

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

Wurreker

Newcastle Aboriginal Support Group

Newsletter No. 126
December 2000

Treaty Inquiry a Big Success

The Newcastle Aboriginal Support Group (NASG) hosted a community forum, *Hunter Peoples Inquiry into a Treaty*, on Saturday 4 November 2000 at the Newcastle Regional Museum.

Aboriginal and Torres Strait Islander Social Justice Commissioner and Acting Race Discrimination Commissioner, Dr Bill Jonas, chaired the Inquiry with Bill Lord and Jean Talbot joining him as panellists. Over 80 Indigenous and non-Indigenous people from as far a field as Aberdeen through to the Central Coast attended the Inquiry.

Twenty-one people from a wide range of ages and backgrounds presented statements. While others chose to submit written statements before and after the Inquiry.

The overwhelming feeling of the Inquiry was in strong favour of finding a negotiated settlement of the *unfinished business* that remains between Indigenous and non-Indigenous Australians.

What this settlement should be called is a matter of ongoing debate. Several speakers emphasised the need for acknowledgment of past and present injustices and underlined the fact that sovereignty was never ceded. Others spoke of the need to recognise the continuing impact of colonisation on Indigenous peoples.

Significantly, there was strong support for grass-roots action and not just words on paper.

There was also widespread agreement that education, in both our schools and the wider community, was an integral part of any genuine process of reconciliation.

In his concluding remarks, Dr Jonas said that 'While there are fears within the community about the word treaty, it is worth remembering that Australia is already a signatory to numerous International treaties. This is something that we deal with all the time. It is not a new concept'.

Several suggestions were made from the floor and at the NASG meeting that followed on Wednesday 29 November as to how the process should be carried forward in our community.

The outcomes and recommendations of the *Hunter Peoples Inquiry into a Treaty* will be detailed in a report that will be sent to all participants and other interested people in the New Year.

Finally, a very big thank you to everyone who took part in this Inquiry – your participation is very much appreciated. If anyone is interested in joining a local working group aimed at implementing the recommendations from this Inquiry, please contact Anne Too on 4929 1123.

Sharon Claydon



Season Greetings

To all our members and anyone reading this newsletter may the real meaning of Christmas touch you to bring peace and happiness.

Joy and every good wish for the New Year.

Media Release — Bob McMullan MP

PM MUST TAKE THE LEAD ON RECONCILIATION

The final report of the Council for Aboriginal Reconciliation should be the catalyst for the Prime Minister to take the lead on reconciliation, Shadow Minister for Aboriginal and Torres Strait Islander Affairs, Bob McMullan, said today.

“I congratulate the Council for Aboriginal Reconciliation for its final report, *Reconciliation: Australia's Challenge*, and its Documents of Reconciliation, presented to the Parliament today,” Mr McMullan said.

“This report is a significant contribution towards the achievement of reconciliation.

Labor supports the principles and directions outlined in the report and believes that they outline avenues for the Parliament, if not the Government, to exercise responsibility for continued progress on reconciliation.

“However, there is still much to be achieved, and this will require the full support and leadership of a Prime Minister, either this one or the next.

In response to a question, in Question Time today, the

Prime Minister reasserted his opposition to the Government dealing with the unresolved business of reconciliation by adopting the Council's recommendation for the Government to consider some form of agreement through which unresolved issues of reconciliation can be resolved.

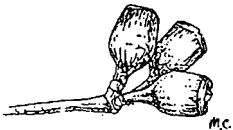
The Prime Minister is being dragged along behind the aspirations of the community to achieve reconciliation – aptly demonstrated by the hundreds of thousands who walked for reconciliation across Australia.

Showing leadership means more than, as the Prime Minister stated today *‘focusing on areas we agree on’*, it means acknowledgment of past wrongs and providing inspirational leadership to unite all Australians.

I call on the Prime Minister to show leadership on the issue of reconciliation and not step away from the fundamental task of rising to the Council for Aboriginal Reconciliation's challenge to all Australians.”

Further information: Tim Benson, (02) 6277 4803 or 0413 525 748.

