

N A H R I



JOURNAL

Volume 3

Closing the Gap for Indigenous Australians

August 2015

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Editor's Note

I am always excited about sharing positive information, good news stories, and people's successes no matter how small they appear to be.

As a professional teacher for over 25 years, I have always scoured for knowledge from other experienced teachers, principals and educators on how best I can always challenge myself on to become a better teacher and influence for my students and wider audience. My personal and professional motto was, if I was giving my best and executing and implementing "**best practice**", then my students would be better and effective "**change agents**", and then they would have alternate options and opportunities to achieve their dreams.

I have also have been moved and inspired by those without resources, finance, government support but have great courage and conviction to feel compelled to just keep moving forward and giving to our people.

Our editions are compiled from the indigenous perspective, and the contents are directly from indigenous people and their organisations from all over Australia. The **Nahri Journal** brings together the latest information about Indigenous health, education, employment and training and crime prevention from around Australia. Our journal strives to keep people informed of current events of relevance, success stories, best practice as well as information about recent research into indigenous service delivery in these areas.

Our topics also include social justice for indigenous Australians. The journal is definitely not a political publication and nor does it strive to be. Instead, this journal is created to inform everyone, particularly Aboriginal & Torres Strait Islander people to become more patently involved in sharing knowledge and experiences and acting on that knowledge in providing new opportunities for themselves, their communities and of course their children.

Through our official partnership with the National Indigenous Radio Service (NIRS) and their 180 affiliate radio stations, the Nahri Journal and its supporters and their articles regarding best practice will be promoted to over 700 000 people throughout Australia.

Our readers have benefited from encouraging Aboriginal people to share their knowledge, experience, passion and life stories. It is learning about the Australia's first nation which will aid our new generation to better understand with Australia's Indigenous people and further facilitate a rationale and foundation for true reconciliation and a true inclusive multi-cultural and humane society.

This year, to mark the centenary of the ANZAC legend and spirit, we have included and dedicated stories from the ANZAC theme throughout our 4 journals for the 2015 year. We do this as a minimum as our way of honoring them and their spirit and sacrifice.

Paul Paulson

Mununjali clan– Bundjalung Nation



Yolngu culture key in school attendance success

In Galiwin'ku, elders are using their Yolngu culture to get kids excited about school.

Since the launch of the Australian Government's Remote School Attendance Strategy (RSAS) earlier this year, elders in Galiwin'ku, on Elcho Island in northeast Arnhem Land, have worked closely with government and school staff to ensure children are enrolled and attending school every day.

A key part of the Strategy's approach has been to allow each community to take ownership of the Strategy and adapt it to be locally relevant and effective. Ted Gondarra, Galiwin'ku's RSAS co coordinator, believes that the community is successfully using aspects of their culture to help students stay at school.

"It's going really well so far," Ted said.

"Enrolment and attendance is increasing and there is a greater interest in the school from children and parents. A lot of this can be attributed to the support community elders have given RSAS because the elders know that if children aren't going to school they are not going to grow up to be the strong leaders the community needs."



Lander & Rogers
Lawyers

At Galiwin'ku's Shepherdson College, Ted coordinates the School Attendance Officers, local community members who in many cases are related to the children and work to help kids in the community get to school. They help parents and families make sure their children have what they need to go to school each day and stay there to learn.

One aspect of the support the community is giving students and parents is tied in with a key feature of Yolngu culture.

"We use 'Raki', which is Yolngu Matha for 'family ties', and means the entire community is involved in ensuring kids are going to school," Ted said.

"We found some students weren't attending last year because they were being bullied so we now use appropriate cultural connections with the students to introduce them to Yolngu concepts of sharing and looking after each other. This gets them out of bad behaviour like teasing or bullying."

While it's still early days, Galiwin'ku's plan looks to be a success. Enrolments and attendance have significantly increased, thanks to the local community support for the Remote School Attendance Strategy.



Remote Mimili becomes centre of attention

Mimili may be a remote community but it's quickly becoming a centre of education as local children embrace a new love of learning.

Located in the APY Lands of South Australia 70 kilometres of dirt track west of the Stuart Highway and 380 kilometres south of Alice Springs, Mimili, has faced issues related to poor school attendance for years.

Locals knew that the community's children needed to be at school every day if they were to become strong leaders but lacked the resources to take action.

Mimili resident Julieanne Campbell was one of the concerned locals who knew that committed action was required.

"Last year I saw a lot of kids hanging around when they should have been in school and I thought 'They should get someone to keep those kids at school' so when I saw the ad for the Supervisor position, I realized I could be that person," Julieanne said.

Now as School Attendance Supervisor at Mimili Anangu School, Julieanne manages three School Attendance Officers, all community members who share her concerns about the need for local children to attend school every day.

Julieanne and her staff have a hectic day, starting at 8:00am when they walk around the community supporting families in helping kids get to school.

"At 8:30am we check the rolls and if kids are absent we go around their houses and pick them up," Julieanne said.

"We write the attendance reports at 9:00am, and then check the classes again. If kids have run away we go back and visit their houses again. Then after lunch we do it all again and prepare a daily report on attendance."

While it's hard work, Julieanne and the community are seeing benefits.

"It's getting easier to get kids interested in school," Julieanne said.

"The School Attendance Officers are enjoying their jobs, supporting the kids, and many community members also want to be involved."

School Principal Louka Parry has also seen a very positive response to the attendance plan.

"I have found that awareness of the importance of school attendance in the community has greatly increased and there is now a developing sense of urgency about education and attending school," Louka said.

"Working collaboratively with Julieanne and her team on attendance allows the teachers to concentrate on teaching and the core business of schooling, which has obvious benefits for the students' learning."

Julieanne, who has three young children of her own, knows that what she does now will have an important long-term effect on Mimili.

"Like all parents, I want my children to succeed in life and for that to happen they need to be encouraged to go to school every day so they can get good jobs in the community and raise their own family in the future," Julieanne said.



Indigenous education support helps local kids become legends

Eighteen-year-old Indigenous student Jamaine Crossley is a living legend in his community after becoming the first in his family to finish Year 12 and be accepted into tertiary study, with the support of the Australian Government's Learn Earn Legend! Program.

Learn Earn Legend is a New South Wales mentor program for Indigenous and Torres Strait Islander students in years 11 and 12, supported by NSW Rugby and funded by the Attorney General's Department.

The program sees Indigenous teenagers in NSW in their senior high school years paired with mentors and provided with career and emotional support to help them succeed in their studies. They are then assisted with secure placement in tertiary education or full time employment.

Jamaine, who was placed in the program during his senior years at The Scots College at Bellevue Hill in Sydney's east, said the support he received from the program helped him realize his full potential and secure a position in a diploma of Sports Management at the International College of Management Sydney (ICMS) in Manly.

Jamaine said that while he always wanted to do well at school, it wasn't until he joined Learn Earn Legend and met his mentor, ex-Wallaby and project director Jim Williams, that he realized just how much he was capable of.

"I wanted to do well and finish school; because I don't want to have to struggle in life. It's just hard when you don't know what you want to do or how to get the most out of your studies," Jamaine said.

"Learn Earn Legend showed me that a good education would give me better opportunities and pathways for the future.

Learn Earn Legend!
Stay at School Get that Job Be a Legend

The guidance and support of Jim and the program gave me all the help I needed to get me through high school; so I could focus on doing my best."

Students in the Learn Earn Legend Program have access to a team of mentors, coordinators and other students to help guide them through their senior studies.

"If I needed help on studying techniques or how to manage stress and anxiety I could call Jim or another mentor, if I needed help with a particular subject they would do their best to help me or find me someone who could. I was never alone, I always had someone looking out for me," Jamaine said.

This network of support is what Jamaine said he loved most about his involvement in Learn Earn Legend!

"Jim was a great mentor during my studies, if I needed anything, even if it was just someone to talk to, I could just call or text and he'd help me straight away or find someone who could," he said.

"I could also talk to both younger and older kids in the program and we could share our experiences or just socialize. There were people involved in the program who'd already finished school a year or two ago and they inspired me to see what I could achieve if I worked hard too."



