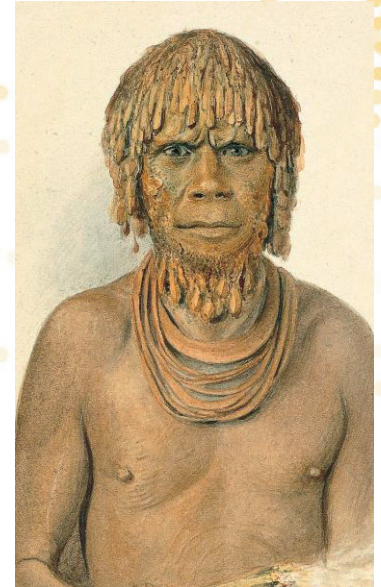


PHOTO: Prominent Aboriginal leader Mannalargenna is said to have visited the property at Little Swanport. (Supplied: Tasmanian Museum and Art Gallery)

A new pole with the phrase "may peace prevail on Earth" written in palawa kani, the revived Tasmanian Aboriginal language, will be erected on the property in May to mark the historic moment.

PHOEBE HOSIER

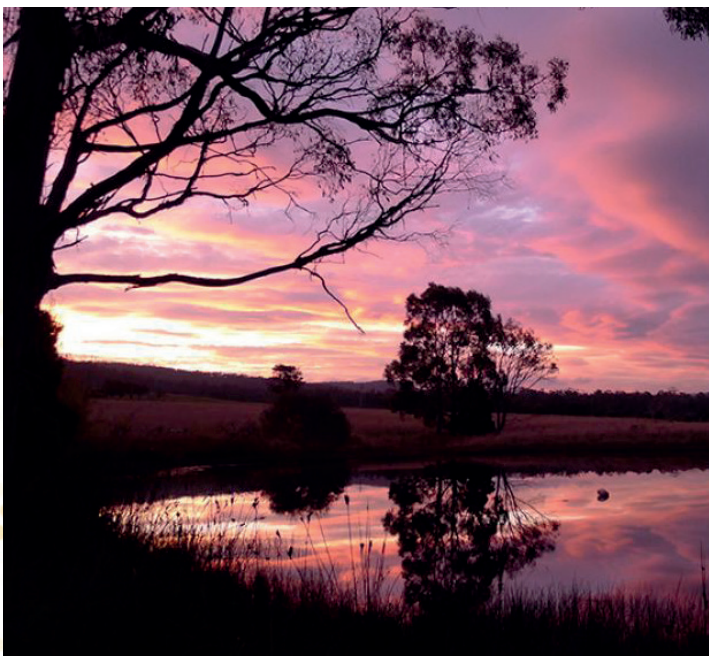


PHOTO: The couple said they wanted their Aboriginal friends to enjoy the property. (Supplied: Wind Song)

FORTY YEARS LIVING IN TEMPORARY DWELLINGS

Evacuated residents of the remote Aboriginal community of Borroloola are anxiously waiting over one thousand kms away to hear if their homes are safe. Cyclone Trevor has just devastated the Gulf of Carpentaria. In extreme weather these communities face a double threat: their poor housing makes cyclones even more dangerous.

In the aftermath of the devastation of Cyclone Tracy, the government built temporary dwellings for Aboriginal communities in the Northern Territory, including Borroloola. Over forty years later, people are still living in these temporary dwellings, some of which are just tin shacks, many without sewage, running water or climate control.

The fault lies squarely with our politicians - years of political inaction and tumultuous funding agreements between state and federal governments have left the system broken, and abandoned remote communities to live in inadequate housing with no support.

This isn't just a problem in Borroloola. The political funding football game is leaving thousands of families across the country living in substandard

conditions or homeless. It's time for this discrimination to end.

Will you call on the Federal and State governments to end the politics and ensure that Aboriginal communities get the housing they need.

The situation has reached crisis point in the Northern Territory, with Morrison and Chief Minister Gunner trading angry words over whose responsibility it is to fund housing. And while these men play politics, remote communities suffer staggering levels of overcrowding and homelessness, and have now resorted to taking the government to court in order to get basic repairs to ageing and inadequate houses.

The research is clear - closing the gap starts with proper housing. Safe homes mean better education and health outcomes.