ATSIA13/00, 7 December 2000



Meeting at Wollotuka, 29 November 2000

Lyndall Coan reported on a recent conference to plan incorporation of a body representing the 54 local reconciliation groups. This is the only state which is funding the process (\$110,000 p.a.). The coordinator is Sue Lindsay, “Footsteps” is their news sheet. Public liability will enable local groups to apply anywhere for funding. The aim is to keep the people's movement for reconciliation going. They will profit by the existing State Council for Reconciliation's expertise until the AGM. There are four state areas: Sydney, West, South, and North (the latter is our area, represented by Larry Kelly and Deborah Church from Lismore). We must decide if we join this network or not.

The body's aims are:

1. incorporation
2. keep the present Council going
3. how to facilitate the new committee with broad local representation. These need to include rights and social justice.

In the future it hopes to be a national body linked to government. It is urgent to maintain the present process and momentum in view of the fact that the Government may think they've ‘done it all’ and drop it.

Repeated ideas at meeting:

1. Partnerships- working together. It is difficult to get a balance of Aboriginal and non-Aboriginal members.
2. Ideas have to come from the local level.
3. The challenge to ourselves to live our own lives differently.
4. The need to keep bringing people together.

Nicole Pietsch, Project Coordinator for ‘The Past Present

Future Project’ (a youth reconciliation gathering) then gave a report on the youth venture celebration to be held in March 2001 at the Palais Royal. This is now the location of a Hunter Koori Youth service. There could be a week of activities, involving the library, the art gallery, churches, local business and schools. Nicole encouraged anyone to become a member of the planning group. David Salomon said it could be a showcase for the Aboriginal Educational Consultation Groups in schools (discussion about art, juvenile justice, transport, inter-agency, and the support by the mayor John Tate).

We note Nicole's initial point that she was the youngest person present.

Lyndall addressed us again, presenting ideas from our recent forum.

The main emphasis from the forum and in the meeting and discussion which followed was the importance of working at the local level. We need to work on changing the local community, to reach those not already involved.

We were reminded of the points made by Professor Alan Ward:

1. The land was owned by the Aboriginal people in 1788.
2. They lost their property rights illegally.
3. Restitution is due to them, plus recognition of those people who fought to retain their land.

Ultimately we need something that stands up in law, that is in the Constitution, but this must not be our main focus. Sovereignty must be recognised. The Treaty itself is symbolic, beyond its contents it needs to show that we are shaped into who we are by colonisation. *continues page 8*

Dr Kumantjayl Perkins

A Tribute

The Newcastle Aboriginal Support Group wish to convey their condolences to the family on the sad loss of their husband and father the late Dr Charles Perkins.

Charlie first came to prominence as an Aboriginal soccer player but is probably best remembered for his role in the 1965 Aboriginal Freedom Ride, organised to expose the racism in country NSW.

He was also one of the first Indigenous persons to graduate from university and then began a lifetime of militant activism in Indigenous affairs.

This often led to conflict with authorities and government but he was always willing to stand up to expose injustice and racist treatment of his people.

He will always be remembered for his efforts to have Indigenous people attain their rightful place in Australian society and Australia to be better for all Australians.

Stan Masterson



Sir Gustav Nossal

The inaugural lecture in the Hunter series (a combined initiative of the University and NCC) was aptly entitled “ A Great Knight in the Great Hall”. Gustav Nossal has a claim to greatness: We know him best as the Commissioner for Reconciliation, but he is a world famous scholar and researcher, receiving an Honary Doctorate from Newcastle Uni in 1985, for his work as an Immunologist. He is Head of the World Health Organization’s Immunology section.

Michael Davidson opened the proceedings with a his usual stirring performance on the didge. The Vice-Chancellor, Roger Holmes, acknowledged that we stood on Awabakal Land and thanked the original owners for this privilege. He introduced Sir Gustav with a short resume of his career and achievements in many fields.

Sir Gustav started his address with a tribute to Charlie Perkins who had died that day and asked us to stand for a few seconds in silent remembrance. Then he began his lecture with an extremely interesting talk on immunisation and the control of infectious diseases. This in itself was worth the trip to the University.

He then posed the question “ Where are we with Aboriginal reconciliation?”

He reminded us of the four documents of “ Corroboree 2000”, which he described as a “pathway to reconciliation”. They concerned

1. sustaining reconciliation beyond 2000
2. defining indigenous rights
3. addressing disadvantage and
4. economic independence.

He maintained that the broad thrust has been accepted by Governments and parties at all levels : there has been no gathering in Australia in which so many leaders were united, but three areas of difference remain. The Federal Government would not accept:

1. that an apology was necessary from this generation

2. the acceptance of self-determination and
3. the recognition of customary laws and cultures.