Learn Earn Legend!
Stay at School Get that Job Be a Legend

Ella family success—thanks to education

In the late 70's and 80's, brothers, Mark, Gary and Glen Ella were synonymous with rugby union here in Australia and around the world. All three played for their country and Mark was given the honor of captaining the national team, the Wallabies in 1982.

Their sister Marcia also played netball for Australia, with the whole family achieving both academic and sporting success.

Growing up in a large family at La Perouse in Sydney, Mark, who is now the head of sport at NITV remembers that his parents always encouraged him and his siblings to make sure that they went to school every day.

“We always valued our education and mum and dad were pretty strict on that,” Mark said

“Growing up in a family of 12 children, we spent every day at school, our parents knew that it was important that we got a good education and it's paid off.

As a former elite sportsman, Mark sees a lot of parallels between being successful in sport and in life.

“The same skills or requirements that I had when I was playing are the same as what you need in life, and certainly education and sport go hand in hand.

When I was a kid I wanted to achieve and the easiest way to do that was to get a good education which in turn led to me to being successful in sport, “Mark said.

Mark is proud of the way his parents encouraged the family to take schooling seriously and it's something that he has instilled in his own children.

“I have got a daughter who is on her way to Stockholm to complete a degree in international peace and conflict. She has got a law degree, and she has a great work ethic. My son also works awfully hard.

And they appreciate what we have done for them, just as my mother and father did for me,” Mark said.

“You have got to realize just what a good education can do for you and what opportunities it gives you. You just can't afford not to be educated to the best of your ability.

“A good education gives people independence. They can buy their own car, they can buy their own house, and they can travel the world. As long as you work hard and use the education you have got to get a good job, you can open up so many opportunities as you get older.”

As head of sport at NITV, Mark says that featuring elite Indigenous sportsmen and women on NITV highlights the benefits of being fit and healthy and being role models for Indigenous people.

“We cover a lot of sports obviously the AFL with the Marngrook Footy Show. We also cover a number of Indigenous rugby league events in Queensland and New South Wales as well as the island of origin up on Badu Island, and netball and basketball.”

“We try and cover as much Indigenous sport as we can, so it doesn't matter what the sport is, if there is Indigenous involvement we like to be a part of it, “Mark said.



Don't wait until it's too late

It can cause blindness or kidney failure, lead to an increased risk of heart disease or stroke, or even the loss of a limb.

Type 2 diabetes is a serious problem around the world. It occurs when there is too much glucose (sugar) in your blood because your body does not make enough insulin, or does not use insulin properly. (Insulin helps convert glucose into energy for your body).

Every day 290 families across Australia are told that their son, daughter, father, mother, uncle or aunt has developed this disease, for which there is no cure. That means somewhere in Australia one person is diagnosed with diabetes every five minutes.

Type 2 diabetes is the fastest-growing chronic disease in this country, but for our Aboriginal and Torres Strait Islander (ATSI) community, the situation is even more alarming. Compared to the general Australian population, ATSI Australians are three to four times more likely to have type 2 diabetes and seven times more likely to die of diabetes-related illnesses.



Indigenous Australians are also ten times more likely to experience diabetes-related kidney failure and up to eight times more likely to experience diabetes-related high blood pressure and cardiovascular disease.

However there is hope. You don't have to wait until diabetes strikes – you can do something about the disease before it's too late. Simple lifestyle changes, including what and how much you eat, and making sure you live an active life, can prevent 60% of people at risk of type 2 diabetes from developing the disease.

That's where Australian Diabetes Council (ADC) can help. ADC is Australia's largest not-for-profit organisation focusing on providing services to people with or at risk of diabetes, their families and carers.

We have 75 years' experience ensuring all people living with this chronic disease have access to the care and support they need to best manage their health.

Our dedicated diabetes Customer Care Line (1300 DIABETES or 1300 342 238) provides support, services, information or advice from health professionals on diabetes, its complications or prevention strategies.

ADC's mission is to prevent diabetes and its complications in the community. We promote diabetes awareness, management, education and research through community events, programs and activities.



Our programs range from supermarket tours which help people choose the best food options for them, to exercise and physical education classes which help people adopt an active lifestyle and manage their diabetes symptoms and complications. Our health professionals work across New South Wales, holding diabetes clinics and screening sessions in remote and regional areas which would otherwise have no access to these health services. We also fund research into finding a cure for diabetes.

ADC also offers a New South Wales Member Support Group network which provides diabetes education, information, management, lifestyle and dietary information and support services. There are also networks focussing on supporting the specific needs of parents and young people in these groups.



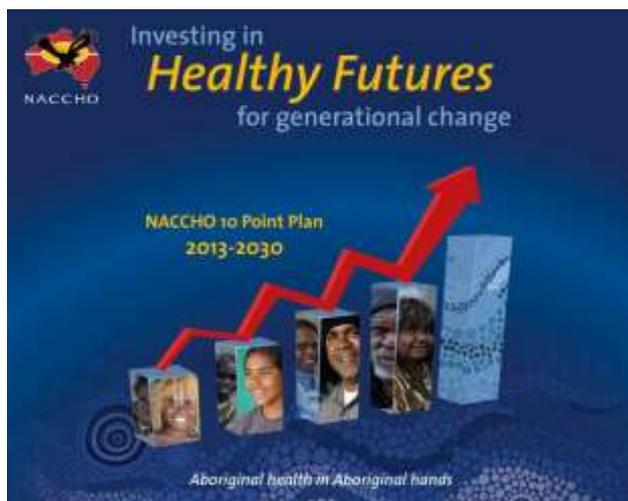
Our regional diabetes resource centres offer subsidised diabetes management products in Newcastle, Wollongong, Wagga, Tamworth and Port Macquarie. We also offer paediatric services focussing on the needs of young people and adolescents who have diabetes, as well as the needs of those who care for them.

ADC recognizes the threat that diabetes poses to the health of Australia's ATSI community. We aim to help to improve the health of ATSI Australians living with or at risk of diabetes in a culturally sensitive and inclusive way.



Our Aboriginal Charter recognizes and acknowledges the holistic nature of ATSI health and healing as defined by the National Aboriginal Community Controlled Health Organisation (NACCHO) and as accepted by the World Health Organisation (WHO).

ADC is committed to helping to improve the health of Australia's ATSI population which has (or is at risk of developing) diabetes. We do this by engaging with the community, developing culturally sensitive and respectful resources and programs, as well as maintaining our cultural competence as an organisation.



If you have any questions about diabetes, please call **1300 342 238** to speak to one of our health professionals.

Our website also has a wide range of free resources, information and advice about diabetes – you will find them at www.australiandiabetescouncil.com

Please note that while our diabetes hotline is a national service, many of our programs only operate in NSW. People in other states should call our **1300** number for details of comparable services in their area.



Kintore community member thinks remote Aboriginal communities can become self-sufficient



A member of a remote Northern Territory Aboriginal community says "throwing money" at the settlement is the "wrong thing".

Originally from Fitzroy Crossing in the Kimberley region of Western Australia, David Lans moved to Kintore, 520 kilometres west of Alice Springs, in a bid to gain employment in nearby mines and start his own earthmoving business.

He is keen to help the people of Kintore become self-sufficient.

"I'm looking to do some community work as well, in parks and gardens, building a community centre and a recording studio as well," he said.

Because of the Kintore's remoteness, infrastructure in the town is limited and the cost of food and water is high.

Mr. Lans said he is well aware of the disadvantages facing small communities and wanted local Aboriginal people to run their own businesses.

"There are things we can change for the better," he said.

"We can have our own parks, we can have our own gardens, grow our own vegetables, we can start fish farms and make everything here," he said.

"We can do courses and training.

"We can run this community ourselves."

Mr. Lans, who receives unemployment benefits, admitted much of the Kintore community is reliant on government benefits.

"It's been going on for years. They've been doing the Centrelink thing," he said.

"There's been no courses. They're just throwing money, which is the wrong thing.

"If they (the Federal Government) wants us to succeed, they need to help and understand our ways.

"Australia is like a house, not built on strong foundations.

"Australia's going to continue losing money if they don't help all Australians.

"Once they help all, we'll be a great nation."



The remote community of Kintore is 530km west of Alice Springs



“One idea, one mob, one voice” key to Ntaria success says Ed

Ed Rontji can't conceal his excitement about the future of his Ntaria community.

