



Elimatta

Aboriginal Support Group - Manly Warringah Pittwater

NEWSLETTER 2024



**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**

BUNGAREE DESCENDANT LAURIE BIMSON AND SHAD TYLER PLACES FAMILY BOOMERANG WITH REINTERRED CAPTAIN FLINDERS

The renowned explorer who named local man Bungaree 'The First Australian' was reburied in his birth village on Saturday, July 13, 2024. The remains of Captain Matthew Flinders, the explorer who famously circumnavigated Australia with local Aboriginal man Bungaree, was re-interred in his birthplace of Donington, Lincolnshire.

The village, located about 185km north of London, saw thousands lining its streets to honour the explorer. Among the attendees were descendants of Bungaree, Shad Tyler from the Central Coast and Uncle Laurie Bimson, a great-great-great grandson of Bungaree and from our area, who lives On Country still.

The remains of Flinders, lost in the mid-1800s, were rediscovered in 2019 during the HS2 high-speed rail excavations in London.

Soon after a UK based Group, 'Matthew Flinders Bring Him Home', was established in Donington to collaborate with all and do whatever they can to try to ensure that Matthew was returned to Donington as his future resting place. Jane Pearson, who worked for years to bring Flinders home, said about 80 people from Australia were among 400 guests at the ceremony, when Flinders was reburied under the floor of St Mary and the Holy Rood in Donington.

Royal Navy sailors and officers marched through Donington, accompanying the casket, covered with both the Union Jack and Australian flag, to the local church, where the ceremony took place. Captain Flinders' remains were laid to rest in an event marked by deep emotions and historical reverence.

Mr. Tyler and Mr. Bimson travelled to London after being invited to attend the ceremony as representatives of the descendants of Bungaree, who became a close friend and confidant of the English explorer.

Captain Matthew Flinders' appreciation for Bungaree's navigational assistance and diplomatic work with other Aboriginal tribes was so great he noted in his diaries he considered Bungaree 'The First Australian'.

Bungaree first went to sea aboard HMS Reliance on May 29, 1798, sailing from Sydney Cove to Norfolk Island. His indigenous shipmates were Nanbarry, a Cadigal, and Wingal from Port Stephens. It was during this 60-day round voyage that Flinders first met and came to respect Bungaree.

In 1799 Flinders took Bungaree with him on a survey voyage to Bribie Island and Hervey Bay on the 25-tonne decked longboat, Norfolk. Flinders relied on Bungaree's knowledge of Aboriginal protocol and his skill as a go-between with local Aborigines during this six-week voyage.

During 1802-03 he became the first Australian to circumnavigate the continent 36,000 kilometres of coastline when he sailed with Captain Matthew Flinders in the sloop HMS Investigator which also visited Timor. On this long voyage Bungaree used his knowledge of Aboriginal protocol to negotiate peaceful meetings with local Indigenous people.

Years later, in *A Voyage to Terra Australis* (1814), Flinders wrote that Bungaree's; "good disposition and open and manly conduct had attracted my esteem".

Flinders described the af-



Shad Tyler (left) and Laurie Bimson at the Flinders reburial ceremony with the boomerang

fectionate relationship between Bungaree and the cat Trim who sailed on Flinders' ships: 'If he [Trim] had occasion to drink, he mewed to Bungaree and leapt up onto the water cask; if to eat he called him down below and went straight to his kid, where there was generally a remnant of a black swan. In short, Bungaree was his great resource, and his kindness was repaid with caresses.'

Pittwater Online News spoke to Uncle Laurie, who runs Guringai Aboriginal Tours, on his return from the U.K., about his involvement with this project began and his experiences in 'Old Blighty'.

