

KUJUK

Freedom to Sleep Protest

Stories from the Longgrass

Yarrowonga Camp Update

Edition 3, December 2001



The Endeavour in Town

**CAPTAIN
KOOKABURRA**

Media Release – June Mills

Human Rights - Equal Rights

War

against

Terrorism

West Papuans are being brutally tortured and murdered by the occupying forces of the Indonesian military!

Australians

for a Free West Papua



William Darcy signing his name to the complaint
Johnny Balaiya looking on.

Longgrass People Have Human Rights Too

About 100 signatures have been collected from Longgrass people to support the complaint to the Human Rights and Equal Opportunity Commission (Sydney) about the Darwin City Council By-Law 100 and 103 which is sending Longgrass people to prison for sleeping and for leaving their bags in the bushes.

Longgrass people are asking for an end to the harassment so that while there are no appropriate housing options available to them or people to assist them with gaining housing, they can at least stay in one place to maintain some stability in their lives. The Darwin Longgrass Association is making this complaint. Those people who have signed the complaint are members of the Longgrass Association, are directly effected by Darwin City Council By-Law 100 and 103 and support the lodgement of this complaint.

If you are having problems with the Darwin City Council fines and want to sign your name to support the human rights complaint - The Longgrass Association will be trying to visit your camp over the next couple of months so you can sign and tell your story about what is happening to you and your family.

It is hoped the Human Rights Commission will be able to put pressure on the Northern Territory Government about how City Council is criminalising Longgrass people because they do not live in a house. The rest of Australia and the World must know Darwin City Council is violating the human right to shelter for Aboriginal families and friends living in the Longgrass in Darwin.

The complaint will be sent to Sydney in December 2001. Longgrass Association will continue to collect and send signatures from Longgrass people, their friends and family, to support the complaint to the Human Rights Commission.

We will keep you updated in the next edition of KIJUK.

**Stories from
Longgrass people,
recorded at Freedom
to Sleep, by Stella
Simmering
Parliament
House,
7th and 8th
Oct, 2001**

LEE POINT CAMPERS

Jeremiah: We're staying at Lee Point because that's the only best place we got and we love camping down there for the rest of our life. We get moved out every time from the city council, night patrol coppers, they tell us to move away. Nearly every day the conservation mob comes around, one bloke said - if you leave your camp we'll burn your tent and all your stuff n that's a waste of money. We don't like hassles any more. They the conservation commission, they have to look after the park, not kick people out. Their kicking us out, we was moving from free beach all the way to Lee Point, since two months back now.

Jedda: we had a hard time all the time, give us fine, we have a hard feelings from them.

Jeremiah: They fining us for camping along the beach.

Jedda: We chuck the fines in the bin or put it in the fire.

Mirriam: We making fire cooking breakfast, dinner or supper.

Jeremiah: It's no use giving us the fine, why are they giving us the fine? He put that money in his pocket, they trying to make themselves rich.

Mirriam: Humbug us all the, telling us to move out, to make a camp in other places.

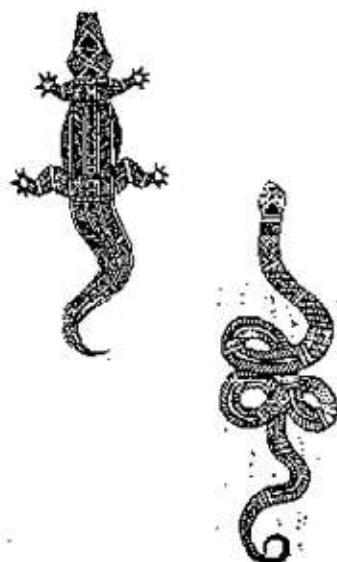
Jeremiah: Yes, when we got no money in our pocket, they should leave us alone. If we have money in our pocket, they can get us so we can get a cab back home.

