

Elimatta

Aboriginal Support Group - Manly Warringah Pittwater

NEWSLETTER SUMMER 2020

OUR MOTHER IS HURTING - DROUGHT, FLOODS, FIRES

AUSTRALIA FIRES: ABORIGINAL PLANNERS SAY THE BUSH 'NEEDS TO BURN'

GETTING THE CARAVAN TO AUNTY GLORIA

WE HELPED THE LITTLE TOWNSHIP OF BREWARRINA

SOME OF THE KEY POINTS IN THE ULURU STATEMENT MIRROR DEMAND
FIRST MADE IN THE 1920S, INCLUDING GENUINE ABORIGINAL SELF-DETERMINATION
AND AN ABORIGINAL BOARD TO SIT UNDER THE COMMONWEALTH GOVERNMENT



ISSUES AROUND OUR FLAG

Hello to my fellow Aboriginal brothers and sisters across this continent.

With Survival day around the corner it has been brought to my attention issues around our flag and using it on posters and t-shirts. Whilst I won't go into it as we all know the current situation and the anguish & outrage it has caused.

You will remember a lady called **Rose Fletcher** who took the magical photo of [-0-] our ancestors calling that morning of 1st January 2020, the New Dawn.

Rose has passed on the copyright of that image to myself which I have set up a trust for this image to be used by Aboriginal Australia.

The purpose / agreement

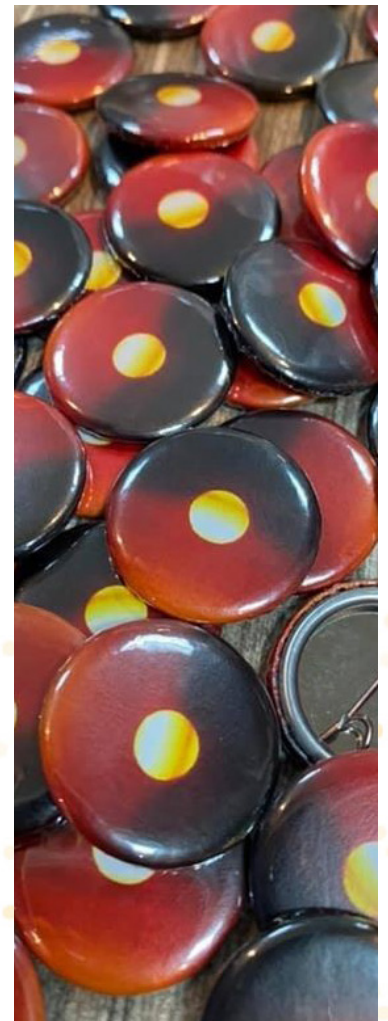


is for Aboriginal and Torres Strait Islander people, our organisations and corporations to use this image to celebrate and wear the image with pride as a representation of our ancestors, the rising of the sun, and the blood spilled and colour of Mother Earth.

Examples displayed here are of how others have used this image to celebrate our heritage.

For queries relating to this image please visit:

<http://aboriginalflag.clothing>



BUSHFIRES DESTROYED AUNTY GLORIA'S HOME, THEN VOLUNTEERS DROVE A RELAY TO BRING HER A NEW ONE

When she lost her home to the fires on New Year's Eve, Aboriginal elder Aunty Gloria was so determined to stay on her ancestral land she was prepared to camp in a tent rather than move to emergency housing.

Key points

- Aunty Gloria lost her home in bushfires that swept through the Bateman's Bay area
- After hearing her story, volunteers with Find A Bed sourced her a caravan home
- Aunty Gloria will now be able to stay in her community



But thanks to a radio interview, she did not have to, with Australians along the east coast so inspired by her story, they arranged a 1,200-kilometre relay to deliver her a caravan home.

Bunja Smith, a Walbunja elder and a manager of the Booraja aged care program for local Aboriginal elders, used an interview with the ABC's The World Today program to high-

light what had happened to Aunty Gloria, whose home in Mogo on the NSW south coast was severely damaged by fires.

"She'd more than likely be eligible for emergency accommodation, but she doesn't want to leave the area that she's connected too," he said.

At the time, Aunty Gloria was prepared to pitch a tent at the Mogo cricket ground, which locals refer to as the MCG, rather than leave what remained of her home.

"I wanted to go to the MCG and pitch up a tent so I can watch the progress, just keep looking across at the house and try not to get upset," she said.

But soon after Aunty Gloria's story hit the airwaves, Mr Smith received a message from a group of volunteers who have organised temporary accommodation and support for victims of the bushfire through social media.

"I was contacted by a mob called Find A Bed and through their network they had found a caravan for Gloria they'd like to give her to keep her safe."