"I became involved when Ruth Taylor, author of 'The Cat and the Captain: Trim the Cat & Matthew Flinders' (published 2020) contacted me. Ruth wanted to meet relatives of Bungaree and talk to them." Laurie explained

"Ruth was born by the sea in Bournemouth, Dorset, setting a trend of attachment to oceans for the rest of her life. At the age of two she became a Ten Pound POM - sailing to Australia with her family on the Assisted Passage Scheme. Matthew Flinders was a familiar historical figure to her while she was

living in Melbourne, where she trained as a nurse. Ruth returned to the UK and after studying medicine at Sheffield University she qualified as a doctor in 1978, and as an obstetrician and gynaecologist in 1983. Ruth then retrained as a GP, working on cruise ships in her holidays until 2015. While researching the role of cats on ships in the UK National Maritime Museum, she came across the story of Captain Flinders and Trim and decided that their story had to be told for children. Ruth currently lives in London with her husband."

Laurie and Shed are Aboriginal men from what is known as GuriNgai country. The name 'GuriNgai' was coined by ethnographer John Fraser in 1892 as the original name of the tribal group was not known. The word for man or person is kuri (Koori) and kuringga, the possessive means 'belonging to kuri'. Ngai (ng/guy) means woman.

"There are many clans in GuriNgai country, Garigal being one of them which is our clan." Laurie says

"My people are salt water people and have been the custodians of Guringai country for about 40,000 years. Guringai country covers a large area to the north of Sydney Harbour

up to Lake Macquarie and from the Pacific Ocean out to Wisemans Ferry. We look after this land and in turn the land looks after us."

"When I was young my dad taught me to survive. He showed me how to make spears and boomerangs and humpies. He also showed me how to catch yabbies, eels and fish and what plants to eat. We were the only kids in the street with a humpy outside our back fence. We used to go down to the local Aboriginal carvings all the time. We were Aboriginal and I was very proud. I was always envious of my Aboriginal friend's dark skin - I wished mine was darker. I was always in the bush (it drove my mum crazy!). She always asked "What did you survive on? You have been gone all weekend!" I had the best cave that I used to stay in."

Laurie and Shad were Guests of Honour at the service for Captain Flinders at Donington.

"We were in the second row of the church," Laurie said, "among Governor Generals and other VIP's. We were going to sit further back but Lord Rose said 'no, no, you two need to sit here, among Captain Flinders relatives - you're an important part of this.'"

"My son Tom had made a boomerang for the service and Captain Flinders, marked with the Stingray, our family's totem, from our clan. You can also see three emus (coastal) and mob sitting around a camp fire.... signed with language. The ochre symbolises connection to country to make you see and feel more, when you are there.

Once they had lowered Captain Flinders' casket, I covered the boomerang for Flinders with ochre from a Sacred Ochre Site



Flinders' ledger stone now in place. Note the map of Australia and Trim the cat at top. Photo: Matthew Flinders Bring Him Home group

on the northern beaches and put this in the grave with him and his casket."

Australia's Assistant Navy Attaché, Commander John Relyea, represented the ADF at the service.

"It was an emotional one, understanding the incredible impact that Captain Flinders has had on Australia and the world. He was a pioneer whose charting skills were so accurate they are being used some two centuries later," Commander Relyea said.

Also in attendance at the service were the South Australian Governor Frances Adamson and Australia's Deputy High Commissioner, Elizabeth Bowes.

After the service Laurie and Shad were interviewed by Australian and United Kingdom television and newspaper press and then met and spent time with more of Captain Flinders relatives and those who call the village of Donington home, all of whom turned out and decorated the village with flags and bunting.

A full military and gun salute, with Australian and British flags adorning local gardens and busi-

nesses, formed part of the three-day ceremony.

"It was awesome," Laurie said, "The whole village turned out to honour their returning son."

Shed and Laurie also visited Pitt Rivers Museum to view one of Bungaree's clubs in its collection. The club is said to have been given by Bungaree to 'Mr Smith an assigned servant to Mr Kenyon of Smithfield'.

Laurie said the story, according to Bungaree family lore, is that Bungaree said, "It's got a crack in it, but I suppose you can have it..."