OLLIE

Ollie: Yeah, I camp down the beach. The city council, they just tell us to move on. We been treated like animals, camp to camp, that's wrong for us. When they all tell us to move only when we're sleeping down the beach or the park. The only good camp is down the beach, coz you can just make a fire, you can relax, at least your 2km away from town. We been treated bad, we all should be treated equal. No, they pick us up every time. It's our longgrass, it's our turn to stick up for the longgrass people. We should all be equal and plus they should leave us alone. (city council). They do there round on the weekdays, early in the morning. We're too smart for them; we get up before they come, pack our gear because every fine we get is \$50 fine for every people. We only get government money and what we got to do with the government money? We got to spend it for the police or night patrol, especially if we have warrant or something like that and we haven't got money to pay them. That fine turns into warrant, so they're sending people to prison for nothing, just for camping, there's no big deal about camping, we've got every right to camp in the longgrass, this our home, starlight motel. Well, I'm glad to be a longgrasser because I been born in the bush. Grew up in the bush. I piss and shit in the bush because I been grew up in the bush, so longgrass is my home. Nobody going to take that away from me. I was born in Katherine, Darwin is my home.

In the longgrass nobody humbug you, the only trouble we get is the police and the security guard (city council). They hassle us every day of the week; non-stop, well not me but other people round us. But I never been hassled with the coppers coz sometime they been good with me, sometime I been good to them and if I do the wrong thing, well tough luck. Only when we drunk we get locked up, watch house yeah.

Well I been walking all my life, I never stop walking so I walk until I drop.



RITA and JIMMY

Rita: I'm camping at Rocklands Drive (Tiwi) in the bushes. I don't know what time I will get house for myself. I am waiting for that house (Territory Housing)

Q: Are you having any trouble in the new camp? No.

Q: So there not giving you the fine now? Yeah

Q: So you got a lot of fines before? Yeah, lot a fine.

Q: Are you worried about the fine? Two months time I'll be in the jail more.

Q: How come you're camping in Darwin? Because I have my boy here, Jimmy. He's in the dialysis, that's why I come here and staying here, waiting for him.

Q: So you'll be camping in Darwin for a long time? Yeah, long time.

Q: What would you like to say to that city council person that's giving you the fine? I'm always get that fine for myself and burn it to the fire; otherwise I tear it, that paper fine. They don't think about that I am an old lady now.

Q: And you got your whole family camping with you? Yeah, my sister and my brother in law, children. Boys they with me.

WILMA

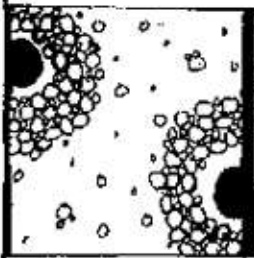
All the black people they can get their own money from bank. They can go bottle shop and get their own moselle, sometimes they get upset or sorry because family we got a lot of feeling for ourselves. When we loose our brothers or sisters, like that, sometimes we drink really hiding place, our feelings -- someone's worry.



On Monday and Friday every week the courts in Darwin deal with Council matters. Kujuk asks: How many Aboriginal people are going to Berrimah for unpaid fines?



White man builds buildings, and changes the coastline to suit his latest desire or money making scheme; and then when he signs the contract he usually leaves town. Down South somewhere he keeps making money.

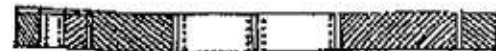
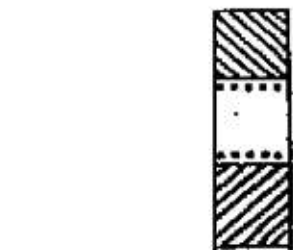


