

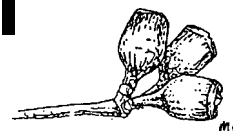
Bunbilla yarnteen ngurra-yelleeke (Listen everyone and take note)

Wurreker

Newcastle Aboriginal Support Group

Newsletter No. 114
December 1998

Indigenous leadership takes its toll



Since 1788, white leaders have anointed Indigenous Australian leaders, initially using brass breastplates to denote leaders. Although the breastplates have disappeared, an analysis of Australia's key race issues shows that Indigenous leaders are still being anointed by the media and the political machinery.

In his inaugural lecture, held at the Callaghan Campus last month, Professor John Lester examined the cultural mismatch between non-Aboriginal and Aboriginal leadership concepts, from invasion to current times. He argued that the process of hand picking Indigenous individuals and promoting them as leaders of their people, which began with Governor Macquarie presenting brass breastplates to compliant Aboriginal people, continues in contemporary Australia.

He went on to say, "Unlike Macquarie, Indigenous contemporary leadership is certified in much more subtle ways, through employment, board appointments and non-Indigenous imposed representative structures."

The complex, diverse and egalitarian social and political order in traditional Indigenous communities was totally disregarded by the British invaders in their endeavours to systematically take the land. Professor Lester said, "Under the mandate of 'terra nullius', the British were prepared to go to any length to secure an economic land base in Australia and if that meant fabrication and imposition of an alien political system for the Indigenous people, then so be it."

Indigenous Australians are still being shackled with inappropriate and ethnocentric political constraints by non-Indigenous leadership models, John argued. "Every Indigenous person who has been identified as a leader of Indigenous people runs the gauntlet of community criticism because they choose or are chosen (often by whites) to step out and try to speak on behalf of the community." The skills of these 'brokers' or 'messengers' in European ways opens them to accusations from their own communities that they had taken on 'white ways'. John experienced this attitude

personally when he was sent to the volatile Moree community as the first Indigenous teacher in the complex role of helping resolve racial riots in the local high school. "Key members of the Indigenous community called me 'brown' — a term which I have never forgotten - that labelled me as neither 'black' or 'white', as having no cultural base, similar to the 'coloureds' of South Africa. This was the harshest blow I have ever taken."

The move for Indigenous representative bodies to deal with non-Indigenous agendas has placed enormous strain on the 'brokers', John said. "I have personal experience of at least two cases where young teachers, primarily due to the pressures placed on them as intermediaries in the community, have died or committed suicide as a direct result of this pressure."

In his conclusion, John said that no serious regard has been taken of the complex decision making processes required by Indigenous communities in high level negotiations on key national issues like native title legislation. "What the media and non-Indigenous people have termed Indigenous 'leaders' underlines the total misunderstanding of these individual's roles as 'messengers'...The placing of these Indigenous people outside this role has caused the individuals massive intercultural role confusion. Such confusion and pressure has taken a personal toll on the individuals forced to act out this...role."

While ever non-Indigenous Australia perceives Indigenous people as "poor whites in black skins", Indigenous Australians will never know justice in their own country, John concluded.

Professor Lester's appointment to the inaugural Aboriginal Studies chair at the University follows over 20 years operative and managerial leadership in Indigenous education. He heads up one of only six centres of excellence for Indigenous research in Australia. He delivered his lecture on October 15 in the Purdue Room at the University.

Moya Farrell

A resume of the October meeting

This meeting ended our year's endeavours in spectacular fashion, because of the quality of our speakers.

Deidre Heitmeyer spoke on Wollotuka and its work since the inception of Umilligo. This addition to the University has not diminished the importance of Wollotuka. The new complex looks after the Science subjects, with the exception of Nursing Studies, while Wollotuka manages all the rest. It has been granted full Departmental status and has one of the largest lecture theatres on campus.

Wollotuka now has a large component of non-Aboriginal students majoring in Aboriginal studies as trainee teachers now must do this course. This will hopefully overcome the previous tendency to treat Aboriginal Studies in schools as a part of ancient history, a study of stone age peoples. These new training courses will bring greater understanding of Aboriginal life and culture to the teachers, and through them to all school students. Sydney University has admitted Newcastle's superiority in this facet of teacher training. The former Diploma in Aboriginal Studies has been given the higher status of Bachelor of Aboriginal Studies.