The club was donated to the Pitt Rivers Museum in 1900 by an R F Wilkins as part of the Norman Hardy Collection. Norman Hardy appears to have obtained much of his collection from Harry Stockdale, an artist, explorer and pioneer ethnologist who made many drawings of Aboriginal weapons, utensils and decorations. Some of these are with Stockdale's unpublished essays on Aboriginal weapons, ceremonies, mysteries and folk stories now housed in the Mitchell Library, State Library of NSW, Sydney.

Laurie said, on entering the museum, that the first thing that struck him was the presence of elders in that place.

"There were lots of spirits in that place due to all the stolen stuff they have housed there," he said.

"I could feel them, feel their presence, which is very strong in that place."

The fighting club is said to have been used by Bungaree in 'the war between the Tribes of Liverpool and those of Five-Dock in around 1813 or 1823.

Although there is no record of any ritual battle or hostilities at that time between the Sydney 'tribes' mentioned, it is known that 'about 100 less natives than usual' (normally 300) attended the annual Native

Conference at Parramatta on 29 December 1823. [Sydney Gazette, 29 December 1823, page 2]

In contrast, around 400 Aborigines were at Parramatta the following year. [Voyages and travels round the world: by the Rev. Daniel Tyerman and George Bennett, Esq ... between the years 1821 and 1829, London Missionary Society, 2nd ed.1841, page 178]

A similar fall-off in attendance was evident in 1826 when the Liverpool and Illawarra [South Coast of NSW] Aborigines were involved in a 'war' with the Cow Pastures [Camden] 'tribe'. [Sydney Gazette 30 December 1836, page 2]

Laurie said he was very moved when seeing the club of his grandfather.

"I started crying a bit, to be honest with you," Laurie said.

"Then they let us touch it - they weren't allowed to touch it with anything other than gloves as it is considered a sacred object and there are protocols in place. But we, as his relatives, were allowed to."

"Think of that, we were the first people from his clan to touch it in over 200 years."

"While we were there, we were able to share insights



about the boomerang and other objects in the museum's collection with schoolchildren that were visiting for a pour while we were there.

"They (the tour guides) were getting it wrong, so it was great to provide the correct meanings and use and deepen their education and understanding of what they were looking at." Laurie beamed

A sculpture of Bungaree, by Aboriginal sculptor Laurie Nilson, can be seen in Mosman Town Hall.

Despite the fame and affection Bungaree was, and is held in, he is not publicly honoured in the same way as white men from the same period, in part due to respecting First Nations traditions that prohibit the referring to a dead person by name directly after their death as a mark of respect, and to not cause pain to family members. This extends to images of people who have passed as well.

However, Bungaree is one of our most famous local original Broken Bay and Pittwater Custodians of Country, with numerous sketches and paintings of him by colonial artists having been made while he lived here. His nose, as just one example, can still be seen as a prominent feature in his descendants' faces - as can his broad smile.

His notable absence from Macquarie Street's parade of statues remains a point of contention and conversation for some though. There have been calls for years for some nod towards Broken Bay peoples to be placed at Governor Phillip Park, where one of Bungaree's' sons, Bowen, lived when part of the Broken Bay Customs Station camp at the northern end of Station Beach.

One signboard was dedicated outside Mona Vale Library in 2018, but none have been placed in Pit-

water since.

Central Coast Bungaree descendant and Guringai woman Tracey Howie, said, "Bungaree was a very important figure in that time; his work with Flinders is a testament to his importance,"

The Central Coast is home to the Guringai, Darkinoong and Awabakal nations and part of their Traditional Country, although no sign anywhere would you allow you to



know that.

"Even up on the Central Coast, in Bungaree's traditional country, we have a really high ridge line there called Rumbalara. On that hill is another statue of Flinders and not of Bungaree," Tracey told the Guardian.

"The cat [is remembered] but no statue of the person who looked after them is here."

For many the Flinders and his cat statues prominence and the absence of his companion is particularly galling, given Bungaree's important role during the mapping of Australia.