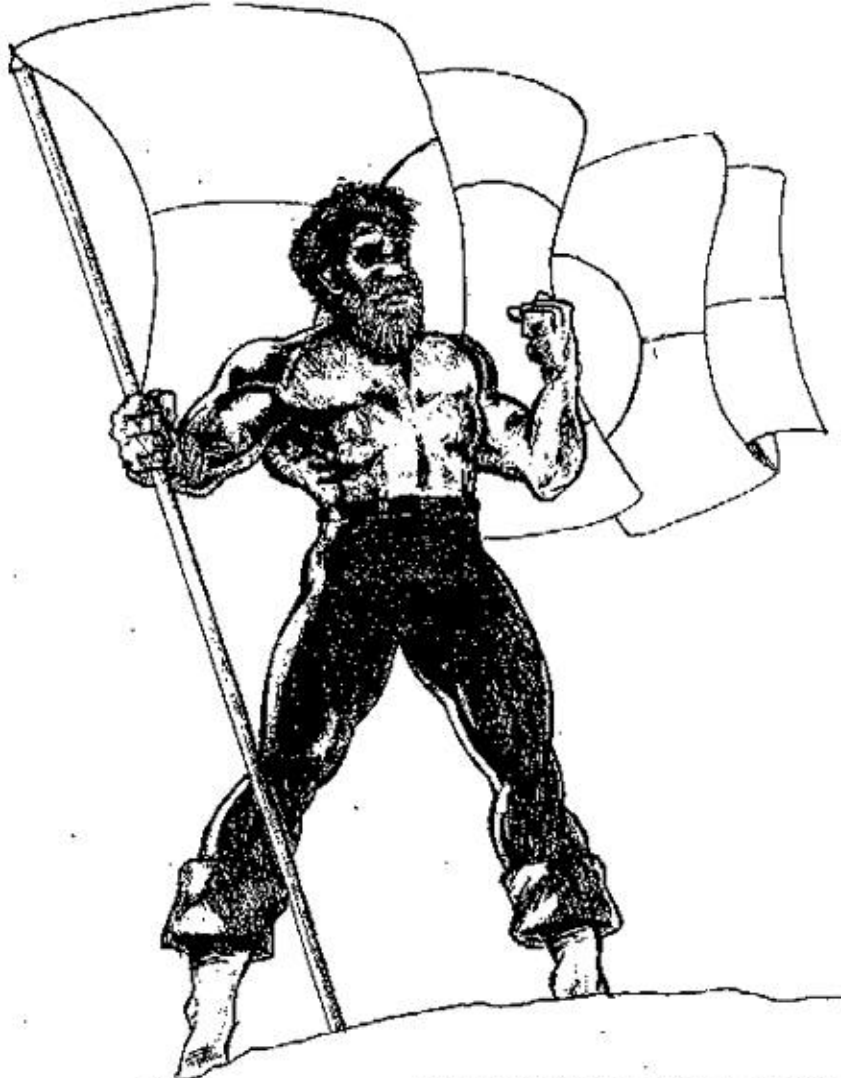
Aboriginal people don't leave their land, they look after it, and they don't make money from the destruction of it. Aboriginal people not lazy like many balanda: they care for their land, its people and the future....



The younger generations must know the stories of their people.

**Fight for your rights:
Fight for your children:
Fight for their futures:
Teach them their culture.**





STRONG GRASS

YELLOW CAR DISTURBS YARRAWONGA CAMP


On Sunday 14th October a drunken man came to Johnny Balaiya's camp late at night. "Yeah, he want to try and kill the people too," Johnny told Stella Simmering the next day. The man woke everyone in the camp, making all the dogs bark as he broke things in the camp. "They we can't see them but we can see them because we the black man. Night time they want to try to run over the people sleeping you know. Yeah, they came here, they break it all that tree and that camping where they playing cards or drinking, when they come in here.

He driving really fast, he want to kill the man and take the woman away. I say, no, only some family come here...". This is not the first time Yarrowonga Camp has had this trouble.

"No, I don't like it because I'm worrying about; I been worrying about it too much and family to. That's why I want to try make it really strong (barrier) and proper people, they come and see me, visitor."

PEOPLE IN CAMPS NEED TO BE SAFE:
WE'VE GOT TO LOOK AFTER FAMILY.

BEFORE




AFTER



DON'T JUST SWEEP IT UNDER THE RUG!

Mr Sheen
Cleans & Shines!



WIPE AWAY THE GUILT WITH MR SHEEN.



Police use Capsicum spray on Longgrass family at Lec Point

Stories
recorded by Stella

9.10.2001

Jedda: We were all sitting down under the shade tree, and the police they parked behind the toilet block, we didn't see them.

They came out with a hammer, green one, heavy one. First thing they did they walked up to us with the hammer. They told the drinkers to tip the grog out of the small bottles.

Jeremiah: I told them we are 2km away from the bottle shop, we know how to pick up rubbish, why come here and tip out our grog. That's a waste of money. They tipped out the grog. Then they told us to start walking.

Tammy: Jedda started talking about Parliament House, fighting for our rights. The people here were enjoying ourselves drinking, listening to music. (Police said) 'You mob you got to move out right away. Right now. We got nowhere to go. This is our home. Where we going to go? Nowhere to stay.'



