

We Stand As Your Witness

Family to Family

Letters

Caught Between Definitions

Royalty Reject Register

Remote Control



*Edited and
printed by
S+R Courtenay
and A. Fellows
'Kujuk' means
sexual
intercourse*

KUJUK

Edition 4, April 2002

ROTEST AT DARWIN CITY COUNCIL

→ 8TH May 2002!

Introduction

In the last couple of months, homeless Aboriginal people have been called Longgrassers, Itinerants, Modern-day pests, Hippies of the 60s, Campers, a problem, the shame of Aboriginal people, those to blame, and something dumped in Darwin— all by local media and spokespersons. They have been spoken about as if part of the community in Darwin and as strangers who drift in from other communities (even though many people in camps throughout Darwin have lived here for 10 years at least).

The NT News were the first to publish quotes and opinions on the Ministers statement. The first headline was **"OUR SHAME"** (NT News 8th March 2002) with file photos of Aboriginal people sitting on a lawn, their faces blurred; followed on page 2 by another photo of an old woman in Katherine being dragged off by the police. Such an image has since seen a constant dribble of reactions – some greater and grander than others. Even John Howard made his contribution with his round statement: "...when we talk about practical reconciliation what we talk about is helping people in

the indigenous community to become part of the broader community" (8th March 2002, Melbourne Radio 3AW). Kujuk likes to think that perhaps the broader community can also participate in becoming a part of the indigenous community – for in Darwin there is one third indigenous of the population. And speaking of thirds, the government in its promotion of facing up to 'brutal truths', has finally decided to see that "...most Territory communities are of a Third World standard" (NT News, 8th March 2002), but at the same time many Aboriginal people need to "...escape the mentality of the government doing everything for them" (NT News, 12th March 2002). And for another wide-sweeping statement we also have the tone that "no one wants responsibility" (Barbara Cummings, NT News 25th March 2002). However, these are but a few of the comments made in attempt to surface the real issues faced not so much by the spokes-people of organisations, but by Longgrass people themselves. We have heard very little from the Aboriginal people who live in camps throughout the Darwin area, in comparison to a lot of noise made by everyone else. Head-lines



have continued to streak the news throughout March, some examples being: **"LONGGRASSERS TOLD TO GO HOME"**, **"CUTTING BACK THE LONGGRASSERS"**, **"COST IS TOO BIG FOR US TO BEAR"**, **"FARMS FOR ITINERANTS"** and **"GIVE THEM A PLACE TO DRINK"**. What is perhaps most astounding is the little comment made by these same spokes-people about the alternate headlines of: **"THRILL-BASH COUNT NOW 7 BLACKS"**, **"WHITE YOUTHS BEAT ABORIGINES"**, **"YOUTH FACES BLACK BASH CHARGE"**, **"FEARS OF FURTHER SLEEPING ATTACKS"**, **"5 CHARGED ON 'RACE' ATTACKS"**, **"SEVEN RACE BASHINGS IN ONE NIGHT"**, **"VIGILANTES BASH HOMELESS ABORIGINAL PEOPLE"**, and **"TEEN PLEADS GUILTY TO BASHING ABORIGINES"**.

recognise where bias and preconceived ideas inhibit others. It is undeniable that "sadly, there is a huge gulf between the lives of most white Territorians and most Aboriginal Territorians" (NT News Editorial, 25th March, 2002).

KUJUK CONTRIBUTORS NOMINATE

June Mills

FOR Aboriginal/Torres Strait Islander Person of the Year 2002 NATIONAL NAIDOC AWARDS.

The Awards help recognise the growing number of Aboriginal and Torres Strait Islander people who are playing a significant role in developing Australia's future. They recognise those who are every day of their lives playing vital roles in helping their communities. Such efforts are crucial to the long-term stability of community life.

Nomination forms are now available at ATSIC Regional or State Offices or at

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Completed forms should be sent to:

Mr Roy Tatten

Office of Public Affairs

Aboriginal and Torres Strait Islander Commission

PO Box 17

WODEN

ACT 2607



WE STAND AS YOUR WITNESS

A SUMMARY OF MR JOHN AH KIT'S

Mr Ah Kit opened his statement exclaiming a sense of responsibility to his people and a sense of purpose in attempting to achieve justice them. He made note of how the lives of Aboriginal people are inextricably linked with each other through family and community. Yet, Mr Ah Kit said, we must acknowledge some brutal truths. For, Aboriginal Territorians are facing a stark crisis... and this is an indictment of all governments of all colours over recent decades. He claims that his words are aimed at indigenous and non-indigenous Territorians. He further said that the enormous growth in the number of non-indigenous people living on Aboriginal communities in the last quarter century is directly attributable to the rise and demands and complexities of administration coupled with an almost complete abandonment by government in providing the fundamentals of education and training required for indigenous people to be running their own affairs. If we do not turn things around for our indigenous citizens, he said, we risk the creation of a permanent under-class for which future generations, both indigenous and non-indigenous, will pay potentially overwhelming economic, social and political costs.



"...We must act on the basis of principles of social justice..., on which the Martin Labor Government will be judged. ... Social justice [as such] includes equity (i.e. fair distribution of resources and power), equality of rights (i.e. available to all our people), essential services (i.e. fair access to employment, education, training, transport, health, housing and childcare), access/freedom of information (i.e. informed decision making), and rights to full participation in social and community decision making (i.e. developing solutions to the problems faced in own communities). This is to say, that for the first time in our history, the Martin Labor Government and Mr John Ah Kit, are promising policies which are informed by principles of inclusion rather than exclusion and inequality. In light of this, Aboriginal organisations must develop new, innovative strategies to overcome the cancerous ideology of despair - the empty rhetoric of playing the victim. And, government, Mr Ah Kit said, in partnership with Aboriginal people, will issue the power to control their lives and communities. At present it is almost impossible to find a functional Aboriginal community, he said - people are sick with disease and substance abuse,

lacking facilities to deal with health and social issues and also unable to educate in a culturally appropriate way. Each week that goes by is not marked with the simple joys of living, Mr Ah Kit added, but with the need to organise funerals. Thus it appears that "things are markedly worse for indigenous people in the N.T. On virtually every measure they are at the bottom of the socio-economic heap". The list of statistics demonstrating the dysfunction is staggering, he told parliament. The Aboriginal community councils have been given far too much to do making day to day needs unmanageable and ineffective under such great amounts of pressure - economically, socially and politically. And these councils have been grossly under-resourced in carrying out those responsibilities. There have also been any number of incompetent or crooked people working for Aboriginal communities... and no effective means for Aboriginal people to run their own lives, let alone the complexities of the local government councils. Finally, Mr Ah Kit stated that, "we must ensure the maintenance of local autonomy on our community within a framework of regional service delivery, and also adopt an emphasis on needs-based rather than submission-based. The basis of this strategy is having strong and effective Aboriginal input

**MINISTERIAL
STATEMENT
GIVEN TO
PARLIAMENT - 7TH
March 2002.**

**Words are cheap in
the lives of those who
these words are
meant for.**



and control, and closely identifying need. [As such], the emphasis will be on flexibility and workability. In some areas we are looking at the need for generational change and not quick fixes. Rather than seeing Aboriginal people as being 'the problem', [this government] understands that solutions will be found through inclusive policies guided by principles of social justice, and not policies that exclude or deny a rightful place at the table for more than a quarter of our population".

We await positive action, still...



only then will the promise be kept.



LONGRASS ASSOCIATION
0402 526 531

ROYALTY

REJECT

REGISTER



THE LONGRASS ASSOCIATION
C/- THE DARWIN POST OFFICE
DARWIN, N.T.

The Longrass Association has announced that it has begun a ROYALTY REJECT REGISTER. The association is encouraging indigenous people of Australia to register their concerns with the association.

The Longrass Association's President, June Mills explains that throughout the Northern Territory and other states, there have been hundreds of indigenous people who have been left out of negotiations over land and mining deals. This cuts to the very core of their identity. Whole families have been struck off Land Claims and Mining decisions. This is presumably to minimize Royalty payouts. This effectively eliminates any rights to decision making and their ability to maintain cultural heritage and law.

While the Longrass Association cannot at this stage rectify this situation, this register will be a first important step in revealing the extent of the exemptions. Once we have an understanding of the numbers involved we will then look at strategies to address the problem.

NOTE: The Longrass Association an organised network of underprivileged, homeless indigenous peoples and their supporters. The term 'longrass' reflects the real life situation of indigenous people living and camping in the long grass, ie, (bush areas).

The Longrass Association acknowledges that this is a legitimate lifestyle. Indigenous People have been denied the right to choose the way that they wish to live. The Longrass Association is committed to creating awareness of their unique lifestyle and the problems they face on a day to day basis. The Association is non funded and as yet has not raised any funds.

The Association recognizes that indigenous homelessness is a national problem and welcomes membership from all states. This membership is open to all longrassers and their supporters. If you wish to join, simply right to us. We will write back to you and send you a newsletter, which tells some of the stories, of us mob, up this way.



REMOTE CONTROL



In the Northern Territory, Aboriginal community life appears of late to be considered remote, distant, isolated, far away – basically, different from. Aboriginal communities, numerous and well established throughout the NT, are perceived as separate from what should be the shared past they have had with the rest of an ever-growing population, and have often been made irrelevant in the discussions of future plans. There still remains unrecorded tracks of history still prevailing throughout the NT. When 'Aboriginal Issues' come to light the discussions are most often focused on policy, legislation, irritation and discrimination. A positive, honest and guilt-free perspective remains largely allusive and constantly quieted.

