

# Wurreker

Newcastle Aboriginal Support Group

Newsletter No. 112

August 1998

Bunbilla yarnteen ngurra-yelleeke (Listen everyone and take note)

## Australians for native title and reconciliation

Over the past years, there has been controversy and confusion about Native Title. It is clearly a major political issue in the community and there are strongly competing views and stakeholders.

Recent compromises and agreements have led to further confusion and uncertainty about what Native Title can deliver. This forum addresses these issues and looks to the future of Native Title in Australia.

### Public Forum

Friday, 4 September 1998, 7pm  
at the Newcastle Workers Club,  
Auditorium Two.

#### Title of Forum:

What is the future of Native Title in  
Australia?

#### Speakers:

Noel Pearson, National Indigenous Working Group  
Aiden Ridgeway, National Indigenous Working Group

#### Sponsors:

Australians for Native Title and Reconciliation  
Newcastle Trades Hall Council  
Catholic Diocese of Newcastle  
Newcastle City Council  
Many Rivers Aboriginal Legal Service  
Aboriginal Catholic Ministry  
Anglican Diocese of Newcastle  
Newcastle Aboriginal Support Group  
Newcastle University

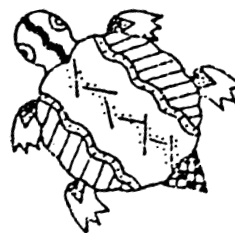
## Gatjil Djerrkura

Gatjil Djerrkura, chairman of ATSIC, said, "Our biggest concerns are the weakening of the right to negotiate, in particular on pastoral leases, and the issue of the validation of acts carried out by state governments, particularly Queensland, which ignored the NTA 1993."

"There is a lot of talk about equality of rights by the Federal Government. There was little talk about equality of rights before the Mabo decision and over the preceding 200 years of dispossession."

Aiden Ridgeway pointed out that the new act would wipe out the crucial right to negotiate on all but small sections of land, reducing native title rights on land to existing in name only.

*Koori Mail, 15 July 1998*



## ANTaR

### The people's movement for Native Title and Reconciliation

The new legislation is a serious blow for Indigenous people and all who support a fair and just outcome to these debates. But a great deal has also been salvaged largely because of your support for ANTaR.

"We have put this Government on notice that Indigenous people are no longer alone. For the first time in our history, a people's movement has been created which enables Indigenous and non-Indigenous Australians to stand side by side."

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# Accountability

A concept rooted in justice and acknowledgment of the truth.

Accountability is a recurring concept in the world's religious traditions. In my own Christian heritage, our accountability is closely linked to the obligation that we must be able to provide justification for our actions. We are called to be accountable to our sisters and brothers, to the earth and all creation. The biblical injunction is for us to accept social responsibility for the poor, the powerless the alienated and the marginalised. To be truly Christian involves a commitment to social justice.

In AWD, we have a commitment to developing relationships with the poor, the powerless, the alienated and the marginalised. In particular, this involves a commitment to our accountability to Aboriginal people. This accountability arises from a number of factors. First of all, we are accountable for our respect for Aboriginal and Islander people and their traditions, and their status as the indigenous peoples of this continent. Our privilege has arisen from their dispossession. We are called through our accountability to restoration of their heritage, in particular restoration of ownership of and access to their lands.

Secondly, we need to acknowledge our heritage of historical and contemporary racism towards the Indigenous peoples of this continent. This tradition of racism is reflected in the paternalism and assumption of white superiority inherent in the official policies of Protection and Assimilation, leading to the forced incarceration of Aboriginal and Islander peoples and the traumatic impact of official policies of removal of Aboriginal and Islander children from their families, their communities, their language and their culture.

We are accountable for restitution compensation. The essential first step in any compensation and healing for such a gross violation of human rights must be an acknowledgment of the truth and the delivery of an apology.