Jedda: I was talking about my story and Tammy - that we wrote on the paper. They just grabbed me. We were going to walk up to our camp. They grabbed me one each side on my arm. They just go and pick me up and they dragged me. I was on my back. They held me by my wrist and were dragging me on my back. They dragged me over the cement for the sewage to where the first rubbish bin is, they dragged me there. They forced my arm behind and they handcuffed me. I was lying on my tummy on the grass, I couldn't move. When they pushed me in the van they took it off.

Jeremiah: They didn't ask Jedda - 'Can you stand up and walk with us?' - nothing. They were dragging her like a dead kangaroo. We said, 'Don't do that - tell her to get up.' We were start crying for her. We were really shame for her. We not animal. We human being. White people they living in good house, but us - we always camping on the ground.

Jedda: Our mother and father taught us how to live and that's how we're living now. Joseph, he took the partner for me. He said, 'Don't do that to her. Treat her good way.'

Jeremiah: They dragged Jedda to the paddy wagon and me and Joseph was angry - Jedda was sick inside.

Jedda: Joseph and Jeremiah came up to the police near the paddy wagon. Joseph he said 'I'm going to get that stick for you mob' - and they used that spray. They had it in their pocket. They put it at Joseph's eyes and they sprayed it in his eyes.

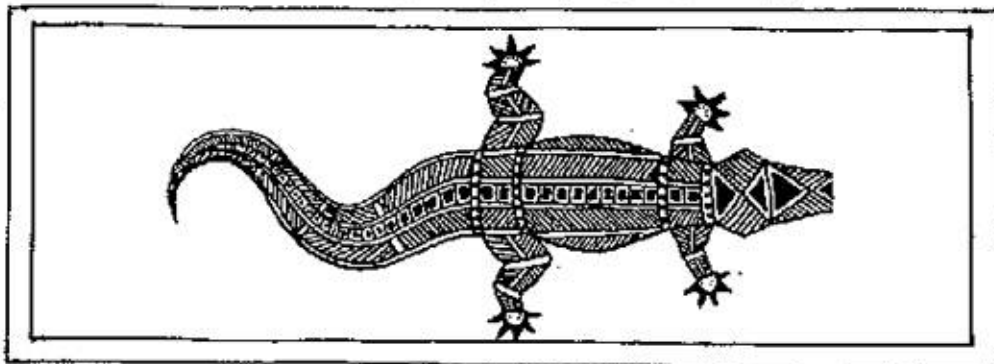
Joseph: I fell over backwards. The pain knocked me over. Straight away they dragged me to the tap. They turned the tap on my eyes and they left me like that. Burning my eyes just like I'm on fire.

Jedda: I was sick, too. I had the problem... chest problem... asthma. Those two took the partner for me. Jeremiah trying to get the number plate. The police went and grabbed him and pushed him in the van. They put Joseph first in the back and then Jeremiah.

This was 4pm,

Jeremiah: I pushed that policeman when they were taking me in (to the watchhouse). When I got out of the paddy wagon, different policeman at the watch house, and he sprayed my eyes. I was sticking up for Jedda. I felt dizzy. They put a little bit on me, but they put too much on Joseph.

Miriam: To Scott, we said, just keep taking the photo, and he did.



CONTINUED 4 PAGES ON...

FREEDOM TO SLEEP PROTEST

7th and 8th Oct, 2001

Parliament House.

by Stella Simmering



June Mills:
There is a continuous cycle of harassment of long grass people and fining for ridiculous things. Long grass people cannot pay these fines, and neither should they. The actual not paying of a fine is a protest in itself. But also, people don't have the money to pay these fines. When you move them on, they lose possessions, they lose their i.d., they lose medication. There seems to be a negative conception about long grass people. Long grass people are homeless people. I'll correct that. They're not homeless, we all have a home, we have a homeland, we have our own country. We don't have something over our heads called a house, what the dominant culture would call a place of residence. Whatever they are they're all equally long grass and they're underprivileged, poor people. Now, as far as I'm concerned, the highly visible long grass situation here in Darwin is symptomatic of a community that cannot, will not, come to terms with homeless people, and a system that's not open to our people. And I think it's generally symptomatic of a long term failure by

successive governments to adequately house our people in some sort of appropriate housing. We've never had housing that is suitable to our people. We've had to put up with NT Housing, or market housing, which does not accommodate Aboriginal people in any shape or form. And, any attempt to penalise our people, is just going to escalate and keep our people in a cycle of victim. Because they won't pay fines, then they'll keep ending up in jail.