Wollotuka's main focus is, of course, the education of Indigenous students and the interaction with, not only present students, but potential students and their parents. This involves reaching out to other communities, especially in country areas. Contacts are maintained with other Universities, with other agencies such as DOCS, and with community organisations. Deidre cited the help given by a Newcastle Rotary Club in publishing *Newcastle's Dreaming Stories for our Grandchildren*. This has led to the likelihood that this project will spread statewide. Deidre will be missed on the Newcastle scene, but the importance of her next project, the writing of a book on Bennelong is of utmost importance, having the potential to inspire other Aboriginal writers to write of Australian historical characters through Aboriginal eyes. This new perspective on history will be a welcome innovation. Congratulations, Deidre and thank you for all your help and interest over the years.

Lorraine Robertson, our Yamuloong representative over many years, presented the draft copy of this year's booklet to the meeting and spoke of the work put into this production. She then spoke of her work in schools. Under the Visiting Speaker Programme, Lorraine accompanies Aboriginal people on school visits, where each speaker talks on aspects of Aboriginal culture.

Several years ago, Lorraine collaborated with Donna Meehan to make up a sand art program, combining collage with Aboriginal symbols. Tom Miller of Maitland, created the present program of talks, music, face painting, stencils, story telling and art, inviting Lorraine to participate, Lorraine then told of her visit to a place 200 kms west of Alice Springs, where they visited a corroboree, saw the rocks still used for grinding seed and observed Central Australian ground art. At our October meeting, Lorraine showed us sheets of symbols such as bird tracks, before demonstrating the sand art technique. Lorraine is a qualified art teacher who is both talented and versatile, and with all these new skills and knowledge is contributing a great deal to our group.

Marion Giles completed this most informative evening with an account of the latest news from Jabiluka, including

the negotiations with the World Heritage organisation. We are indebted to our intrepid women who visited the Blockade site and can show our support by watching the developments there assiduously, and letting all politicians know that we share the views of the the Mirrar people and the World Heritage commission on the need to preserve this unique area at all costs.

Pat Keating



Jack Doherty Scholarships

We would like to thank all donors to the Jack Doherty Scholarship. We hope the following list has left no one out.

Barbara Smee	Jean Bradbury
Marilyn Ryan	Don Bowman
Joan Mason	Margaret Christiansen
R Read	D Mc Ewan
Anglican Diocese of Newcastle	M Palmer
Anglican Parish of Maitland	V Peterson
Anglican Parish of Windale	Yarnteen Aboriginal Corporation
Amy Cockburn	Union of Australian Women
Janet Hallinan	Zeny Giles
Margaret Badger	Lorraine Robertson
John Mills	G & J Garnsey
J & R Camilleri	Max Mc Vie
P.R. Palmer	Belmont Sportsman's Club
Trevor Dunn Solicitors	G M Browne
Central Coast Peace Forum	Marjorie Lambert
Joy Cummings	



ANTaR

Australians for Native Title and Reconciliation: ANTaR, is re-convening at the end of January and has plans for the coming year.

An Aboriginal perspective

This article is extracted from a talk given by Josephine Fisher at the meeting "Aborigines, Alcohol and Drugs – What works, What doesn't, and Why", some of which was published in the Newsletter of Indigenous Social Justice Association, November 1998.

All that is left today for my people is to pick up the shards of our broken culture and slowly re-assert the power and potency of our remarkable heritage. If the white man wants to live in harmony with our people they must come to terms with the past and look to the future. There are three points which we need to understand both emotionally and intellectually.

First our culture is one of the world's oldest and most impressive cultures.

Secondly our Aboriginal history is an integral part of white Australian history. White Australia has a black history.

Until white society accepts this idea, Aboriginal history and culture will be seen as little more than a footnote to a White man history of Australia which is essentially a study in racial bigotry, explorations known only for their ineptness, and a white mentality which sees Australia as a huge holiday camp; everyone clinging to the coast, uninterested in innovation or culture and patting each other on their suntanned backs because they have created a mythical belief in equality and proletarian Utopia.

