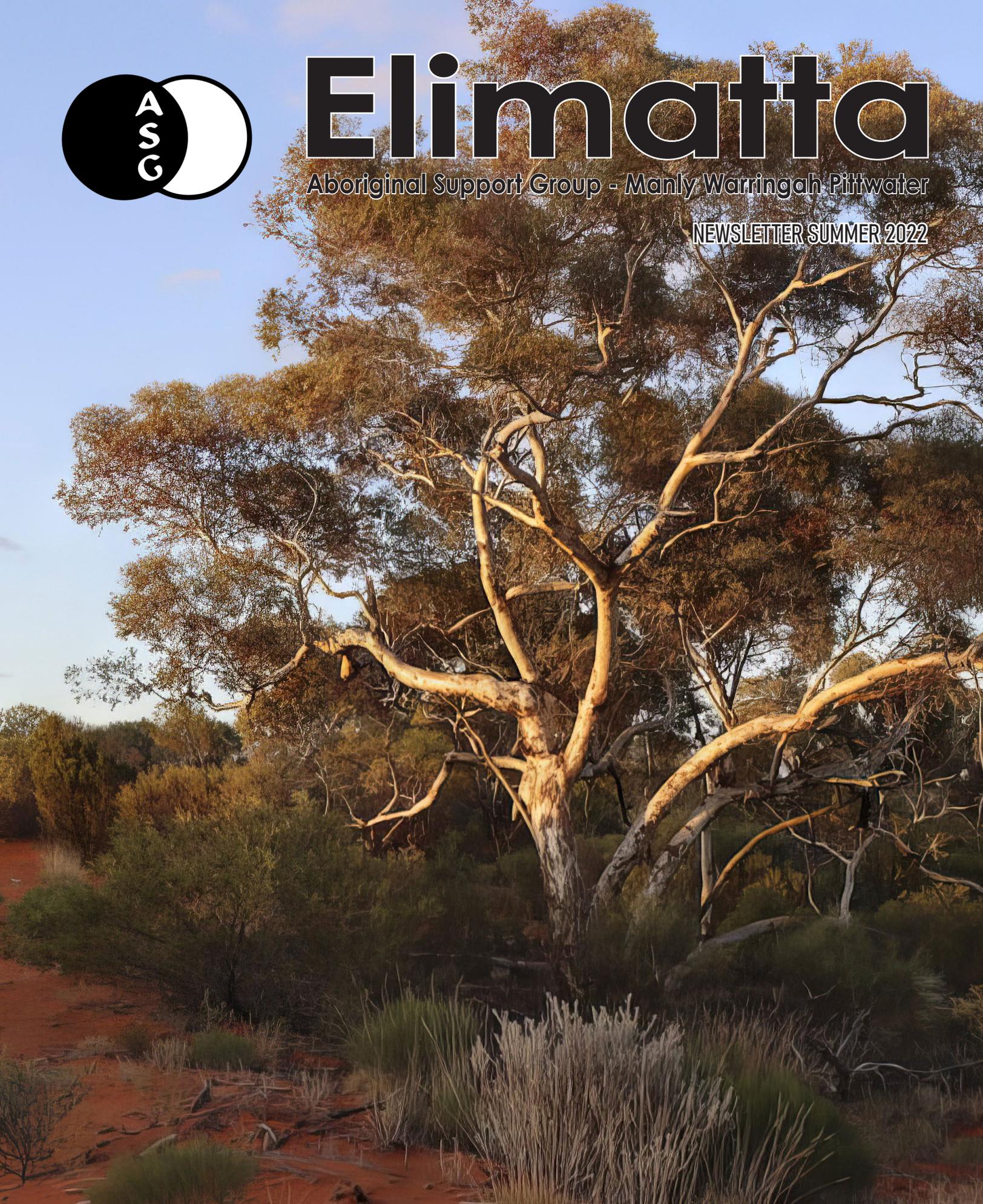


Elimatta

Aboriginal Support Group - Manly Warringah Pittwater

NEWSLETTER SUMMER 2022

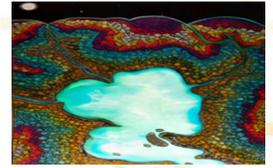


**ABORIGINAL AND TORRES STRAIT ISLANDER READERS ARE ADVISED THAT THIS NEWSLETTER CONTAIN NAMES OF PEOPLE WHO HAVE DIED
ASG ACKNOWLEDGES THE GURINGAI PEOPLE, THE TRADITIONAL OWNERS OF THE LANDS AND THE WATERS OF THIS AREA**