That's what we're on about here today, what we're protesting about. We want a public debate, we want a press conference, we want people to know what is happening to the long grass. There are a range of services in Darwin that were the AIMS buses, the sobering up shelter, the detox centre and the Night Patrol, which were under Aboriginal control. They were handed over from Territory Health, to Mission Australia. Now as far as I'm concerned



this is back to the mission move, and we're not going to put up with it. We want all those services handed back to Aboriginal control, because until it's under Aboriginal control and run culturally appropriately, it's not going to solve anything. It's going to cause more and more problem. It's no good talking about Mandatory Sentencing unless you stop fining people. **STOP FINING PEOPLE. STOP CONFISCATING PEOPLE'S GOODS.**

Speeches made by the long grassers:

Bug: I got ADD, and I'm homeless because of it. Only because the government, or the bureaucracy says there's no houses for me. There's no actual psychological help for the people who need help



out there. There's no help for people who have actually got problems. That's what's causing homelessness. We're socially dead, because people look at us. Suicide is not even an option, because we've already committed social suicide. Because who would look at me, when I dress the way I do, and sleep on the street. No body, no body cares. Sorry, but this is the way our society says. If somebody's got a brain and wants to get off their butt and out of their situation, there's nothing out there that's gonna help them. And I don't know if there's any answers, because I'm sick of it, I'm just waiting to die. I'm living on a pension, I see everybody with nice houses and cars, but I don't care, because I know I'll never have any of those things. All I've got to do is pick up my pension cheque and wait to die.

Malati

Yunupingu: Been in the long grass for ten months. We have a place that our forefathers stayed, long before. We're the ones that works for ALP to change the system, right. This is bull. We are human beings, we're not animals. We need a place to stay. And every time, we've been moving around camp to camp by City Council; leave us alone, leave us alone in harmony.

Robert Pocock: I used to coordinate the Night Patrol when it was with AIMS. With the Night Patrol now and the shelter, Mission Australia runs it now; no matter how many Aboriginal people you out in the vehicles or in the shelter, at the end of the day it is still not an indigenous organisation, it's still a white organisation. I mean, we're not racist by saying that, but the contrary, sensitive and aware... It must be run solely by indigenous people, [otherwise] you cannot operate the Night Patrol, especially without the cooperation of the people you are dealing with. And to do that, you have to be culturally aware. My principle was that I was there for the people I was serving and I would not stay with the health department because I knew I could not serve the people who I was there for. You'll never get the service back the way it was unless it's in indigenous control - Night Patrol or the sobering up shelter. They talk about economy and all that for aboriginal people, and here they are, they're handing over to Mission, which is like back to the old mission days in my books. My mother was one of the stolen generations, one of many. I mean, she never found her mother for something like 40 years, and once she found her, her mother only lasted for about four years, and she says that's what she was waiting for. So here we go again, organisations that were created by indigenous people, for indigenous people; Night Patrols which were created in Tenant Creek by indigenous people, for indigenous people, and for the long grasser, the white long grasser as well, to look after them, and now going back to Mission. And here they go you know, maybe two years down the line, they're gonna hand it back to the Aboriginal people. What's that? The Aboriginal people can do it now, they don't need them to run it, they don't need them. Yet they're going out calling for the Aboriginal people to form a board to show them how to run the Night Patrol and the



shelter! If they don't know how to run it, why put in for it? If they don't hand back those services they will collapse, and you'll have people that its supposed to look after, up in ass. Which you have now, because, there's no respect for these people, and it's just incredible how it can go on, it's incredible how Mission Australia can take it on. When Katherine sobering up shelter went on the market, Mission Australia also put in for [that]. So one moment they're saying this but they're actually doing that. So, it's incredible what goes on. Mission Australia are running it now with about \$600, 000 more than AIMS had, and it's open less times, and they don't feed them, like we used to feed them, which is against the Human Rights, and which is also against the recommendations of Aboriginal Black Deaths in Custody. So if they tell you they got no money to keep it open 24 hours to help the people, especially in the wet,.... Also to do with AIMS, they may say that they've now run into a diversionary program... well, we were told by members of the health department that we had to read our policy, so we weren't a diversionary centre... We were not there to start putting people into re-hab, or asking them if they wanted to go anywhere for help. So, they come along now and they say that the new thing is they got all this diversionary stuff; but AIMS, they weren't ever allowed to do it. And I say is that because they were an indigenous organisation? And the board of AIMS were Larrakia people, key Larrakia people. Now they're other sorts of issues you gotta look at. And I just feel bad for the people on the street, which a lot of people don't give respect. What a lot of people don't recognise is that these people can't go back home; they might of done something wrong, and yeah, why should they, and they have the right to be in the public area as well, but you must give them that respect. And they talk about Hostels in Darwin for these people to go and camp, you go and try camp there, and pay the rent when you're at these hostels. Cost a fortune. Just about cost all their pay that they get. That's all I'd like to say; and I'm here just to support my people.