The obverse of this is it is worth considering that perhaps a colonial-style statue alongside Flinders is not the best way to honour Bungaree. Being permanently associated with Flinders, as part of his honorary tableau, does little to honour Bun-

garee's life. It may even, from some points of view, reinforce the idea that his accomplishments were merely extensions of colonial glory, when really they were a reflection of a kindly people and wise clan of this place.

Laurie refers everyone back to his work to Welcome everyone to Country in the walks he guides them through in his great-great-great grandfathers' place.

law that no-one can deny. The children and grandchildren of those with the stingray as their totem mean that they were and are significant leaders who have strong power and knowledge of their country. For these peoples, like the stingray, know of its deep qualities and what is beneath the surface of the land - the songs and songlines - that manifest as physical country we all live within and how to approach and live in those places and with those peoples with respect, with understanding, with Caring for Country.

Just as Bungaree did when circumnavigating Australia with Captain Flinders.

Laurie's family gift to Captain Flinders reinforces, extends and honours that historic connection and current tradition, bringing alive and keeping the flame alight of this spirit in and of the Broken Bay peoples, from a descendant of one of those peoples themselves.

Or as fellow Aboriginal Support Group Manly Warringah Pittwater member Neil Evers, Laurie's cousin and another descendant of Bungaree states during Welcome to Country insights at local events:

Barley Ki Giballee Yaddung Guringai Wannangini

Which in English is.

You and me come together today as one in Guringai country.

"When I can take them through this place and encourage them to just be in this place and listen quietly, they can hear the old songs, and feel the presence in this place, still."

And that goes back to the lore of Bungaree and the stingray totem.

Stingrays symbolise knowledge of the law/lore beneath the top surface of the earth. In the Aboriginal traditional knowledge this is a fundamental truth and



Screenshot from a film of the ceremony, Laurie, a descendant of Bungaree, honoring his GGG Grandfather and family connection to Captain Flinders



40 YEARS IN THE MAKING, OLDEST LAND CLAIM IN NEW SOUTH WALES RESOLVED

The Brewarrina Local Aboriginal Land Council and the NSW Aboriginal Land Council are celebrating the resolution of the state's oldest land claim.

Lodged in 1984, the claim over the Brewarrina Common has been resolved by Aboriginal Land Agreement between Brewarrina LALC, NSWALC, and the NSW government almost 40 years to the day, it was announced on Monday.

In resolution of the oldest outstanding claim, a number of very culturally significant places, as well as lands for economic activation will be transferred to Brewarrina LALC.

NSW Aboriginal Land Council chairperson, Cr Raymond Kelly, said "this is a significant day for Aboriginal Land Rights in NSW".

"We are celebrating with all of Brewarrina. We look forward to working with Brewarrina LALC to deliver the tangible economic, social and cultural benefits that will flow from the return of these lands," he said.

Brewarrina Local Aboriginal Land Council chairperson Peter Gordon acknowledged the historical significance of resolving this long outstanding claim.

"The resolution of this claim, that dates back

to the beginning of land rights, brings great satisfaction and pride to our Community. This achievement is a testament to the commitment and persistence of all those land rights legends who have gone before us. It's now our time to add to their legacy," he said.

NSW Minister for Lands Stephen Kamper said the return of "such an important area of land" to the people of Brewarrina will provide the Brewarrina community, the LALC and Shire "with certainty and a significant platform for cultural and economic outcomes".

The state's minister for Aboriginal Affairs and

Treaty, David Harris, highlighted the power of collaboration with Aboriginal community-controlled organisations.

"The resolution of the Brewarrina Common claim is the product of years of hard work and a strong partnership between the Government, Brewarrina LALC and NSWALC," Mr Harris said.

"The NSW government is committed to partnership and shared decision-making. When we work together on solutions, we are able to achieve real results to close the gap for Aboriginal people."

GIOVANNI TORRE



WHAT DO YOU WANT TO BE WHEN YOU GROW UP?

Sophia-Rose Markham (Yr. 11 student of Armidale Secondary College) has kindly given permission to print a transcript of her speech presented at the Armidale ANTaR Reconciliation Bridge Walk in May 2024.