The CAR argued that an **apology** would not imply guilt, rather shame for past and present injustices. **Self-determination** does not mean apartheid or a separate state but a say in their own land, being consulted and making decisions, instead of being told what to do by the white community. The indigenous people have had 200 years of being denied this privilege that the rest of us take for granted. **Customary laws** ruled the inhabitants of this land for 50,000 years, with the strict laws governing behaviour drawn up and administered by the elders. This formed a strong spiritual basis that enabled Aboriginal culture to survive and the people to live in harmony with the land.

What about the acceptance of Reconciliation? It has been a great success at the grass-roots, as witnessed by the Harbour Bridge Walk and all the Walks for Reconciliation. The Olympics gave hope to many that we were at last recognising the importance of our Indigenous people and its culture.

But, there is still the darker side. There are pockets of deep racism and the future work of the Council for Reconciliation will be to combat this.

There are other problems to be faced, said Sir Gustav. These problems of substance abuse, unemployment, family violence, boredom and aimlessness are the result of dispossession and the loss of cultural identity. He quoted Dr Evelyn Scott who said that the cure for these ills must come from the people themselves and that Aboriginal women are determined to cure this “ desperation and despair” through “ creative thought and bold initiatives”. She challenges the Government to produce the \$20 million needed to set up an inquiry and begin re-mediation. Understanding the causes, showing compassion, silent forbearance and acceptance by the Indigenous people are not enough.

Education could be the key. Children must be given every opportunity to reach the top in all fields of endeavour without losing the Aboriginal knowledge and culture that will give them a secure identity. This is Mandela’s recipe for the new South Africa.

Sir Gustav ended by congratulating the Hunter for its initiatives such as the Goraki Committee, the work being done at Umulliko and Wollotuka , the fact that more and more Aboriginal young people are coming from all over to take advantage of the opportunities offered both at the Uni and TAFE in Newcastle.

In answer to questions from the audience, Sir Gustav said that though there are many good police officers, some lack understanding and some are racist. So deaths in custody still occur. Incarceration is not the answer. Yuendumu, an institution where Aboriginal youths are taken to an isolated place and are placed in the care of the Elders could be the answer. It is a fine example of how to treat young offenders. Learning self-discipline, drying-out in isolation, learning to respect themselves and others is the alternative to the despair that causes the deaths in custody

He is definitely against Mandatory Sentencing. It overrides the separation of powers; it “fetters the judiciary” and is patently unjust.

Professor John Lester giving a vote of thanks, said that this was indeed a great night in the Great Hall. It takes a great person to take on an unpopular cause. It is easy to jump on a bandwagon, but it is difficult to pioneer.

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Why Australia needs a Treaty

As the first decade of Australia's formal Reconciliation process draws to a close, major change is evident in the hearts and minds of many Australians and communities. The celebrations of Corroboree 2000 allowed us as a society to recognise and thank the many who have worked to achieve these changes.

However, to be effective, Reconciliation must also involve structural and political change. The next decade and second Stage of the Reconciliation process will focus on this "unfinished Business" of reconciliation: Australia now needs to press beyond the personal and community levels to a new *formal* relationship between Indigenous and non-Indigenous Australians.

Direct negotiations leading to a treaty between Indigenous representatives and government are the best process for exploring the terms of this new formal relationship. A treaty process will require politicians to rise above party politics and to make a bipartisan commitment to talking and agreement.

The benefits for Australia

- Treaty negotiations enable economic and community development to take place in an environment of certainty as to ownership and resource rights. They reduce or put an end to conflicts over lands and resources between Indigenous peoples and others. When disputes do arise, treaties provide an agreed-upon process for resolving them.
- Treaty negotiations give Indigenous people a capacity to find their own solutions. They enable rational approaches to be developed to the apparently intractable problems faced by many Indigenous communities and individuals.
- Treaty negotiations offer the opportunity for renewing relations between Indigenous Australians and the Australian State, a second chance to build relationships based on respect and understanding.
- Treaties are developed and agreed to by the parties themselves, and are made to last. To those weary of the verbal and legal warfare, they offer closure on many issues.
- Treaties promote unity, in contrast to litigation, which promotes conflict and division. In countries where treaty processes have been engaged in, they have strengthened unity, reduced conflict, boosted reconciliation and increased economic certainty.