YOUR INVITED TO JOIN US

Kay-ye-my (Manly) to Garigal (Church Point) Bike Ride 26th January 2023

RIDE WITH ABORIGINAL PEOPLES



A friendly ride to show respect for Aboriginal People.

Do the full 24km or join the ride at Dee Why or Narrabeen and Mona Vale.

There will be a support car so where with you all the way, no one is left behind.

Meet at West Esplanade, Manly (Kay-ye-my)

At the monument between Manly wharf and Manly Museum, where Wil-Le-Me-Ring a Garigal Aboriginal man Speared Governor Captain Arthur Phillip 1778.



7.00am Meet at Manly for ceremony and be sent off to with the sound of the didgeridoo

7.30am Cyclists leave Manly - 7km to Dee Why - via Queenscliff, Freshwater, Curl Curl

8.15am Join at Dee Why Beach at southern crossing. Not crossing Pittwater Rd until out of Dee Why.

8.30am leave - 7km to Narrabeen - via Pittwater/Sydney Road.

9.15am Join us at North Narrabeen Surf Club car park.

9.30am leave - 3km to Mona Vale - via Sydney Road.

9.40am Join us at Robert Dunn Reserve.

9.50am leave - 7km to Church Point Wharf (Garigal) - via Pittwater Road

10.30am - be welcomed by friends at Church Point. Enjoying a well-deserved rest.

Meet local Aboriginal Garigal man, Neil Evers and Clair Jackson (Ugarapul-Gidabal woman). Hear stories about the Aboriginal people who once lived in the area. We will listen to the didgeridoo echo across Pittwater and play the clap sticks. Listen and learn to dance and sing along to the Aboriginal language.

PLEASE PASS THIS ON TO YOUR FRIENDS

For more information: [FB.com/ridewithaboriginalpeoples](https://www.facebook.com/ridewithaboriginalpeoples)

Contact Colin Hutton via Phone: 0404 353 253 or Email: Colin.httn@bigpond.com

YABUN X

Yabun Festival is the largest one-day gathering and recognition of Aboriginal and Torres Strait Islander cultures in Australia, held annually on 26th of January upon the traditional lands of the Gadigal people in Sydney.

Established in 2003, Yabun (meaning '**music to a beat**' in Gadigal language) is a free event that features live music, a bustling stalls market, panel discussions and community forums on Aboriginal issues, children's activities, and traditional Aboriginal and Torres Strait Islander cultural performances.

Yabun Festival welcomes everyone to join us in this one-of-a-kind event which honours the survival of the world's oldest living culture, whether that be in-person in Victoria Park, via Koori Radio 93.7FM in Greater Sydney or video livestream at Yabun.org.au.



BUSH TUCKER NIGHT



TALK BY NOAH SMITH

Where do we find Bush Tucker and how do we eat it?

Local Aboriginal Girls dancing with Didgeridoo playing - Clap sticks to play with, Music

What a way to start the year of the referendum

THIS IS A FREE EVENT ALL WELCOME

8th March 2023 - 7.30pm - 9.00pm

1 Park St Mona Vale 2103





SORRY DAY 2023

What if I were to tell you, you will never see your children again?

They have all be taken away to assimilate them in to different culture!

Imagine if you were not allowed to enjoy the same rights as other Australian citizens.

You were not allowed to move freely around your town, city or state without permission from the government?

Not allowed to own your own home - buy land - run a business - marry the person you loved because you were a different colour.

And all the time the Government with their "Forced Removal Polices". They were taking the children away.