Getting the caravan to Aunty Gloria

The group sourced a caravan from a donor on the Sunshine Coast who wished to remain



PHOTO: Bunja Smith (left) put the call out for a caravan after Aunty Gloria lost her home in the New Year's Eve blaze. (ABC News: Isobel Roe)

anonymous.

But the challenge of transporting the caravan 1,200 kilometres to Aunty Gloria in Mogo remained.

This led Find A Bed to source a relay team of drivers down the east coast of Australia.

Fran, a Coffs Harbour woman, was one of those who answered the call and hosted the caravan during a pit stop in Coffs Harbour.

She urged members of the community to fill it with supplies for Aunty Gloria, and even though Coffs Harbour has battled its own bushfires throughout the summer local residents gladly contributed.

"I'm only a really small part of this convoy," she said.

"People aren't necessarily all able to go out and fight fires or do a lot of things, but anybody can lend a hand."

The caravan was driven by four sets of volunteers, including Mr Smith, who drove the final leg from Wollongong to Mogo on Monday morning.

'It just shows you the generosity of people'

The first time Aunty Gloria saw her house after the fires,

she was accompanied by two girlfriends and she refused to cry.

"But when I was on my own I did," she said.

A few days later, she walked around the wreckage by herself.

"All the memories in there; all my mother's stuff, stuff from my grandchildren, stuff from my great-grandchildren — it was terrible."

When the caravan finally arrived in Mogo, it had been filled at every stop along the way with blankets, food and even a generator.

"She's so ecstatic," Mr Smith said. "It just shows you the generosity of people."

Mr Smith said he was glad Aunty Gloria, a Walbunja woman of the Yuin nation, would be able to stay on her country and in her local community in some level of comfort.

"I feel much better having Gores [Gloria] in something she can lock," he said. "Where she can keep whatever possessions people donate to her, safely."



PHOTO: The caravan travelled some 1,200 kilometres. (Supplied)

THE WORLD TODAY BY ISOBEL ROE, VICTORIA PENGILLEY AND SCOTT MITCHELL

AUSTRALIA FIRES: ABORIGINAL PLANNERS SAY THE BUSH 'NEEDS TO BURN'



For thousands of years, the Indigenous people of Australia set fire to the land.

Long before Australia was invaded and colonised by Europeans, fire management techniques - known as "cultural burns" - were being practised.

The cool-burning, knee-high blazes were designed to happen continuously and across the landscape.

The fires burn up fuel like kindling and leaf detritus, meaning a natural bushfire has less to devour.

Since Australia's fire crisis began last year, calls for better reintegration of this technique have grown louder. But it should have happened sooner, argues one Aboriginal knowledge expert.

"The bush needs to burn," says Shannon Foster.

She's a knowledge keeper for the D'harawal people - relaying information passed on by her elders - and an Aboriginal Knowledge lecturer at the University of Technology Sydney (UTS).

Much of the ancestral information she shares relates to the bush, says Ms Foster.

"It's the concept of maintaining country - central to everything we do as Aboriginal people. It's about what we can give back to country; not just what we can take from it."

'NAIVE' TECHNIQUES OF TODAY

Country is personified within Aboriginal culture. "The earth is our mother. She keeps us alive," Ms Foster says. This relationship shifts priorities around precautionary burning.

While modern-day authorities do carry out hazard re-

duction burning, focusing on protecting lives and property, Ms Foster says it's "clearly not working".

"The current controlled burns destroy everything. It's a native way to practise fire management, and it isn't hearing the Indigenous people who know the land best.

"Whereas cultural burning protects the environment holistically. We're interested in looking after country, over property and assets.

"We can't eat, drink or breathe assets. Without country, we have nothing."

Indigenous cultural burns work within the rhythms of the environment, attracting marsupials and mammals which Aboriginal people could hunt.

"Cool burning replenishes the earth and enhances biodiver-

sity - the ash fertilises and the potassium encourages flowering. It's a complex cycle based on cultural, spiritual and scientific knowledge."

They also create a mosaic of ecologies, Ms Foster says, and this can lead to beneficial micro-climates.

"Soft burning encourages rain - it warms the environment to a particular atmospheric level, and once the warm and the cool meet, condensation - rain - occurs, helping mitigate fires."

Her Aboriginal elders in Sydney have been assessing the overgrown bush and extremely dry kindling for some time, warning that a huge fire is coming: "They compared it to a kid with unkempt hair, saying it needs nurturing."

But local authorities have forbidden them from cultural

burning when they've asked for permission.

WHERE CULTURAL BURNING IS USED

There's no one-size-fits-all approach to precautionary burning because the Australian landscape is so diverse from place to place.

Nonetheless, some states do integrate cultural burning with other strategies, according to Dr Richard Thornton, CEO of the Bushfire and Natural Hazards Cooperative Research Centre.