Rita Yunupingu: "I'm staying in the jungle, like a monkey, because they just chase me around from the police. I'm here because I'm staying, I'm living for myself, waiting for my Dad, because he's in the hospital with dialysis..."

My name is Roger Taylor from

WA.

I'm talking about the night patrol here in Darwin.

Everytime our people here, this longgrass people, all that mob they lock us up, and they get you to stand on one leg, if nothing you go to watch house. All the time they tell people, all the black people, when we play guitar all the time in the mall.

My name is Mirlam Ashley.

I'm from Lake Evella and we live at Lee Point.

They keep on moving us from the back way at Tiwi, right up to Lee Point. That's why we stay at Lee Point. We need to stay there. It's a quiet place for us.

We live in dust, we come from dust. We live in longgrass. We're Aboriginal people, we're Yulgnu people, and all you people here you don't encourage us to give us the shelter to stay.

We are here to fight for ourselves, to live here, because this place is a Aboriginal people places. Especially I have to say, for myself, why rangers and the night patrol keep picking all the old people. We got some of the people here, sick people, and they don't respect them, and we got too many worrying about them. Also, why they picking our stuff and take it away from us, and keep telling us to move away from there, and burning everything out for us.



Daisy

Munyarryun: I've been getting sick and tired, pushing away to camp to camp acting like a camel carrying all our stuff. Anyway, night patrol, cops, city council, they keep changing us around. Even though they doesn't respect our people, they want us to be like a camel carrying our stuff from camp to camp. We like to stay in the long grass, and that's all I want to say, and we want new rules and justice. Thank you very much.

My name is Evon Robinson, and I'm from Yuendumu, West of Alice Springs. We been speaking here for all the Night Patrol that works here. They always lock everybody up, even when people just sit. They just force them and tell them to stand up... one foot like a broiga. They count it right up to ten, and they count really slowly, and anything, they lock them straight up. And another story, about my big sister... Her husband, he was sick and they come round and locked her up. She was sober, her husband wanted her help, he was really sick. And they took my sister away, they thought she was drunk, they locked her up. That night, she came from spin dry (detox) at four o'clock in the morning, she came walking up. And her husband, dead now, the next day. And that's really sad that Night Patrol came...



Daisy Munyarryun:

We're getting sick and tired of City Council giving us big paper slip, or fines. They reckon that we are rich, and they fine us \$50 for sleeping in public place. After the cops come around and bust our grog, the people getting the grog shakes; tons of people. Some people die sometimes. We spend our own money, it's not fair. Even when the food is cooking, on the fire, they come around chuck the water, put it out. We actually like our ancestors, sleeping outside, in starlight motel. That's our home. Our ancestors had no roof over their heads, and us, we getting sick and tired of City Council giving us the bill. And if we can't pay, they lock us up, Berrimah. I've been here for seven years, and they're still doing it to me over again and again, day and night, day and night. I'm growing older, I want them to stop doing this to us, we're all human beings. Why can't you just try and help us, instead of locking us up, giving us bills, and busting our grog, and chucking water over fire. Thank you.

My name is Tammy from Maningrida.

We're staying at Lee Point and the rangers come and tell us to out from that place, but we want to stop there. You know we have to fishing, cos we like that place very much. Fishing is very important, and hunting, that's our culture.



Freedom to Sleep



EVON: My name's Evon Robinson, I'm from longgrass. I've been living in the longgrass all my life. I'm from Alice Springs way but I been living here for a long time in the longgrass. When we buy our nunagi, our grog, police come up and bust them up when they're not allowed to.