Formerly known as Hermannsburg, Ntaria has had an eventful history. The traditional land of the Arrente people, Hermannsburg was founded by Lutheran missionaries in 1877 and was home to painter Albert Namtjira.

As a respected Arrente elder and traditional custodian of the land around Ntaria, Ed has seen a lack of infrastructure and jobs lead to many residents leaving for better opportunities in Alice Springs or further afield.

Over the past few years, however, Ed, who is the Australian Government's Indigenous Engagement Officer (IEO) in Ntaria, has noticed positive changes around the community.

“A few years ago all the different skin groups agreed to work as one to make Ntaria as good as possible,” Ed said.

“Good things are happening here; we've got more school teachers, a new clinic being built, and a training centre for the school and the road is being upgraded. There are also more jobs being created; some of the young fellas are working with the shire, some as drivers. I'm looking forward to more locals working here rather than going to Alice Springs for jobs.”

As Ntaria's IEO, Ed works with community members to ensure information flows between them and the Australian Government so each can better understand the other.

Ed says it's vital that he speaks with everyone in the community, including children, to ensure the Government acts on community priorities.

“There are more kids living in Ntaria now so the community is eager for the children to have the best possible education. We want to see our kids going to school every day so they can get real jobs rather than sitting around.

“In ten years' time, I want Ntaria to be known as a thriving town rather than as an Aboriginal community dependant on the Government,” Ed said. Ed recognises that for this to happen, everyone in the community needs to work together.

“We need to have one idea, one mob, one voice to be successful. There were mistakes made here in the past, but it is a good opportunity to learn from those mistakes and work together so Ntaria can succeed.”



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Ipsos

100
YEARS OF
ANZAC

THE SPIRIT
LIVES
2014 - 2018

Learn how to set up an online business

The Australian Government, in partnership with TAFE Western, is offering a free Virtual Advisor Programme to assist Aboriginal and Torres Strait Islander businesses and organisations improve their online presence and competitiveness.

The programme aims to provide participants with a better understanding of how they can use high-speed broadband to connect with their customers online, create new online business opportunities and reduce business costs.

Training is delivered by videoconferencing to make it easy for people in regional and remote areas to access the training.

Jamie Newman, head of the Orange Aboriginal Medical Service, said he was excited about the new programme.

“To have the free Virtual Advisor Program conducted by TAFE Western in our community is an opportunity that organisations and businesses cannot afford to miss out on,” Jaime said.

“The program will be more than free training. It has the potential to support capacity building within our communities by helping them maximise the benefits of e-business.”

The Virtual Advisor Program is available to Aboriginal and Torres Strait Islander small-to-medium businesses and not-for-profit organisations, including those that:

- are owned or operated by Indigenous Australians
- employ Indigenous Australians
- are funded by Indigenous Australians or organisations
- have an Indigenous Australian client base or
- Otherwise identify as Indigenous.

Non-Indigenous individuals and businesses in regional and remote areas are also encouraged to participate in the Virtual Advisor Program.

The Virtual Advisor Programme funded by the Australian Government, and administered by the Department of Communications in conjunction with the Digital Enterprise Programme.



New Indigenous Protected Area creates opportunities for Yappala community

The recent declaration of the Yappala Properties Indigenous Protected Area (IPA) is not only preserving and strengthening local culture and environment, it's providing employment opportunities for the whole community.

With the declaration, three part-time Indigenous ranger positions have been created. The rangers will be based near Hawker in the Southern Flinders Ranges of South Australia.

They will be responsible for fencing and feral animal control to protect the vulnerable yellow-footed rock-wallaby, and identifying and protecting important cultural heritage sites.

The South Australian Aboriginal Land Trust, which is providing support to the community to manage the IPA, helped to recruit the three rangers from Port Augusta and the Yappala community.

Adnyamathanha Elder, Alwyn McKenzie, says his community's patience and persistence had led to the creation of the IPA.

"We have been planning for this for over ten years, and now we have some certainty and support to manage our land," Mr. McKenzie said.

"But more importantly, we have an opportunity for our young people to work on the IPA and build their land management skills."

Deirdre McKenzie, from the Yappala community, said the three rangers were committed to their new jobs and keen to get started.

"They have got their licenses and they are getting training. They have a chance to change their lives and be role models for the other young ones," Ms. McKenzie said.

Alwyn Mvkenzie agreed.

"It's great that our community, through this newly-declared IPA, is able to give something back to Australian society," he said.



Ambassadors spread the HPV vaccination message

Award winning country music singer Troy Cassar Daley and Yamba's Playtime host Jacinta Price are lending their support to the Australian Government's National Human Papillomavirus (HPV) Vaccination Program.

Both parents of teenage children, Queensland-based Troy and Alice Springs-based Jacinta, are promoting the free HPV vaccinations which are being rolled out in schools across Australia.

HPV is a common virus that affects men and women. It can cause the development of HPV-related cancers and disease in both males and females. The HPV vaccine can help protect young people from developing these cancers and disease later in life.

"My grandmother had a saying that if you didn't have your health, you don't have much at all," Troy said.

"If we can prevent cancers and disease, we should take the medicine. We should use medicine as an advantage. We have a chance to make sure our kids are covered."

Young people aged between 12 and 13 years are eligible to take part in the national, free school-based vaccination program.

There is also a catch up program for young males aged 14-15 years until the end of 2014. Three doses of the HPV vaccine are required for full protection against HPV-related cancers and disease.

For Jacinta Price, her sons, aged 13 and 15 years, were always going to be participating in the vaccination program.

"We sat down and discussed it as a family and I filled in the consent forms," she said.



"It's important for young Indigenous people to get the full three doses of the vaccine for the best protection against HPV-related cancers and disease."

If young Aboriginal and Torres Strait Islander men and women have missed the first dose of the HPV vaccination, they can still catch up and parents are advised to talk to the school, their GP or health clinic.



Be a Mobivator, motivate yourself and your mob!



Bernard Sabadi, a 29 year old Badu Island man from the Torres Strait is encouraging all Aboriginal and Torres Strait Islander people to embrace living a healthier lifestyle. By promoting regular exercise and healthy eating, he believes he can inspire and motivate others to do the same.

Bernard has worked in the community services sector for the past nine years and has always been passionate about helping his mob.

Born and raised in Cairns and married with 4 children, he loves being active and spending time with family and friends. Bernard was always fit and an avid sportsman growing up, but a serious leg injury changed all that.

After rupturing his anterior cruciate ligament in his knee playing rugby league, Bernard was unable to exercise and started to gain weight.

A knee reconstruction was less than successful. Bernard couldn't even jog and suffered constant pain when walking and sitting and stiffness in his knee.

Suffering from depression and low self-esteem, Bernard made the decision to get back to being fit and healthy, he found two willing partners in his wife Alicia and close friend Elia.

The three of them joined a gym to get regular exercise and started to make healthy choices when it came to food.

This led to the creation of Mobivators, a forum where people share healthy food and meal choices, encourage family and friends to take part in

physical activity and generally support and motivate each other to live healthily.

"The benefits are endless in living a healthier lifestyle. We identified that a lot of mob want to start and change their health, so we created Mobivators, a forum to share tips and advice so we can have support and encouragement from our own mob," Bernard said.

"We've all achieved something with the help and encouragement from others to help us achieve a goal. And we all know the feeling of venturing on a quest by ourselves with no support," Bernard said.

"As Aboriginal and Torres Strait Islander people we have a tight family kinship network and when we get together it's comfortable, fun and lots of laughs. We can all get stronger and healthier together, how fun would that be."

This strong support network of family and friends encouraging each other can mean the difference between success and failure in our health journey.

Bernard has this personal message to people about being eating healthy and helping others achieve their goals.

"Don't be overwhelmed by all the information that is around about what to eat and what not to eat. Stick to what our mob have always done, eat naturally fresh and food that will nourish our body," Bernard said.

"Just start being active, even if you're starting at 15mins, its 15mins more than you would have done before, progress from there.

"Make it fun and change it up so you don't lose interest or motivation, set small goals like 'I'll make my walks 5 minutes longer' or 'I'll walk a different scenic route' and keep moving forward from there."

"I am not a professional nutritionist, dietician or personal trainer, I've had to teach myself and always assess what works and what doesn't.