"There's a stark difference in northern Australia, where Indigenous cultural burning happens substantially. In southern states, it's sometimes done according to the needs and wishes of local communities."

Since Australia was colonised in 1788, cultural burning was slowly eradicated. But recent years have seen moves to re-integrate it.

Associate Prof Noel Preece, a former national parks ranger, wrote the first fire manual for central Australian park reserves.

He says cultural burning is still practised in parts of Melbourne, but largely stopped in south-eastern Australia because vegetation built up in "precarious areas" where cool burns don't work.

"That said, Indigenous people had extremely detailed knowledge of 'dirty country' that needs a good burn," says Associate Prof Preece, now of James Cook University.

DRAWBACKS OF THE ANCIENT PRACTICE

Cultural burning, Prof Preece says, can reduce fuel on the

ground from 10 tons to 1 ton. But it's only effective protection for moderate fires, so it needs to be done in conjunction with hazard reduction burns.

Even then, it only reduces hazards: "With the recent catastrophic conditions of humidity and high winds, nothing could stop these fires."

"Aboriginal people were taken off their country so there's a re-learning process which is very useful and important. But it's still early days and by itself, it's not enough," he says.

Experts agree that cultural burning has limitations, partly because colonisation led to development and human-created climate change, presenting us with a very different landscape now to hundreds of years ago.

Prof Preece has been in areas where, day after day, the conditions for cooler cultural burning weren't right.

"It'd be too moist, too cool, too hot, too dry - you have

a narrow window. And with many firefighters in Australia being volunteers, they're working during the week, and you could go four Saturdays till the conditions are right."

For thicker shrub running up tree canopies, he says a hot burn is required because cool burns won't get rid of such layers of fuel.

In addition, Dr Thornton says individual Indigenous burns, undertaken by specific agencies such as Firesticks, absolutely have their place, but need to fit within community expectations if done on a larger scale by others.

"We need to ensure fire doesn't escape and burn down somebody's property. It'd undermine community views of the entire practice so we need to ensure we operate within a safety framework which is defensible."

THE WAY FORWARD

Prime Minister Scott Morrison has promised a "comprehensive" inquiry into the ongoing bushfire crisis which has so far killed 27

people and scorched more than 10 million hectares.

When it goes ahead, Dr Thornton stresses the need to "talk to Indigenous elders in each different area and listen".

But he says not a single Indigenous person sits on the board of the national bushfire research centre he manages.

Shannon Foster is keen to work together with government agencies, but she worries about expanding development: "It terrifies me that so much land has been decimated, developers could move in and say we might as well put this estate here; the land is cleared."

"Aboriginal people have looked after this place for so long - to see it now destroyed because nobody has allowed us to care for it is devastating," she adds.

"It's not like we didn't tell you so."

GARY NUNN
SYDNEY - BBC NEWS AUSTRALIA

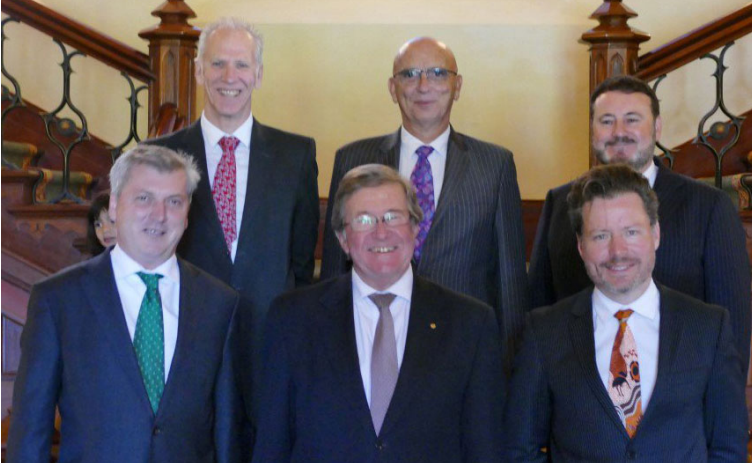




Always Was, Always Will Be.

5-12 JULY 2020

THIS YEAR'S NAIDOC THEME WAS CHOSEN WITH THE AIM TO UNITE AUSTRALIA AS ONE



WESTERN AUSTRALIA APPOINTS FIRST INDIGENOUS DISTRICT COURT JUDGE

Making history, Judge David MacLean has been appointed as a District Court judge of Western Australia, the first Indigenous person to do so.

Appointed in 2018, Judge MacLean was the first Indigenous man to become a Magistrate in WA and was first admitted to practice in 1991.

Since then, he has had a positive impact on the legal fraternity.

Between 1998 and 2001 Judge MacLean worked with the Aboriginal Legal Services before joining the Director of Public Prosecution in 2007.