Wide support for a Treaty process

There is extensive public support for a treaty process. The People's Walks across city bridges in May were probably the largest turn-out for a particular cause in Australian history.

The many hundreds of thousands who support Reconciliation understand that negotiating with Indigenous fellow-Australians- who want to work towards mutually-agreed solutions- will promote unity, not division.

The two recent Saulwick and Newspoll surveys, indicating that 45% of those surveyed support a treaty, are very significant in that there has been virtually no public education about the benefits of a treaty.

Indigenous Australians too, through their elders and other representatives, have recently repeated their long-held hope that we could come together in talks.

In calling for a treaty process, Indigenous people are also asking for the opportunity to take responsibility for themselves, through self-determination. They want to commit their own energy and responsibility to the task.

A Strengthened Single Nation

Indigenous Australians have never sought secession or separatism. Instead, they have argued for self-government or autonomy. They seek coexistence and cooperation in relations with other peoples and a rightful place as partners in the Australian federation.

The 'Father of reconciliation', Indigenous elder Patrick Dodson, Has described Indigenous people as seeking a society "Where we meet our obligations as citizens but where we are accommodated also as Aborigines."

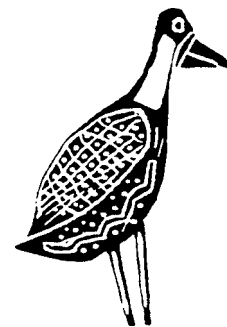
The UN has determined that the right to self-determination does not authorise any action which could impair the territorial integrity of political unity of a country. Indigenous people recognise there may be limits to self-determination, depending on many circumstances.

Australia already has self-governing territories with the Cocos Keeling, Christmas and Norfolk Islands. These have not posed any territorial integrity problems for Australia.

Australia also has many agreements already negotiated between Indigenous peoples and other stakeholders, including governments. A treaty process would build on what has already been achieved, perhaps with a network of regional agreements, rather than one overarching treaty.

"Australia is the only commonwealth country which has never negotiated a treaty with its Indigenous peoples. There could be no greater boost to reconciliation than to see, after 212 years, our country finally joining the other Commonwealth countries in treaty negotiations."

For more information: Call 02 9555 6138 or visit our web site www.antar.org.au



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He then presented Sir Gustav Nossal with a splendid ceramic sculpture, Apsley Falls, by Paul McCormac who is doing his MA in Fine Arts. This representation of earth and water, recognises the Aboriginal influences on his work. The beautiful creation was accepted by Sir Gustav as another welcome reminder of the Hunter.

Rodney was fortunate enough to have a private conversation with our Great Knight in the foyer. He asked Sir Gustav about a Treaty, mentioning our forum in November. He advised caution about the extreme pursuit of this by groups and said that a different name, e.g. a Compact, could be safer. He emphasised that there are lots of rednecks out there who oppose everything we do.

Rodney Knock & Pat Keating

What is a Treaty?

The following is from documents outlining the ANTaR position on a Treaty.

A 'treaty' is a written, binding agreement between two or more parties, which need not all have the status of a government. Through its formal representatives, a community may enter into a treaty agreement with government.

Treaty negotiations are "Reconciliation in Action!"

If the reconciliation process is confined to the personal and community levels, without also occurring at the higher levels through treaty negotiations, it will fail.

Those in favour of Reconciliation will become frustrated with the lack of change and will turn to other avenues. Those more equivocal about it will become opposed, as the reconciliation process continues to confront them with issues which they resent having to concern themselves with and which appear to be hard to resolve.

A treaty process will help focus community debate and draw in further community support for Reconciliation. It will provide a tangible framework through which the community can measure the progress of Reconciliation and see the outcomes which are being worked towards.

A treaty process will really tackle the problems

A treaty process would get to the heart of the business of improving Indigenous standards of living and life expectancy. In calling for treaty talks, Indigenous people are asking to take responsibility for their lives and to be intimately involved in the development and delivery of solutions.

The very real progress which has been made by Indigenous communities in recent times has resulted from the hard work of Indigenous people themselves and from the introduction of policies giving a degree of self-determination to Indigenous people through such bodies as ATSIC.

The alternatives are for non-Indigenous people to dictate to Indigenous Australians what is best for them, or to pursue policies of assimilation. Both have been tested extensively and both have failed. These policies have undermined Indigenous people in taking responsibility for their own futures and have increased their dependence on the State.