Remember - **The removal of children (known as the Stolen Generation) had been going on for over 150 years. 5 - 6 generations**

Aboriginal people were controlled by the then Governments

Child-stealing was made easy by the popular notion that Aboriginals people were not quite persons.

We can't change the past, the past has happened, it's done

What we need to do is use that information to inform and protect the present and the future generations

Sorry Day - It's where we come together, in a day of Healing to honour the Stolen Generations

ABORIGINAL SUPPORT GROUP WILL BE HOLDING THIS EVENT ON 28TH MAY 1:30PM - 5PM

Light refreshments and basket weaving, kids painting

Mona Vale Memorial Hall, 1 Park Street, Mona Vale 2013

This is a FREE event all Welcome



WALKING TOGETHER PAST PRESENT FUTURE

As momentum is building for the Uluru Statement From The Heart and a successful 'YES' vote in the upcoming 2023 referendum, we reflect on some actions which long standing members of the Aboriginal Support group have contributed to public awareness campaigns, and invite you to be actively participating with us.

Activism in the local community, for Indigenous justice, has a colourful history in the Manly Warringah Pittwater Catchment. I met with three of our original members to hear their stories; Lizzie Landers, secured leave from her job with support from the Teachers Federation to attend the early Pine Gap Protests in the Northern Territory. Being a "trusted observer" and single mother of two she was careful not to get arrested, so she could keep her job, "The police were callous". It was a shock as a law abiding citizen, Lizzie grew up thinking that the Police were noble and then the "scales fell".

Lizzie said that people are now 'cagier' about their racism and it is less overt. She sees

Australia as slow at embracing the gifts Indigenous people have to offer and "hopefully bit by bit people will address their own racism". The benefits to her life being involved in Indigenous Activism included leading by example; her children saw her putting "her money where her mouth was". At the age of 80, Lizzies advocacy is now writing letters to politicians "although I'd prefer to go on a hundred demonstrations, I like hitting the streets, I feel like I'm doing something.... its made my life more interesting, I've known some wonderful people".



I asked Lizzie what personal qualities drew her to activism; "I've always loved history, the stuff we know now that we didn't know back then, it was human rights but also the deep wrongs

of what had happened here.... I was also very good at calming things down, I was good in the classroom at diffusing, its worse to react when something's wrong and better to diffuse it and I was good at that". Truth telling is critical. Lizzie recommends joining a reconciliation group and supports The Uluru Statement from the Heart and 'Voice' campaign as a "necessary courtesy". Lets hope there are many more opportunities with the forth-coming referendum. A double majority is required (states and people) for a successful "yes" vote! There is still so much to be done in raising awareness.

In 1988 , Helen and Alan walked with Aboriginal people in the 1988 March for Justice Freedom and Hope from Belmont Park to Hyde Park to have a presence at the centenary. Maybe we need another march? Just prior to the Covid lock downs we were discussing another Bridge Walk.

The loving and endearing couple, Helen and Alan Ford were on the Bridge Walk in 2000. Together we sat in the sunshine on their deck as they generously

shared sentiments and memorabilia collected over decades of activism.

What struck me most was the deep and meaningful relationships they had with Indigenous people and the importance for enduring, rather than fleeting support.

They found activism, while healing from the loss of their young daughter who was suddenly taken from them. Helen shared that "lives are different lengths and we were questioning what we would do with the time that would have been spent together".

In 1980 they joined the Aboriginal support group and have been attending meetings ever since. In the early days its focus was treaty making and translating the "green papers" parliament was making on matters that impacted Indigenous peoples.

Public Awareness grew with the attendance of Aboriginal members like Nancy generously sharing her personal story and screening films like "Lousy little Sixpence" which people found "eye opening". The wonderful thing about the support group is the diversity



of engagement potentials. Former journalist members were writing articles such as Shaun and Edith McIlraith.

Helen joined ANTaR's Sea of Hands in 1998 for 26 days they travelled on 2 buses raising awareness culminating at Parliament House. ANTaR's website describes that "It was created as a powerful, physical representation of the Citizen's Statement on Native Title - a petition circulated by ANTaR to mobilise non-Indigenous support for native title and reconciliation." And "To engage, educate and mobilise a broad community movement to advocate for justice, rights and respect for Australia's First Peoples."