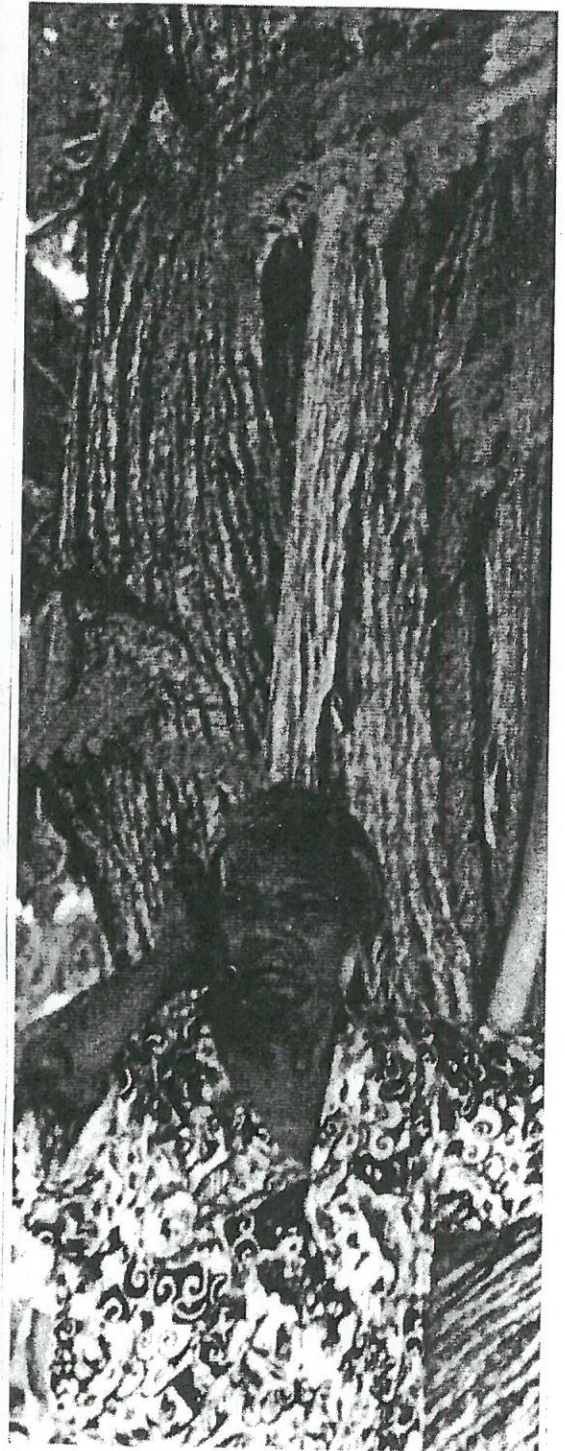
Darwin is the capital of the Northern Territory, as is well advertised by its massive Parliament House; yet still it remains incapable of embracing the diversity and persistence of Aboriginal communities within and surrounding it. The city's relationship with Aboriginal communities (not only by map and boundaries, but also by peoples from all over the Territory frequenting the capital for use of facilities unavailable elsewhere) remains uninformed and greatly misunderstood. Many people of Darwin don't seem to have a clue where Aboriginal cultures are at, how many exist within their suburbs, how difficult some of the simplest needs are to meet. It is all too easy and irrelevant to lay the blame back on those people who are already at the brunt of so much affliction.

There are stories of both Aboriginal individuals and entire communities that can testify to the fraud, the prejudice and the continual harassment still rampant throughout their affairs and everyday lives. These stories can be heard in this Now, 2002; not some 20 or 30 years ago when another generation was responsible. Self-determination, an initiative generally supported by all Aboriginal cultures, is almost impossible in the present un-supportive social climate blanketing Northern Territory. What right does anyone living here have to enjoy the benefits of a 'tropical life-style' at the expense, degradation and hardship for those original inhabitants living amongst this 'settler enclave' (Bill Day, 1994).

There is a history whose often-cruel remains still well in every corner of the NT, both unheard of and ugly undealt with. There remains to be seen a population living on Aboriginal land who are aware of the bullying which occurs on behalf of their unrealised privilege. And there remains to be seen a population that respects and works with Aboriginal peoples towards a recognised and dogma-free future. Over 100 years ago, European settlers gathered many of the language groups from throughout the territory here, who have since had to come to terms

with so-called 'multi-culturalism' in a way that has always demanded sacrifice. Greatly their own sacrifice – culturally, economically, socially and in terms of health. There is no justification, there is not even an explanation offered – they have quietly had to figure the complexity of others out, and cherish their own.

A true and honest attempt at reconciliation still remains to be seen – that is, the NT recognising and learning cultures in the same way that they have persistently 'taught' Aboriginal peoples. We do not need yet another government survey – but rather, each community needs to be able to digest its personal history, records, administration, economics, health, future and CULTURAL situation.



It is yet to be understood by 'multi-cultural' Darwin what is really going on – the secrecy and debauch of which remains their own responsibility whilst they sit back in apathy.

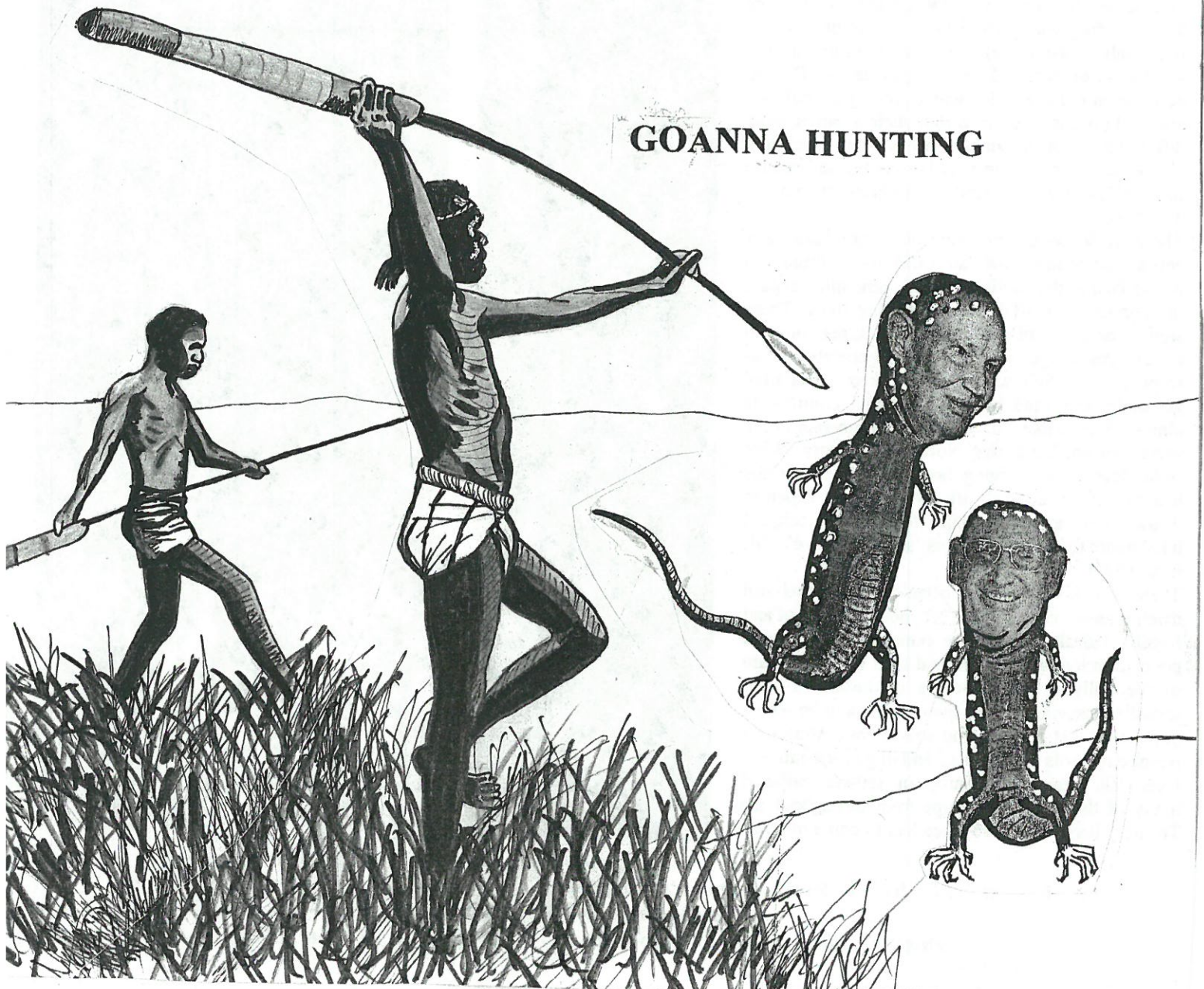
LONGGRASS ASSOCIATION BBQ'S

Long grass Association have been having BBQ's down at Rapid Creek every Sunday. There has been a lot of talking about what has been happening to families in the camps, and also about what the government and organisations have been saying about people in the long