Everyone deserves a home. Regardless of their race, gender, age, poverty or where they live. It's time for all levels of Australian government to show real leadership and work closely with First Nations communities to end this housing crisis.



PHOTO: ABC Online - Borroloola residents Linda and Kathleen



VIC TREATY TAKES ON NEW-AGE DEMOCRACY

The world's oldest living culture is taking a modern-age approach to democracy in a push to strike Aboriginal treaty in Victoria.

Online voting will be available for Aboriginal Victorians, including those as young as 16, to elect representatives to the First Peoples' Assembly.

The Assembly aims to design a framework for future treaty negotiations.

Helping the push towards treaty is AFL club Richmond and its sister organisation, the Korin Gamadji Institute, Treaty Advancement Commissioner Jill Gallagher announced on Thursday.

The partnership will propel the issue further into the mainstream, with the treaty logo to feature prominently during the Dreamtime at the 'G match on May 25, including on the Tigers' guernsey and playing ground.

"It's a platform that is quite special, it has a great reach to not only Aboriginal people but non-Aboriginal people, but in this case it helps us get the message out," Ms Gallagher told AAP.

After years of in-depth consultation with communities across the state to map a path to treaty, significant progress is expected in 2019.

The First People's Assembly will be created to replace the Treaty Advancement Commission and work with the state government to prepare for negotiations, including ground rules.

About 30,000 will be eligible to vote on the assembly and will need to be registered on the electoral roll.

"We need to consider traditional ways of doing business as much as we can, but we also had to be practical in the year 2019," Ms Gallagher said.

To extend the reach and en-

courage participation voting can be done online, via post or in person during the two-week election in July.

Age eligibility was dropped to 16 and prisoners can also enrol.

Ms Gallagher said efforts to develop treaty had already been exhaustive.

"When you look at the immense challenges that we have in this space - we've been colonised for 230 years. Colonisation, whether people like to recognise it or not, was brutal and very rapid, for south-east Australia anyway. It did a lot of damage," she told AAP.

"We actually have an opportunity to create something that is going to eventually get treaties for Aboriginal people in this state that is going to actually recognise the wrongs of the past.

"It resets our relationship as first peoples of this state with the state, but more importantly with the rest of the Victorian population."

FIRST PEOPLES' ASSEMBLY VOTE

- * May 10 - enrolment opens
- * May 27 - candidate nominations open
- * June (date TBC) - candidate nominations close
- * July 8 - voting opens
- * July 21 - voting closes
- * August - results released
- * Who can vote? Aboriginal Victorians from age 16 and traditional owners who no longer live in the state
- * What will be the makeup? Twenty-one members elected through a vote of Victorian Aboriginal communities, and 12 seats allocated to each formally-recognised traditional owner group.

AN ADELAIDE HOSPITAL HAS EMPLOYED ABORIGINAL HEALERS TO TREAT INDIGENOUS PATIENTS

Lyll McEwin hospital in Adelaide has employed Aboriginal healers (known as Ngangkari) to assist with treatment of Indigenous patients alongside doctors.

The news comes via the ABC, who say that the program will see healers tap into 60,000 years of traditional medicine, working alongside doctors and nurses at the hospital. The staff are labelling the treatment as "complementary", coupling traditional Aboriginal treatment with Western medicine practices.

The practice involves using touch, breath and bush medicine to focus on healing a person's spirit, with founding and chief executive officer of Lyell McEwin hospital, Dr Francesca Panzironi saying the inclusion of Ngangkari provides a sense of culture for Indigenous patients in the hospital.

"The healers use methods including Pampuni (healing touch), Mapampa (blowing) and Marali (spiritual healing and bush medicines) to complement mainstream treatment. Patients say things like, 'I felt the energy had left me'. After seeing a Ngangkari, they say they feel better, like their spirit has returned."

Executive director of Aboriginal health at the hospital Kurt Towers

with Ngangkari healers Margaret Richards and Gerard Watson.

According to the ABC, traditional healers are determined by their bloodline, with most being from the APY Lands in remote South Australia, as well as parts of central Australia. It's believed they inherit their healing powers.

They interviewed Narungga Country woman and cancer survivor Roslyn Weetra, who praised Ngangkari treatment in relation to her own healing.