The Attorney General of WA, John Quigley explained the appointment and the links Judge MacLean has to the Pilbara region.

"[Judge] MacLean is an Aboriginal man whose kinship links are in the Pilbara region of Western Australia, and Mulga Downs Station in particular," Attorney General

Quigley said.

"It is believed he is the first Aboriginal judge appointed in Western Australian history ... I am aware that there have been appointments of Aboriginal people to the magistracy in the past, but this is the first that I am aware of to either the District Court or Supreme Court in Western Australia."

The Attorney General said he hopes Judge MacLean is the first of many Indigenous people who reach the elite level of District Court judge in the future.

Judge MacLean joins the ranks of esteemed Indigenous judges such as Judge Robert Bellefleur who was appointed as the first Indigenous Australian District Court judge 1996 in NSW, Judge Matthew Myers appointed a Judge for the Federal Circuit Court of Australia in 2012, and most recently Judge Nathan Jarro to the District Court of Queensland in 2018.

CARIS DUNCAN NIT

RIDE WITH ABORIGINAL PEOPLE 2020



ABORIGINAL SUPPORT GROUP MANLY WARRINGAH PITTWATER

You and me come together as one in Aboriginal Country.

2019 has seen a huge number of difficult events which I am sure has had an impact on all of us.

The lack of water in the rivers which has effected our country neighbours, the tragic bush-fires killing people and wildlife, the floods in Queensland to name a few and I look forward to working together to overcome these.

Unfortunately, maybe there is worse to come but it is really a comfort to see some of the great work being done by everyone.

Some of the significant Aboriginal events have been.

- The Uluru Statement from the heart.
- The Water for Rivers Corroboree.
- Aboriginal beliefs being respected with the closure of the Uluru climb.

2020 brings a host of new challenges like the Ride with Aboriginal Peoples on 26 January 2020.

This ride is a gesture to acknowledge that not all Australian's see Australian Day in the same way and to stand with Aboriginal Peoples and aim for unity for all Australians. Always was always will be.

The ride was changed a little this year, after starting at 7am in Manly Memorial just west of the

wharf where on the 7 September 1790, Wil-Le-Me-Ring Speared Governor Captain Arthur Phillip.

With the sound of the Didgeridoo (thanks to Matt James) and well-wishers sending us on our way.

We stopped to pick up riders at Dee Why Surf Club and Narrabeen North Surf Club which encourages more people to participate in the ride.

Those that did not cycle supported us at the start in Manly or at finish.

At Church Point, we were welcomed by friends and while enjoying a well-deserved cool drink and rest, local Garigal man Neil Evers talked about the coastal saltwater Aboriginal people who once lived in the area. Then Aunty Clair Jackson explained the significance of the Uluru Statement and how we can support this.

ASGMWP thank Colin Hutton for all his time in organising this annual event. See you all in 2021.

If you would like more information regards this annual event, please contact:

Colin 0404353253 RIDER



COMPANY APPROVED TO TAKE 96 MILLION LITRES OF WATER FROM DROUGHT-RAVAGED QUEENSLAND TOWN

Andrew O'Dea's family has farmed the land in Elbow Valley near Cherrabah Resort for 140 years.

Farmers in Queensland's drought-declared and bush-fire-hit Southern Downs Region say they are devastated the council is allowing a company to take up to 96 million litres of water a year for bottling.

Key points:

- The water sucked up from groundwater will be trucked to the Gold Coast for bottling
- The water extraction licence was increased to 96 mega litres of water a year in 2010
- The licence was extended to automatically renew for nearly a century

The owners of Cherrabah Resort, a four-star rural hotel in Elbow Valley near Warwick, have been approved to install water extraction and purification facilities on their land, which is surrounded by drought-ravaged farming properties.

Residents of the Southern Downs are on severe water restrictions and the council has begun trucking in water to supply Stanthorpe.

However, last month the council approved an application that could see millions of litres of water sucked up from groundwater and trucked to the Gold Coast for bottling.

"It's pretty gut wrenching really and really the timing of it stinks, because we have run out of surface water and we've always relied on springs and creeks," farmer Andrew O'Dea said.

Mr O'Dea said he has just seven cows and one bull left on his property.

His family has farmed cattle in the area for five generations — or about 140 years — but has had to get rid of almost all of his herd due to the drought.

"It's tough, it's always tough because they're breeding

stock which you've nurtured over decades," he said.

"There wasn't too many other choices, given the price of hay and feed."

Acting Natural Resources Minister Mark Ryan said Anastacia Palaszczuk's Government understood the landholders' concerns about their water supply.

"I am advised that Southern Downs Regional Council has given conditional approval for groundwater from Cherrabah near Warwick to be used for a bottled water project," he said in a statement.

"The Government understands that the resort operator has committed to not start taking water for bottling during drought.