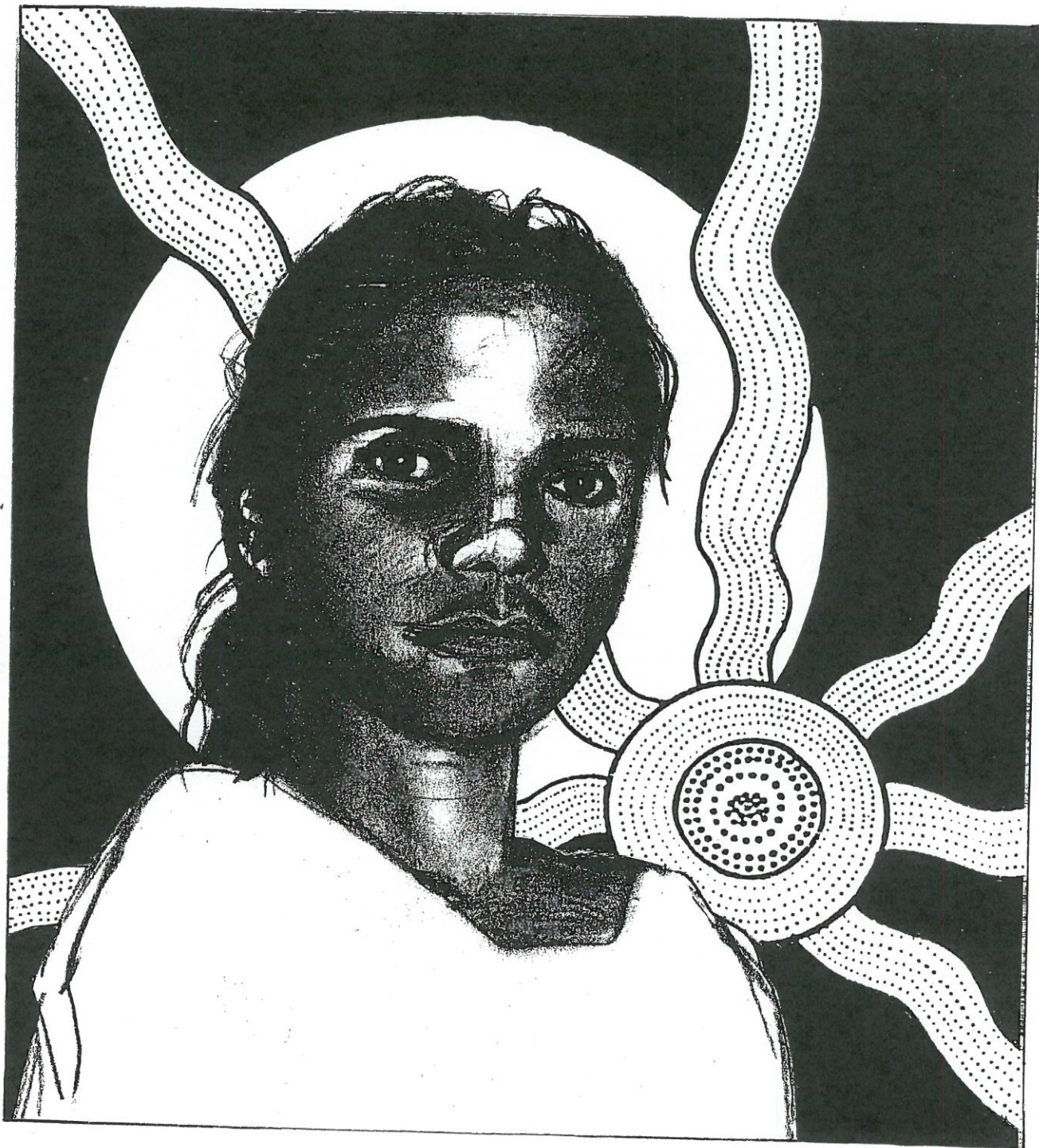
grass. They have been great meetings and a number of people have been invited. Johnny Balaiya and Bob Bunba wrote one letter that invited the Larrakia people to come and talk with them. In the letter they said that people in the long grass want to sit down and get word from the Larrakia, what they really thinking. Bob said; "we're trying to get all the people together, so they can tell us - they owner of this land. They got to talk same way, truth or nothing". Johnny said; "it's time we talk proper way please".

No-one from the Larrakia Nation turned up to the meeting, but a couple of other people came to say hello and offer support. Many different faces are coming each week - some coming with invitations. Other camps still can't get to the meetings - we hope to change that somehow. We hope that all the different camps can begin coming to the BBQ, and we can all continue to talk.

GOANNA HUNTING



WE NEED A BILL OF RIGHTS NOW



John Howard and his circus voted for a sanction against Zimbabwe – pretending our country stands for democracy and human rights.

Australia does not and never has had a **Bill of Rights**.

A spokesperson from PRINT (Peoples Rights In the Northern Territory) said last week, “not only are human rights in the N.T. being violated, but there is now a national demand for a Bill of Rights in Australia”.

The United Nations cannot be relied on to intervene in the continuing human rights violations in Australia.

The Australian Government must acknowledge the civil rights of the Australian people.

And the N.T. Government must accept that people are hurting because of their laws that are in place.

We need a Bill of Rights now.

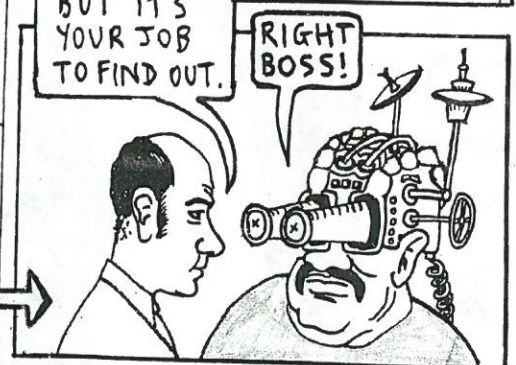
ONE DAY A STRANGE ARTICLE AND 2 PHOTO'S APPEARED IN THE PRESS...



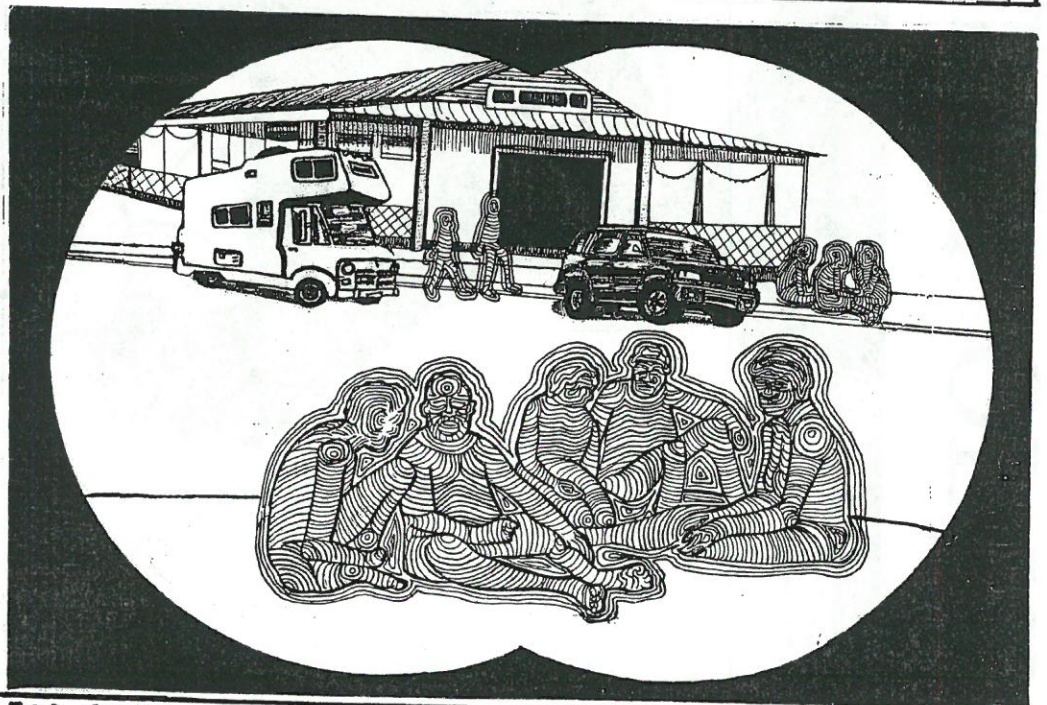
MOST PEOPLE CONSIDERED THE WHOLE AFFAIR TO BE SOME KIND OF PRACTICAL JOKE - UNTIL ONE DAY A POLICE OFFICER COULDN'T BELIEVE HIS EYES!



USING STATE OF THE ART COMPUTERS AND A WATERTANK FULL OF JELLYFISH WE'VE DESIGNED THESE SPECIAL HIGH TECH. GLASSES TO MAKE THE SEEMINGLY INVISIBLE VISIBLE. NOW WE DON'T KNOW WHO THIS GUY IS OR WHAT HE WANTS, BUT IT'S YOUR JOB TO FIND OUT.



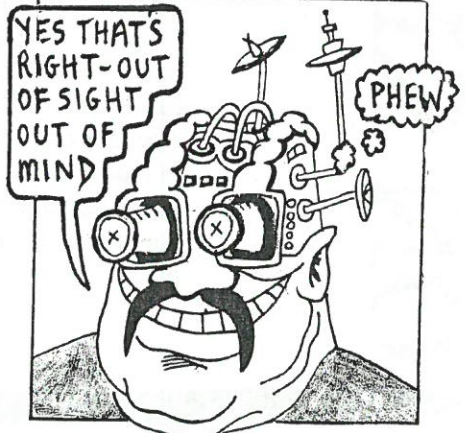
BUT AS HE STEPPED AROUND WHAT APPEARED TO BE A DESERTED CORNER, HE WAS AMAZED AT WHAT HE SAW BEFORE HIM.



FOR THERE WAS NOT ONE INVISIBLE MAN; RATHER A WHOLE COMMUNITY OF INVISIBLE PEOPLE!

I'M TELLING YOU MAN! THEY'RE EVERYWHERE!

WE GOT TO KEEP A LID ON THIS- IF WORD GETS OUT THERE'LL BE PANDEMONIUM! BESIDES, WHAT PEOPLE CAN'T SEE CAN'T HURT THEM.





Justice Soothes.
Justice heals the wounds and sores in the social body.
Justice calms.

Injustice stings.
Injustice burns, irritates, creates conflict.
Injustice is unsocial, anti-social.
Injustice is a social sore.

Organised injustice is robbery.
The robbed resist – sometimes.

The robbers are ready for resistance – always.
The robbers are ready to suppress protest – always.
The robbers are ready to defend their theft.
The robbers are ready to defy, defeat and hold down the robbed.

But the robbed are now ready, ready for change –
Patiently, peacefully and properly.

(poem inspired/interpreted from unknown poet, 1903).