What do you want to be when you grow up? Universally, I, every child, teenager, person has been asked this... at least 400 times. And to counter that, I've probably given 400 hundred answers... spending on my mood. Lawyer, teacher, perhaps the next Taylor Swift.

Look, a girl can dream. From my favorite singers to the Barbies sitting in their dollhouse, I truly believed that I could be whatever I wanted to be. That was, until the age of 12, in which my own teacher told me that all I could ever be, was Aboriginal. Aboriginal. Indigenous. First Nations.

Before that day, I had never given much consideration to the word, nor the importance and vitality that culture had regarding my identity. I knew that it was why my eyes and hair were darker than my classmates, and why I never got sunburnt. I knew that it was why I loved learning about the Dreamtime, and typically knew more than my classmates.

So imagine my shock when I came to realise that a single word would allow Australians who would never meet me to categorise and dictate the person I should become.

That is probably why, when I, and many others, think of the word reconciliation, we can't be optimistic enough right now to see an Australia where culture, pride and harmony can exist simultaneously, without compromise or sacrifice. That's why I believe Now More Than Ever has been chosen as the theme for Reconciliation Week in 2024. Perhaps it was also because 9.5 million Australians couldn't quite grasp the institutional challenges faced by First Nations Aus-

tralians.

Perhaps it was chosen after mental health hotline 13 YARN saw a 108 per cent increase in callers during the referendum period.

But perhaps it's for all the Koori 12-year-olds who are sitting in a classroom just like this being told that the word Aboriginal is all that will define them. So, with this in mind, we now know that reconciliation is important, Now More Than Ever. But why at this point in time?

We've come a very long way since the 1967 referendum, ending 6 decades of the forced removal of First Nations youth, slowly gaining land rights. But I can't help but consider Stan Grant's 'Racism is destroying the Australian Dream'.

For me, the concept of the Australian Dream was previously only thrown around as an exhibitionist term by media sources, and it was the first time I was forced to consider what the Australian Dream meant to me.

In my Year 11 class, we decided that the Australian Dream had many materialistic qualities; home ownership, financial stability, healthy, happy families, and while I agreed with these, the idea of an Australian Dream felt so out of reach from me. Because how can I grasp the Australian dream when cultural pride is an oxymoron.

When my culture decides that I am twice as likely to die by suicide by the age of 44 compared to my non-Indigenous school mates. How can we experience the Australian Dream when it is built on a pillar of 270 years of loss, heartache and displacement? To reconcile our nation is to seek the Australian Dream.

To create the Australian Dream, our nation as a collective must reconcile, Now More Than Ever.

I understand that many of you are likely thinking; there's two



weeks dedicated to my culture and endless legislations. But to challenge that, I ask you this.

Can you name another culture in which you are more likely to be incarcerated than finish your formal high school education? Can we claim to be reconciled when, as a First Nations person, I am 34x more likely to be hospitalised for domestic violence incidents than other Australians?

And the thing is, we as a nation know the steps that need to be taken to reconcile what can be a beautiful nation. We know how we can finally create an accessible Australian Dream. And despite what many people believe reconciliation is, blame no longer holds a place in this process. Instead, we use our knowledge of the retrospective to move forward.

We hear the concerns of the 9.5 million who told us No, and we educate them on WHY our Voice needs to be heard, as I am here to do today. And then. We. Make. Change.

Not the current approach of legislation, funding, reports, programs, legislation, funding, reports programs, committees, organisations, but a solution formed on the backing and research of academics, Elders and politicians, who, if nothing else, agree that just three words can reconcile Australia: Voice. From Armidale to Arnhem Land. Barngaroo to Bundaburra, let

our 250 nations be connected by hope for a reconciled tomorrow on a legislative level. Let the stories of loud, those with the courage to slam open the doors of parliament represent the quieter stories. The girl being the first in her family to go to university. The boy teaching fire-containing methods used for 60,000 years.