"They've also offered their allocation to local charities and local irrigators.

"The Department of Natural Resources, Mines and Energy has contacted the resort operator to support them in putting this commitment into action."

Locals angry they weren't notified

The owners of Cherrabah Resort, Joyful View Garden Real Estate Development Resort Co., were granted a water allocation in 2008, based on a proposal to develop the area.

The water extraction licence was increased to 96 mega litres of water a year in 2010 and under the Campbell Newman government was then extended to automatically renew for nearly a century, until 2111.

In 2018 the company proposed that it tap the aquifer and truck the water to the Gold Coast for bottling and sale, having scrapped plans to develop the site into a small town.

"We obviously had our strong objections to it which we submitted in due process in 2018," Mr O'Dea said.

He said the council was advised that it should reject the plan and the proposal was withdrawn.



PHOTO: Andrew O'Dea's family has farmed the land in Elbow Valley near Cherrabah Resort for 140 years.

"We assumed at that point it was dead in the water — so to speak ... because the council staff, the planning staff, recommended to decline that application on some pretty good grounds."

But, about 12 months later, just before Christmas 2019 an updated version of the proposal was put before council again.

"A lot of things have changed in the last 12 months, given the drought has gone from bad to horrific," Mr O'Dea said.

Council records show locals were angry they weren't notified of the new application.

"Which was really hard to take from our point of view because we didn't get a chance to comment on whatever new information was available," Mr O'Dea said.

'What they do with the water is up to them'

Council papers show the decision to accept the proposal was largely based on a report commissioned and paid for by the applicant.

Other property owners said natural springs, that are relied on for cattle to drink from, dried up while the test pumping was being conducted.

Mayor of the Southern Downs Regional Council, Tracy Dobie, defended the company's plan to truck the water

away for commercial bottling.

"Right now water is a very emotive topic and a lot of people react to information they hear without understanding how complex the whole water discussion is," Ms Dobie said.

She said, like many other property owners, Cherrabah already had a licence to use groundwater.

"Really what they do with that water is up to them and the State Government," she said.

But the company couldn't do anything with the water without council approving the infrastructure needed to suck it out and purify it.

"Cherrabah applied to council to put in infrastructure that would allow them to take that water off-site," Ms Dobie said.

"In this case Cherrabah has a licence to draw that water and they can either keep that water or they can sell that water and that is no different to any other licence holder.

"Whether you like or don't like the way in which that water has been allocated or not ... right now we can only work within the system in which we exist."

The ABC has attempted to contact the owners of Cherrabah Resort for comment.

GEORGE ROBERTS
ABC NEWS

BUDJ BIM CULTURAL LANDSCAPE FIRE REVEALS NEW SECTIONS OF ANCIENT AQUATIC SYSTEM

Extra sections of an ancient aquaculture system built by Indigenous people in south-west Victoria thousands of years ago have been discovered after a fire swept through the area over the past few weeks.

Key points:

- **Parts of the Budj Bim Cultural Landscape have been dated at 6,600 years' old**
- **Traditional owners are confident new sections of the eel-harvesting system have been revealed by the fire**
- **The aquaculture system set up by Gunditjmara people was added to the UNESCO World Heritage List last year**

The Budj Bim Cultural Landscape, which includes an elaborate series of stone-lined channels and pools set up by the Gunditjmara people to harvest eels, was added to the UNESCO World Heritage List last year. Some parts of the landscape, which also features evidence of stone dwellings, have been dated back 6,600 years – older than Egypt's pyramids. Traditional owners, who inspected the site after the fire was brought under control last week, spotted extra sites previously concealed under vegetation that they believe are part of that aquaculture system.

Ancient channels lay hidden under vegetation

A fire sparked by a lightning strike at Lake Condah in late December, which was later subsumed by another fire that ignited nearby, was only brought under control last week after a mammoth firefighting effort. It burnt through more than 7,000 hectares of land around Lake Condah and in the Budj Bim National Park, including some parts of the aquaculture system in an area known as the Muldoon trap complex.

Gunditj Mirring Traditional Owners Aboriginal Corporation project manager Denis Rose said when the fire first broke out he was not "too concerned" about how the fire would affect the system. "Most of the cultural features out here on the lava flow are stone," he said. "There have certainly been

many fires here in the thousands of years prior. "Our major concern was the effect after the fire and we've still got some work to do there. "We were concerned about the trees ... particularly those taller trees that are growing in and around some of those fish trap systems and also our associated stone house sites, of [the trees] being weakened and damaged and potentially falling over and the roots upending some of these ancient stone structures." When Mr Rose and other traditional owners returned to the area after the fire, they were amazed by what they observed in the charred landscape.