We must acknowledge and address the fact that contemporary racism is responsible for the over-representation of Aboriginal and Islander people in the criminal justice system, and for the limits to Aboriginal and Islander full participation in the social and economic life of this country.

In AWD, we are accountable to Aboriginal people, whenever we undertake any action that pertains to justice on their behalf. We hold ourselves accountable to Aboriginal people for the validity of these actions, which involves our sustained consultation with them. This is based on much more than respect, but is centred on espousal of the key principle of self-determination, in which Aboriginal people should have control over the issues that affect them.

In AWD too, we have a commitment to listening to and learning from Aboriginal and Islander peoples, hearing their stories, their calls for justice, and valuing their traditional knowledge. This is a model for a reconciled Australia in the new millennium, in which the act of reconciliation not only addresses past injustices, but heralds an emerging relationship with the Indigenous Peoples of this continent.

*Paul Newbury, AWD NSW Newsletter (Winter 1998)*

## Inaugural Speech

### Excerpt from Nelson Mandela's 1994

Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness, that most frightens us. We ask ourselves, who am I to be brilliant, gorgeous, talented and fabulous? Actually, who are you not to be? You are a child of God. Your playing small does not serve the world. There is nothing enlightened about shrinking so that other people won't feel insecure around you. We are born to make manifest the glory of God that is within us. It's not in some of us, it's in everyone. And as we let our own light shine, we unconsciously give other people permission to do the same. As we are liberated from our own fear, our presence automatically liberates others.

*Barry Mitchell, AWD NSW Newsletter (Winter 1998)*



### Indigenous Social Justice Association

"It's not your Lipstick that's oppressing me, or your tie, or whether you change your sex, or how you express yourself. An economic system oppresses us in this society and keeps us fighting each other, instead of looking at the real source of this subjugation".

"If there is no struggle there is no progress. Those who profess to favour freedom and yet deprecate agitation... want crops without plowing up the ground. They want rain without thunder and lightning. They want the ocean without the awful roar of its many waters... Power concedes nothing without a demand. It never did, and it never will!

*From The Newsletter of Indigenous Social Justice Association, Vol 1. Issue 9 July 98 Djadi -Dugarang*

### Black Heritage Bill

The Government yesterday (Thursday, 4 June 1998) ignored calls from its parliamentary native title committee to increase protection for Aboriginal heritage, instead ramming through the House of Representatives its Bill to hand over responsibility to the States.

Labor opposed the Bill, and its Aboriginal affairs spokesman, Daryl Melham, told parliament that it "marks another retreat by the Government from [its] constitutional, international and moral responsibilities" and would throw Indigenous people "to the mercy of the States and Territories".

*Margo Kingston*



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# A gentle funny play

*Up the Road* was first written by the multi-talented John Harding in 1991 as a fifty minute play. Later in 1996 it was workshopped by Noel Tovey and Mary-Anne Gifford where it developed into the tender and comic production which I was lucky to see recently at the Gosford Laycock Street Theatre. Talented Belvoir Street director Neil Armfield joined forces with the team and with the help of 'Arts On Tour', supported by the NSW Ministry of the Arts it was able to tour Australia. Unfortunately we missed it making a stopover in Newcastle.

As a play with only one 'token' white, the Aboriginal Welfare Officer played with eloquent blundering by Paul Blackwell, it was a refreshing change to be totally in the hands of indigenous Australians, writing about, and playing themselves, warts and all. The essence of the play, a relaxed self-parody, is the relationship of a small group of Koories on a Mission Station, turning upon the return of one of them from his Public Service job in Canberra to attend the funeral of his best friend. The characters are all superbly realised, the range of actors including Lillian Crombie, Glen Shea and Ningali Josie Lawford.

The gentle but pointed satire on the Department of Aboriginal Affairs was an experience John Harding had gone

through first hand. The action shows how things aren't always equal among indigenous peoples, and the wry humour, coupled with a few songs, created a whimsical comedy on themes which we know all too well are a harsh reality.