"It gave me a strength that I didn't know I had to fight the disease — the cancer — alongside the medical treatment."

They also spoke to a Dr Simon Jenkins, who works at Lyell McEwin. He acknowledged the move to include traditional healers as one that would start to close the gap when it comes to accessible healthcare for Indigenous Australians.

"If you don't address the spirit of the Aboriginal people in the healing process then they are far less likely to engage in the healthcare system. A simple phone call and we'll be able to get someone in to help them with their spiritual healing."

**CREDIT: MELISSA MASON
SA HEALTH / ABC**



COMMEMORATE NATIONAL SORRY DAY

WITH US ON 26TH MAY 2019



We welcome all to join us for this FREE event

STARTING 2PM:

- Smoking Ceremony and Welcome to Country.
- Local Aboriginal Dancers - they will teach the kids dancing.
- Scott Romain and Matt James playing Didgeridoo. Deadly.
- Then a one-minute silence in memory of the Stolen Generation.
- A reading from Aunty Nancy's book of poems "Nobody's Child"
- Guest speaker Clarence Bruinsma, President AECG will talk about the significance of Sorry Day!
- BBQ and afternoon tea.
- Sing along or just listen to local Aboriginal singer.
- Special guest speaker Cheree Toka talking about putting the Aboriginal Flag on the Harbour Bridge.
- Get weaving with Karleen Green.
- Display of Aboriginal artefacts, some that have never been seen before.
- Boomerang painting, colouring in for the Kids, then show us what they have done at the end.
- A small gift from ASG-MWP for the Children.

Come alone and join us at:

MONA VALE MEMORIAL HALL 1606 PITWATER RD, MONA VALE

NEW AUSTRALIAN 50 CENT COIN FEATURES 14 INDIGENOUS LANGUAGES



Credit: Royal Australian Mint

Australia has issued a new 50-cent coin celebrating some of the country's indigenous languages, many of which are at risk of extinction.

The new design incorporates 14 translations of the word "coin" from languages native to the Australian continent, developed in collaboration by the Royal Australian Mint and the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS).

"These coins are a celebration of Australia's unique and diverse indigenous languages, we hope the coins will serve as a tangible reminder of the important efforts being undertaken to preserve, protect and revitalize indigenous languages in Australia" Mint CEO Ross MacDiarmid said in a statement.

The coin was launched in Adelaide, South Australia, on April 8, and features the indigenous language of the traditional people of the area, the Kaurna. It was launched as part of countrywide efforts to mark the United Nations International Year of Indigenous Languages.

More than 1,000 languages around

the world are listed as either severely or critically endangered by UNESCO, and hundreds of indigenous tongues have gone extinct since records began in 1950.

Languages connect people to their historical culture and community, and groups that retain their indigenous languages have been shown to have improved social and emotional well-being, compared to groups which have lost their traditional tongues.

"Indigenous languages carry more meaning than the words themselves, so too does currency carry meaning beyond its monetary value. The release of these coins is another milestone in recognizing the diverse cultures that shape our national story of over 60,000 years," Craig Ritchie, CEO of AIATSIS, said in a statement.

In Australia, around 130 indigenous languages have died out since Europeans invaded the continent in 1788. A blank spot on the new coin is designed to represent those languages that have been lost.

JAMES GRIFFITHS
CNN

TIDY TERRITORY TOWN SWEEPS UP STACK OF AWARDS



Santa Teresa gratefully accepts the Australian Sustainable Communities Tidy Towns Award

The small community of Santa Teresa (Ltyentye Apurte) in the Northern Territory has won massive acclaim at the Keep Australia Beautiful 2019 Australian Tidy Town Awards, hosted in Smithton, Tasmania.

The community was the winner of the 2019 Australian Sustainable Communities Tidy Town Award.

It also took home awards in the Litter Prevention, Environmental Communication and Engagement Category, Community Health, Wellbeing and Interest Category and Young Legend categories.

CEO of Northern Territory Keep Australia Beautiful, Heimo Schober, said the community's residents have continually embraced the Territory Tidy Towns program with proud community culture.