DAISY: They keep on moving us around. Every time when we find a new camp they snoop around and find us and they keep on asking us to move. When it's raining, sometimes we get our blankets and clothes all wet and we sleep sometimes in the barbecue area or sometimes in the toilet.

EVON: Night patrol, city council got no mercy for all the longgrass people. One leg like a broiga, they tell us to stand up and then they count slowly right up to ten. One, two...

DAISY: And if you don't stand, they just pull you up and push it in the van - real rough. Sometimes they pick up all the girls and they take them halfway and dump them. Start walking back home from Nightcliff way and walk back. Even though we got no money in our pocket. People getting the fine from city councils too - \$50 for a person for sleeping in public.

MICK: From \$50 it goes to \$120 after court costs. I don't go to court, just go to jail. The longgrassers just laugh at them. They refuse to pay; they'd rather go to jail. And they just track you down and give you all the court fines and court costs. We got to ask them today to not move us from camp to camp, just leave us and make sure they give us plastic bags for cleaning up; for cleaning the rubbish. Because we get fines for that too.

DAISY: Can't they just leave us alone, because we know, we'll clean up the mess, it's not their mess, it's our mess. Just give us a break for awhile and they might see that we are looking after the area that we are staying, camping. This is a free country anyway; We are not going to tell them to go back to their own home, like they tell us.

EVON: This is our land, Australia.

DAISY: This is our place. We want to stay here. When we try and go in the shelter, security comes up and tells us to go. We don't feel good about that. By forcing us. We don't force them to keep on moving.

EVON: They can't let us sleep. They got no mercy. When it's raining, they should let us stay for a night until we can find another place to stay.

MICK: See you got to wait six years to get one, and if you're single, you can't get a house - I'd rather live in the longgrass than some of those single man's flats. I've been waiting three-and-a-half years. That's emergency housing in the NT, three-and-a-half years, single men.

DAISY: My brother, all my brothers, my dad, my aunty, we still waiting for a house from housing commission - already been form, fill in the form for the house; nothing's happening. About thirteen or fourteen family, carrying our

gear from camp to camp. When we've got no money we run; carrying our stuff. If we not at the camp when they come around to our camp, they take all our gear and burn them. We know it City Council and [Parks and Wildlife] conservation workers. This was at Mindil Beach and then at Darwin Museum, where the big trees on the beach. And from there to Alexander Lake, from there, Spot On Marine, from Spot On Marine to Seabreeze. From Seabreeze to Lims, from Lims to Dripstone to Casuarina Beach. From there some people staying Casuarina carpark, from there all the way to Coolmarlie Creek and Water garden.

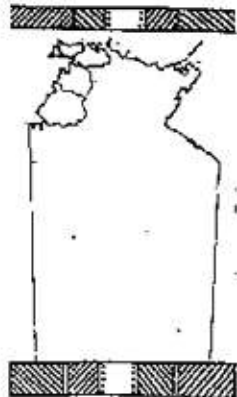
DAISY: Your life is yours, our life is ours, how we feel. You stay in a decent place, don't come and humbug us.

EVON: You've got a roof over your head. Leave us alone.

DAISY: They won't listen to us.

EVON: They won't listen; they just keep on going over and over everyday.

MICK: People drive around at night and throw things at ya. People that are related to Darwin



City Council and the coppers turn up in their private cars with their group of friends and try to screw our lives up. They throw things at us, spit at us and shit like that. Quite a few times.



10.10.2001

Jedda: The boss for conservation mob rang up to tell the police to move us out. Boss told them today. They came and said this to us. They came here today, same ones that dragged me. They took Robert from Millingimbi. He was walking up from Tiwi to visit us and they grabbed him and took him in the van. We don't know why.

They said, 'You people got to move now. Start walking now.'

They are going to come back later on and check up - everyday come back. They told us to 'move, keep walking and not to camp out.'

We started walking.

They walked up to our camp in the bushes. They took Lucy's fish spear. We saw the wire spear on top of the paddy wagon.



20.10.2001

Jedda: Last week they came around. They told me to go, you know. That tall one and that short one.

This my son and that old man and that old lady was drinking and those two police men they came over there, not for them, they came for me. They told me to leave and I say, oh, I won't leave because Stella, she's the one, she's helping me. That what I told them.

They told me to leave and go to Maningrida, but I said no, I won't leave, I'll see my Lawyer first before I leave.