Finally the problems of drugs and alcohol, unemployment and high mortality rates, are not only applicable to my people as a race. They are problems which are a result of a universal human response to dispossession and despair. The vast majority of human beings, be they black, white, rich or poor, find in their culture reason to exist, which underpins their way of life.

If one part of that reason to exist is taken from them they become rudderless and despairing. The white man who is sacked or made redundant is more likely to turn to drugs or alcohol than he is to clap his hands with happiness and head for the beach. Or be happy to see more of his friends and family. His reason to exist has been removed and replaced by despair.

In the case of my people, our reason to exist, both as individuals and as a race has been removed and replaced by despair.

Summarised from Djadi-Dugerang — Pat Cameron

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

Lorraine 4946 8417 Sue 4942 4207

Jack Doherty Scholarships:

Jean 4957 5562 Zeny 4957 1466

NASG Finances:

Lyndall 4950 2545

Koori History Awareness:

Pat 4928 2837

Editing Wurreker:

Moya 4957 1098 Anne 4929 1123

General Enquiries, Subscriptions:

Rodney 4963 6143

The hidden barrier to reconciliation

Fred Chaney a former minister for Aboriginal affairs and a member of the native Title Tribunal, in an article in *The Sydney Morning Herald* discussed some of the barriers to reconciliation, and suggests that reconciliation is more fundamental than achieving equal social outcomes. He suggests that an underlying reason for continuing failure in this project, lies in a lack of understanding. We fail to acknowledge that Aboriginal involvement in post-European settlement was involuntary and remains involuntary. From their perspective there is, and was, no choice. There was no consent. But that is not how the rest of us see it.

At present, our acceptance of Aboriginal Australia appears to depend on Aborigines accepting that they are a part of Australia like other minority immigrant communities. Like other minorities, they enjoy all the rights of citizenship but no more. There is powerful resistance to any notion of inherent rights flowing from Aboriginality. The idea of a special status for the First Nation, which is part of the fabric of the United States, Canada, and New Zealand, is not yet part of the Australian self image. That is why Mabo has proved so hard to accept and why the notion of achieving agreed outcomes, on which the Native Title Act is based, has proved so hard to implement.

If the Government's objectives are to end material disadvantages and unite (reconcile) our nation, there is a need for some fresh starts followed by consistent, grinding attention to both programs and relationships.

Fundamental to progress is improvement in the relations between the Government and the Aboriginal leadership. There is a moderate articulate leadership ready to engage, but for the past two years these leaders have had their backs to the wall. The recent divisive criticisms by the Minister for Aboriginal Affairs, Senator Herron, are just the latest in consistent public criticism rather than engagement.

If he or any other government representatives keep treating Gatjil Djerrkura, the Dodson brothers, Lowitja O'Donohue, Noel Pearson and he likes as enemies, the best efforts of the Prime Minister and Ruddock will be in vain. Nor will the government's program, in the practical areas of health, education and employment work in an atmosphere of confrontation.

The government is right to be looking at structural change. ATSIC is asked to do too much with too little. The mythology is that there is over-provision for Aborigines, while the reality is under-provision in many, if not most, functional areas.

In 1992 all governments signed a commitment that they and their agencies would deliver services to Aborigines as they do to other Australians. Too often they just don't.

Necessary structural adjustments to achieve this need to be done in consultation with Aborigines. It needs to be a collaborative exercise to make things better rather than just another attack on ATSIC or other Aboriginal interests. Attacking Aboriginal organisations and individuals is cheap politics, an effective grab at One Nation heartland perhaps, but otherwise totally unproductive.

This article is quoted from Chaney in the SMH, although somewhat shortened.

Pat Cameron

The story of a progressive Goori woman

The Life of Annie Whilamena Kelly (1009 - 1998)

I know I will be eternally grateful for the photograph I have of Mother's paternal grandparents, Mr Henry (Harry) Wright and Mrs Sara Wright (nee Mahoney), the two people in this world that mother completely idolised. Granny Sara was born in 1834 of Aboriginal descent and in accordance with her death certificate she lived 104 years. Grandfather Harry was also of Aboriginal descent and in accordance with his death certificate as born in 1843 and lived to 85 years of age. He must have been one of the 'Stolen Children' as we do not know anything of his past, only that he was fostered by the Phillip Gidley-King family, great-grandson of the 3rd Governor of NSW who at one stage lived on the 'Goonoo Goonoo' station at Tamworth.