"MacDonnell council staff, community elders, key stakeholders and residents of Santa Teresa demonstrated great community pride and leadership in community culture and heritage, local sustainability practices and education, and set a wonderful example for other remote Australian townships to follow," said Mr Schober.

This year was one of the best and greatest national achievements recently obtained by a Northern Territory community at the Australian Awards.

"It is our first Northern Territory Aboriginal community to win the National Award. I'm bursting with pride and it's a very honoured Territory community that's achieved this prestigious win. I encourage all Territorians to get behind this small proud central Australian township of Santa Teresa (Ltyentye Apurte) and loudly acknowledge the community on

their wins. They have made big changes in sustainably reducing litter pollution and beautifying their community. They have a fantastic quality of life in Santa Teresa and a strong country."

Australian Sustainable Communities Tidy Towns judge, Gail Langley, said Santa Teresa (Ltyentye Apurte) is a comprehensive working model of a community driven to strive to create a vibrant sustainable environment.

"As a community, they continue to evolve through necessity in a changing world, they are willing to learn and adapt in a unique environmental, social and political arena," she said.

Chief Executive and Executive Director of Keep Australia Beautiful, Val Southam, said the voluntary finalists in the Sustainable Communities Tidy Towns competition are some of the most dedicated and passionate people we are fortunate enough to be involved with.

"Every year we are inspired by the high calibre of entries demonstrating enormous community pride and environmental action and this year is no exception," she said.

The awards were hosted over a two-day event which included a tour of Smithton, finalists' presentations, and opportunities that allowed representatives the chance to share information and network with like-minded communities from around Australia.

RACHAEL KNOWLES
NIT

[HTTPS://WWW.MACDONNELL.NT.GOV.AU/COMMUNITIES/SANTA-TERESA-NAMED-AUSTRALIAS-TIDY-TOWN-2019](https://www.macdonnell.nt.gov.au/communities/santa-teresa-named-australias-tidy-town-2019)

PILBARA ABORIGINAL BUSINESS CELEBRATES SAFETY MILESTONE



Brida board member Michael Boona, chairman David Walker and board member Alex Tucker celebrate the company's 500,000-hour safety milestone.

Roebourne-based Aboriginal business Brida marked a huge safety milestone last Tuesday, celebrating reaching half a million hours of work without a significant safety issue.

Staff and business partners gathered at a ceremony at the Dampier Palms to acknowledge the business making it to 500,000 hours without lost-time injury, with leaders saying it was the first Aboriginal business they knew of that had achieved such a milestone.

Brida chairman David Walker said the achievement was a moment of great pride.

"This milestone makes me and the rest of the board so proud, and the men and women (with Brida) too," he said.

"This is an honour for our people and it brings hard-earned dignity to everyone that is a part of Brida's 20-year history — even back to 1974 when we were Ieramugadu Gardening.

"I wish those old people from the beginning were around to see this day."

Brida chief executive Susan Shirliff, Rio Tinto acting general manager for Dampier ports and marine Tim McDougall and Brida chairman David Walker with the Rio plaque presented to Brida to mark the company's 500,000-

hour safety milestone.

Brida general manager Francois Langlois said the company had developed a strong safety culture from working with major resources companies over the years.

"Our employees face a large number of risks and hazards in our everyday operations," he said.

"This team is handling chemicals every day, they're operating with

open blades and rotating machinery and they drive well over 50 vehicles on the road every day, plus they do it all in this heat when it is 45C in summer every day."

"Nonetheless, our guys continue to do it safely, for 500,000 hours and counting, so it's a huge credit to the way they operate."

Brida general manager Francois Langlois speaking at the safety milestone ceremony.

Brida is a part of Roebourne's Ngarliyarndu Bindirri Aboriginal Corporation and provides cleaning, gardening, infrastructure maintenance and plant hire at a range of Pilbara sites.

It began in 1974, then called Ieramugadu Gardening, and has since grown to accommodate a workforce of 150 people and major clients including Rio Tinto, Woodside and BBI Group.

The 500,000 hours LTI-free figure dates back to 2008, when the concept of lost-time injury was first announced.

Brida reached the milestone in December last year and has since surpassed it.

Rio Tinto and Woodside congratulated Brida on the

achievement and Rio Tinto acting general manager for Dampier ports and marine Tim McDougall presented company leaders with a plaque to mark the occasion.