CAUGHT BETWEEN DEFINITIONS

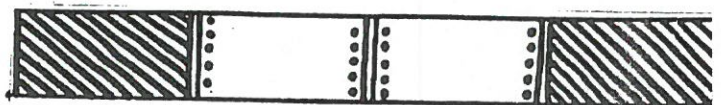
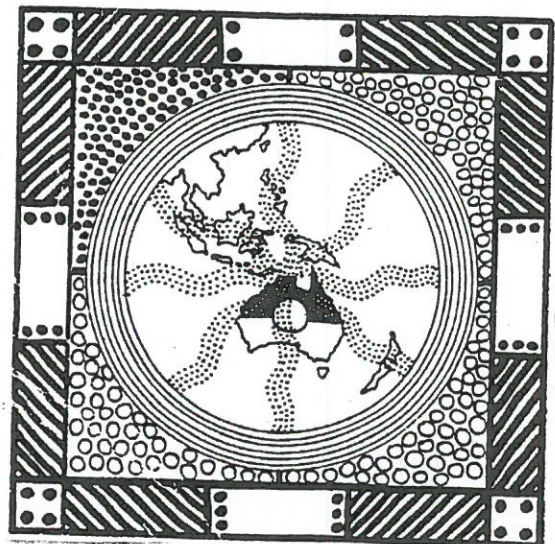
THE LONGGRASSER

There is this portrayal of longgrass people as caught on the fringes of both the indigenous and non-indigenous worlds they live in. What is denied them, in this picture, is the knowledge they have of what they are doing, that there is certainly a tradition within their actions, and that they are conscious human beings capable of choice within ALL worlds. Their voice has been unheard (for all their speaking), their culture is unseen (for all their visibility), and their decisions have been made base.

The terms used to describe Aboriginal people throughout the N.T. are still greatly being made by those who don't understand their roots, let alone the powerful growth still manifesting. That people in the long grass still occupy their camps, moving around a landscape of meaning mapped by their ancestors, seems to produce hostility amongst those defining them. Communication with people in the long grass remains largely an exercise of power and unfounded superiority – even down to the right a homeless Aboriginal person has to sit on a chair bolted to Larrakia country and funded by the people's mayor for 'the public'. But longgrass people are rarely treated like part of 'the public', they just happen to be the most resourceful at using 'public space'. For, it is not just space – it is Larrakia country, a home, a traditional camp, a family meeting place – it is a territory of belonging. But day by day Aboriginal people are being moved on to make room for 'the public'.

Greatly misunderstood about longgrass people are their extensive family relations (the way they look after one another based on knowledge from generations and generations past), their ability to exchange up to 5 or 6 languages, their contribution to tourism and material beauty/identity, and their immediate relation to one of the oldest and most complex cultures and landscapes. So stark is the misinformation that it enforces the cry of 'anti-social behaviour', within mirrors which reflect none other than an inability for the dominant culture to embrace another so remarkable.

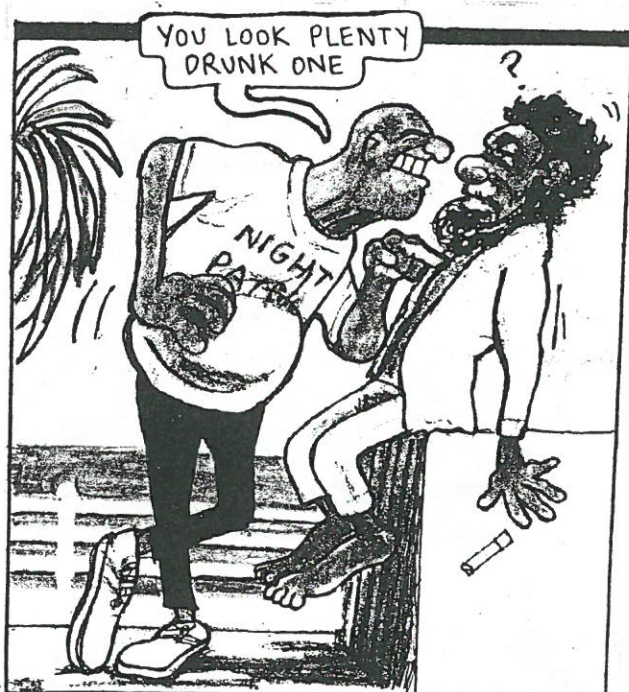
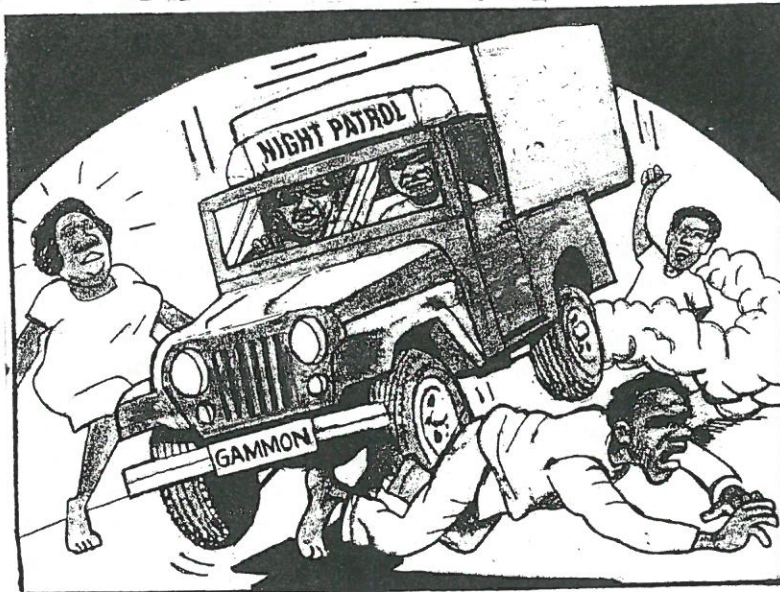
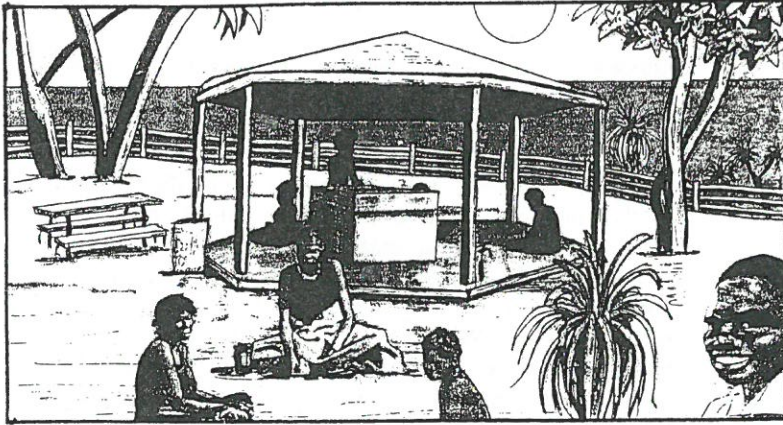
Longgrass people testify to culture's endurance as well as the possibility of existing outside of a 'system' force fed to so many indigenous people world-wide. The gift which has been offered to this 'system' and missed through denial, is nothing but forgiveness...

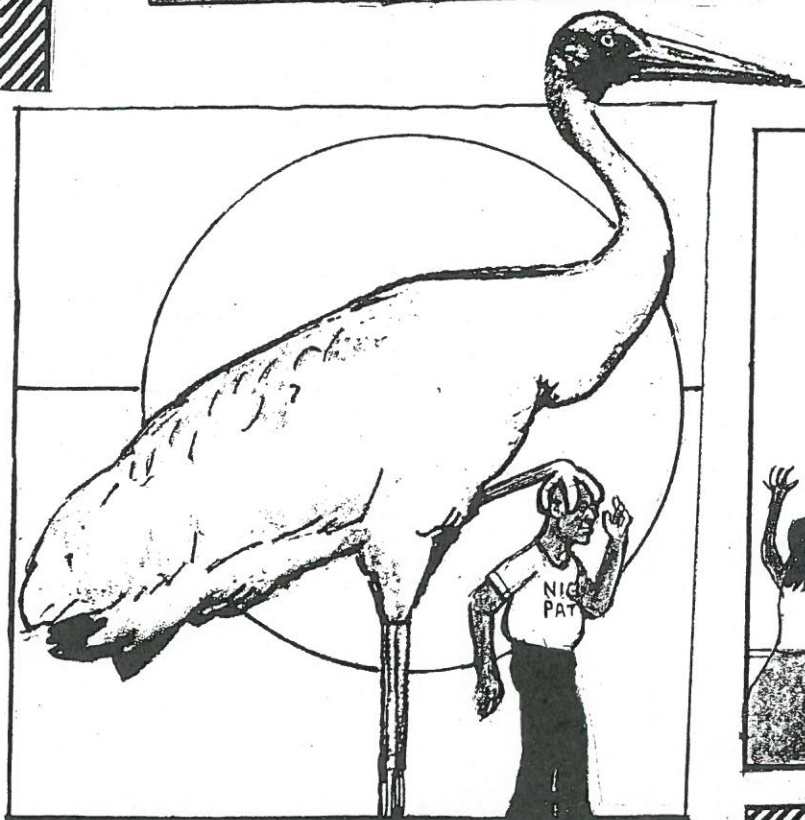
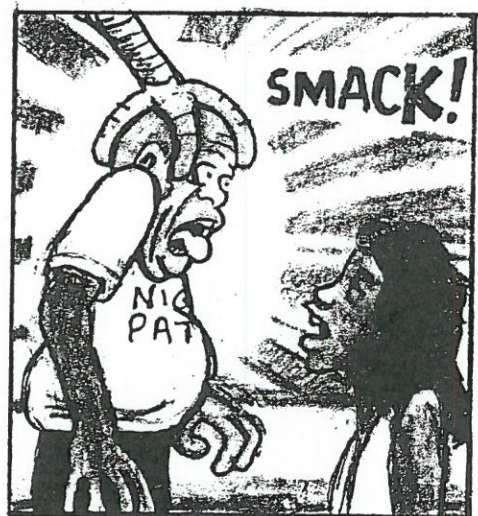
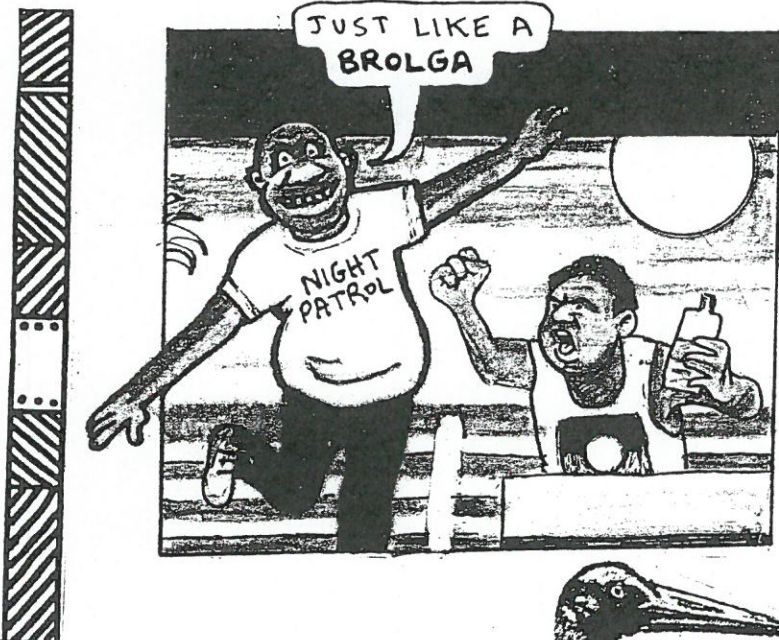




NIGHT NIGHT NIGHT PATROL

FOR MARK
AND SANDRA



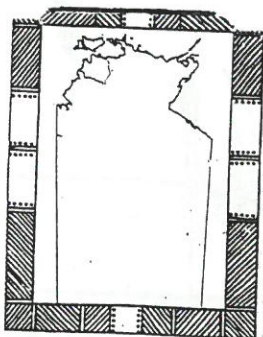


???????????????? HAS BARB'S GONE BATTY?