"Stay strong and you'll be strong, keep it simple, embrace the change, and make it your way of life".

NATIONAL



INDIGENOUS
RADIO
SERVICE



Suicide Prevention
Australia

NO
MORE 

STOLEN
SISTERS

Stop Violence Against
Indigenous Women


YEARS OF
ANZAC

THE SPIRIT
LIVES
2014 - 2018

 diabetes
australiavic

 NAHRISPRINGS
from our land for the people



Lil' Man's Saints raise awareness on suicide

When Halls Creek football team Lil' Man's Saints took out the 2013 Garnduwa Festival, they had more than just sport on their minds.

The young men came together at the request of Halls Creek woman Rowena Cox, to honour the memory of her son who committed suicide in 2012.

Rowena's son was a keen footballer and he and his friends enjoyed participating in the Garnduwa Festival, an annual sport and music event held for the Kimberley Aboriginal communities of Western Australia.

The team used the 2013 event to honour their friend, support each other, and raise awareness with other communities about suicide.

Yura Yungi Aboriginal Medical Service CEO Ian Benjamin sourced a bus for the team to travel the three hours to Fitzroy Crossing where the festival was held. He also sponsored uniforms that had messaging on the back encouraging people to talk to their GP if they are feeling depressed.

Frank Skeen and Rose Yaloot, local counsellors with the Commonwealth Government's Personal Helpers and Mentors programme (PHaMs), travelled with the team to the festival.

"We all stuck together and the boys didn't go out at night; they were really committed," Frank said.

Rowena was also very impressed with the team and the respect they showed.

"The young men showed-off their talented footy skills, determination and sportsmanship and really played with their hearts," she said.

"The whole weekend was so emotionally overwhelming, with the other teams showing their respect as well in remembering my son and what a talented footy player he was."

Rowena is now looking to set up a foundation in honour of her son that takes at-risk kids out on country for healing.



Nutrition and type 2 diabetes.

The good news is that the Australian Guide to Healthy Eating is recommended for Kooris with diabetes and is healthy for all the mob.

Eat More Fruits and Vegetables

- Eat 2 serves of fruit each day
- Eat 5 serves of vegetables each day
- As a snack try fruit or plain popcorn or low fat yoghurt or low fat crackers.

Eat Less Fat

- Use less butter, try a scrape of margarine instead
- Avoid fried and takeaway foods
- Trim the fat off meat and take the skin off chicken
- Eat less fatty snacks like chips and biscuits
- Use low fat milk and cheese
- Use low fat cooking methods like steaming, stir-frying, grilling or microwaving.

Eat Less Sugar

- Use diet cordial or diet soft drink – avoid regular sweet drinks
- Don't eat chocolate, lollies, biscuits and cakes every day.

Eat Less Salt

- Avoid using salt in cooking and at the table
- Choose low salt or salt reduced foods
- Avoid high salt foods such as chips, soy sauce, and some tinned food such as tinned vegetables



- Instead of using salt to flavour foods use spices such as pepper, garlic, chilli, mustard, curry, Paprika and cardamom.

Eat More Breads and Cereals

- Try to eat multigrain or wholemeal bread, instead of white
- Eat high fibre cereals like Weetbix, porridge or bran cereals
- Eat some bread or cereal or pasta or noodles or damper or rice with each meal.

Carbohydrates

All carbohydrate foods are broken down into glucose (blood sugar).

Example of foods containing carbohydrates are:

- Breads and cereals
- Rice, pasta, noodles
- Potato and corn
- Beans, lentils, split peas
- Fruit
- Milk and yoghurt
- Sugar.



The diagram shows that when carbohydrates are eaten – they are then broken down by the body’s digestive system to release sugar (glucose) into the bloodstream.

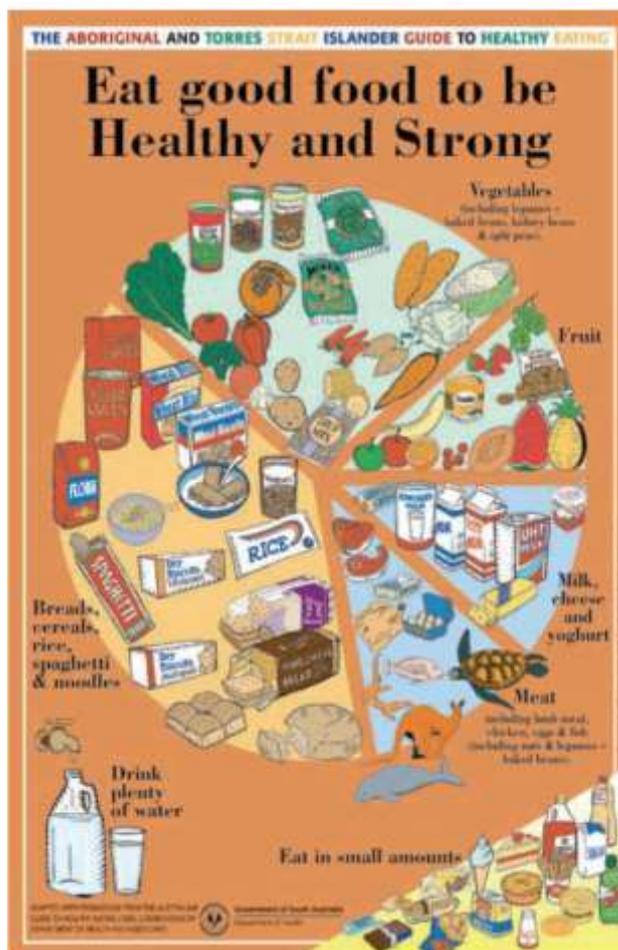


You need to control blood glucose levels:

- spread carbohydrate foods across the day
- eat wholegrain breads and cereals
- avoid large amounts of added sugar.
- avoid lollies and high sugar drinks
- Sugar is also a carbohydrate and small amounts are okay

Other Nutrition Tips:

- eat a balanced diet
- drink plenty of water
- drink less alcohol
- make sure you try to eat 3 regular meals a day or 6 small meals. This includes small quantities of carbohydrate foods at each meal.



VOTE 1

SUICIDE PREVENTION



Yarrabah's kidney clinic labelled a success

USING lifesaving equipment to assist her ailing kidneys is no longer an all-day affair for Yarrabah grandmother Maude Hastie.

This week marks one year since the start of self-dialysis at Gurriny Yealamucka Health Services Aboriginal Corporation in Yarrabah, southeast of Cairns.

Ms Hastie is one of eight local patients using the service which has replaced the need for time-consuming bus trips to Cairns Hospital several times a week for treatment.

"Before we had this in our community we would all have to get up at 5.30am, travel an hour and a half by bus to Cairns Hospital and sit on dialysis until the afternoon," she said. "Typically we wouldn't get home until after 3pm which was exhausting."

But the opening of the community-based renal unit wasn't without controversy last year.

Queensland Nurses Union secretary Beth Mohle claimed the program did not have adequate medical supervision following the employment of indigenous health workers with TAFE qualifications overseeing treatment.

"Staff involved with complex procedures such as dialysis need to have the appropriate skill set and that must include a registered nurse," Ms Mohle said.

Cairns and Hinterland Hospital and Health Service acting nurse unit manager of satellite dialysis Karen Brown defended the workers.

"The health workers are trained by our nurses and have been instrumental in the successful rollout of the Yarrabah Assisted Dialysis Unit," Ms Brown said.

Currently there is one full time nurse and another providing relief for leave days.

There are also two indigenous health workers with a third to start at the clinic soon.

The dialysis clinic was the first in the state to employ Aboriginal health workers.



Yarrabah grandmother Maude Hastie, who is one of eight YADU patients currently benefiting from the service, with CHHS Indigenous Health Worker Vesta Sexton.

"They give us a better understanding of our patients, their cultures, beliefs and backgrounds which in turn allows for a more holistic model of care," Ms Brown said.

Prior to the unit opening, Yarrabah residents with kidney failure travelled to Cairns three times a week. Dialysis is required when a patient has lost more than 80 per cent of kidney function.



32,000 Indigenous Australians likely to be blind by 2025: report

More than 32,000 Indigenous Australians are likely to be blind by 2025 because of treatable eye conditions.