**ALICIA PERERA
PILBARA NEWS**



WHAT IS NATIONAL RECONCILIATION WEEK?

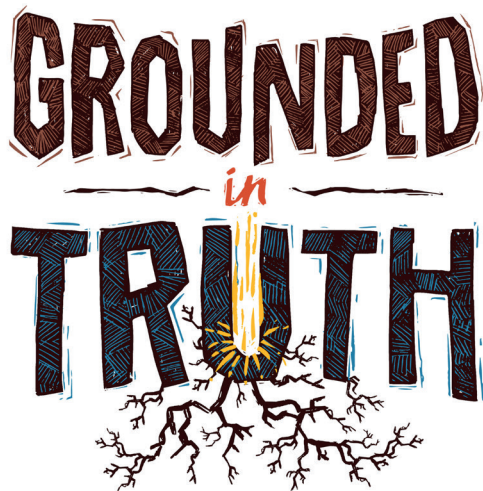
National Reconciliation Week (NRW) is a time for all Australians to learn about our shared histories, cultures, and achievements, and to explore how each of us can contribute to achieving reconciliation in Australia.

The dates for NRW remain the same each year; 27 May to 3 June. These dates commemorate two significant milestones in the rec-

onciliation journey—the successful 1967 referendum, and the High Court Mabo decision respectively.

Reconciliation must live in the hearts, minds and actions of all Australians as we move forward, creating a nation strengthened by respectful relationships between the wider Australian community, and Aboriginal and Torres Strait Islander peoples.

**NATIONAL
RECONCILIATION WEEK 2019**
27 MAY – 3 JUNE



WALK TOGETHER WITH COURAGE



CORANDERRK FIRST NATIONS FARMERS AND MARKET GARDENERS



Coranderrk, Victoria, was an early First Nations mission station set up in 1863, the station ran successfully for many years as an 'aboriginal' enterprise selling wheat, hops and crafts to the growing market of Melbourne. The produce from the farm won first prize at the Melbourne International Exhibition in 1872.

By 1874 the 'Aboriginal Protection Board' were looking at ways to undermine Coranderrk by moving people away to Lake Tyers Mission, due to their successful farming practices.

The general community also wanted the mission closed as the land was too valuable

for Aboriginal people.

This successful Aboriginal enterprise was destroyed by government legislation believed to be prompted by the jealousy of white settlers.

The main workforce was forced off the land and the land later handed to 'white soldier's settlers' as Soldier Settlement blocks.

Even though some of these Aboriginal people served in the war, no Aboriginal servicemen were eligible for these government land hand-outs in Victoria.

INDIGENOUS ICE HOCKEY TEAM TO COMPETE AT ARAFURA GAMES

The driest state on the driest continent might not seem like the obvious place to start an ice hockey team, but for the Kurna Boomerangs, it has proved the perfect environment to begin.

KEY POINTS:

- **THE KAURNA BOOMERANGS WILL COMPETE IN THE ARAFURA GAMES**
- **THE TEAM STARTED AS PART OF THE ICE FACTOR PROGRAM**
- **THE GROUP WAS INSPIRED BY THE AMERICAN MOVIE THE MIGHTY DUCKS**

The South Australian team is the nation's first representative Indigenous ice hockey team — a product of the Ice Factor program which started 14 years ago to help at-risk students stay in school and out of trouble.

Former program participant Shaquille Burgoyne came up with the idea for the Kurna Boomerangs, inspired by the popular 1990s franchise The Mighty Ducks.

"We're trying to aim it to get those youth that are always [getting] in trouble to join the team and do something on a weekend or during the

weekdays to keep them off the streets and from doing silly stuff," Burgoyne said.

"I know it's a bit hard to get away from that sort of lifestyle, but it's got to be up to you to change, it's got to be your decision.

"I don't stand for crime, I've got a good record and I'm trying to keep it that way and I don't want to see young talent go to waste."

At the end of this month, the team — which takes its Kurna name from the traditional owners of the Adelaide Plains — will travel to Darwin to compete on an international stage.

The Boomerangs will be the first team to play ice hockey in a number of exhibition matches at the Arafura Games, which begin on April 26.