The thousands wanting to break the cycles of intergenerational trauma Treaty. The youth of today are the leaders of tomorrow. Give us the power to flourish and let our culture be a gift to the beautiful land of droughts and flooding rains Truth-Telling. This is the way each of us contribute to reconciliation.

We stop weaponising the word Aboriginal, and let us create our own unique, individual narratives that reject the harmful rhetoric of the last two centuries. Because yes, I am Aboriginal, I am a proud Kamilaroi woman living on Anaiwan Lands. But I am also a daughter, a sister, a friend. I am passionate about dance and making changes in other people's lives.

Now more than ever, I am inspired to become part of the solution in creating a reconciled Australia, a venture I hope you all will join me on.

And Now more than ever, I will be whatever, and whoever I choose to be because of my culture, not in spite of it.

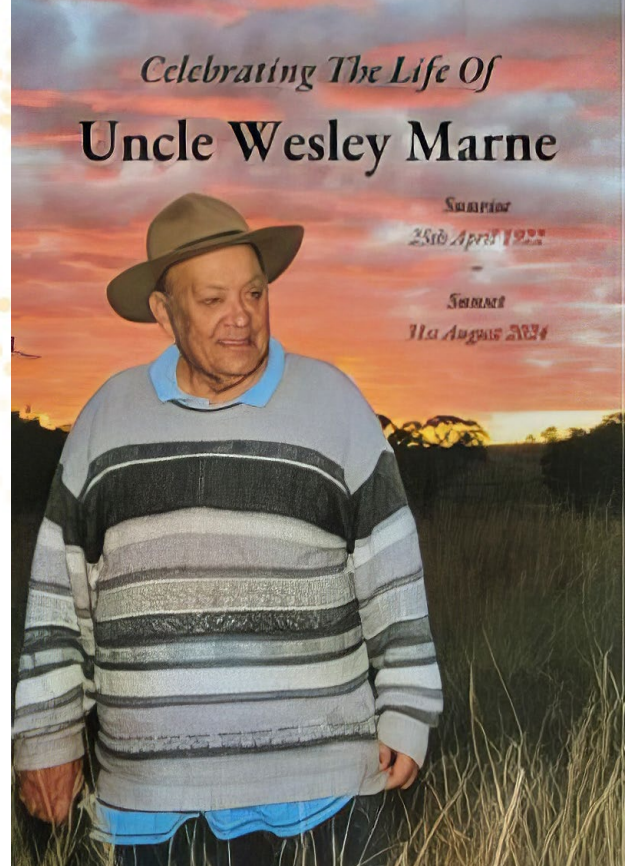


VALE - WARNING!
 Aboriginal & Torres Strait Islander People, you're advised that this page will contain names & images of a deceased. Permission by family to show.

Saturday 31st August in the early hours of the morning it comes with great sadness that a Dad, Pop, Great Pop, Father in law, Brother in law, Teacher, Uncle and a Friend to so so many, is reunited with his late wife Aunty Emma and other loved ones that have gone before him.

Sunrise ~ 25th April 1922
Sunset ~ 31st August 2024
102yrs old

Uncle Wesley Marne, a proud Bigambul Man, an Elder who resided in Mt.Druitt. Sharing, educating culture through his eyes and beautiful stories. The service honouring and celebrating Uncle Wes's life was held on Friday the 6th of September at 10.30 am at Graveside in the Pinegrove Memorial Park, Kington St, Minchinbury NSW. Where he was laid to rest with his beloved wife Emma Marne.



FROM JETT SEMMENS, PROUD WIRADJURI MAN LIVING ON THE NORTHERN BEACHERS. THE ASG HELPED SUPPORT JETT ON HIS JOURNEY TO THE WORLD AQUATICS U16 MEN'S CHAMPIONSHIPS HELD IN MALTA.