It is essentially an ensemble production and the characters cannot be singled out. I think the secret of the success of 'Up the Road' lies in the excellent intertwining of very contrasting personalities, tender and touching, and there is a surprise and artful comic ending which Koori humour deals with better than anyone else. Sorry to say this, but those of you who missed it, missed a great play. However I am absolutely sure that it will take its place in a portfolio of Aboriginal plays which will gradually take their rightful place in the theatre world of Australia.

As a piece of theatrical entertainment it was superb, but also as a tool of education for the (nearly all) white audience, it was a salutary lesson.

**Paul Boland**

*The Company B Belvoir and Playbox production of Up the road by John Harding, directed by Neil Armfield with Bradley Byquar, Lillian Crombie, Ningali Josie Lawford, Paul Blackwell, Glenn Shea and Irma Woods*

## Emily Kame Kngwarreye Exhibition July 1998

We made a pilgrimage to NSW Art Gallery to see an extensive exhibition of paintings from artist Emily Kame Kngwarreye. Emily of the Anmatyerre language group was born in about 1910. She painted these and many more paintings mostly in her eighties while living in the Utopia community, about 300 kilometres from Alice Springs. She died in 1996. Although her death was so recent, the State Gallery obtained permission from Emily's people to use her name, show a short video of her at work and information sheets about her and her work. Emily's middle name 'Kame' stands for 'seed of the pencil yam'.

Dominating the hall emerging from the entry foyer were two massive examples of Emily Kngwarreye's work, one of which was Big Yam Dreaming (1995), some three by five metres in size, synthetic polymer on board, thick translucent white lines on a black background, representing a great network of yam roots. A video of Emily at work on this (or a work that was very similar) showed the sure steady flow with which she painted.

The earliest works on display were batiks done during the 1980s, a genre for which women of the Utopia community are famous. These included ceremonial designs associated with pencil yam, kame and bush potato dreamings, themes which were repeated throughout the exhibition. A 1981 batik on cotton greets the viewer with vibrant orange and red lines on the white and yellow lines of the wax background. These beautiful batiks are all the more extraordinary for having been made out in the open where women melted the wax in cooking pots on a campfire, with dogs and children coming and going.

Works from the late 1980s show dots painted over lines. The dot paintings erupt in a blaze of colour. Ntange Dreaming uses iridescent pinks and yellows over black and white lines. Awelye 1989 - 90 is unusual in its use of absorbent linen with black, white and yellow dots over free flowing lines, the texture of the material showing through.

A series of Awelye 1989 uses dots over dots in black, brown and yellow ochre. When asked about the stories for her paintings Emily Kame Kngwarreye stated her works represent the "whole lot, that's all, whole lot Awelye - my dreaming." A couple of small paintings from this period image the ceremonial designs women painted on their breasts and upper chests. The dots over lines paintings appear to be a development of these. In Wild Potato Dreaming black lines are lost under the tiny dots of browns greys and ochres. Then comes a progression to paintings using dots superimposed on other dots, some looking like landscapes covered in flowers.

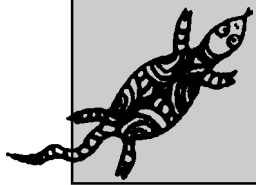
After Rain 1990 has fresh green dots dominating black and orange dots with pink lines further underneath. Perhaps the most vibrant of the dot paintings displayed was Summer with its orange and gold hues. Around 1992 an untitled series of three paintings use tiny dots in sombre rust colours.

Alhalkere Suite (1993) uses vibrant colours thickly textured, the colours changing from cool to warm hues from one panel to the next in the twenty-two panel array.

In the paintings of the 90s much of the focus is on the lines of the wild yam vines. A couple of 1994 paintings consist of masses of thick black and white vertical lines apparently

*continues page 7*

# Wollotuka Page



Hello everyone,

Welcome to this edition of the Wollotuka page.