On the 25th and 26th March 2002, Barbara Cummings came forth with her two-bobs worth. She spoke the Chairwoman of Yillirreung (Darwin) regional council. It was brought to her attention by callers to Radio Larrakia, where she carried out an interview on the 26th March 2002, that there is some confusion as to who she is representing and speaking for. One caller was a Larrakia woman who was far from impressed with Ms Cummings speaking on her, or the majority of Larrakia people's, behalf. She made a splash on the front page of the NT News (25/3/02) with the headline "LONG GRASSERS TOLD TO GO HOME". Her claim in this recent debate is that "remote communities are using Territory towns and cities as a dumping ground for itinerants" (NT News, 25/3/02: 1). She also said that "community government councils needed to realise the trouble some of their residents caused with anti-social behaviour and illegal camping in towns" (NT News, 25/3/02: 4). It would seem that Barbara believes "no one wants responsibility". She asks for the "remote area people to get the mob in town to behave themselves", for "they are not allowed to bring their own fights into someone else's community" (NT News, 25/3/02:4). What appears questionable about Ms Cumming's comments is the claim she keeps making to her experience of 6 months working on 'The Itinerant Project'. *Kujuk* took the liberty of speaking with some families who are camping around the Darwin area about the discussions they've held with Ms Cummings regards these pressing issues. No-one seems to have seen her – not even most recently, when a number of people living in the long grass invited members of "The Itinerant Project" to their weekly meetings. But perhaps this is because she has been busy organising her own meetings, to which no long grass people have been invited. **Perhaps it has come to her attention that there are many reasons why people are camping in Darwin, and under all sorts of conditions; or maybe she has realised that the issues at hand are much greater than an "itinerant problem"** (NT News, 26/3/02: 5). But alas, Ms Cumming's has made plans. Based on her observance that "most of the 'humbugging'... goes on during the day", it's her recommendation that "that's when we need [more] patrols" (NT News, 26/3/02:5)!! It's an interesting proposal, especially from one who claims to have worked through "complaints from itinerants that the patrol officers are often aggressive and act like police" (NT News, 26/3/02: 5). Could it be suggested that these claims were heard through the voices of *Kujuk* and *The Longgrass Association* letters and protests?

We are all a little disappointed Barbara, for, these lives which your words effect are much more complicated, deserve a lot more respect, and run much deeper than two-bobs worth.



**EVERY DAY
THE BUCKET
GOES TO
THE WELL
ONE DAY
THE BOTTOM
WILL DROP OUT**



??

FAMILY TO FAMILY

Story recorded 17th February 2002 – by Stella Simmering.

Gerard Jawrarla, who's story this is, goes to dialysis 3 times a week and has been camping in the longgrass since December 2001. A version of this story was sent to the Minister of Housing – John Ah Kit. Stella Simmering had provided this interview in support of an allocation of public housing for Mr Jawrarla and his family. On the 18th April 2002, Mr Ah Kit wrote back repeating the same chain of events that Gerard had written to him about, his only recommendation being to produce "an intensive case management plan, which details the level and type of support proposed" – however, there still remains the question: **WHO WILL DO THIS?** Only once this intensive process is carried out can his department make any decision on allocation of housing.

This story illustrates the cycle which MANY Aboriginal people visiting Darwin move around in. It shows the loss of power experienced step by step as they move through the levels of administration built upon their decisions. Often, families turn to their relations living in camps around Darwin, they are there able to slowly regain control over their own lives.

Hospital - I got really sick (in Maningrida) so I had to go to Darwin. I was here in 1999, and was staying for 3 months (in hospital). Doctor told me about kidney. He told me – you won't go back and see your families again. I said why? He said – you got bad kidney, so you have to stop here for years. And I was worrying... my families and worrying for my community. So doctor told me – if you stay here for a couple of months then you can get your house. I was asking Doctor question – if I get a house can my families all come and stay with me? Yeah your families and your kids, unless you don't trust drinkers to come and stay with you. They can come and stay with you, but you know, damage house, these things.

Ebbirra Hostel - Me and my wife and kids stayed at Ebbirra Hostel while we waited for a House – probably 4 or 5 months. Then my cousin sister, they took us (wife and kids) to Kurringal flats. So we stayed at the flats with them.

Then Housing Commissioner, she came looking for me and told me you're moving out to Malak. Next week, if you can pay it for... maybe \$600. I pay \$600, and we moved out to Malak.

Malak Housing Commission - I was staying there for 3 or 4 months, like all the peoples came talking on the street and on the road and the next door neighbour watching them coming out and going inside my place and drinking round outside. So once next door neighbour came and taking the big stick and swearing at us... No just forget it I told him. So Housing Commissioner came and was thinking to move me out, put me somewhere.

Karama House - Shift other place still keep on. They really too smart, like I went to the shop and they find me at the shop – Ah that's the bloke now, he's walking. So they all come at the Karama, no. 10 where I was staying and then big mob people came and they living kitchen, outside. Probably 1 year there. They (Housing Commission) gave complaints, they always been do that. I come back from

dialysis and I see note. Ring up to Housing Commission and they told me, lot of noise last night and next door was complaining.

Second warning, three Housing Commissioners came there. Not every one day or two days – they was just coming every day, checking up. Once they been come and growl my mother. Once when I was at the dialysis she came and talking to my mother – Who are you? I'm mother, I'm staying here with him just for a couple of weeks. She said no, you're not going to stay here. I came back from dialysis and I had a telephone there and I was ringing – Why do you say to my mother? She just came yesterday, she's only staying for a couple of weeks and going back. You should not do that, I told her like that. And my old man he's paralysed, he came and stayed with me for a couple of months. Like other people you know from Elcho or from Bathurst and Groote, they come and stop with families, they keep them. I seen that a lot of times, their grandfather and grandchildren they come and stay with them. But when my families come in, all this Housing Commissioner was complaining on me and they told me to move your families, their not going to stay at your place. So you know I was too new, I couldn't know. This was the first time I got the house and Housing commissioner was talking to me. Maybe sometimes Housing Commissioner don't really like Black fella coz all them next door neighbour always call (to complain). **Black people to go up and down, sitting round the park, like for fresh wind, that's why they get angry on us.**

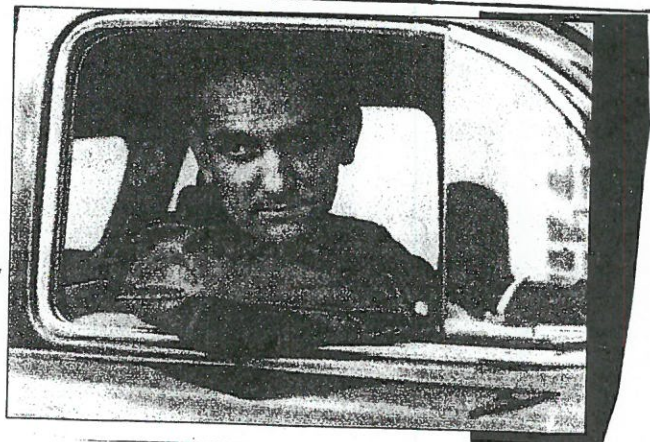
Another warning, then Housing Commission came and straight through the rooms – she didn't knock, too late – and I see her and she was talking around and she seen my families. My families from long grass just staying for a while drinking tea, talking to me. And she went out and talked to me – Tell you families to move out and you moving out too. Clean all this mess and take all this stuff. And I said, Ah I'll clean these rooms. It was clean, only

Continued next page...

Northern Territory News, Friday, September 28, 2001

Weekend

'I was a long-grass,
I slept on the beach
for a while ...'



Paul Kelly...

window and door was damaged. And then I told my families, we moving out. So we been move other side, where my Aunt was camping in the bush. Our family helped us carry our stuff. I went straight back to Housing Commission and took that key. So that was 4 days. Moved on Monday, cleaned all the rubbish, moved all the stuff out, clean the walls, window, floor. On Friday I give back the key. She told me next time if you want, if you feel like getting another house, then I might go and see Housing Commissioners. I already seen her.

Ngandji-Ba - I sent my kids back to Maningrida and also my wife and my mother, and then I went to Ngandji-Ba (in Nightcliff). My wife came with me company. Only wife and patient allowed - no kids. Then we both pay \$480 for a couple of months.

And I told my wife, we have to stay in the bush so we save money for us and buy for them kids. So I'm thinking to myself, for my kids you know, staying no mother and no father back at Maningrida, walking around without no money, asking other peoples money. I want them kids to stay with me all the time and

feed them from my own money and my wife's money. They moving around family, in Maningrida. So I told them if I can get another house, then you send my kids back here. And then manager came and told me - if I don't pay, go out and look for another hostel to stay. I told manager - How much I'll pay it now? \$1600 because you didn't pay for the last couple of weeks. Then I rang my families, my cousin's father, I call him and BAC, and he fixed up my royalty. So I was going to pay it from my own royalty but from BAC paid my hostel... so I'm still paying it back for hostel, from my families helping me to pay it back. (borrowed money to pay the hostel).