Helen was writing letters every day on the bus to the then Prime Minister John Howard and encouraged others to sign them also. On their return she re-

quested copies of the letters, one of which has been published in 'A Storey to Tell' that was edited by Jill Perkins a member of ASG.

Helen stated that she was told by a local man that "Aboriginal people were amazed that white people had been bothered to come, almost no one had taken any notice before".

Today a core purpose of the Aboriginal support group is holding the space for Indigenous people to share in and feel supported in developing their Aboriginality in all the forms that are required to heal as a strong community enables.

Tranby National College for Indigenous Adult Education and Training was a seat of Activism for Aboriginal people. Helen and Alan did a course with Kevin Cook a former student who later became the head. The continuing education of Aboriginal issues allowed more engaged involvement with Aboriginal and Torres Strait people as locally there were few Indigenous people. The colonial project has done a hideous job of obliteration with only 2 remaining continuing families on the Northern Beaches.

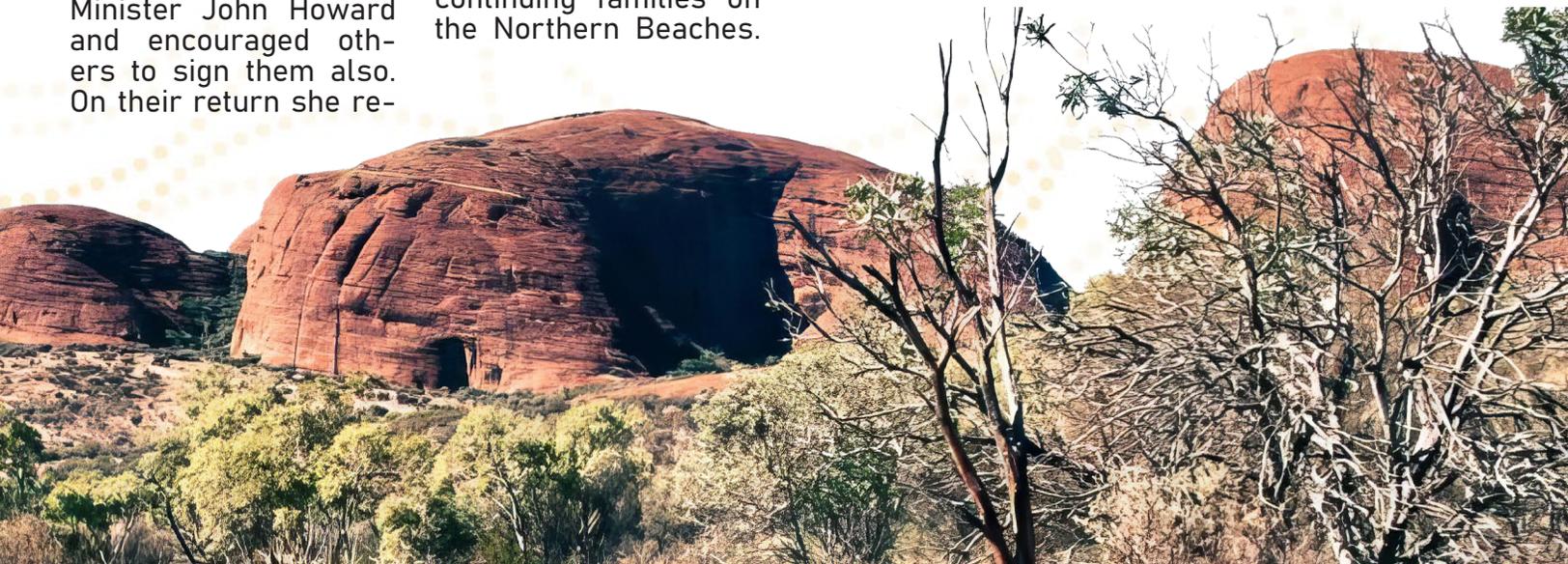


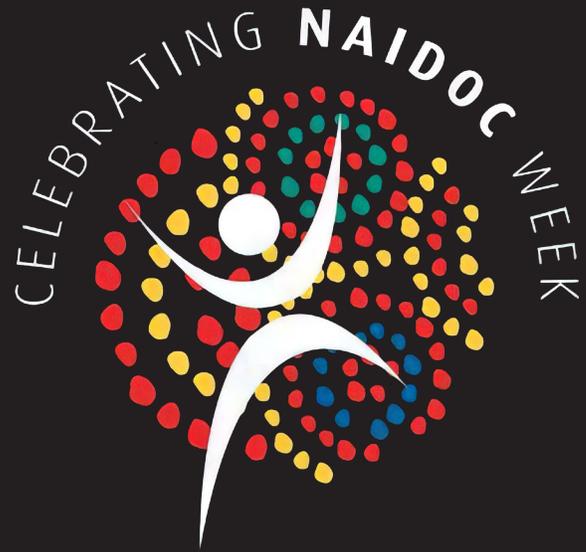
Advocacy is such a special part of so many peoples lives and now that we have the Uluru Statement from the Heart, we are all invited to "walk together" as Helen says "we need to hear that... and understand what that means... relationships are so important...we need to learn how to love people". My experience on the Freedom Ride re-enactment in 2015, a revival of the original Freedom ride in 1965 originally organised by Charlie Perkins, was life changing. As an architect, for the last decade, I have been asking how can we co-create opportunities for awareness and healing. We have just completed an exhibition

of co-envisioning these places on Garigal Country at Bilarong Reserve, Narrabeen Lagoon with local Indigenous Elders, Youth, Northern Beaches Council and my Sydney University Masters Architecture Students. It would be wonderful to see a cultural centre built on the Northern Beaches.