This month we have some more interesting articles from first year students studying at Wollotuka. In the next edition I hope to have some poetry for you from both first and second year students.

Happy reading until then.

Debbie Doyle.

## Determination keeps me going

When I was given this assignment I had no idea what to write about. I just didn't know what topic to pick. I finally decided to choose my life.

I've always been brought up knowing that I was different to my friends at school. The actual concept of being Aboriginal didn't comprehend until a later age. At infants school I attended a public school, so seeing Aborigines was a daily thing. I remember in year two when the school was celebrating Aboriginal week and all the Aborigines were given an early mark. My teacher came up to me I could go as I was aboriginal, and I replied that I wasn't black but caramel.

Through primary school I was always encouraged not to hide my culture and not to be ashamed of it. I really didn't know much about my Aboriginality. My father's family lived in another town and whenever my dad and I visited them all I saw was the destruction of our culture evidenced by the consumption of alcohol. The house my aunts and uncles lived in I wouldn't put my dog to live in. I remember that the first time I saw the mission where my dad grew up I felt an instant connection to the land. Up until now being Aboriginal was like bread and butter. I thought it came with my parents. This is where I decided that I wanted to do something with my life that contributes to my own culture. All I knew at this point in my life is that I wanted to help my people.

At high school I attended a private school. Aboriginal students were very scarce; not that the school was discriminatory but that it was a small one. In year eleven and twelve I took up Aboriginal studies by correspondence. I found this very difficult but I was determined not to drop out. From here I decided I wanted to go to university.

At first I wanted to do something for youth. I had seen my cousins wasting their youth in detention centres, and I wanted to do something to prevent this from happening to anyone. Today I am studying at Newcastle University in the Diploma of Aboriginal Studies with fifteen months to go. I found it difficult at first, and still do, but my determination keeps me going. There are so many opportunities out in the world where I can make a difference. All I have to do is believe in myself, go out there and grab it, as anything is possible no matter what colour I am!!!.

T.A.

## Students need less obstacles in their paths

As an Aboriginal student enrolled in the Diploma in Aboriginal Studies at the University of Newcastle, I am writing in regards to the problems that I and many other students have with Abstudy and adjusting to the University way of life.

First of all, Abstudy supposedly only takes three weeks to process your application (which in any normal office or organisation is extremely slow). In my case and many other cases, they have taken six weeks, which is nearly double the proposed amount of time.

I then had to make numerous calls, which means spending money that I don't have, to try and find out the delay in my application.

They advised me that I needed to provide them with more documentation as I was applying for the "Independent Rate". I had previously been working full time for three years. Even though I had already provided this documentation from previous employers stating the dates I had worked, this was not good enough. In the ridiculous outlines in the Abstudy policy you need to provide not only proof on letterhead with dates, but you need to state that you were working full time.

I then had to go and ring my previous employers, some of whom I had stopped working for over two years ago, and ask them to fax through extra documentation to Abstudy, otherwise I would not be paid. I do not think Abstudy understand the implications of this. That would mean that I would not be able to pay my rent, food or bills.

I think that the rate of Abstudy should be much higher. I am attending classes with students who are living on barely nothing from Abstudy.

How are students supposed to pay their rent and to survive off the money that Abstudy provides?

Students are not capable of living a decent life or even having a social life outside of University because they cannot afford to. I found that people on social security benefits are receiving more income than students who are trying to better themselves, their quality of life and their education.

As if these problems are not enough, I then have to deal with a hectic schedule of juggling assignments, part-time work, time limits on the use of computers and upcoming exams.

University life is definitely harder than even I anticipated. I have found that the best part of University for me, is the knowledge that I am gaining. I have learnt so much about my Aboriginal culture and heritage in such a short period of time. This knowledge has enabled me to pass it on to other members of my family and close friends.