It is not possible to separate Indigenous health and other problems from their desire for recognition as First Peoples and for the respect and rights which that status would confer. Having the right to determine their futures, to pursue their distinctive cultures and to fashion their societies in ways that reflect their values is an integral part of finding solutions.



Church build on Aboriginal Land

This church is built upon land over which Australia's First People through its Original Inhabitants The Awabakal People exercised spiritual and cultural custodianship.
Jubilee Year 2000

So reads the tablet on the wall of St Laurence O'Toole's Church, Broadmeadow.

How would Australia begin?

To begin treaty negotiations, the Commonwealth Government must formally recognise the Indigenous right to self-determination. Only then can the two meet as equal and independent parties, each with authority to enter into an agreement.

Indigenous self-determination is not a new idea for Australia. It first became Commonwealth Government policy in 1972 and was recognised for 26 years by a succession of Governments, both Labour and Liberal-National Party coalition.

Unfortunately the current Government has withdrawn recognition of the right, even though it is recognised and protected under the main international human rights covenants (which Australia has signed). Under international law, Indigenous people have the right to self-determination, to freely determine their political status and pursue their economic, social, religious and cultural development.

What would be negotiated in treaty talks?

It is important to commit plenty of time to detailed planning about what sort of negotiating process should be set up and how it should operate, before moving into negotiations about issues of substance. Some principles will need to be agreed upon from the beginning, including such matters as Indigenous representation, participation and decision-making structures.

Australia's Indigenous people have never been resourced to undertake the huge task of identifying and agreeing upon the substantive issues for possible inclusion in a formal agreement. Ultimately, which issues Indigenous people decide to place on the negotiating table will be a matter for them and it would be a mistake to attempt to list issues at this early stage.

However, the starting point for any discussion would probably be the core issue of recognition and protection of the unique and distinct place or status of Indigenous Australians. Other substantive issues might include economic development and independence, social development, equality, Indigenous participation in society, protection of customs, symbolic protocols, rights to culture, language and religion and rights to land and resources.

An Australian treaty agreement might take the form of an overarching, national treaty or it might take the form of a series of documents, such as agreements which are negotiated for certain geographic areas or on certain issues. It is likely to involve constitutional and legislative reform.

Australians for Native Title and Reconciliation

This is the result of the commitment of the parish priest, Father Tony Stace, and the support of the Diocese of Maitland Newcastle.

About 100 people gathered to celebrate it on 20 November. Hymns and prayers of dedication in the church were preceded by a ceremony outside, around the fire where we received the land's purification through smoke.

Members of the Aboriginal Catholic Ministry conducted the ceremonies, with Fr. Tony contributing his usual warmth and inspiration. Afterwards the parishioners invited us to a generous supper.

Rodney Knock

Past Present Future

The second stage of the Past Present Future Youth Reconciliation Project is now underway, and we are asking for feedback, ideas and suggestions from past PPF participants, schools, Indigenous organisations and members of the community to ensure the ongoing success of this fantastic project.

The Past Present Future Project is an initiative of the Newcastle City Council Youth Program, and is funded through the Federal Government's Centenary of Federation Program. It consists of three Youth Reconciliation Gatherings, a Time Capsule and funding for Youth Reconciliation Arts projects to explore the issue of Reconciliation in the Newcastle region.

On Friday 24 March 2000 over 350 young people, Elders, teachers, dancers, artists, Indigenous and non-Indigenous community representatives came together at the Palais Youth Venue to participate in the first Youth Reconciliation Gathering. Participants heard speakers and enjoyed workshops, Aboriginal Dancing, Singing and tasted Bush Tucker samples. There was an Indigenous Art exhibition from the students of the Purrimaibahn Unit at the Hunter TAFE, and a range of Indigenous and non-Indigenous community organisations and support groups also presented information on the day through displays and give-aways.

It was an awesome day where many different people came together to hear, share and learn about Indigenous culture, and explored ways we can all work towards promoting reconciliation in our community.

One result of the Past Present Future Project and the initiative of the Newcastle City Council Youth Program, is that the Hunter Koori Youth Service now has a permanent office space at the Palais Youth Venue, there are regular "Bounce Factor" evenings at the Youth Venue featuring Indigenous DJ's and artists, and there is a Koori youth volunteer program in place.