My parents, Richard Kelly and Annie Kelly (nee Wright) were both members of the Dunggutti tribe who lived on the Nulla Nulla Creek Aboriginal Reserve, Bellbrook, Kempsey...

From what I have been able to put together over the past 10 years, Mum and Dads' marriage was the result of romantic match-making parents, on both sides. She didn't marry until she was 24 years old, and Dad, 30 years old. Only recently, on the day of Mum's funeral, I saw a photo of my father when he was a young man and he was definitely well worth waiting for. They were both highly conservative personalities, honoured by their loved ones.

They were married on the Nulla Nulla Creek Reserve (sometimes called a mission) which was situated approximately 50 kilometres inland from Kempsey. The mission was managed by the Seventh Day Adventist Church. They were married by Pastor Rosendorf.

Three children were born on the mission reserve and when the last one arrived in 1940 they decided there must be another world outside.

It must have been a difficult decision for them to make, to leave the close family environment and all the friends and relatives, but their love for each other was all the strength they needed to survive.

Racism was rife in Kempsey and they knew this town was not the place to raise their children. Goori people were not allowed in public swimming pools and restaurants. The picture theatres were segregated and drinking in hotels not permitted, but Mum said they were always made welcome at the local Greek cafe.

What must have been the most highly confronting aspect of racism experienced by my parents I discovered during my research in 1989 when studying the history of the Dunggutti tribe. This area had been settled since the early 1800's and diseases such as poliomyelitis, leukemia, influenza etc were introduced to the many Aboriginal tribes in the area, yet Aboriginal people were not allowed into the hospital until the late 1930's when a separate ward was added to the complex.

It's obvious our family didn't need their medicine and tender loving care, which is, supposedly, the environment of a hospital. My father was born in 1903 and he survived poliomyelitis as a young boy with only a limp as a legacy, an illness he was only advised of when he came to Newcastle. What was the medicine used for him to survive? Obviously, our conquerors were not interested. Perhaps the policy at the time was, the more Aboriginal people who died off, the better.

Despite this environment, they knew there was a place for them elsewhere as other relatives had left before them. So between renting homes in towns where brothers or cousins lived, like Walcha and Armidale, where racism was also rife, they lived in Port Macquarie for a few years. They eventually ended up in Mount Hutton in Newcastle at a cousin's place who was renting a home, but was planning on moving back to Gunnedah. I was born during these travels on the Aboriginal Reserve at Walcha.

Just prior to their final move to Newcastle in 1942, the government introduced the pensions and when they were advised in 1944 that my father qualified as an invalid due to the effect polio had on his leg, they knew they were set for life in always having a steady income. So for the next fifteen years their children continuously attended primary and secondary schools in Newcastle in a peaceful non-racial environment.

This leads me into the story of how my parents used a horse and sulky to bring their four children to Newcastle. My mind just can't comprehend the thought of how they travelled with four children under seven years, including a three-year-old, along with all the possessions they owned in the world. In the past few years, Mum and I travelled this same road and I can't understand how they managed to make their way along the death defying winding roads of the mountains of the New England Tablelands.

Their horse was named 'Bonny' and she was a vital part of their lives and I'm sure Mum did a lot of walking then as was the case in 1955 when I was only twelve years old when she, Dad and I travelled by horse and sulky from Mount Hutton to Dungog. I rode my bike and there was many a hill that she pushed the bike up for me only through sheer exhaustion on my part.

I'm ever so grateful for that experience as it gave me an insight into their way of life over the previous fifty years, as the following year we moved to Glendale and began to live in another world that meant we no longer needed the horse and sulky and I believe this change must have been a great loss to my father as he died seven years later at 59 years of age which meant Mum lived another 36 years after her husband.

During those early years in Newcastle Mum's only form of entertainment was going to Broadmeadow racecourse for two purposes, one was to see the beautiful animals and the

other was betting on the horses. This recreation was understandable because she would have been surrounded by horses from the day she was born as they were the family's form of transport as well as the stock horses.