"I can't believe that it actually is true, the first Indigenous ice hockey team in Australia," Burgoyne said.

"When we play and train, we just have fun.

"It just means everything to me, playing for the team knowing that I helped create the team and put the team together."

Helping at-risk kids stay in



PHOTO: Former Ice Factor participant Shaquille Burgoyne came up with the idea for the Boomerangs team.

school and excel in other areas of life

The Ice Factor program started with a group of 15 students in 2005 and has grown to include almost 300 students from 19 schools.

It is even being incorporated into a South Australian Certificate of Education unit.

Justine Shaw was the first Ice Factor kid and now-coaches the Boomerangs.

"My mum started this program 15 years ago or so, basically looking at the reasons why I found troubles in school and what gauged my attention," Shaw said.

"When I was about 10 years old, I started playing ice hockey and all my difficulties at school seemed to even out in terms of focus, energy, even some of my academic stuff, focus, confidence, especially in social aspects."

The week-long international sporting event in Darwin, which will have representatives from 33 countries, provides a stepping stone for athletes aspiring to represent their countries.

"I was absolutely thrilled that they would have the opportunity to use what they had learnt as a team and have

something to look forward to with all of this dedication they had put into it," Shaw said.

"I definitely see changes in kids from the first time they come to Ice Factor and then following on three months later in terms of respect and behaviour [and] how they speak to people."

Star power on Boomerangs team for the event

The Boomerangs will play alongside co-coach and captain, Jarrad Chester, the first Indigenous ice hockey player to compete for Australia.

"I've played at some pretty high levels, but just to go over and play in an actual Indigenous games, it's really exciting," Chester said.

"I actually started watching The Mighty Ducks, I loved the intensity.

"When I first started playing hockey there was hardly any Indigenous players — I'm pretty sure for a good few years I was the only one.

"These guys have come along way and it means a lot to me."



PHOTO: Co-coach Justine Shaw speaks to the team at training.

BRITTANY EVINS
ABC NEWS

"What's On?"



2019

MAY 13TH
7.00PM - 9PM

MOVIE NIGHT "TOP END WEDDING"

The movie is so delightful, it fills you with such joy.
The whole cast is so charismatic and delightful. Rate M
This is a ticked event only \$15 on the night

MAY 26TH
2.00PM - 6PM

"COMMEMORATE NATIONAL SORRY DAY" WITH US.

Mona Vale Memorial Hall, 1606 Pittwater Rd. All welcome

JULY 8TH
7.30PM - 9PM

ULURU STATEMENT FROM THE HEART

We seek constitutional reforms to empower our people and take a rightful place in our own country. What dose Makarrata mean? Guest speaker : Lynda-June Coe
Mona Vale Memorial Hall, 1606 Pittwater Road. All welcome

AUGUST 12TH
7.30PM - 9PM

ASG-MWP BUSINESS MEETING

Mona Vale Memorial Hall, 1606 Pittwater Road. All members welcome

SEPTEMBER 9TH
7.30PM - 9PM

SING ALONG NIGHT. ABORIGINAL SINGER / DIDGERIDOO AND MORE

Put this one in your diary. Includes light refreshments
Mona Vale Memorial Hall, 1606 Pittwater Road.

OCTOBER 14TH
7.30PM - 9PM

ASG-MWP BUSINESS MEETING

Mona Vale Memorial Hall, 1606 Pittwater Road. All members welcome

NOVEMBER 11TH
7.30PM - 9PM

INFORMATION NIGHT

Includes light refreshments
Mona Vale Memorial Hall, 1606 Pittwater Road. All welcome

DECEMBER 10TH
7.30PM - 9PM

ASG-MWP BUSINESS MEETING

Mona Vale Memorial Hall, 1606 Pittwater Road. All members welcome

ASG-MWP WOULD LIKE TO THANK DEE WHY RSL, PITTWATER RSL AND FORESTVILLE RSL FOR THEIR CONTINUED SUPPORT



northern
beaches
council



ABORIGINAL SUPPORT GROUP MANLY WARRINGAH PITTWATER

Founded 1979

MEMBERSHIP IS ONLY \$25 PER YEAR

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If you use any of the material it would be appreciated if the extract is set in context and the source acknowledged.



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