A report from the University of Melbourne said the eyesight of those people could be saved if the Federal Government invested an extra \$23 million a year.

The study's lead author, Professor Hugh Taylor, said evidence suggested Indigenous Australians were not getting the care they needed to see clearly.

"Aboriginal and Torres Strait Islander children start off with much better vision than non-Indigenous children," he said.



"By the time they reach the age of 40 and above the average Torres Strait Islander adult has six times as much blindness and over three times as much poor vision."

The report found Australia could save money in the long term if the Federal Government boosted spending on preventing vision loss among Indigenous people.

The university commissioned PricewaterhouseCoopers (PwC) to analyse the Government's annual \$40 million spend on Indigenous eye health.

PwC partner James van Smeerdijk said to eliminate preventable blindness in Indigenous communities, the Government would need to spend an extra \$23 million a year for the next 10 years.

"If we can return sight to 32,000 people, that will help a lot of people into the workforce," he said. "The additional \$23 million a year, or \$227 million for 10 years, is only about half a per cent of the health budget.

"I think it's a pretty modest investment." Vision degeneration, cataracts and eyesight problems caused by diabetes are the common causes of blindness in Indigenous communities. The bacterial eye infection trachoma still spreads in many remote communities, caused by poor hygiene.

In the Northern Territory, the Jimmy Little Foundation was having some success rolling out songs and video about trachoma awareness, but the Federal Government cut all of its funding this year.

The foundation's chief executive, Buzz Bidstrup, said the funding cuts had eliminated important programs.

"Some really, really important frontline programs and delivery mechanisms are being bypassed for funds that are directed into another bucket, which then become savings," he said.

Professor Taylor said he was worried that the systems in place would not provide adequate care.

"We've looked in detail at the patient's journey, or the pathway of care, and we've said it's like a leaky pipe," he said.

"There are lots of cracks where people can just fall through the system.

"So if somebody is referred to get further treatment or a pair of glasses, they actually get it rather than just having the money spent on a wasted visit."

The university's Indigenous Eye Health Unit has presented its report to the Department of Health in Canberra.

Indigenous carbon farming project still burning bright despite market uncertainty

One of the Northern Territory's longest running carbon farming projects is gearing up for another season, but for the first time it is not working with a fixed price on carbon.

Since 2011, the Indigenous Land Corporation (ILC) has generated over 80,000 carbon credits from its Fish River Station through a savanna burning carbon farming project, which reduces the frequency of late season wildfires.

The project has previously sold credits to Caltex for more than \$500,000.

The acting manager of ILC's environment, carbon and heritage team, Nerissa Walton, said that going into this year's savanna burning program there was a lot of uncertainty.

"February 2 was essentially the end of the carbon pricing mechanism, so it's quite difficult to put a price on an Australian carbon credit at the moment," she said.

"There still remains a voluntary market [for carbon credits], which we hope to see grow and thrive over the coming years.

"And on the horizon we have the government's Emissions Reduction Fund, so it'll be that fund and essentially the government which will be buying credits from these projects.

"They'll be working with a benchmark price and that price, which is going to happen in their reverse auctions. That price hasn't been disclosed, so it's difficult times."

Despite the uncertainty, Ms. Walton believed the carbon market would remain viable and the ILC was investigating carbon farming options for some of its other properties.

"We're always looking around for these opportunities, particularly where there's benefits to Traditional Owners and people being able to work on country," she said.

Fish River Station will soon start its controlled burning program for 2015, with the aim of generating around 13,000 credits.

The Federal Government's first Emissions Reduction Fund auction will open on April 15 and run until 5 p.m. on April 16.



Help Indigenous students 'AIME' high

Kristyn Comino

The Australian Indigenous Mentoring Experience (AIME) provides educational programs for Aboriginal and Torres Strait Islander school students to reach their goals – and they are looking for more University of Canberra students to help them aim high.

University students are invited to apply now to become mentors in 2015 to help provide educational workshops and support on campus for Indigenous high school students in Years 9-10 from across the Canberra region.

Having partnered with the University for the first time last year, 45 student mentors took part in the first Canberra programs in 2014, joining 1,500 mentors Australia-wide. One of the University's mentors was second-year sports media student Rochelle Riley, 26, who said she will continue working with the program this year because it was so rewarding.

AIME mentors and participants having fun at UC.

"It's a powerful experience to work with young people who are taking steps to realize their dreams. The program was very practical based, giving students the life skills and tools they need to reach university or any other career goals they have," Ms. Riley said.

"I found some of the students weren't sure what university was like and some even thought it was unattainable, so it was empowering to help them see their own potential and show them steps and solutions to achieve their goals."

Ms. Riley and the other University mentors helped deliver programs on campus last year including mock job interviews, teamwork tasks, and career goal workshops and even getting students to pretend to be Prime Minister for a day. These activities ran alongside other national AIME events such as Indigenous leadership panels and singing and dancing competitions for the students.



**UNIVERSITY OF
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Canberra AIME program assistant/presenter and Raiders' under 20s player Cleveland McGhie, 19, went through the initiative himself in his home town of Wollongong. He said mentors provided valuable inspiration to about 4,500 young Indigenous minds across the country in 2014, with more expected this year.



AIME representative Cleveland McGhie and UC student and AIME mentor Rochelle Riley on campus. Photo: Kristyn Comino

"AIME mentors give Indigenous students the skills, opportunities and confidence to grow and succeed. Mentors become superheroes in the eyes of the school students," Mr. McGhie said.

"There is a known gap between Indigenous high school students transferring from Year 10 into senior secondary study, university or even full-time employment. AIME is proven to be bringing down the barriers and helping close these gaps, and mentors help us do that."

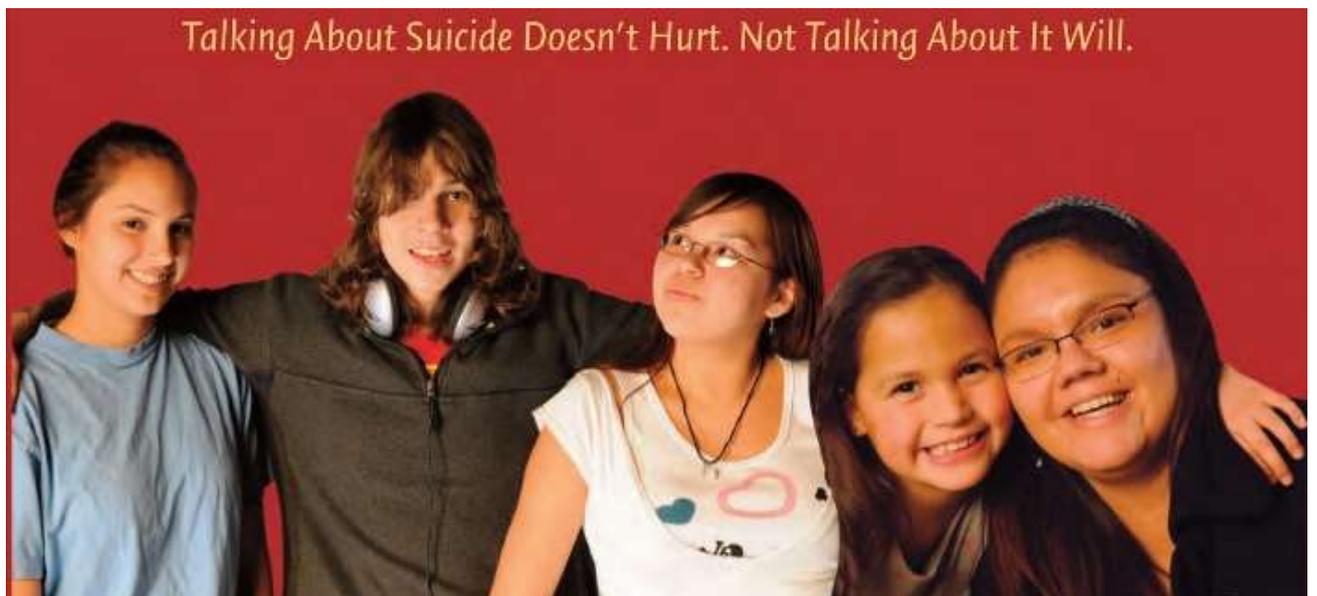
This year's AIME program will run over four days between May and November and a celebration day will be held at the end of the program. Mr. McGhie said training is provided for mentors and the program is designed to fit around their university timetables so it doesn't interfere with their studies.