WE HOPE TO CONTINUE TO INSPIRE AND FOSTER POTENTIAL FUTURES THAT MANIFEST A RICHER, EQUITABLE AND REGENERATIVE LOCAL COMMUNITY THAT CONTINUES TO WALK TOGETHER.

CATHERINE DONNELLEY





FOR OUR ELDERS

2-9 JULY 2023

THE 2023 NATIONAL NAIDOC WEEK THEME IS FOR OUR ELDERS

Across every generation, our Elders have played, and continue to play, an important role and hold a prominent place in our communities and families.

They are cultural knowledge holders, trailblazers, nurturers, advocates, teachers, survivors, leaders, hard workers and our loved ones.

Our loved ones who pick us up in our low moments and celebrate us in our high ones. Who cook us a feed to comfort us and pull us into line, when we need them too.

They guide our generations and pave the way for us to take the paths we can take today. Guidance, not only through generations of advocacy and activism, but in everyday life and how to place ourselves in the world.

We draw strength from their knowledge and experience,

in everything from land management, cultural knowledge to justice and human rights. Across multiple sectors like health, education, the arts, politics and everything in between, they have set the many courses we follow.

The struggles of our Elders help to move us forward today. The equality we continue to fight for is found in their fight. Their tenacity and strength has carried the survival of our people.

It is their influence and through their learnings that we must ensure that when it comes to future decision making for our people, there is nothing about us - without us.

We pay our respects to the Elders we've lost and to those who continue fighting for us across all our Nations and we pay homage to them.

IN 2023, HOW
WILL YOU
CELEBRATE
FOR OUR
ELDERS?



ICCE 2022

37th INTERNATIONAL
CONFERENCE ON
COASTAL ENGINEERING

4-9 December 2022
International Convention Centre
Sydney, Australia



ENGINEERS
AUSTRALIA

The 37th, International Conference for Coastal Engineering was run in December 2022 at the International Convention Centre Darling Harbour. The theme was the 'Present State of the Art and Science of Coastal Engineering'.