"The fire actually uncovered another smaller system, including a channel about 25 metres in length that we hadn't noticed before," he said. "It was only maybe 20 metres off the track that we walk in and it was hidden in the long grass and the bracken fern and other vegetation. "We've noticed that in other parts of the lava flow as well, we've come across sites that just haven't been recorded that have been very close by. "It's a wonderful opportunity for us to further investigate some of the sites out here."

New survey to be undertaken

In the wake of the blaze, a cultural heritage survey will be undertaken with input from archaeologists familiar with the site and Indigenous rangers.

Aerial photography using specialised software will be undertaken to survey the landscape as well.

Mr Rose said although the find was positive it took place in the sobering context of the destructive fires that continue to burn in other parts of the country.

"We have been extremely fortunate here," he said.

"We've had relatively cool burns – certainly nothing like the damage and the devastation over in the eastern parts of Australia.

"[These fires] have burnt the undergrowth rather than scorching the forest the whole way through."

Firefighters worked around rocky, volcanic country

Firefighters have been manag-



PHOTO: Gunditjmara elder Denis Rose at an area razed by fire near Lake Condah, where new sections of the aquaculture system have been revealed. (ABC South West Victoria: Sian Johnson)

ing fire in and around the Budj Bim National Park since the initial blaze that started a few days before Christmas Day.

Forest Fire Management Victoria far south-west district manager Mark Mellington said firefighters had to work with the area's rocky terrain, a result of its relatively recent volcanic past.

"Earthmoving machinery is one of our typical uses for fire line construction," he said.

"But typically in the volcanic, rocky country it's quite impractical to use that sort of machinery and with a lot of work and engagement we had done with Gunditj Mirring Traditional Owners, we'd established that there was a significant risk to cultural heritage values in us using machinery."

"[We knew] if we did have fires in that landscape, we would have to use lower-impact control techniques."

Mr Rose praised the way firefighters tackled the blaze, avoiding bringing heavy machinery onto the site.

"We certainly acknowledge the wonderful work that they have done in protecting the lava flow and the cultural features on here," he said.

Crews managed to keep the first, smaller fire contained during a particularly hot, windy day on December 30, but a lightning strike that accompanied a cool change that swept through that evening sparked a more intense fire in the national

park that eclipsed the initial one.

Mr Mellington said over the weeks the crews worked on the fire they used aircraft to drop both large quantities of water picked up from Lake Condah and fire retardant.

Crews on foot using canvas hoses were also crucial in the firefight.

"That was some really tough, intensive work by both Fire Forest Management crews supported by the Country Fire Authority, and we also had the Budj Bim rangers from Gunditj Mirring helping out as well," Mr Mellington said.

Nearby communities such as Bessiebell were urged to evacuate during the worst flare-ups, but fortunately no private structures were lost in the fire.

"Clearly the safety of people, the safety of communities is our number-one priority ahead of anything," Mr Mellington said.

"With that in mind we really needed to work through the best possible control strategy to contain the fire to the smallest area possible.

"Certainly things like environmental and cultural values are significant, but we really do need to preference human life over all other things."

Mr Mellington said although he was confident the fire was under control, there was still a risk of it worsening again over the remainder of summer and beyond.

"We'd love to get a couple of inches of rain," he said.

SIAN JOHNSON
ABC SOUTH WEST VIC

THE VOICE TO PARLIAMENT ISN'T A NEW IDEA

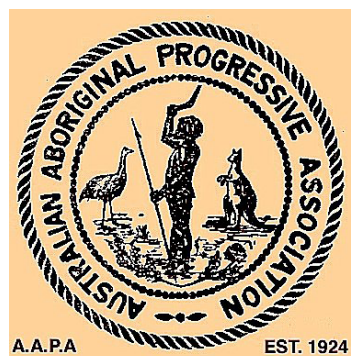
INDIGENOUS ACTIVISTS CALLED FOR IT NEARLY A CENTURY AGO

When one reads the Uluru Statement of the Heart – and its call for a Voice to Parliament – it is important to recognise this is not a new fight. In fact, Aboriginal people began making demands for a political voice nearly a century ago.

The first Aboriginal political organisation, the Australian Aboriginal Progressive Association (AAPA), was formed in Sydney in 1924 and advocated several key changes aimed at protecting the rights of Aboriginal people.

These centred on basic rights such as land for every Aboriginal family and protecting Aboriginal children from being taken from their families. The AAPA also called for genuine Aboriginal self-determination and an Aboriginal board to sit under the Commonwealth government.

A number of these points were later resurfaced in the Uluru Statement – most notably, the establishment of a First Nations Voice.



The launch of organised Aboriginal political protest

The AAPA's statements, manifestos, speeches and correspondence set a clear path for guaranteeing Indigenous rights.