All I can hope for in the future is that Abstudy rates of pay will be much higher and a lot more easily approved., so that students then have one less obstacle in their path.

*Sherree Foley*



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# Jabiluka Blockade

On Sunday, 8th June, Marion Armstrong, Dianna Mannigel and I flew from Sydney to Darwin to join the blockade against the Jabiluka mine. We arrived at the campsite about lunchtime on Monday.

We were at once struck by the warmth and friendliness of those who were there. It took us a couple of days to adapt to the climate, and feel our way into the way things were done. However, from the very first meeting, Marion and I had a sense of familiarity with the processes. Business was conducted very much as it is with Quakers—by consensus. We were most impressed by the skills of people such as Jayne Weepers and Kirsten Blair from the NT Environment Centre in Darwin (which oversees the finances and provisioning of the camp) who were able to hold together a large group of people through the slow, and sometimes frustrating, process of arriving at a collective decision.

At the request of the Mirrar people, all actions taken were to be approved by the Gundjhemí Corporation (acting on behalf of the Mirrar) and were to be non-violent. Everyone was to attend an induction, conducted in our case by Carol from Gundjhemí, to reinforce the principles laid down in the excellent Activist Handbook provided on arrival. There was no Orientation Workshop that day, but we volunteered to help with the evening meal, under instruction from a trained ex-chef. We learnt a lot that way, just meeting the people and talking.

We were not involved, even supportively, in the activities of the next day, when eight people were arrested at the lease site, but perhaps this was just as well. A quiet day, when we variously helped to paint banners, staff the Information tent, prepare lunch, enabled us to think more about what we wanted to achieve by being there. The heavy earthmoving equipment to begin construction on the mine was likely to start moving at the end of the week. We joined with the Creative Action Group, who were devising ways of slowing down the machines to allow the Direct Action Group to immobilise them. However, it was uncertain just when this would take place. Since we would only be there a short time, it could happen after we had gone. Our prime concern was to make people at home more aware of the issues. Would cooking meals and painting banners, however essential, make the news? Would we have demonstrated our support for Yvonne Margarula?

By Thursday, we realised we wanted to take some action for ourselves, and were encouraged by Michael, one of Tuesday's arrestees. Those wishing to support us were invited to a meeting. A young couple, Adam and Sally from near Lismore, decided to be arrested too, as did Phil, from Victoria, who had just arrived by bus. The media collective took us out along the Oenpelli Road that afternoon to take pictures of us against the backdrop of the magnificent rock outcrop beneath which the mine would be excavated. We also had our first sight of the entrance gate to the mine lease, police wagon outside, where we would make our protest.

A comment that after the last action there had been some shouting against the police, led us to request quietness at the time of arrest. Before this, we and our supporters would sing songs ('Shalom' and 'We Shall Overcome') as we walked the last 100 metres between the vehicles and the plastic tape marking off the lease entry. Then, after the media collective had taken pictures, the arrestees would link arms and go through the last part in silence. On Thursday night we had a rehearsal, and two others who joined us, John and Jill, old

# Most Wanted

A new experience for us  
white middle-class older women,  
to be put in a police lock-up,  
almost a cheap thrill,  
you might say -  
even if it was for all the right reasons.

Place is squeaky clean:  
newly-painted cream walls and ceiling,  
light-blue rubberised floor,  
stainless-steel all-in-one  
toilet and basin, recessed light -  
no handles, bars or projections.  
"Done to prevent black deaths  
in custody," says the constable proudly.

Smells so new. All the shit, sick,  
blood and graffiti washed off,  
covered over, so we can't see, don't know.

But we can guess.  
One thing they don't hide:  
row of photos of  
those MOST WANTED  
behind the counter,  
all male, all black,  
all ages except old,

tortured, agonised,  
looking up, aside, away,  
anywhere but at the invading,  
all-seeing camera eye,  
white justice pinning them  
on its exhibition wall.