So the manager told me you pay \$240 a fortnight. So I ring my families (my pays next week) and my families didn't get pay and my mother stopping out bush so she couldn't send my money so i told my manager -my families don't have. Alright then you want to move out from here, get your stuff. I take half my stuff, then I move out from Ngandji-Ba. I want to find a flat or a house so I can stay with my kids coz I left them a long time in Maningrida.

Longgrass Camp - Then I came straight up here, to this camp. I been ere 2 or 3 months in this camp.

When I'm staying in long grass, I might get sick or get flu. I always think myself, it costs a lot of money if I stay in the hostel that's why I stay in the long grass. I like to stay with my kids. If I stay the hostel and pay a lot of money I couldn't buy clothes or shopping, that's why I'm worried.

It been cost me a lot of money, eight hundred and something... and also in Christian Outreach, every fortnight \$500 and something or maybe \$1000 so you know I changed my mind. More easy so I can get flat or something like that. I went to see Housing Commission, and we have \$251 to clear off the Karama house (Owed for repairs). Me and my wife have been paying into Indigenous Housing maintenance \$25 each, every fortnight. We have always done this. Housing Commission said come see them in April when that debt is cleared.

Sometimes I understand, sometimes I don't about the house. Housing Commission giving all the Black people (a house). Some people know the rules and some people don't know. Well I was too new. They told me my families can't stay with me but I need my families stay with me.



Can you remember when....



Bagot Road sit down - 1971

**The Independent Film makers
of the Northern Territory
Will be showing films at**

***The Film Garden*
31 Woods St.**

**Every Thursday - 8pm.
(all dry season).**

Made a film?

Making a film?

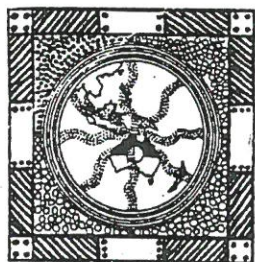
Have an idea for a film?

Want it screened?

Please drop in!

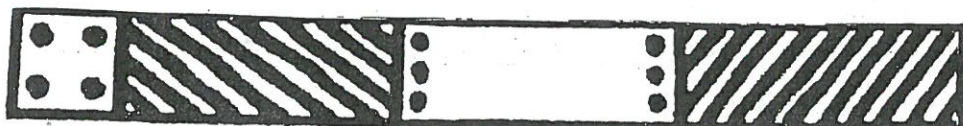
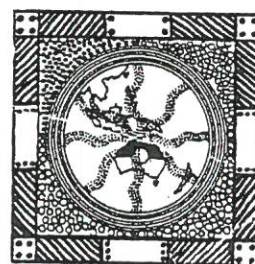


Your words now go around the world: <http://www.geocities.com/kujuk2001/>



send contributions to:
P.O. Box 42991
Casuarina, NT 0811

Or e-mail: kujuk2001@hotmail.com



Check out the longgrass website: <http://longgrass.tripod.com>

And also Pariah s: www.country-liberal-party.com

The principle of political life is in the sovereign authority. The Legislative Power is the heart of the State, the Executive is its brain, and gives movement to all its parts. The brain may be struck with paralysis and the patient yet live. A man may be an imbecile and yet not die. But once the heart ceases to function, it is over with the animal.

J.J. Rousseau.

FOLLOW UP TO PRESS RELEASE ON 9TH JULY 2001

JUNE MILLS
LARRAKIA

Mrs. Kathleen Mary Mills and a large portion of the Aboriginal Community in Darwin, honoured and demonstrated their commitment to cultural maintenance by observing cultural protocol on Friday 13th July 2001. Those who acknowledge cultural protocol did not attend the March and contacted June Mills and family to inform her of their position.

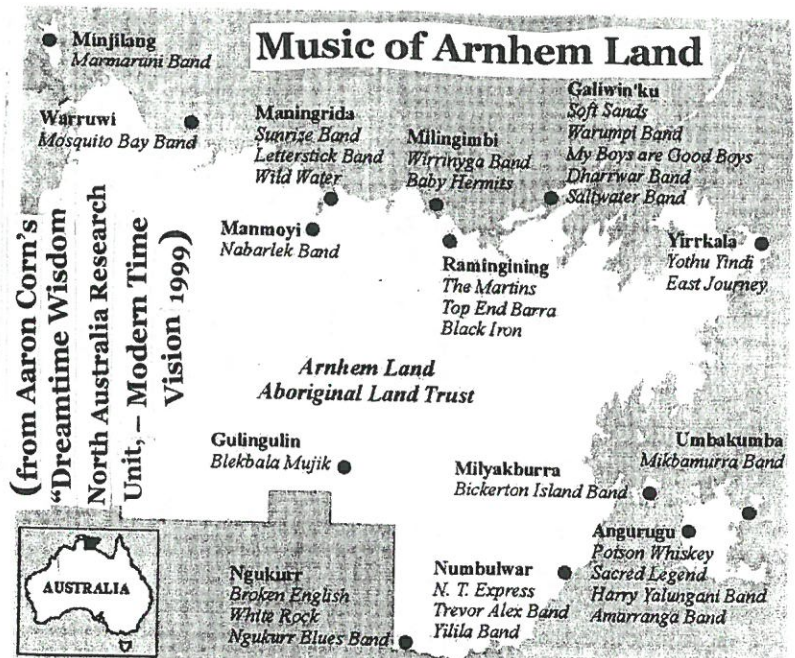
The action taken by June Mills on Monday 9th July, was not designed to stop the NAIDOC MARCH, but to expose those individuals and organisations that are prepared to bypass cultural protocol and disregard Traditional Owners in their own land.

While there was no attempt made to stop those who chose to march, June and her family were there to observe those individuals and organisations.

Those representatives of Aboriginal Organisations have demonstrated their disregard of cultural protocol by ignoring June Mills and Family and as far as June Mills is concerned, have absolutely no credibility as Aboriginal Representatives.

June Mills states, that cultural protocol is central to our identity as Aboriginal people and a crucial part of cultural maintenance. If this is gone, so is our identity and therefore the assimilation process will have been completed and no reason to march anymore.

GET IT RIGHT!



(from Aaron Corn's
"Dreamtime Wisdom
North Australia Research
Unit, - Modern Time
Vision 1999)

Dawn Lawrie was leading Peter Adamson in the race for Lord Mayor. She may have been a fair mayor, which is probably why she was miraculously ripped of her lead overnight as Peter 'I am not a member of the C.L.P.' Adamson was Lorded. Interesting! And interesting too is the Lord's statements that as Mayor he is not political in his views or actions. What a rare mayor!

And more interest...

The Lord says he has the peoples interests and invites any individual or group to discuss change as long as it has the best interest for the people of Darwin.

I wonder which people he refers to. We can only hope that our new Lord emerges from his hidey-hole to see who the people of Darwin are. Otherwise, he better keep that billy boiling 'cause we may have to take up his offer after all.

(Anonymous contributor)



DARWIN IS LARRAKIA COUNTRY

LETTERS



A letter written to Clare Martin from the Darwin Community Legal Service.

Dear Chief Minister,

I am writing to you regarding our growing concerns on behalf of homeless people in and around Darwin.

I noted that... you were quoted by the NT News as saying "I have no problem with laws moving people on"...

...The Darwin City Council (DCC) by-laws create a range of offences, which homeless people commit purely by engaging in essential human behaviour in a public space. In particular, by-law 103 makes it an offence to sleep or camp in a public space between sunset and sunrise.

At present time in Darwin, people can wait from anywhere up to three and a half years (for a single adult male) to be offered public housing. For poor people, this means that they are often forced to live rough as they have no private property rights whatsoever. Yet, in the Darwin area for example, it is an offence for them to sleep at night, to take their clothes off or light a fire to cook their food. DCC patrols enforce these by-laws with regularity, issuing people with infringement notices of \$50 each time. For a single poor person on social security, \$50 represents almost 50% of their weekly income. Most people are not able to pay on the spot. The end result for many people is that the infringement notice goes to court, and a fine of up to \$250 is imposed. Once again, people cannot pay and the court imposes a sentence of around 5 days in jail for failure to pay. We know of one woman who has been fined 10 times in the last twelve months. She sits on a waiting list for public housing, and has been told it could be another twelve months. In the meantime, she keeps moving to try to avoid the patrols. As you see, the by-laws don't just authorise the DCC to move people on. The effect of the by-laws is to send people to jail, with their only crime being that they are poor and homeless.

With respect, the operation of these by-laws offends human decency, and we are urging you to reconsider your government's policy on this matter.

...There is significant research to support the proposition that indigenous persons are more likely than others by reason of their race to be 'homeless' in the sense that they do not hold private property rights, such as security of tenure, under Balanda law. In particular, the rights of Aboriginal people that are limited by the by-laws include:

- Right to security of person
- Right to public health, medical care, social security and social services
- Right to housing
- Right to equal participation in cultural activities

It is also arguable that these by-laws operate to infringe homeless persons' right to freedom from torture generally. The by-laws prevent homeless people from being warm and cooking food (so they don't get sick), staying still, resting, sleeping, and staying dry (so they don't get sick). It is suggested that these laws are effectively tools of torture in that they intentionally inflict severe physical and mental suffering on people with the purpose of moving them out of public places, an outcome which homeless people cannot achieve. You will recall the famous statements by the Lord Mayor of Darwin in February 1999 when he called on the police to "harrass, harrass, harrass" itinerants, and drive them out of Darwin.

The effect of these by-laws in practice are that people cannot establish stable camps, near essential services such as toilets, and clean water. ...people living in public spaces have tried to gather around public amenities so that they can live with access to these services but the patrols have successfully managed to move them out of sight.

Children struggle to attend school. Parents are in and out of jail. People constantly get sick.

Families are forced to constantly "move on", but to where?

We are... supporting the Longgrass Association to make a complaint to the Human Rights and Equal Opportunity Commission. For them, it seems that they have no other choice.