Now, organisation has begun for the second stage of the Past Present Future project, and this time we have decided to hold a whole week of PPF activity, beginning with the launch of the project on Friday 23 March 2001 and ending with the 2nd Youth Gathering on Friday 30 March 2001.

The impetus behind holding a Past Present Future Week is to try and expand the project so as to include more community involvement. We are seeking to collaborate with other organisations and community groups, so that throughout the week there will be various activities exploring the issue of 'reconciliation' throughout the Newcastle area.

There is \$1500 in prizes for the Youth Arts Reconciliation Competition and this competition is open to all young people aged 12 -25 to explore what reconciliation means to them. There are three categories to enter, Written Word, Visual Arts and Multi Media and all entries must be received by Friday 9 March 2001 at the Palais Youth Venue.

We are asking for contributions from all young people in the Newcastle region towards the Time Capsule that will be buried at the Newcastle Museum in 2001. Also, a consultation group for the Past Present Future is being established and nominations for this group are invited. It is anticipated that the group will meet 4 times from mid January to March 2001 to oversee the project and ensure its smooth implementation.

To continue the ongoing success of the Past Present Future Project we need your help! We need feedback with regard to

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Farewell to a Renaissance man

Our sympathy goes to Pat Cameron on the death of her husband Bill and to his family.

He was indeed a Renaissance man, a watercolour painter, a brilliant photographer and Botanist. Bill had a profound love and knowledge of music. He has written thirteen booklets on the history of Western NSW on surveying, and of his experiences in World War II. He will be very much missed in the Stockton community and by all his friends from the Bourke area, both black and white.

Pat Keating



Jabiluka back in the Spotlight

World Heritage in Danger

Jabiluka will again be on the agenda of the World Heritage Bureau and Committee when they meet in Cairns, 27 November – 2 December 2000. The World Heritage Committee has consistently expressed concern over the impact of the Jabiluka uranium project on the cultural and natural values of Kakadu. For the past three years both the Jabiluka traditional owners, the Mirrar, and Australian environment groups have made representations to World Heritage Committee meetings.

Last year, lobbying by the Australian Government at the 1999 extraordinary meeting of the UNESCO World Heritage Committee led to a postponement of an "in danger" listing for Kakadu, a listing sought to reflect the danger to ancient living traditional culture posed by a continuation of mining in Kakadu, specifically at Jabiluka.

At present, the Australian Government's commitments from the July 1999 meeting remain mostly unmet.

A report submitted to the World Heritage Bureau by the Australian Government on April 15 this year, failed to adequately address major issues of concern such as social

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.

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impacts of mining, cultural heritage management, and many of the scientific uncertainties related to mining and milling at Jabiluka.

Following a meeting of the World Heritage Bureau in Paris this year (26 June – 1 July), an Independent Science Panel was sent to Kakadu to examine many of these unresolved issues. This assessment team is to report to the World Heritage Committee meeting in Cairns from 27 November to 2 December this year, where Jabiluka will again be on the agenda.

Australia's leading indigenous agency, the Aboriginal and Torres Strait Islander Commission (ATSIC), has lodged a submission with UNESCO about Kakadu National Park. ATSIC lodged the submission in support of the Mirrar traditional owners of Jabiluka and is calling on the World Heritage Commission to list the park 'in danger'. The submission can be viewed under "Issues" at: www.atsic.gov.au

Rio Tinto Takeover North

Rio Tinto are one of the world's largest and notoriously irresponsible mining companies. They have caused enormous environmental pollution - Bougainville, Argyle, Elliot Lake, Freeport, Weipa, Rum Jungle, Rossing, Mary Kathleen are just some examples. They have been found guilty of workplace discrimination and are linked to human rights abuses. Rio Tinto are also the owners of Westmoreland uranium lease in Queensland, the Kintyre uranium project in the Rudall River region of Western Australia and the Rossing uranium mine and mill in Namibia, Africa.