No way out of those square  
cells of the mug-shot gallery;  
their eyes want out,  
looking for a knob or bar  
or anything  
to let them swing  
free of a world  
which doesn't know them,  
like them, see them,  
or, least of all, want them.

*Jean Talbot*

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anti-uranium campaigners, were persuaded to do things the way we had requested.

On the Friday morning, all went as planned. The police, evidently embarrassed by having to deal with such a 'respectable' and largely senior group of people, arrested us and gently escorted us to the paddy wagon - eight was a tight fit. Through its bars, we saw the escarpment, magnificent in the morning sunlight, and the group of supporters still humming the tunes, receding from us. It was a very moving experience for all of us. That some police have also been moved by the arrests is clear in the statement of Superintendent O'Meara, who was present at our arrest, reported in the Weekend Australian June 20th-21st:

"ERA have a lawful right to mine on the lease at this  
*continues page*

## Our next meeting: 7.30 pm Wednesday 26 August 1998 at Wollotuka

Guest speaker will be

**Cheryl Kitchener**, Research Officer in the Native Title Unit "in the front line". She is responsible for bringing traditional owners together, getting information on their genealogies and other historical information, and identifying the land tenure in question. She spends a lot of time doing research into history. She is one of six in the state of NSW. She is also responsible for the Hunter; for the North, as in Worimi; the South, as in Darkinjung; the Northern Tablelands, and also Canberra.

**Louise Campbell**, community person has been with the Awabakal community since the 70s. She has a legal background, and is an educator with Catholic schools and the Church.

**Dawn Townsend**, Administrator for Gu-dgodah Aboriginal Youth Accommodation, is involved with children at risk.

**Tam Carney**, pre-and post-release services.

**Everybody** is welcome and a cuppa is provided.

### Minutes of Meeting at Wollotuka on June 24

As our intended speaker, Jeff Kildea, had to be in Canberra, Trevor Dunn read an article from Eureka Street, titled "Wik: Blow by Blow". This was a detailed account of how the Government refused to make even the most reasonable, minimum, face-saving compromise with Senator Harradine.

Anthony Too (working with ANTaR, Brisbane) commented that the National Indigenous Working Group doesn't accept Howard's changes to the Native Title Act, especially the changes that affect the Racial Discrimination Act, the right to negotiate and the raised threshold test and blanket validation of intermediate acts. Anthony stressed three points about the Wik question

1. negotiation is the answer eg Cape York
2. no one is under threat
3. the present is an opportunity to sort it out

Regarding the Queensland election Anthony pointed out that the One Nation party released no policy. He is also concerned that in the Federal election the ALP won't touch Native Title in public because they believe it would lose votes. Much education is needed. People should lobby the ALP candidates and other sympathetic candidates to raise the issues with their parties. We should be pointedly clear to politicians, not airy-fairy and the same in letters to papers, making constructive suggestions, rather than attacking.

Remember

1. in 1967 90% voted for the Commonwealth to control Aboriginal affairs, for the latter's benefit
2. the Wik decision confirms, that where there is conflict pastoralist's rights always prevail.

Jean Talbot and Diana Mannigel reported on their Jabiluka protest and arrest.

The Federal Government handed over to the Northern Territory Government at Jabiluka without an Environmental Impact Statement. The UN may visit, as a world heritage area. There were 160 at the blockade. All were camped on Mirrar land, with rules flexible and welcoming.

(The acting minutes secretary notes that much of the evening's business has been superseded by events.)



### NAIDOC Week

There were many exciting events set down for NAIDOC week 1998. I was able to attend the March and Flag raising on Monday. This year was the biggest turnout I can remember. The flag raising at Christ Church cathedral is always uplifting, filled with anticipation. This year the huge gathering of young and old seemed especially joyful. The march was truly celebratory, this was the strongest feeling, despite what was being hatched in Canberra on that day with the Wik bill.