We urge you to reconsider your position.

Yours sincerely,
Cassandra Goldie
Coordinator/Principle Solicitor
Darwin Community Legal Service.



Dear Kujuk Team,

Congratulations on yet another excellent issue of Kujuk.

However, the issues raised in regard to the discrimination against the Longgrass People are really horrifying. Vanessa's comments in her letter are to be highly commended. It seems extremely obvious that the hidden agenda is removal of the original people of the Territory from residence in Darwin.

You are excluded from obtaining housing, and not allowed to exist anywhere within the city or its surroundings. Police attitudes have always been bad there. I remember that from my short time of getting to know some of the Larrakia people (Uncle Bobby's Mob) - in the time of Bill Day's courageous support - and acquaintance with folk at Bagot - just how badly the police behaved. It sounds as if they have not improved!

The policies, attitudes and actions of the Darwin City Council are extremely unacceptable. Few thinking people could have accepted the discriminatory actions of the CLP gov., and many of us Down South rejoiced when they were defeated. However, we are waiting to see what Clare Martin's government does - but it cannot afford to wait much longer! I think what has happened to the Indigenous People in the Top End is amongst the worst of anywhere in Australia - and for possibly the longest.

I belong to two support groups in Melbourne - Action for Aboriginal Rights that began in 1972, and Australians for Native Title and Reconciliation. We have written to Clare Martin congratulating her on her stand in regard to Mandatory Sentencing. We will write again (*sent February 2002*) to urge immediate action regarding the housing and living problems of all Aborigines in Darwin, and for a serious policy for rehabilitation and full restitution of rights to self-determination, with adequate support from the dominant community. No state in Australia can hold its head high regarding our maltreatment of the original owners of our land. Warmest good wishes to the Gwalwa Daraniki.

Yours Sincerely,
Ms. Beryl Phillips, Victoria.
1st February.

**A LETTER FROM THE HUMAN RIGHTS
AND EQUAL OPPORTUNITY COMMISSION**

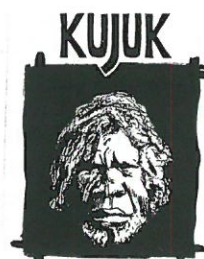
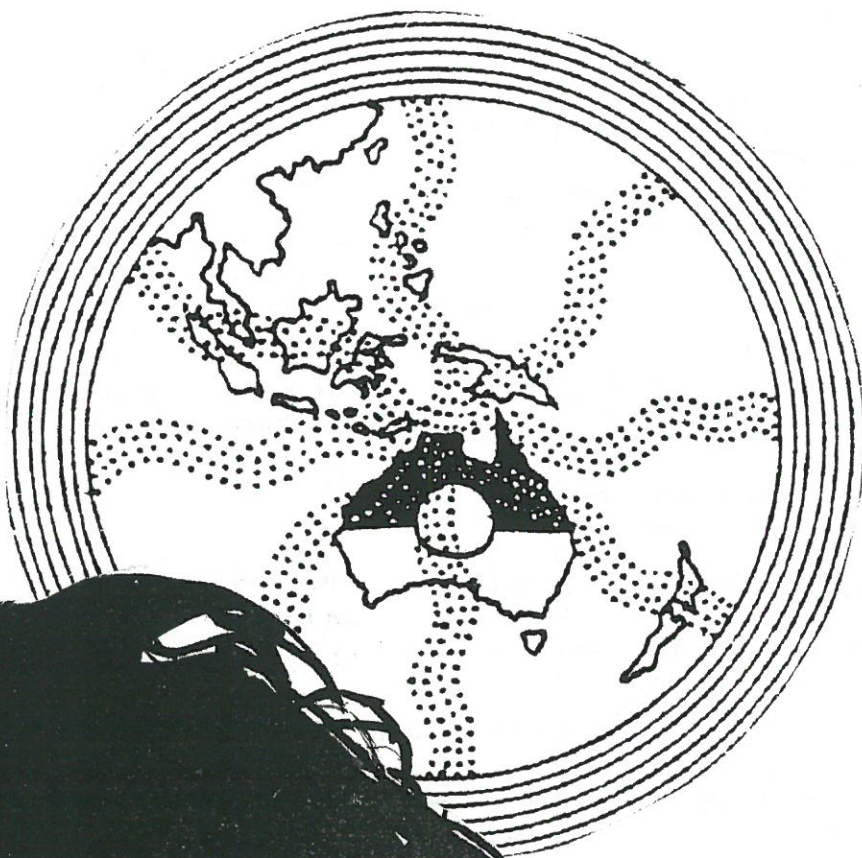
Dear Longgrass Association,

I refer to the complaint on behalf of the Longgrass Association of Darwin ("the LAD") against the Darwin City Council ("the DCC") under the *Human Rights and Equal Opportunity Commission Act 1986* ("the HREOCA") alleging racial discrimination. I confirm that the complaint has been accepted for investigation under the terms of the *Racial Discrimination Act 1975* ("the RDA").

...Under the HREOCA, I am required to investigate your complaint and, where appropriate, attempt to resolve it through conciliation. Conciliation is a confidential process conducted to effect a settlement of the complaint that is mutually acceptable to all parties. If a complaint alleging discrimination under the terms of the RDA cannot be settled or is terminated on some other ground, you may make an application to the Federal Court of Australia or the Federal Magistrates Court for the Court to hear the allegation.

Following the receipt of the response, I will consider what action is appropriate and contact you as required.

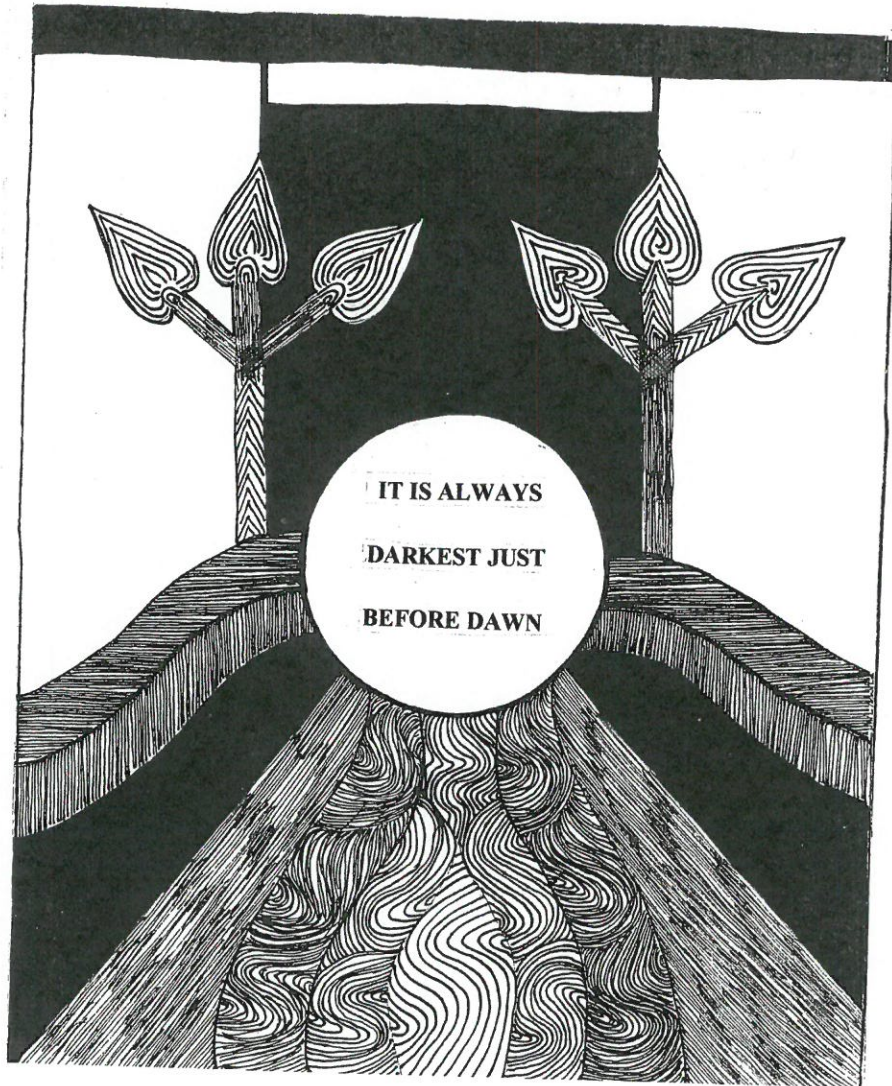
Yours Sincerely,
Alice Tay
President
March 2002.



Your efforts are working and
your message is spreading.
Newspapers 3000 miles away
are reporting your voice.
And your voice is getting
louder.
What you want is simple and
just.
There is too much negative in
the air –
But you are fresh and positive
and proud.
And Clare Martin is morally
paralysed.
Negative prevents progress,
and feeds the morally
paralysed.

If Ah Kit really wants to help his people,
then he will hopefully be productive like you.
People are talking about you all over Australia.
The Longgrass in Darwin give many strugglers hope
and you
make us smile. And for that we thank you – and
support you.

**A LETTER TO THE
LONGGRASS IN DARWIN,
FROM A VICTORIAN –**

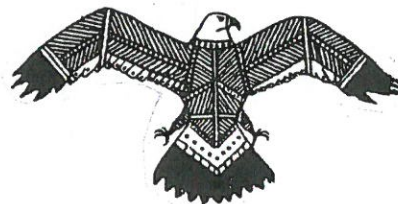


On Tuesday 19th February 2002 at least seven homeless Aboriginal people were attacked and injured in Tiwi, Casuarina and Nightcliff. All were punched and beaten with sticks, most hospitalised. Five white youths were responsible for the bashings.

The five youths, four aged 17 and one 16, faced court and charges on March 5th 2002. All were charged.