Fred Maynard, my grandfather, was the president of the AAPA in the 1920s. In his inaugural address to the organisation in 1925, he said,

Our people have not had the courage in the past to stand together but now we are united to fight for all of the things that are near and dear to us. We want to be in charge of our own destiny. More than 200 people gathered

for this first-ever Aboriginal rights convention. The event became front-page news, with banner headlines proclaiming, "Aborigines demand self-determination" and "Self-determination is their aim".

Two years later, the AAPA produced a manifesto that was delivered to all sections of government – both state and federal – and published widely across NSW, South Australia, Victoria and Queensland.

One of the most significant points was for an Aboriginal board to be established under the Commonwealth government, and for state control over Aboriginal lives to be abolished.

The control of Aboriginal affairs, apart from common law rights shall be vested in a board of management comprised of capable educated Aborigines under a chairman to be appointed by the government.

Having a Voice in Parliament

This was just the beginning of the fight for self-determination.

In 1927, Dorothy Moloney, a fervent non-Indigenous supporter of the AAPA, voiced her public support for the organisation's push for a royal commission into the state-controlled Aborigines Protection Boards. This was a direct challenge to decades of mismanagement and Aboriginal suffering.

In a newspaper column, Moloney emphasised the importance of Aboriginal recognition and giving Aboriginal people the right to vote:

The founders of the Commonwealth Parliament ... excluded the native population from the franchise. The Royal Commission which will sit in the near future to make suggestions regarding the amendment of the Constitution will be asked to reverse this unfortunate flaw, since it is our boast that the people of this Country have a say in making the laws which they are expected to obey.

Prime Minister Stanley Bruce contacted NSW Premier Jack Lang to inform him that a request had been made for an "extra-parliamentary" royal com-

mission into the present status and general conditions of the Aborigines.

Lang, in turn, referred the matter to the Aborigines Protection Board. Its response was both negative and misinformed. And it sits as a reminder of the organisation's sinister impact on Aboriginal lives for the greater part of the 20th century.

The Board doubts that the appointment for a Commission to inquire into the matter is called for, so far as New South Wales is concerned.

Maynard was outraged and wrote a powerful three-page response to Lang.

I wish to make it perfectly clear on behalf of our people, that we accept no condition of inferiority as compared with the European people.

That the European people by the arts of war destroyed our more ancient civilisation is freely admitted, and that by their vices and diseases our people have been decimated is also patent, but neither of these facts are evidence of superiority. Quite the contrary is the case.

Aboriginal control over their own affairs

In early 1928, the Royal Commission into the Constitution was finally established in Canberra to discuss, among other issues, the future of Aboriginal policy-making.

Maynard and missionary activist Elizabeth McKenzie-Hatton wrote a joint response to the commission asserting the Commonwealth government was better equipped, more capable and more accountable to manage Aboriginal affairs than the states.

AAPA Secretary Ben Roundtree also sent a letter to the commission strongly arguing the Aboriginal demands for Commonwealth action.

He reiterated this position in a piece for the South Australian newspaper *The Daylight*:

our unswerving loyalty is with you, to solidify the whole of the [A]boriginal position throughout Australia, also for the abolition

of the state control as constituted which we claim is against the best interest of our people.

Sadly, though, the commission refused to take responsibility for Aboriginal affairs away from the states and hand its oversight to an Aboriginal board to sit under the Commonwealth government. The hopes of the AAPA and its supporters were dashed.

But Maynard didn't stop pressing his cause. In early 1929, he spoke to the Chatswood Willoughby Labour League in NSW on Aboriginal issues. A newspaper report mentioned his call for an Aboriginal representative

in the Federal Parliament, or failing it, to have an [A]boriginal ambassador appointed to live in Canberra to watch over his people's interests and advise the Federal authorities.

Important legacy of the AAPA

The AAPA disappeared from public view later that year. There is strong evidence the organisation was effectively broken up through the combined efforts of the NSW Aborigines Protection Board, missionaries and the police.

But the AAPA's mission lived on. Two years later, Joe Anderson, one of the first Aboriginal people to use film to voice demands for Aboriginal recognition, famously delivered a nationwide address on the Cinesound News broadcast as the self-proclaimed "King Burraga". He declared:

All the black man wants is representation in Federal Parliament.

Nearly a century later, we need to mobilise support to embrace the Uluru Statement and its ideals of finally seeking to heal from the past and provide a platform that is just and equitable for all Australians.

As the legacy of the AAPA illustrates, this recognition is long overdue.

JOHN MAYNARD

DIRECTOR/CHAIR OF ABORIGINAL HISTORY - THE WOLLOTUKA INSTITUTE, UNIVERSITY OF NEWCASTLE

Disclosure statement: John Maynard receives funding from the ARC. I received ARC grant funding in the past on the rise of early Aboriginal political activism.