I never saw her ride a horse but she was a horsewoman as I only found out in the past 10 years and she broke in many cows for milking purposes as well as cattle and horses in her lifetime and she could spot a winning racehorse a mile off too.

She progressed from being a driver of a horse and sulky into being the perfect back-seat driver when I was driving, and she only had one eye over the past 10 years.

Both parents were hard-working people. The house in Mount Hutton did not have running water at first or electricity. The laundry was done in running water at the local creek, so we were grateful for our horse and sulky. Our house was a lengthy distance from the local bus-stop and I have the memories of how Mother would have had to carry the many grocery bags home, along with the times she would have to do the washing for six members of her family under the conditions mentioned and these thoughts in my mind over the last 13 years of her life meant as far as I was concerned my memories of those days ensured that she did not want for anything for the rest of her life.

During our school years Mother's two sons, Richard and Reginald became school cadets - one in the Army and the other in the Air Force. Three of us passed our school certificates and Dick became a licensed builder. Reg, the other son served his apprenticeship as a boilermaker at the Railway Workshops at Cardiff and was finally retrenched from the State Dockyard in the middle 1980's.

Her oldest son, Dick, was involved in various sports, such as cycling and tennis. He also qualified for the NSW Sheffield cricket team and his best score at that time was 8 for 11 at the Cardiff oval which rated him an article in the Newcastle Morning Herald. Reg was the family scholar - he was always winning Awards.

Her oldest daughter, Judith, pursued a secretarial career and enlisted in the Women's Royal Australian Air Force and became a Sergeant in the Military Police. I must have been caught up in the copy-cat syndrome as I pursued a secretarial career and joined the Women's Royal Australian Air Force as well and reached the rank of Sergeant in the Legal Department during my time at the Department of Air, Canberra.

In Mother's early 50's my father died, so she decided she would start a new venture and she moved to Sydney and worked as house-keeper for the actress Margo Lee and her two young sons and she settled in and had fond memories looking after this family. Her cooking abilities were always appreciated throughout life, both by her family and her employers. Another family that she worked for were prominent furniture retailers in the Sydney society and were exceptionally nice people with two children. I use to visit her and I could see she was very happy living in their magnificent home.

This year mother and I decided we would visit Sydney with the sole aim of seeing the home again. My mind just goes into a spin when I remember that my mother, who was born at Callaghan Swamps in the back woods of the New England Tablelands in the 1900's was a house-keeper who cared for the children of these prominent people in Sydney's society. It was obvious they appreciated an excellent cook, her gentleness and her ability to apply herself to her surrounds.

I will also never forget the Christmas day feast and festivities at Mount Hutton. We always had our relatives with us from either Armidale, Kempsey, Wauchope or Sydney and she always catered for a large group each time. I thought everybody's mother was like that as my favourite Aunt, Mum's sister, Mrs. Lulu Kim, worked in hotels and Armidale University as a cook, and Christmas in Newcastle was always the same and now they are precious memories.

As I write this story I automatically recall the story of the time just after I was born when Mum was in the swamp on the reserve with me in a sheet wrapped around her neck and my two year old brother on her back and she was looking for snake weed to boil up and make ointment when a tiger snake jumped up and bit me on the foot. I will never be able to relate to the pressure she must have experienced in the next ten minutes of her life as she could see the fang marks and there was only one thing to do and that was to cut the area. I still have the scars on my feet and I have always claimed the tiger snake to be my totem which is expected of an Aboriginal child when they are born.

Mum was a typical Goori woman of her generation - a lot to say inside her home on any subject, but never said anything political outside.

As mentioned, Mum's Granny Sara lived for 104 years and I was so confident Mum would live longer, but I think Granny would have found life a great deal more challenging for a much longer period than my mother who did not have the closeness of her own family in her later years and that is because she made the supreme sacrifice and left a strong family environment to give her own children an education.

She told me the story about her father which indicates he was a man, way before his time, a man of the future when he said she should always sign her name in full because how else would anyone know whether the signature belonged to either a man or a woman, so she always signed Annie W. Kelly.