For detailed report go to *PARIAH's* website: www.country-liberal-party.com/Racist_Violence.htm

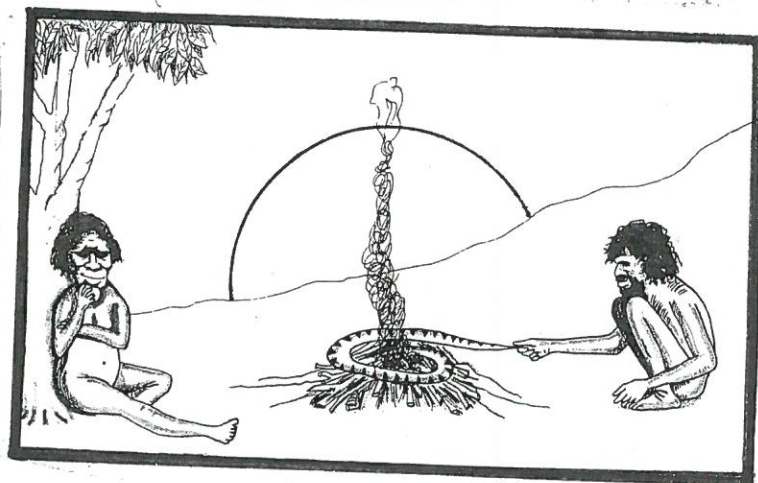
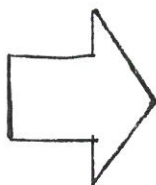
KUJUK SAYS SORRY TO FAMILY AND FRIENDS WHO WERE HURT BY THIS SWEEP OF AGGRESSION THROUGH THE LONGGRASS. WE CANNOT UNDERSTAND SO WE MUST KEEP STANDING UP FOR OUR RIGHTS AND KEEP GROWING STRONG.

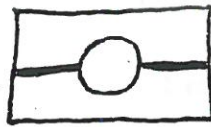


THANK YOU TO EVERY ONE WHO SPOKE, WROTE, PICTURED THIS EDITION OF KUJUK.

KUJUK IS MANY PEOPLE – IT IS AN UNFUNDED AND INDEPENDENT PAPER.
Send contributions to: PO Box 42991, Casuarina NT 0810.

ONE DAY IN THE GARDEN OF EDEN

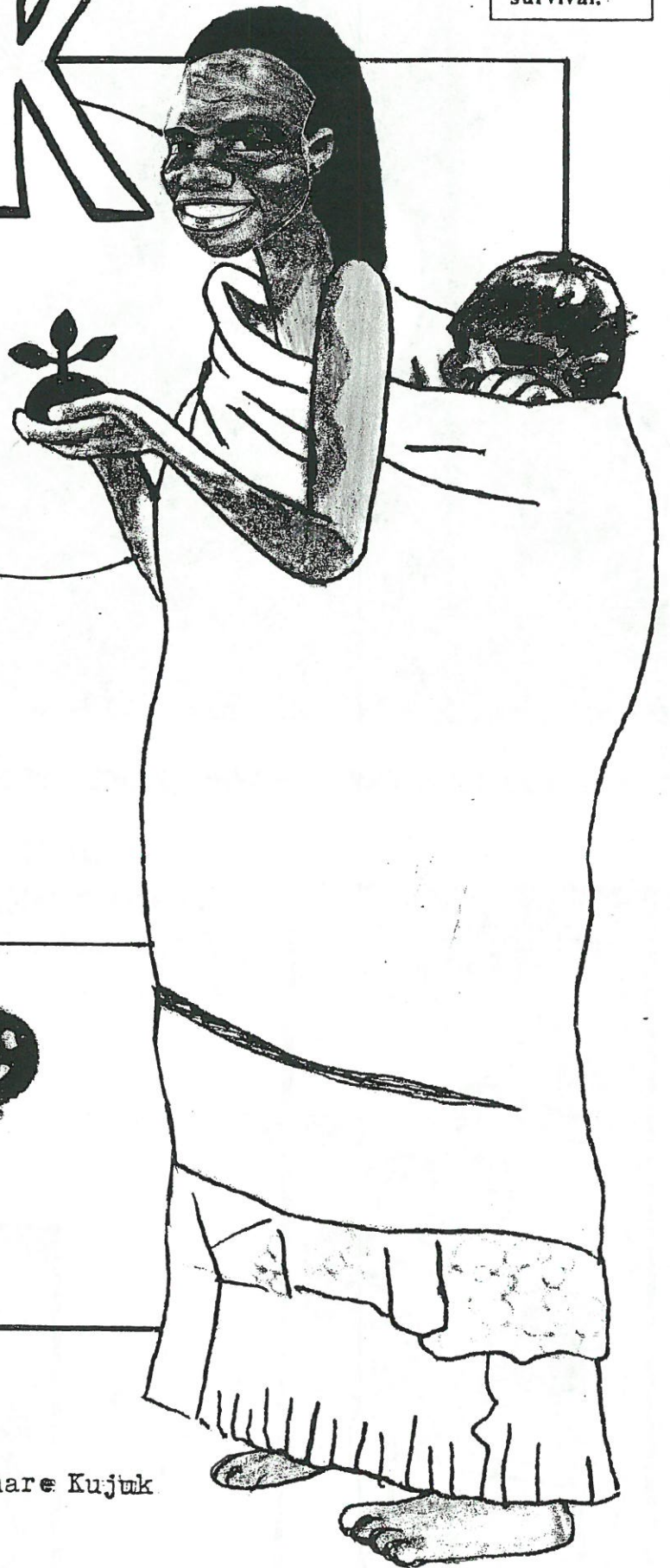
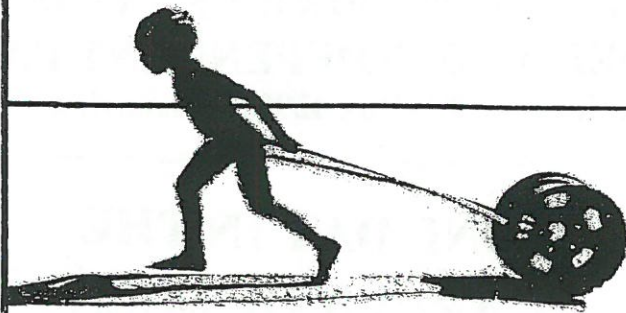




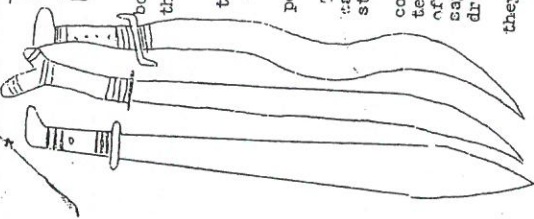
KUJUK

Donations
will ensure
survival.

**Love in
the
longrass**



Feel free to make copies. Share Kujuk



THE MACASSANS IN ARNHEM LAND 1750-1907.

This is a story that you can not read in many history books. The white man, who writes the books, likes to believe that Australia was discovered by his people.

Long before the coming of the LANDAUER (whites), the tribes of the North-East coast of Arnhem Land had been trading with visitors from the Indonesian islands. Even before that, the DREAM TIME stories tell us of people who came from the sea.

THE BAIJINI STORIES.

The Baijini are almost part of the dreamtime because they came so long ago. Still they are remembered in songs and stories.

They came in sailing boats to many places on the coast to gather trepang and pearl shell. The old stories tell us that the Baijini bought their wives, planted gardens of rice, and wove cloth. (Today old men in Arnhem Land can say "See this mark on this rock? That is where the Baijini dragged their boat from the sea.")

No one is sure where these visitors came from, but they left a long time ago and did not return.

THE PRAUS CAME TO MAREGA.

The tribes grew up hearing stories of the Baijini from over the sea so they were not surprised when sailing boats (PRAUS) began to arrive from Macassar MORE THAN 200 YEARS AGO. The Macassar sailors called Australia "MAREGA" or "Jindi Makarindi" and they made settlements at Vanderlin Island, Groote Island, Caledon Bay, Blue Mud Bay, Fort Bradshaw, Trial Bay, Melville Bay, Arnhem Bay and others. Heaps of broken pottery and shady old TAMERIND TREES show where these settlements of stilted houses once stood.

The Macassar praus arrived with the North-west winds and left with the south-east winds but sometimes some would stay behind. The tribes helped collect trepang (beche de mer), pearl shell, turtle shell, sandal wood and timber. These things were traded for knives, axes, rice tobacco or material.

THE FIRST 100 YEARS.

Most of our people in the coast learnt to speak the Macassan language of Macassar, or to stay there to work or marry. It was our people who had visited Macassar who came back and told the tribes about the first white men they had seen. These whites were not English but Hollanders (Dutch).

The tribes learnt to make the dugout canoe and to smoke the long pipe. They also watched or joined the Macassan ceremonies. There was little trouble over women in these days because each side treated the other with respect. Regular visitors could be given a position in the tribe. At the end of the season, the Macassan prayerman would chant his prayers from the top of the mast of the 25 ton boats while the sailors pulled up the masting sails. On the beach our people would dance and sing sad songs as the loaded praus left for another year.

In 1803 the English captain MATTHEW FLINDERS met 60 praus in MALAY ROADS, south of the English Company Islands. The Macassan leader, Pobasso, came on board Flinders ship the Investigator. He said that there were 1000 men and 100,000 dried trepang on his praus. "THE NEGROES ARE EVIDENTLY GREATLY DISAPPOINTED"

So this trading went on year after year until the white settlements to the west became established around 1870. Then, because trepang was worth £40 a ton, whites also began sailing the coast using blacks from MELVILLE and BATHURST islands for their crew.

These new white fishermen usually cheated and lied and raped and were after quick money. They were also jealous of the Macassans who knew the tribes so well.

Soon the Government in South Australia decided to tax the praus' cargoes and a customs post was set up at DOWN STRAIT. Fewer and fewer boats came from Macassar each year and they stopped altogether in 1907 after ten

TAXES AND CUSTOMS DUTIES.

Soon the Government in South Australia decided to tax the praus' cargoes and a customs post was set up at DOWN STRAIT. Fewer and fewer boats came from Macassar each year and they stopped altogether in 1907 after ten

NEWSLETTER OF THE GWALWA DARANIKI MOVEMENT - 1971 TO 1984

INSIDE: Edition 8, April 1972.

THE FIRST LONG GRASS PAPER