I wanted to write and thank you for your generous contribution in helping me go on tour as part of the Australian Team. We were away for 3.5 weeks and in that time, we went to Serbia, Turkey and then to Malta. We trained, slept, ate, travelled, and spent 24hrs together with our team mates. This was an experience I will always remember. Each time my name was called out for the team introductions I was a proud Wiradjuri man representing my people and country. That feeling will stay with me forever. We had a successful tour and championship campaign, making significant gains in our game. Beginning in Belgrade, Serbia, we trained with and competed against the Serbian National Team, where we won the

only official match. Next stop was Istanbul, Turkey, where we participated in a vital warm-up tournament, the team demonstrated skill and determination. We finished 2nd in that tournament which proved to be a very valuable experience as we faced the Turkish team in a do-or-die game at World Champs.

In Malta, we had a challenging pool, known as the pool of death. We secured several crucial victories and went extremely close to the World number 3. In the end, we finished in 10th place. This achievement marks the best result for Australian junior men's water polo in the last 15 years, a testament to their hard work and dedication. During this time we met many new people from all different countries.

In one game I was also fortunate enough to be awarded Player of the Match. My growth and development throughout this journey would not have been possible without your generous support.

Once again, thank you for standing behind me throughout this journey. I now look to my future where I hope I can continue following my dreams. This journey will begin in September where I will be representing NSW at the National Championships where I hope to gain selection into the

Australian U18 Squad.

If you have any events in the near future, I look forward to hearing about them and attending and meeting you in person.

Thank you

JETT SEMMENS



LOCKED UP KIDS AS YOUNG AS 10 ONE OF THE MOST URGENT HUMAN RIGHTS ISSUES FACING AUSTRALIA

- Human Rights Commissioner



The treatment of children as young as 10-years-old in the criminal justice system is one of the most urgent human rights issues facing Australia today, according to Australia's National Children's Commissioner.

Tabled in Parliament on Tuesday, "Help way earlier!": How Australia can transform child justice to improve safety and well-being," by Commissioner Anne Hollonds calls for the establishment of a national taskforce to reform child justice systems, as well as banning the use of solitary confinement, raising the age of criminal responsibility, and a cabinet minister for children.

"Tragically, by not addressing their [children's] human rights early on, and instead taking a punitive approach to their offending, we are essentially criminalising some of the most vulnerable children in Australia," the Commissioner said.

"Many are First Nations children dealing with inter-generational trauma and disadvantage, and children with disabilities, mental health issues, and learning problems. Many of these children and their families are living with poverty, marginalisation, and systemic racism."

The report details evidence from over 150 children - 67 per cent who are First Na-

tions - who were interviewed, highlighting experiences of police brutality in youth detention, as well as poverty in out-of-home care.

"What I saw and heard is evidence of the most egregious breaches of human rights in this country. This includes the way that vulnerable children are treated in detention," Commissioner Hollonds said.

Of the 14- to 17-year-olds in youth detention, 23 per cent surveyed said they had attempted suicide at least once; 14 per cent said they had done so in the last 12 months.

Ashley (not her real name) said she had to pay for her own school tuition from year eight and couldn't afford a computer. After suffering from severe mental health issues, she blacked out after assaulting police.

"I woke up in a hospital bed and then I was taken to the watch house," she said. "I was then held in a watch house for a week and not told why and was very confused. I was just covered in bruises and carpet burns on my wrist and arms."

She said her previous experiences with police made her terrified of them.

"Once, I tried to take my own life, so someone called the police to help. But then one of the officers who was rough with me before was

the one who showed up. He was just laughing and didn't help. That really traumatised me."

The report stated children in youth detention stated they'd been verbally abused, harassed, and experienced illegal searches carried out on them.

One 12-year-old was strip searched by police.

Many Aboriginal children and young people spoke of their experiences of being racially profiled by the police - some said they were "targeted from birth".

Commissioner Hollonds said for some children, "their most basic needs are not being met, such as a safe home to live in".

The report found many children who'd been in contact with the justice system were experiencing or living in poverty, and suffered mental health issues, had disabilities, and had experienced family violence.

A number had been through the child protection system. It is the latest in a series of reports largely ignored by all levels of Australian governments.

Last week, Victoria abandoned plans, advocated by human rights, Indigenous and medical groups, to raise the age of criminal responsibility to 14.