WE HELPED THE LITTLE TOWNSHIP OF BREWARRINA

The access to clean consumable water should a basic human right, not a struggle and a fight!

A little community that you may have visited numerous times, NEEDED OUR HELP!

Brewarrina a great little community in far west NSW, has been told their drinking water is not



much so that needed water has been taken up by trailers, cars and even the bus that returned to Brewarrina recently from the South Narrabeen Surf Club Bush to Beach had a load of water on board.

Most of the ASGMWP's water was purchased at Bourke IGA because of transport costs.

ASGMWP donated \$200 to purchase large bottles of water and thanks to the generous response from our members and friends who have also donated \$1,325 we were able to purchase over 3,000 litres of water. No mistake 3,000 Lt.

Uncle Bruce and the Mob are going to be busy throughout the Brewarrina Community delivering water especially to the Elders and those on dialysis.

Just stop and think about that! NO water! NO dialysis!

The Aboriginal Support Group



suitable to consume, and the shops in town have run out of bottled water!

Brian Dowd the Walkabout Barber, a Kamilaroi man from Coonabarabran, operates the "Walkabout Barber" shop at Warners Bay in Newcastle, and made it a drop off zone for bottled water, and will be sending any water that is donated out to Brewarrina.

So members, friends and family, have helped the little township of Brewarrina. So

Manly Warringah Pittwater would you like to THANK the "Walkabout Barber" and all our Members and friends who donated.

If you wish to donate:

Comm Bank: ASGMWP

BSB: 062155

Account: 00906332

TOGETHER WE CAN MAKE A DIFFERENCE

ABORIGINAL NATIONAL DANCE DAY 1ST DECEMBER 2019 AT NARRABEEN LAKE

This Year May 1st 2020, 3pm Australia Time

All First Nations People around the world to dance as one in time.
Dance for our people Dance for our land - Dance for our creator



CONGRATULATIONS DEADLY DUO JASMIN AND JEROME 2ND PLACE IN THE AMAZING RACE AUSTRALIA



DID YOU MISS THE ASG'S 40TH?

You missed one of the best nights. Singing along with Col Hardy and Kelly Winning and the Wassell Sisters. The Didge playing by Matt, Scott, Marc was unbelievable. Ian White and Sue Heins, Northern Beaches Councillors presented the group with a framed Certificate of Appreciation for 40 years of dedicated support to Indigenous Australians. We asked people to bring a plate to share. And they did, we had a great feed. Helen Ford cuts the cake.

The comments from the night was **“can we do it again?”**



"What's On?"

2020



FEBRUARY 10TH
7.30PM - 9PM

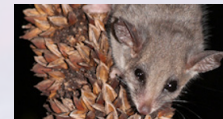
ASG-MWP BUSINESS MEETING: GETTING READY FOR THE NEW YEAR

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

FEBRUARY 24TH
7.00PM

SECRETS OF NARRABEEN LAGOON CATCHMENT: DISCOVERIES IN THE 21ST CENTURY - PRESENTER: JAYDEN WALSH

Bookings essential: email@narrabeenlagoon.org.au for tickets



MARCH 9TH
7.30PM - 9PM

UNFINISHED BUSINESS FROM NOVEMBER 11TH 2019 YARNING CIRCLE

Where are we up to with the Uluru Statement from the heart?
What is Makarrata? Come along and have you say. Includes light refreshments
Mona Vale Memorial Hall, 1606 Pittwater Road. All welcome

APRIL 6TH
7.30PM - 9PM

ASG-MWP BUSINESS MEETING

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

MAY 1ST
3.00PM

ALL FIRST NATIONS PEOPLE AROUND THE WORLD TO DANCE AT ONE TIME

Place TBA, 3pm Australian Time

MAY 11TH
7.30PM - 9PM

INFORMATION NIGHT TBA

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



MAY 24TH
Time TBA

COMMEMORATE NATIONAL SORRY DAY 2020 WITH US, ALL WELCOME, FREE EVENT

This is a special day for the children. Entertainment / Boomerang painting / Basket weaving / Aboriginal Dancing, you can join in. Play the clap sticks. Have fun / BBQ and light refreshments.
Mona Vale Memorial Hall, 1606 Pittwater Road. All welcome

JULY 13TH
7.30PM - 9PM

INFORMATION NIGHT

John Ogden and Louise Whelan, Stories of their travels in Aboriginal communities and John's book 'Fire'.
Mona Vale Memorial Hall, 1606 Pittwater Road. All welcome

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



ABORIGINAL SUPPORT GROUP MANLY WARRINGAH PITTWATER

Founded 1979

MEMBERSHIP IS ONLY \$25 PER YEAR

0419 219 770 www.ASGMWP.net

Facebook.com / ASGMWP

P.O. Box 1235 NEWPORT NSW 2106

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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