The University of Canberra works alongside the Australian National University to deliver AIME programs in the region, with the ANU working with Canberra-based Indigenous students and the University of Canberra focusing on Indigenous students from schools across regional NSW, including Goulburn, Queanbeyan, Yass and Boorooma.

Students can apply to be an AIME mentor by visiting their website: aimementoring.com



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Indigenous Rigney brothers and other Indigenous people who fought in WWI 'should not be forgotten'

By Nicola Gage



Photo: Private Rufus Rigney was 16 when he enlisted to fight in WWI. (Supplied: Daryle Rigney)

Despite not being considered citizens at the time, more than 1,000 Indigenous men and women volunteered to fight in the Great War.

Many of their stories are still being unearthed and Aboriginal leaders want to ensure they are not forgotten.

One of those stories is that of the Rigney brothers from South Australia's Murray Mouth, who never returned home.

Aboriginal teenager Rufus Rigney was 16 when he lied about his age to fight in World War I.

His older brother Cyril and his cousins had already enlisted, so Rufus left his home at Raukkan Mission near SA's Coorong and headed for the battlefields. Like many other Indigenous men and women, Rufus was granted temporary citizenship to sign up.

Relative Daryle Rigney said he wanted to join his brother and cousins and fight for his country.

"His family wasn't very happy about that and didn't really want him to do that, arguing he was too young but nevertheless he made the decision and went and did that," Mr. Rigney said.

In war a person's background, colour, and heritage, is probably less of an issue than off the battlefield, simply because the goal is to try and survive.

Daryle Rigney

Rufus was in France only a few months before he was wounded in action, dying four days later.

Mr. Rigney said his father visited his cemetery in Belgium one decade ago, to bring soil from his grave home.

"Land and country are really important and so he took soil from the Coorong area here in South

Australia to Belgium and returned soil from Belgium as well," Mr. Rigney said.

Just before he died, Rufus found out his 20-year-old brother Cyril was also killed in action.

Cyril's wife Constance was pregnant when he sailed for England in 1916.

While he never met his daughter Aileen, he was sent a photograph of her.



Photo: The Raukkan Church features on Australia's \$50 note alongside David Unaipon, a preacher, author and inventor from SA. (ABC News: Malcolm Sutton)

Mr. Rigney is passing on the brothers' story to his two daughters to ensure it is not lost.

One of his daughters, Lakkari Rigney, who is 20, said it was hard to imagine Rufus and Cyril "going off and doing something like fighting in a war" at her age.

Ms. Rigney said it had been remarkable to learn about her family history.

"I think it is important that younger generations and future generations learn about this sort of stuff because it is part of our history," she said.

"I think that is really important to know who you are and a part of your identity."



Rigney brothers among 21 Ngarrindjeri Anzacs

Some 20 per cent of the 200 indigenous people who lived on Raukkan Mission in 1915 went to fight in WWI.

The Raukkan Church even features on Australia's \$50 note, paying tribute to the men who went to fight for their country.

The young Rigney brothers were part of a group of 21 Ngarrindjeri men from the mission who served.

While five were killed, those who returned were not always treated the same as other diggers.

I think there is a lot yet to be learned and history has shown a non-interest in Aboriginal and Torres Strait Islander involvement in the First World War.

History and Politics PhD candidate Jack Pearson

Many were not allowed to share a drink in the pub with their mates.

"In war a person's background, colour, and heritage, is probably less of an issue than off the battlefield, simply because the goal is to try and survive," Mr. Rigney said.

He hoped Indigenous stories of conflict would continue to strengthen.

"I think it's really important that we do the work as Ngarrindjeri people to tell our young people about their relatives, their families, their aunties, their uncles, their great grandfathers who served," Mr. Rigney said.

"Not just for World War I but for all those Aboriginal people who are serving today."

He said a lot of stories had been lost over time and work was needed to record them.

"We need to be able to develop our own archive, our own histories as a part of being able to talk about our contribution to Australian society," he said.

"Particularly when we're in an age where unfortunately some people don't believe Aboriginal people do make a positive contribution."



Distant Warriors Anzac centenary exhibition at Canberra Glassworks

At first glance, with its fluffy emu feather plumage, it looks just like your typical army slouch hat, but unlike its iconic felt counterpart this hat is made from glass.

It's a landmark piece in the Canberra Glassworks Anzac centenary exhibition inspired by the stories of Indigenous Australian and Maori soldiers who fought and those who died in the First World War.

Other deeply symbolic pieces in the show include a glass version of the New Zealand equivalent, the lemon squeezer hat, and commemorative glass poles referencing traditional Aboriginal burial poles but with designs inspired by war stories.

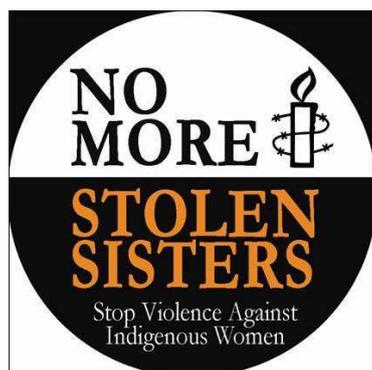


A New Zealand lemon squeezer hat made by the Indigenous Textiles and Glass Artists group. *Photo: Adam McGrath*

It's an apt way of summing up the Indigenous war experience.

Project co-ordinator and artist Jenni Kemarre Martiniello said many Indigenous men attempted to enlist to escape the poverty and discrimination they faced at home and "have a little taste" of what it was like to be paid the same as white workers, but some were rejected on the grounds that they were Aboriginal.

The ones that made the cut found they were treated as equals with their white counterparts overseas, but returned to the same level of discrimination.



Indigenous artists Jenni Kemarre Martiniello, Hayley Hoolihan, Joyce Graham, Lyn Talbot and Lyndy Delian at the Canberra Glassworks with works for the Anzac centenary exhibition. *Photo: Graham Tidy.*

"Non-Indigenous Australians see it [the war] in a different light, they see it as fighting for a set of principles, as being part of Britain and a particular way of life, with a certain inherited philosophy," she said.

"For Aboriginal people ... there was still a sense of fighting for country because of that link to the land, but at the same time I think it was very much seen as a step forward to find that level of equality.

"A lot of the men who enlisted were at home working, sometimes as station hands ... Some were on missions, but they all lived under appalling conditions; they weren't paid proper wages for their labour."





Jenni Kemarre Martiniello with her piece Gallipoli Pole. *Photo: Adam McGrath*

Kemarre Martiniello said it was only now in the Anzac centenary year that many of the stories from the Indigenous experience of war were gaining public recognition.

In the show her work is alongside that of six other Canberra artists: Lyndy Delian, Joyce Graham, Allison Hoolihan, Hayley Hoolihan, Lyn Talbot, and Jenny Dries, all members of the Indigenous Textiles and Glass Artists Group, and Victorian Indigenous artist Treaahna Hamm.

Funding through the Department of Veteran Affairs paid for materials and allowed the glassworks to host Maori weavers Ruth Port and Mandy Sunlight from New Zealand, whose work creating a traditional Maori warrior cloth will also feature in the show.



Jenni Kemarre Martiniello's Gallipoli Pole. *Photo: Adam McGrath*

"We focused on the linkages between who these people were traditionally and in their lifestyle, place in Australian society and their heritages and how that impacted on their roles as servicemen during the First World War," Kemarre Martiniello said.

It's an approach most keenly seen in a traditional Aboriginal possum-skin cloak made for the show from 40 pelts and draped with kiln-formed glass medal ribbons inscribed with the names of fallen Aboriginal soldiers.

A collaboration between the Australian and New Zealand artists echoes the two nations' war-time relationship.



Kemarre Martiniello made the glass first aid basket inspired by the canvas versions used on the field.

One handle was woven by the Maori weavers and the other by the Aboriginal artists – a reference to the two arch handle monuments on Anzac Parade inscribed with "Each of us at a handle of the basket" in Maori and English.