The Queensland government has made no apolo-

gies for locking up children as young as ten, arguing they are keeping the community safe. Youth detention in the state has seen Aboriginal children with mental disabilities held in isolation before leaving detention and committing suicide.

Despite the recommendations in the 1991 Royal Commission into Aboriginal Deaths in Custody, and UN charters Australia has ratified, Queensland recently announced they would abandon detention as a last resort for children.

The ongoing inquest into the death of 16-year-old Yamatji boy Cleveland Dodd, who died in detention, has revealed a series of egregious faults made by the Justice Department in WA.

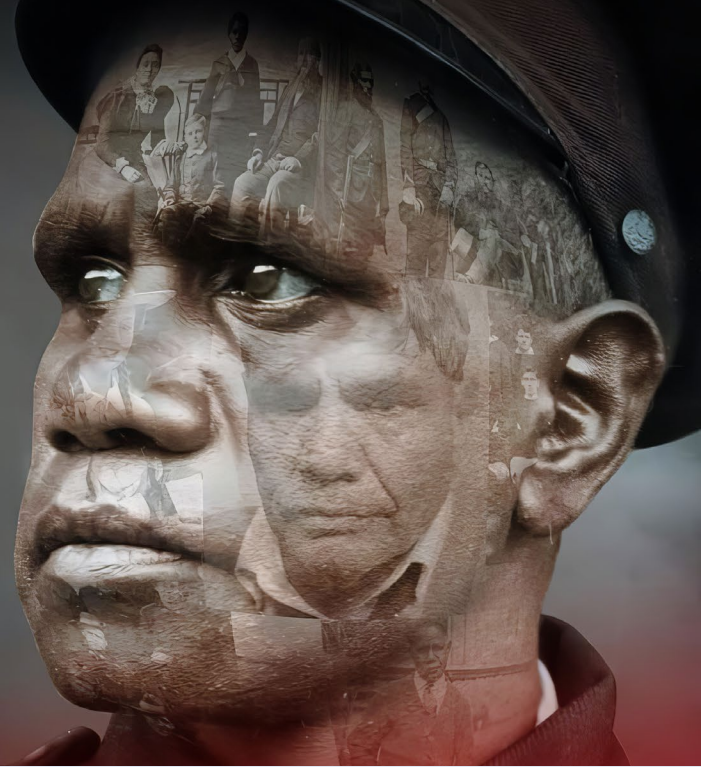
No evidence exists showing children being incarcerated at 10-years-of-age helps keep the community safe or rehabilitate the child.

"It is clear that, to date, we have approached offending by children the wrong way," Commissioner Hollonds said.

"We cannot 'police' our way out of this problem, and the evidence shows that locking up children does not make the community safer."

DECLAN BRENNAN

The Skin of Others



ASG NOVEMBER 11 TH COMMUNITY MEETING

The Documentary **“The Skin of Others”**, This documentary honours one of our Aboriginal WW1 Diggers.

Douglas Grant: Annandale Public School, a career as a draughtsman, passing the Sergeant’s exam and serving in WW1, becoming a Prisoner-of-War after being captured on the Western Front, working as a postwar journalist and radio announcer, and a role as a passionate activist against racism and bigotry. And all of this before 1930! A story of modern Australia told through the extraordinary life of Aboriginal WW1 soldier Douglas Grant (c.1885-1951), an intellectual, a journalist, a soldier and a bagpipe player with a fine Scottish accent. Featuring the acclaimed Indigenous actor Balang Tom E. Lewis in his final performance (as Douglas Grant) and guest appearances from Max Cullen and Archie Roach.

We will have the pleasure of Tom Murray – Director, Producer, Writer at the meeting. Tom Murray has worked in documentary production for over 20 years as a writer, director, and producer. The Skin of Others is Tom’s fourth feature-film documentary.

Monday 11 th November 2024 7:30pm – 9:30pm All Welcome
Memorial Hall 1 Park St Mona Vale 2103

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

D E E
W H Y
R S L



northern
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