To give a uniquely Australian insight into the long-term engineering and scientific techniques honed long before European arrival, the opening keynote titled 'Walking in the footsteps of Australia's First Engineers' was presented by Brett Rowling - Descendant of national figures Bungaree and Matora of GuriNgai Awabakal Country

Australia today is considered a single continent. However, prior to European arrival it was composed of thousands of different 'countries'. Aboriginal and Torres Strait Islander peoples intimately understood everything about their individual country. They knew what their country could provide, and they had developed trading partners for what they didn't. Their relationship with country was custodial to ensure it was left for future generations. Understanding the relationships between the land, sea, sky, plants, and animals was essential. There is no hierarchy in our society. The engineering requirements were specific to each country based upon long term observations and

experiences with solutions that worked with the environment.

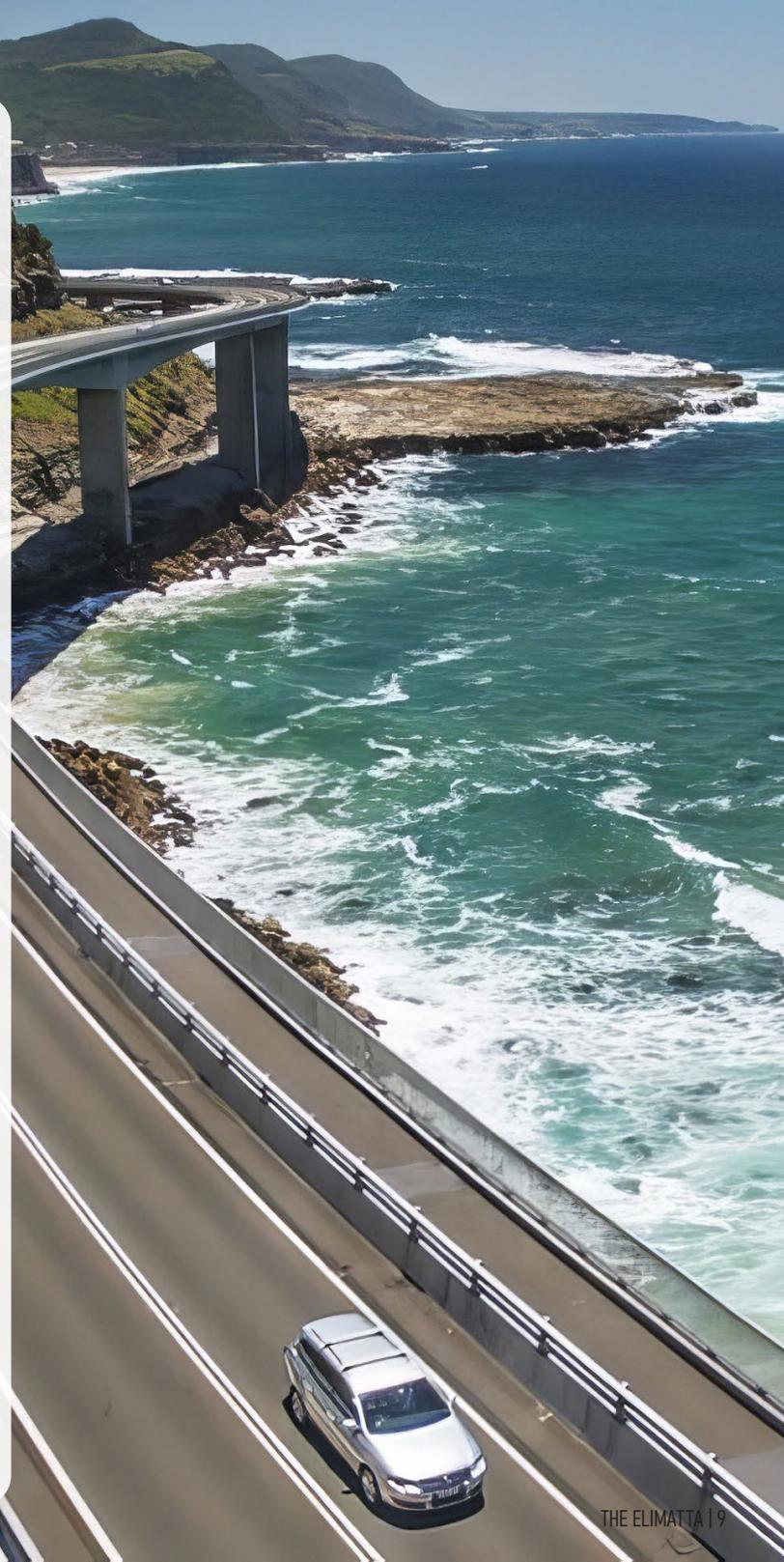
The 230 years of modern engineering you see today in Sydney Harbour, has been built upon these Indigenous practices. Why is the bridge where it is? Why are the transport arteries laid out as they are? Where did the lime for the first sandstone buildings come from?