It is understandable why he felt the way he did because he was influenced by his own father and as I have mentioned in this story how her grandfather treated his daughters equal in every way to the men in the family and it seems with the greatest respect.

I'm sure it was her performance in life as a wife and the rewards of being a mother and a grandmother, that kept Mum addicted to life until her death at the age of 89 years...

Fare-thee-well Annie Whilamena Kelly — Mum, Aunt, Grandmother, Grandmama and Great Grandmother...

You always told me that the day I was born, Dad said, "this is the one that will look after you." Having the responsibility of this role in my adult years only made me appreciate that you were an incredible woman who could cope with any situation after the upbringing you were given by Harry and Sara Wright who were born approximately 45 years after Captain Cook arrived.

Shay Kelly



We hope that the full text of Shay's moving tribute for her mother will be published in its entirety at some later date.

Recommendations on the future of Kakadu

In October 1998, a team sent by the Bureau of the World Heritage visited Kakadu to observe and make recommendations on the possible threat of the Jabiluka Mine to the area. This team made a number of recommendations, some of which are presented below:

Recommendation 5: The Mission recommends, as an utmost priority, exhaustive cultural mapping of the Jabiluka Mineral Lease and the Boyweg site and its boundaries to ensure protection of the integral elements of the outstanding cultural landscape of Kakadu. This survey and mapping work should be undertaken by senior anthropologists working with Aboriginal custodians. The mission recommends that the Northern Territory's Aboriginal Areas Protection Authority undertake and document a full site identification representation from the AAPA, the Australian Heritage Commission and the Gundjehmi Aboriginal Corporation and their work should be submitted to independent expert scrutiny via objective and impartial peer review.

Recommendation 6: The Mission notes the existence of the mining rights of Energy Resources Australia (ERA) in relation to Jabiluka Mineral Lease. The Mission also recognises the customary rights (and responsibilities of the senior traditional owner, Ms Yvonne Margarula, to oppose a development that she believes will irretrievably damage her country and her people. The mission is of the view that it is incumbent on the Australian Government to recognise the special relations of the Mirrar to their land and their rights to participate in decisions affecting them. Therefore the mission is of the opinion that the Australian Government, along with the other signatories, should reconsider the status of the 1982 agreement: and the 1991 transfer of ownership to ensure maintenance of the fundamental rights of the traditional owners.

Recommendation 8: The mission is of the opinion that the full extent of the outstanding cultural landscape of Kakadu should be recognised and protected. The mission recommends that the State Party be asked to propose to the World Heritage Committee further recognition of the outstanding living cultural traditions of the traditional Heritage cultural landscape categories. The mission is of the opinion that the living traditions of the traditional owners and custodians of Kakadu, and their spiritual ties to the land form the basis of the integrity of the cultural landscape.

Recommendation 9: The mission recommends that the Australian Government should examine the feasibility of extending the boundary of Kakadu National Park and World Heritage property to ensure increased protection of more of the catchment of the East Alligator River. The mission recognised that this may be a lengthy procedure. It should involve the full engagement of the traditional owners whose consent would need to be gained, particularly if the expansion was to include land held under inalienable Aboriginal freehold title. The mission is of the opinion that work towards the recommended expansion of the Park should not detract from efforts to address the more immediate and urgent issues identified in this report.

Recommendation 10: The mission recommends that the Australian Government undertake considerable additional negotiation before requiring an immediate place for a Northern Territory representative on the Kakadu Board of Management. The mission further recommends that the Australian Government ensure that if a Northern Territory Government

representative is placed on the Kakadu Board of Management that two additional Aboriginal members be appointed (as offered by Minister Hill in a meeting with the mission team) to maintain a clear two-third majority for Aboriginal membership of the Board. The mission recommends that the proposed changes to the status of the Director of National Parks be reconsidered.

Pat Cameron

Jabiluka

We welcomed the safe return of the 'three grandmothers', Marion Armstrong, Dianna Mannigel and Jean Talbot. The three women having pleaded guilty in Darwin Magistrates Court on Tuesday 1 December to charges of trespassing, were fined \$300 each. The trespass was a 'symbolic gesture' to 'take a step over the barbed-wire fence into land that we believe is owned by the Mirrar people,' Dianna Mannigel said at the press conference held in Newcastle on 3 December.