As well as attracting interest from glass art lovers, Kemarre Martiniello said she hoped some of Australia's major institutions would take an interest in buying the pieces.

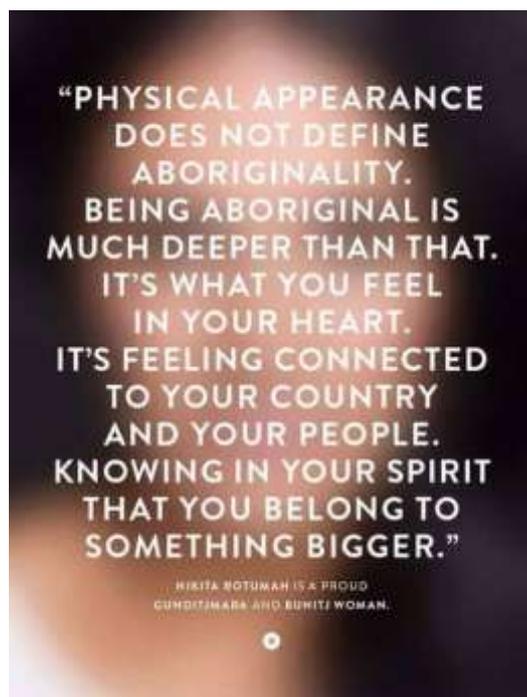
"There's huge diversity in the work," she said. "While the majority is in glass we are also looking at mixed media as well.

"The other works are not so much based on particular iconography, but they're still iconic because they're bringing together elements of two strong traditions."

The Distant Warriors: Ka Maumahara (We Will Remember), Let Us Not Be Forgotten is on at the Canberra Glassworks from September 9 to November 19.



Shields of Protection by Allison Hoolihan. Photo: Adam McGrath



WWI Aboriginal soldier's service records discovered after almost 100 years



Photo: Private Valentine Hare's service records have been recently discovered. (Supplied: Iris Glenbar)

The service records of an Aboriginal soldier who disappeared after returning from World War I have been uncovered, weeks before Anzac Day.

Queensland soldier Private Valentine Hare, like many Aboriginal troops, who lied about his heritage to enlist and even changed his name.

His family knew he had fought for his country and returned home, but that was where the story stopped. His niece, Iris Glenbar, said her mother last saw Private Hare in the southern Queensland community of Cherbourg in 1918.

"They remembered him coming in all of his uniform with the boots and the leggings and the hat with the feather and all of that," she said.

"Unfortunately he wasn't able to stay too long on the community."

Ms. Glenbar has searched for her uncle for decades but with the wrong name and age on official records, she struggled. In the past Anzac didn't really mean much to me at all to me to be honest. This year it means everything to me.

Iris Glenbar

"It's really heartbreaking to think they're going over there to fight for country and they can't do it legally and out in the open, that's made it very difficult for me to even get the information that I was able to get." she said.

Researcher Sue Prenzler, who is part of a team piecing together the histories of four Aboriginal soldiers whose families were based in Logan, south of Brisbane, discovered Private Hare's service record earlier this year. It showed he left Australia in 1917 to fight with the 2nd Light Horse Regiment, but was wounded in battle and returned home the next year.

Private Hare's medical records were used to piece together what happened next, revealing he lived well into his 70s.

"Prior to finding that record the family didn't have an exact date of birth for him," Ms. Prenzler said.



Photo: Iris Glenbar says this Anzac Day will be special following the discovery. (ABC News)

"So from getting that record, getting that date, we could then find his death certificate.

"And then find a tangible place, his resting place, where the family can visit and be with Valentine again."

Ms. Glenbar said she was still trying to absorb the discovery, but she knows this Anzac Day will be special.

"In the past Anzac didn't really mean much to me at all to me to be honest. This year it means everything to me," she said.

The stories of Private Hare and the three other Aboriginal soldiers will be aired in a documentary on National Indigenous Television. Ms. Prenzler said it was important to highlight the contribution Indigenous troops made to the war effort.

"We can't change the past, the past has happened, it's done. What we can do is find out and use the information we can find to inform the present and the future," she said.

Sport is Power- So is Racism.

3 August 2015

Paul Paulson

"Going to school was hard. We had to put up with being called 'black bastards'. There was one teacher there that I got a caning off for something I done out of school. He caned me nine times".¹ "You see, 'Aboriginal' wasn't a word that was used back in 1930. They used 'native' and 'nigger' and 'savage'. Back in those days, you see, if you had Aboriginal blood you were looked down on, you was nothing".² (Rintoul, 1993).

Indigenous cultures have existed in Australia for at least 60 000 years. However, the history portrayed since European settlement has been one of a monoculture, of which a narrow "world view" has been presented to generations of Australians until recently.

Whilst Australia enjoys an empirical history of an emerging nation built on immigration, diversity and a fair go for everybody. It would be remiss of me not to provide an indigenous perspective on Australia's social and sports context and its future direction through the power of proactive social inclusion with sport as a key strategic driver for change.

Ever-present in our consciousness as Indigenous Australians is a deep felt sense of pride in our identity. It is our identity as Australia's first peoples that characterizes our cultural distinctness relative to the rest of Australia, and it is through our identity that we assert our social, cultural and political autonomy.

In a very real way our identity is our last frontier in terms of our symbolic resistance.

Australians have long harbored notions of egalitarianism and the "fair go" for everyone, and yet today, Australian society is becoming increasingly divisive amongst our diverse range of cultural and ethnic groups.

Ever present in the Australian consciousness of a fair go is ably demonstrated in all forms and all levels of sport in this country. Irrespective of the type of sport, the location, the participation and the demographic, fair play and a fair go are endemic of the Australian sport philosophy, regardless of the result.

We encourage our children to participate and play sport. We engender competitiveness, our best efforts and gamesmanship. As Australians, as a fair minded community, we strive to keep our sport devoid of any political, racial, economic interference or influence. Despite our best efforts, racism has always maintained a stain in our national sports community fabric.

Australia has a proud record of achievement amongst our Australian Indigenous athletes, each with their own personal and powerful story of their journey to overcome racism in their journey to achieve their goals and the respect of their team mates and the community as a whole.

Indigenous athletes have played a unique and unmistakable role in shaping the landscape of Australia's proud sporting history. At the same time, Indigenous athletes have not been widely accepted (within the media, general public and sporting organisations) or, have faced racism on and off the sporting field and been treated as inferior, particularly in comparison to the remuneration and level of support offered to non-indigenous athletes (Tatz, 1995).

Some of our indigenous athletes have been trailblazers in their respective sports, some of the best most gifted athletes in their field, respected by all commentators, present and past players, teammates, rivals. Notably, Eddie Gilbert, Arthur Beetson* (*Australia's 1st ever indigenous national team sports captain*), Cathy Freeman, Nova Peris, Michael Long, Jonathan Thurston, Adam Goodes and Greg Inglis.

Through their own high profile and the added social influence it brings, these athletes, have elevated the awareness of the transgenerational social disadvantage suffered in indigenous communities and their own personal struggles through this paradigm to achieve success through sport.

The last two athletes are high profile champions in their respective sports, both are premiership players, well respected, successful, however another commonality is their high profile battle with racism.

¹ (Joe Burgoyne, Port Lincoln, in Rintoul. 1993:345)

² (Hazel Catlin, Tasmania, in Rintoul. 1993:33)

The fallout of their cases, currently Adam Goodes has reached the national spotlight and generated a national conversation which has highlighted how far we as a nation need to endure before we realize the notion of social and racial equality rather than the open demonstration of overt racism to one of our nationally respected sports champions.

“Racism is more than the feelings of prejudice which members of a dominant group often show towards people outside the mainstream; it embodies the belief in the superiority of the dominant racial group and the alleged inferiority of the minority group.” Beresford (2003: p.43)

These athletes have made historic contributions to raising awareness of these significant issues, and in doing so have become seen as significant leaders within their own Indigenous communities and within the wider sporting community in general.

“The unspoken bond that exists between Aboriginal athletes has to do with the sense that somewhere deep within us, as the core of our beings resides a fundamental understanding that is shared with few, if any, others- that we share more than a commitment to our various sports” -Michael Long (Tatz et al., 1998).