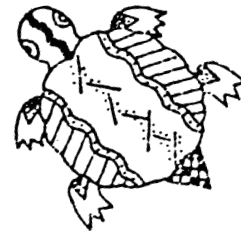
Unlike ERA and North, Rio Tinto could well afford a mill at Jabiluka. Rio Tinto, who have been in the uranium mining business for over 50 years, would most likely want to

keep ERA to maintain a strategic long term position in the world uranium market through the third largest uranium miner - ERA. Rio are likely to increase the pressures on the Mirrar. In addition, there is an increased chance of the use of several as yet unmined Ranger deposits thereby increasing the life of uranium mining in Kakadu far beyond current approvals. This increases the danger to the environmental and already endangered world heritage cultural values of Kakadu, and should add to the impetus for a formal "in-danger" listing and subsequent action.

Fun things you can do to help stop uranium mining in Kakadu:

- Call Rio Tinto 03 9283 3333 and tell them you don't want Jabiluka to go ahead.
- Fax the government: Prime Minister John Howard (02) 6273 4100, Environment Minister Robert Hill (02) 6273 6101, Opposition Leader Kim Beasley (02) 6277 8495, Aboriginal Affairs Minister John Herron (02) 6273 4142, Opposition Aboriginal Affairs Minister Bob Mc Mullan (02) 6277 4476.

This article Good News Vol. 7 and Jabiluka Action Group (Qld)



Our next meeting: 7.30 pm Wednesday 28 February 2001 at Wollotuka

Meetings for June, August and October will all be held on the last Wednesday of the month.

However the April AGM meeting will be held on Thursday 26th as **Wednesday is Anzac Day.**

We look forward to seeing you in the coming year.

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 \$25 - \$30 for waged, \$8 - \$10 for unwaged, organisations \$35 - \$55. Bulk orders: 5 copies for \$35 per annum, 10 copies for \$55 per annum. Non-member subscription: \$30.

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Bits and Pieces

Visitors from Kintore

At recently, a few members were able to join with others to welcome to Newcastle, two Pintupi women artists whose work had been a part of the Papuna Tula, Genesis and Genius Exhibition at the Art Gallery of NSW. Irene and Yuyu were accompanied by Cameron, a Health Worker from Kintore.

Kintore (Scottish) is 540 kilometres west of Alice Springs. Its real name is Wallanguru, which means perenti, or big lizard.

The Federal Government has granted \$1.6 million for a renal clinic to be incorporated with the present health clinic at Kintore. An auction of 4 paintings at the Art Gallery gained more than \$1 million for a dialysis machine.

The organiser of the BBQ was David Salomon, Vice-Principal of Mayfield East Primary School. Denise Frost, the Principal, was also present, as well as Pat Sleight, formerly of Worimi and now also at Mayfield East.

There is talk of a possible exchange: If Koori kids visit Kintore, they'll learn about the Dreamtime stories, return home and ask, what are my stories here?

We felt honoured to be present!

Rodney Knock

Acknowledgment

Our grateful thanks to Anna Kaemmerling for her continued contribution to the production of this newsletter. To all our members who contribute their time and effort we thank you sincerely. Special thanks to Pat Keating, Rodney Knock, Sharon Claydon, Nicole Pietsch, Lyndall Coan and Stan Masterson also to Ross Edmonds and Dawn Lewis.

Anne Too

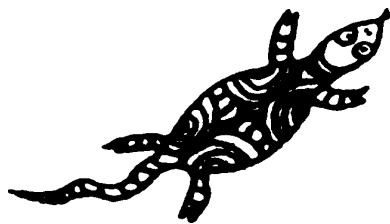
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Suggestions for action:

1. Use of Aboriginal place names and signs
2. Recognition of places where massacres occurred, ending the silence
3. Kids in schools could work on a treaty model (especially as the school environment suffers from myths as elsewhere)

Other points: The alarming lack of Aboriginal history in local communities. White fellers must talk to black fellers. The Constitution is an end piece, a celebration. The land: we, the newcomers, are the ones who are disadvantaged. There is an Aboriginal way of thinking which is here in Newcastle as elsewhere.. This debate should be presented at the Palais next March, and at other civic events.

Rodney Knock



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the project and any suggestions you may have about things that you would like to see the project achieve. Do you have any suggestions for workshops or performers? Can you suggest any activities that could be held during Past Present Future Week? Do you want to nominate someone for the Consultation Group? Would you like to find out more about the Arts Competition?

Project Coordinator Nicole Pietsch would love to hear from you, and she can be contacted at the Palais Youth Venue on Wednesdays and Thursdays, 11-5pm, and on Fridays 11-2pm. Phone (02) 4974 2091, or email: trickinicki@hotmail.com.

Nicole Pietsch



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