Healing ... Our Way launch

An information package in which Aboriginal people identify the cultural issues which need to be considered when delivering health services to specific communities was officially launched at the University of Newcastle on 12 November. In 1996 the Commonwealth Department of Employment, Education and Training awarded \$200,000 to the Faculty of Medical and Health Sciences at the University of Newcastle to address major deficiencies in the teaching of Aboriginal Health in Australian medical schools. These included insufficient content, inappropriate delivery, sub-optimal consultation with Aboriginal people and inadequate evaluation.

Since then Gail Garvey, John Shipp, John Maynard and Richard Gibson have spent two years exploring the skills needed and the appropriate protocols for medical and allied health professionals to follow when working and liaising with Aboriginal people in four communities.

The fruits of these consultations form the content of the multimedia interactive CD-ROM package, *Healing...Our Way*. The four communities involved are diverse- Broome, Tennant Creek, Kempsey and Newcastle. It is hoped that with further funding, other communities can be added to the package.

The *Healing...Our Way* package was developed by Aboriginal people primarily for use by non-Aboriginal people as a means of communicating the issues and situations facing Aboriginal people with regard to health, education and empowerment. The package consists of two interactive CDs. The first is a short cultural awareness program that allows a

person to explore an Aboriginal perspective. Key issues and events that have occurred before and since first contact with non-Aboriginal people are examined. The person using the CD must access the information stored under each icon before they can proceed to the next area of information. There is a quiz option for them to test their understanding of the material at any point.

The second CD takes the viewer into the communities and gives an idea of the cultural issues of a particular community, details of existing health services and general information on the area. Because it is essential that a person develops a sensitivity to Aboriginal history before moving into any of the regions and meeting Aboriginal health workers and community members, the package is set up in such a way that the second CD cannot be accessed until the user has demonstrated their understanding of material in the first one and obtained a password to proceed.

And then to access community information you must follow the correct protocol, details of which vary from one community to another.

Healing...Our Way underlines the need for non-Aboriginal people to listen, learn and respect, and to be guided by Aboriginal people about how to behave in Aboriginal communities.

Craig Ritchie of the Awabakal Medical Service pointed out that the package brings us back to an indigenous learning style, not just cramming in information, but getting the right information at the appropriate time.

At the launch it was lovely to hear John Shipp's cheery comment on the non-Aboriginal members of the teams that made the long bumpy drives to outback communities gathering information and checking that the package correctly

continues page 8

Our next meeting: 7.30 pm Wednesday 24 February 1999 at Wollotuka

The dates for the meetings in 1999 are the following:
24 February, 28 April, 23 June, 25 August, 27 October

Everybody is welcome and a cuppa is provided.

✂ 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

"Anyone visiting sacred places should leave nothing but their footprints and take nothing but their memories."

Pat Davis-Hurst, Sunrise Station

We look forward to printing the Wollotuka Page again in 1999 and send our best wishes to all involved students. Thankyou for your contributions especially Debbie Doyle.

Acknowledgment

Thankyou to those who have helped in any way with this newsletter particularly Pat Cameron, Anna Kaemmerling, Zeny Giles, Moya Farrell, Shay Kelly and Pat Keating.

Wishing all peace and joy at Christmas, good health and happiness in 1999.

Anne Too

Researchers at the University of Washington

Researchers at the University of Washington and Yale University have developed a new tool, the Implicit Association Test, to measure people's unconscious prejudice. They have activated a World Wide Web site (<http://depts.washington.edu/iat/>) that allows people to test their prejudice levels. The test measures positive or negative thoughts about a subject that are powerful enough to rub off on associated subjects. The test has shown unconscious prejudice in 90% to 95% of participants.

The test cautions users that they could find their results disturbing, especially if they consider themselves free of prejudice. At a couple of points users are asked to indicate whether they wish to proceed in the light of this warning. I had a go at it and found it salutary. I think it's good to get a baseline on these tendencies we are unaware of.. It's a step in the direction hopefully of eventually reducing our levels of hard-to-get-at unconscious prejudice.