Part of the picture of social exclusion of a group can be conveyed by a statistical profile. While not revealing the whole story such a profile in the case of Australia’s Indigenous population certainly confirms that we are excluded from a range of life opportunities, experiences and tangible amenities generally regarded by a majority of their fellow Australian’s as essential parts of life. Social policy responses have been plat-formed upon improving the self-determination of Indigenous people to have the ability and right to determine their own future and chart their own development.

Over the last decade sport and recreation policy-makers have had to adjust to neoliberal and globalization processes as they impact on social, economic, and state activities, including those of social inclusion and community development. How governments move from financial and policy provision for sport and other “embedded liberalism” (the former “welfare state”) provisions to current neoliberal state ones resulted in major changes (Harvey, 2005).

This implies that development or community level sport should operate under market conditions and institutional frameworks inherent in neoliberalism and globalism. This demands that sport fulfil two roles.

The first role is in the traditional sport development system for community and elite sport programs, as a function of government legislation, policies, programs, funding, and sport management.

A second role, has evolved where sport is employed as a platform to deal with marginal societal issues and provide opportunities for disadvantaged members of society, namely Australian Indigenous people.

Sport is a powerful social and community change agent in Australia. As a nation, Australia is a world power in sport. Indigenous people participate in sport in Australia more than ever as social connectedness spreads its wings and prior historical obstacles such as racism and social exclusion are no longer reasons not to participate.

Recent events concerning Adam Goodes has exposed a number of contrasts concerning community expectations, national attitudes and collective responses among peers. The AFL executive and greater community has responded positively to the ugly situation with a galvanized humanitarian and nuanced effort which strives to demonstrate that racism won’t be tolerated within its walls and at one of their true pioneer champions.

As a premierships winning player, and former Australian of the Year who is a demonstrated selfless community provider to disadvantaged indigenous children through his tireless charity work, he deserved no less.

However, there are the usual high profile social commentators who continue to promote falsehoods, misinformation on the Goodes issue to further their own racially nefarious interests to continue to inflame their loyal and limited audience to maintain the rage against indigenous Australia. The contribution from these commentators is minimal and doesn’t contribute anything positive or constructive to the sporting fabric, it can be contested that their arguments are provocatively weak and inflammatory.

In Australia today, there are new realities, new opportunities, and new threats that are emerging from a range of economic, social, and racial dynamics currently impacting on the Aboriginal & Torres Strait Islander people’s life expectancy and their place in Australian society.

If Indigenous people are to experience success at sport, school, work, exercise control over their civic life in this increasingly complex and rapidly changing environment, key non-health change agents of Australia have a social function and responsibility to re-invigorate its systemic community and sport strategic based cultures, policies and practices.

Indigenous people in this country are still traumatized by our recent history. It is a legacy which individuals and communities live with and are shaping the lives of subsequent generations. Whilst indigenous people in this country are horribly disadvantaged through education, housing, health and social justice, we remain a vibrant and essential part of the Australian identity and future decision making in forging our national citizenship.

To ensure true reconciliation, equality and parity amongst our children remains very much part of our national agenda, learn about our indigenous culture and engage in our multi-cultural Australia. In my opinion multi-cultural Australia means

- Recognizing that everyone belongs to a cultural group
- Accepting and appreciating cultural diversity as a positive feature of our society
- Multiculturalism is for everyone
- Recognizing that similarities across cultures are much greater than differences
- Cultural pluralism is a positive aspect for this country
- Affirming and enhancing self-esteem through pride in heritage
- Promoting cross cultural understanding, citizenship and racial harmony

A famous peace advocate once announced **"I have a dream"**. I want you to please share in mine. We as people don't want sympathy, we seek equality, not because we're black, but because we are people who share this land and its future with you. We ask for respect because our dignity has not and will not waiver. We seek recognition, because our culture and its physical and spiritual ties to this land are thousands of years old, and we don't want it to die.

Remember, racism is borne from ignorance, and ignorance stems from lack of understanding and knowledge. The indigenous people of Australia have long struggled to regain pride and identity through a number of forums and measures just to coexist.

The way forward for Australia demands the construction of a more open and inclusive vision of national identity that stresses a common commitment to civic culture, and to this country's democratic institutions and values, notably the virtue of mutual tolerance and the continuing need to redress social and economic disadvantage among Indigenous Australians.

As a module in our current reconciliation process between indigenous and non-indigenous Australians, culturally inclusive and safe sporting fields are a perfect catalyst for everyone to learn a little more about this nation's first people. It would help us understand about the importance of preserving culture and tradition in a society where there is a place in the sun for everybody.....black and white.

If you can't be a pine at the top of the hill, be a shrub in the valley.

Be the best little shrub on the side of the hill.

Be a bush if you can't be a tree.

If you can't be a highway, just be a trail.

If you can't be a sun, be a star.

For it isn't by size that you win or fail.

Be the best of whatever you are.

(Martin Luther King)

Paul Paulson is the National Manager of the National Innovations Education Portal & current PhD student at the University of Canberra.

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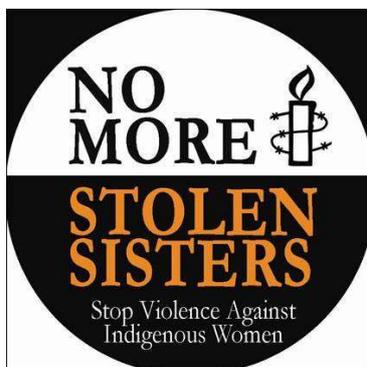
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Supporting our future leaders

Gadens congratulates our CareerTrackers interns Rosemary Tabuai and Clark Donovan, for the ongoing contribution they have made to the firm since 2012.

Gadens is committed to supporting education, as the key to helping to close the gap between Indigenous and non-Indigenous Australians.

We are proud to have established an Aboriginal and Torres Strait Islander Internship program through our partnership with CareerTrackers, a national non-profit organisation that works with Indigenous university students and private sector companies to create career pathways through a structured internship program.

We have provided Indigenous undergraduate university students Rosemary Tabuai and Clark Donovan, with professional development through 12 weeks' paid employment.

Following the outstanding contribution Rosemary and Clark made during their internships, the firm now provides them with ongoing employment.

Visit our website to view our **Innovate Reconciliation Action Plan**, and further information on the firm's ongoing commitment to supporting Indigenous Australians.



Rosemary Tabuai is a Saibailaig and Meriam neur from the Western and Eastern region of the Torres Strait Islands, and is currently studying a Bachelor of Laws and Arts majoring in Environmental Humanities at the University of New South Wales.

"I believe that Gadens has already made a significant contribution to helping me achieve my ambitions, more importantly; they have helped me realise what it is going to take to get there."

Rosemary Tabuai



Clark Donovan is a proud Gumbaynggirr man from northern New South Wales and is currently studying a Bachelor of Laws at the University of Technology Sydney.

"Gadens and CareerTrackers have both assisted me in settling in to the private legal sector. The skills that I have obtained will enable me to contribute to developing my community".

Clark Donovan



Gadens CareerTrackers Interns Rosemary Tabuai (left) and Clark Donovan (right) with Gadens Staff Partner Amber Warren (centre) at the launch of Gadens' first Reconciliation Action Plan in Sydney, 2012



gadens

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Why Advertise with NAHRI



4 key areas, Health, Education, Employment & Training, and Crime Prevention

Share positive stories about what indigenous communities and organizations are doing to **Close the Gap** in the above 4 areas.

No Politics, just promoting best practice programs and activities.

The Nahri Journal has a readership of 37 000 readers both online (subscribers) and hardcopy across Australia, and growing.

Copies are issued to rural and remote areas, where there is no Internet

Medical centres, schools, universities, government departments, community groups, and corporations access copies online and then share them amongst their networks.

Aboriginal & Torres Strait Islander Elders Groups around the country are given copies...our journal has become extremely popular

Nahri has an official partnership with the National Indigenous Radio Service (NIRS) which has 180 Affiliate radio stations across Australia, they have an audience of over 700 000 Australians to all parts of Australia.

Our CEO Paul Paulson is a nationally recognized advocate for indigenous people social justice issues in Australia. Join him to help close the gap.





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Nahri acknowledges the traditional owners of country throughout Australia and their continuing connection to land and community. We pay our respect to them and their cultures, and to the elders both past and present.