Bungaree was an Indigenous mariner, diplomat and leader who enabled many successful Naval voyages from Sydney Harbour around the Australian continent. Together, they would have seen well engineered structures that had survived at least two major sea level fluctuations. They would have heard oral stories explaining their development.

This sharing of knowledge and teaching of traditions through oral channels is still practiced today. More recently, current research with modern instrumental techniques has provided empirical evidence of the effectiveness of our engineering developments. By merging these modern techniques to our knowledge, the use of the natural environment and its processes could provide sustainable solutions for current engineering problems.

Barley ki gibarlee yadung

**You and me come together
as one.**



REFLECTIONS ON AUSTRALIA'S LAST DESERT NOMADS, PINTUPI NINE AND RICHTERS, AND THE HOMELANDS MOVEMENT

When Australia's last groups of nomads walked out of the desert, David Scrimgeour was the first doctor to examine them.

The Pintupi Nine emerged from the Gibson Desert in 1984, almost 200 years after European settlement began on the nation's east coast, and were thought to be the very last Aboriginal Australians to live as hunter-gatherers.

It turned out they were the second last. Two years later another family — known as the Richters — came out of the Great Victoria Desert, marking the end of a millennia-old chapter in the nation's history.

Again, David Scrimgeour was their doctor.

His primary concern was managing their looming health risks.

Throughout history, first contact with white settlers had immediately been followed by illness and death among Aboriginal people, who had not developed immunity to the infectious diseases brought by the newcomers.

Dr Scrimgeour recounts his experience with the Pintupi Nine and the Richter family in his new book *Remote As Ever: The Aboriginal struggle for autonomy in the Western Desert*, which will be released this week.

But he emphasises how these final first-contact experiences were markedly different from most others.

"[The contact] hadn't been made by non-Aboriginal people," he said.

"The contact was between Aboriginal people themselves — it was between



David Scrimgeour published a book about his experiences working in the Western Desert. (Credit: Giulia Bertoglio)

Aboriginal relatives. "So it was able to happen in a very culturally appropriate way."

While the new arrivals were in excellent physical health, Dr Scrimgeour said relatives and community members were proactive about minimising their exposure to infectious disease.

"They made sure they

had access to good health care, through their own health systems," Dr Scrimgeour said.

"And [they] made sure they had, in effect, a quarantine, by being just within their family members, family groups ... where there was less contact with the wider Australian society."

While he said most of



the newcomers did get sick, and developed a fever, cough and conjunctivitis about a week after contact was made, none became seriously ill.

He recounted the experience to the ABC at Tjuntjuntjara, a remote community in the Great Victoria Desert, where members of the Richter family still live.

SOCIAL MOVEMENTS ON COUNTRY

Red dirt first got under Dr Scrimgeour's skin during a chance visit to Alice Springs.

At the first opportunity, the Melbourne-trained doctor made his way back to the red centre and soon found himself in the middle of two defining moments in Aboriginal history: the homelands movement and push for Aboriginal-controlled health care.

Rangers are in the background, an old 4WD to the left, a thin man stands unrolling a swag

The first came as elders led the way back to country after spending years in missions

and new settlements.

Throughout Dr Scrimgeour's career, he saw this happen across four particular groups – the Pitjantjatjara and Ngaanyatjarra people who moved out of Warburton and Ernabella missions, the Martu of the Great Sandy Desert who established Purnu, Kunawarritji and Parnngurr, the Pintupi people who moved out of Papunya and Haasts Bluff to Kintore and Kiwirrkurra and the Spinifex people who moved from the Goldfield's Cundeelee mission to establish Tjuntjuntjara.