What I recall most was the feeling of being united as we marched; good too that we followed the length (almost) of Hunter Street, this year.

The remembered images which stick in my mind...

The pause at the new Telstra building, where the young men danced as Mini Heath played the didgeridoo, and Ray Kelly spoke. Further along Hunter street as we stopped at the red light, a woman pulled up beside the marchers, opened the passenger side window and asked if she could have one of the small Koori flags we were all carrying. Her request was gladly responded to. As we approached the Water Board, several employees came out onto the steps, a woman spontaneously clapped as we went by. Several drivers honked their car horns in support. At Wickham we were served a welcome BBQ lunch and had time to talk and listen to speakers. Thank you to Awabakal Newcastle Aboriginal Co-operative for sponsoring such an enjoyable event.

*Anne Too*

### Newcastle Aboriginal Support Group...

was formed in September 1980. It meets bi-monthly and sends out a newsletter shortly before each meeting. Membership of the Support Group is open to all who share its objectives:

- Promoting better understanding between Indigenous and non-Indigenous Australians.
- Giving support to initiatives proposed by Aboriginal and Torres Strait Islander groups both locally and nationally.

### Contacts for NASG

#### Yamuloong

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#### Jack Doherty Scholarships:

Jean 4957 5562 Zeni 4957 1466

#### NASG Finances:

Lyndall 4950 2545

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#### Editing Wurreker:

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#### General Enquiries, Subscriptions:

Rodney 4963 6143



## Hunter Aboriginal Education Consultative Group

The Hunter Aboriginal Education Consultative Group (AECG) is offering the opportunity to become more aware and involved in your child's education.

You too can help the thousand's of other parent's of Aboriginal and Torres Strait Islander students who have made a difference. They have achieved because they:

- found out how schools work.
- voiced their opinion about policies and programs which effect their kids.
- created a network, that works just like the Koori grapevine, that focuses on Aboriginal education for all.

To find out more information contact: The Hunter Regional AECG , Rep. Michael Donovan on (02) 4921 6863.

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carelessly splashed. Triptych 1995 uses natural pigments for a more disciplined deep textured work, in vertical lines of black and dark brown, light brown on golden brown, lighter brown on dark beiges. In Wild Yam V (1995) flowing lines worm their way haphazardly all over the huge canvas. Big Yam (1996 ) in four large panels has a black background with pink, white, brown and yellow lines, the subtle changes showing a mastery of colour as well as line.

It was a great privilege to see this exhibition of Emily Kngwarreye's work. We were sad only to think of the continual pressure she was under, once her gift was widely recognised, to produce ever more paintings to sell for the support of her community.

*Robyn Heckenberg and Moya Farrell*

## Music for Early Childhood with an Aboriginal Perspective

Wendy Notley from "Aunty Wendy's Mob" presents on Saturday, 29 August 1998.

"Growin' Up Strong" presents many wonderful opportunities for Aboriginal children to develop positive self-identities and a sense of belonging. It is also undoubtedly an excellent resource for all Australian children, as it introduces them to Aboriginal cultures in a developmentally and culturally appropriate manner.

The workshop will be presented by Wendy Notley and will be based on the ideas presented in "Growin' Up Strong". Participants will have the opportunity to learn a variety of movement, dance and dramatic play experiences to use with children. Ideas for extension activities and the creation of new songs with Aboriginal perspectives will also be developed during the workshop. There will also be an opportunity to ask questions on how to implement appropriate

Aboriginal perspectives in children's services.

Where: Silver Ridge Community Centre, Inranda Grove, Silver Ridge (behind Energy Australia complex on Newcastle Rd, Wallsend), Time: 1.00-3.00pm, Cost: \$37.00

### Music for early childhood with an Aboriginal perspective

I/We wish to attend the above workshop on the 29 August 1998.