Moya Farrell

The RSL Reg Saunders Scholarship for 1999

This scholarship is open to Aboriginal and Torres Strait men and women who are eligible to commence a suitable degree course at an Australian tertiary institution, either full-time, part-time or external. It is in the form of a \$3000 cash grant payable in each year of satisfactory progress in the selected course, for a maximum of four years. Only one scholarship is awarded each year.

The applicants must intend to undertake study in the **Substance Abuse Area** in one of the following target areas:

Bachelor of Nursing
Bachelor of Psychology
Bachelor of Applied Science
Bachelor of Social Work
Bachelor of Health Education

or another course that can be shown by the applicant to be relevant. The closing date for applications is Friday 5th February 1999.

Contact the Brian Agland
RSL Project Officer
Reg Saunders Scholarship 1999
GPO Box 303
Canberra 2601
Tel (02) 6248 7199

Fax (02) 6247 7637 for application forms and further information.

continued from page 7

reflected the communities, "I'm proud to say that they're Aboriginalised."

It is hoped that the package will become widely available through local area health services, schools, government departments and university libraries.

For further information contact Gail Garvey or John Shipp on (02) 4921 5640.

Moya Farrell



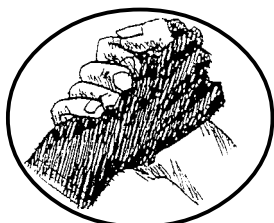
If you do not wish to continue receiving this newsletter, please return to:
Newcastle Aboriginal Support Group
PO Box 79
Broadmeadow NSW 2292

Wurreker April 1998

Print Post Approved
PP 229460/00080

**SURFACE
MAIL**

**POSTAGE
PAID
AUSTRALIA**



Does the law discriminate?

A Symposium of Education:

~~Knowledge...our way~~

Those who were present were able to 'look through the educational window of Aboriginal art and culture.' The day's activities were presented by The Department of Aboriginal Studies, The University of Newcastle, in conjunction with the Department of Fine Arts, Department Leisure & Tourism Studies, Purrimaibahn Unit-Hunter Institute of Technology and Newcastle High School.

In the University gallery we were surrounded by Aboriginal art of North-west Australia, from the exhibition 'A Thousand Journeys'. The works reflect the physical, spiritual and creative journeys of the artists of these remote communities in North West Australia. We are made aware of regional differences in the art, of it's diversity of styles and use of media. Progressively we will become more aware of this wonderful heritage which Aboriginal Australia is willing to share with us.

In this context we are made welcome by Aboriginal Elder Uncle Bob Smith and by Dr. Pam Nilan, Acting Dean- Faculty Arts & Social Sciences

Recent State Government legislation gives the police the power to ask any person, or persons to "move on" if they (the police), consider that there may be an intention to comit a crime. This appears to suggest that the police have considerable psychological ability, in that they can divine intent, an ability many of us would like to have, but would not claim. While this law does not specify any group or groups as its object, in application it is discriminatory, as those who 'hang around' in the streets are most frequently the young without resources.

Young people like to be with their peers, if they have resources they will do this in a variety of situations, but if they lack money, as the unemployed young do, or if they lack the material resources available to many young people but not to some, they will find their meeting places where they can, often the streets. Any groups which the police identify as potential trouble makers, will be particularly vulnerable. Often this identification appears to have no basis other than prejudice, or the appearance of being "different", i.e. Aboriginal, migrant, unemployed. Thus the thrust of the enforcement of the law varies from area to area.

In areas with a high Aboriginal population, Indigenous people bear the brunt. In a western NSW. town a recent report of Police News in the local newspaper listed five cases of groups of five or less young people being asked to 'move on'. Reasons for this included "playing football in the street at 10.05 pm, five males sitting in the street at 10.30 pm, four juveniles (15-17) at 9 pm congregated outside the TAB".

It is possible that at a time and in an area where many people particularly Aboriginal leaders, and some community and police members are trying to defuse antagonisms, and to help young people from all community sections find constructive outlets for their needs for social contacts and activity, that the implementation of this law can only be seen as discriminatory and provocative.

It is possible that many groups of young people including Aboriginal people, migrants, the unemployed, those who are socially or culturally 'different' for any reason may need the support of members of the "majority group", in combating this unjust law.

Pat Cameron

????????????????????????????