At the same time, a push for Aboriginal autonomy over health care was occurring on a national scale.

"As people [were] moving out to establish communities back out in their country, this movement of the Aboriginal community-controlled health service extended out into remote areas as well," Dr Scrimgeour said.

While the remote communities he worked in secured control over health care, he said not every remote com-

munity was able to.

AN IMPORTANT LESSON

Dr Scrimgeour is a big believer in this model of health care and hopes his book will show how important autonomy is for Aboriginal communities – particularly, he said, as government policies have ebbed away at the pride people felt when the communities were first established.

Four people stand in the desert smiling

"I think it's important that that the Australian public generally are aware of how people did get out here to these communities," he said.

"And how important taking control of your own life is for people's health."

He also believes learning the local language – he learned Pitjantjatjara, which has similarities with other languages used throughout the vast region – was crucial.

"If we're contributing to language decline, we're contributing to cultural decline," he said.

"I think it is very important that we, as non-Aboriginal service providers in places like this, recognise the fragilities and do what we can to ensure that the cultural motivations of the people out here are being fulfilled."

'CARING FOR COUNTRY MOVEMENT'

Dr Scrimgeour said there was now another social movement taking place in remote Aboriginal communities that gave him hope for the future.

He described it as the "caring for country movement", which was underpinned by ranger programs.

He sits on a chair outside in a cap and arms crossed

He believes funding local people to undertake ecological and cultural work on country not only helps the environment but also people's physical and spiritual health.

"Caring for country is good for the health of the people," he said.

"It's good for the health of the country.

"It's good for the health of the whole country of Australia."



Aboriginal health practitioner Tyson Stevens, remote area nurse Simon Gabrynowicz, Dr Scrimgeour and Aboriginal health worker Winmati Roberts all worked at the Spinifex Health Service. (Supplied: Paul Butley)

THANK YOU FOR YOUR SUPPORT IN 2022!

With your generous donations and supporters fee the ASG has been able to continue our support for many organizations and individuals through 2022. Some of these were;

Indigenous Literacy Foundation / Lismore flood appeal / Thomas Dodd / Sabine Kacha.

ASG have membership with the NSW Reconciliation Council, ANTaR, Tranby and RNNRSR.

We support the Uluru Statement from the Heart.

Our community meeting 14th November was well attended with over 65 in the circle. The meeting was filmed and can be seen [YouTube.com/@asgmwp](https://www.youtube.com/@asgmwp) don't forget to like and subscribe.

The ASG Committee look forward to seeing you at one of our community meeting nights in 2023. These meetings will be added to asgmwp.net on the events page.

Aboriginal Support Group – Manly Warringah Pittwater, a community cooperative of people committed to supporting Aboriginal and Torres Strait Islander people and the struggle for justice in Australia

We wish you well for 2023 the year of the referendum.

Together we can make a difference.



WHAT'S ON

- 27th May **RECONCILIATION BE A VOICE FOR GENERATIONS #NRW2023**
- 4th June **SING UP COUNTRY WITH A DEADLY LINE UP OF ENTERTAINMENT NOT TO BE MISSED**
- 6th July **THE 2023 NATIONAL NAIDOC WEEK THEME IS FOR OUR ELDERS**

T-SHIRTS FOR THE 26TH JANUARY 2023 BIKE RIDE AVAILABLE

Email size to asgmwp@gmail.com if your size is still in stock, \$25 each. Shirts can be picked up at the Soapbox/picnic at the **Coastal Environment Centre**, Pelican Path, Lake Park Rd, North Narrabeen. Sunday 15th January. If you don't want a shirt, come along anyway. It is a great community afternoon.



ASGMWP THANKS DEE WHY RSL AND NORTHERN BEACHES COUNCIL FOR THEIR CONTINUED SUPPORT

DEE
WHY
RSL



northern
beaches
council

IT'S NEVER TOO LATE!

Annual Supporters Fee \$25



ASGMWP BSB: 062 155 ACCOUNT: 00906332



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ABORIGINAL SUPPORT GROUP
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Founded 1979

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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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