Name(s): \_\_\_\_\_

Name of Centre: \_\_\_\_\_

Postal Address: \_\_\_\_\_

\_\_\_\_\_

Telephone: \_\_\_\_\_

#### Return address:

**Multicultural Children's Resource Unit  
PO Box 5118, Newcastle West NSW 2302**

## Membership Subscription Form

**Members of the NASG receive the bi-monthly NASG newsletter, Wurreker, and agree to support the stated objectives of the NASG.**

**Membership:** what you can afford, eg \$20 - \$25 for waged, \$5 - \$10 for unwaged, organisations \$30 - \$50. Bulk orders: 5 copies for \$30 per annum, 10 copies for \$50 per annum. Non-member subscription: \$25.

**Non-member:** individuals or organisations may subscribe to Wurreker for \$25 per annum. Send renewals or non-member subscriptions to: NASG, PO Box 79, Broadmeadow 2292.

Name: ..... Date: .....

Street: ..... Phone: .....

Suburb: ..... Postcode: .....

Enclosed \$ ..... for NASG Membership  Bulk order  Wurreker Subscription only

# Bits and Pieces

'From Hiroshima to Jabiluka'

## Anti-uranium mining march and rally

Saturday, 22 August 1998

Meet at Pacific Park at 1.30

March to Civic Park commencing at 2.00

Join us, show your support against uranium mining and the use of nuclear energy, join hands with us and say "NO" to mining in Jabiluka. For more information ring (02) 49 294395 or join us on the 22 August!

Newcastle Wilderness Society  
90 Hunter Street, Newcastle 2300

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## Yamuloong '97

"Them's Deadly Ay!"\*

\* Langwij for: "They are inspiring, aren't they."

Update: I am pleased to say we will achieve our objective to produce a book, which will be a valuable resource in schools. We intend to display the book during Education Week. The format of the book includes interviews with Aboriginal people as positive role models for all Australians.

The task was more difficult than we had imagined. Although the project was launched in '97 and coincided with the political rise of Pauline Hanson, it would seem that the lack of response, may have more to do with the cultural divide, which has been a part of the political agenda, and indoctrination of succeeding generations of white Australians.

We would appreciate any ideas and suggestions for the next Yamuloong project and more help in getting the message out to the children in our schools.

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stage. We have an obligation to uphold the law, but we are all walking around humming the Jabiluka song. It is going to haunt us for the rest of our lives."

I somewhat doubt that the Sergeant who read us our charges at the Police Station shared this sentiment. He was more clearly impatient at the waste of 3 hours of police time. We were released on bail of \$500 "at our own recognisance": ie on trust that we would appear at a certain date at Jabiru Courthouse, and that we would not again trespass on ERA land.

The remaining days involved our getting some legal advice from trained lawyers at the camp. We were very touched by the tributes of some of the younger people there, such as Nick, who said "We love you. You are our elders." Jo Vallentine sent through a fax of congratulations. However, we well knew as we left the camp that a much larger action was about to happen, when the arrestees would not be dealt with as gently as we had been. Indeed, we heard that the very next day, 17 protesters trying to stop the heavy machinery were thrown violently aside, one receiving head injuries and being sent to hospital in Darwin. We heard it was Truce, who had kindly driven a busload of us up to Ubirr Rock on the Saturday.

We felt apprehensive for them, as if we were deserting a family. Our thoughts have continued to be with them, as we tell these stories to local people. When we came back to Newcastle, the Wilderness Society organised a Media Conference to allow the story of "the three grannies" to be spread. We had already done radio interviews with 2NC and a Darwin radio station from the Blockade office in Jabiru. Though it has been a sharp learning-curve for us to deal with the legal system, we feel it has all been worthwhile. We now await the outcome of Yvonne Margarula's trespass charge, held over until September, to see how we should proceed.

*Jean Talbot*



## Acknowledgment

To all who have helped in any way in producing this newsletter. Special thanks to Anna Kaemmerling.

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