Last week they came here, that's all. I'm going to stay here with old lady and my old man, Alfred and my sister Tammy and Rosemary. That what I told them. They trying to kick me out from Darwin.... Is that right or..?

Stella: it's not right Jedda. You've got every right to be in Darwin, you can move around, you're a free person.

Jedda: Mmmm, that's true.



Agnes: Jedda said we just came back from Parliament House, fighting for our lives, and they must have got the mobile phone. They must have said these people at Lee Point. Joseph was under the tap when other police vans and cars turn up. They all got out of the car. We try to tell them what those two policemen did, but they told us don't talk to us, just keep walking. We just walked away. Every body went bush. They were frightened for them.

Tammy: They told us don't go that way. (Into the bushes) Go town way.

Jedda: Us three went to watch house. The other police cars and vans followed us. When I got there I told them I was sick, to take me to the hospital. I had short breath. The same two police took me to hospital. We used to stay back of hospital, but all the time, night patrol and policeman, every minute. That's why we came here.

(The names of the police are Jamie Wright, tall one and Murray Bradbury from the Casuarina Police Station. Their vehicles registration is 814 -376.)



Royal Commission Into Aboriginal Deaths In Custody

Item 1.7.34 of the Royal Commission into Aboriginal Deaths In Custody 1991 Overview & Recommendations states.....

...the whole thrust of this report is directed towards the empowerment of Aboriginal society on the basis of their deeply held desire, their demonstrated capacity, their democratic right to exercise, according to circumstances, maximum control over their own lives and that of their communities; that such empowerment requires that the broader society, on the one hand, makes material assistance available to make to make good past deprivations and on the other hand approaches the relationships with the Aboriginal society on the basis of the principles of SELF-DETERMINATION.



June Mills, Larrakia Elder, of Darwin, Northern Territory, calls on the new government under the leadership of Chief Minister, Clare Martin to honour the previous governments pledge to support the recommendations of the **THE ROYAL COMMISSION INTO BLACK DEATHS IN CUSTODY**, by reversing the decision of the **NORTHERN TERRITORY HEALTH SERVICES** to hand over the operations of the **NIGHT PATROL**, **THE SOBERING UP SHELTER**, **AIMS BUSES**, and the increased funding to **MISSION AUSTRALIA**.

June Mills says that the **NORTHERN TERRITORY HEALTH SERVICE** should take a step back in time and re familiarise themselves with their own policies.

Aboriginal Participation and Community Control

Increasing Aboriginal participation and management in the provision of health services fosters Aboriginal control and creates opportunities for the development of culturally appropriate health care. It is essential that Aboriginal people have an increased input into the design, implementation and evaluation of health services. Strategies aimed at increasing Aboriginal participation must target both local health provision in communities and the broader health system.

Strategy... To implement and support a range of models of community participation and control in the delivery of health services.

June Mills states that the **NIGHT PATROL** is a uniquely Aboriginal initiative which was developed by the Aboriginal community for the Aboriginal community and that the handing over by the **NORTHERN TERRITORY HEALTH SERVICES**, to **MISSION AUSTRALIA** is a huge leap backwards and should be condemned.

June Mills continues, ' This is a new era. This is the new millennium. We have, qualified, competent, culturally appropriately trained and expert professional within our community that have proven track records in dealing with community needs. In the spirit of reconciliation and working towards a better future, the government needs to recognise this and pay credit, where credit is due. It is high time that the Aboriginal community is handed back control of it's services and enjoys proper support in the appropriate manner to assist us to service **OUR COMMUNITY OUR WAY**

*June Mills.
4. September 2001*

JUNE MILLS
4th September 2001



KUJUK RECENTLY INTERVIEWED SOME MEMBERS OF THE NATIONAL FENCE SITTERS ORGANISATION (N.F.S.O.)

HOW MANY MEMBERS DO YOU HAVE?

WELL THESE ARE UNCERTAIN TIMES IN WHICH WE ARE LIVING SO IT IS HARD TO ESTIMATE...

...BUT WE CAN SAY THAT EVERYDAY MORE AND MORE PEOPLE ARE GROWING UNCERTAIN WHICH IS GOOD FOR US!

WHAT ARE YOUR BELIEFS?

OH A BIT OF THIS...

AND A BIT OF THAT

WHAT DO YOU STAND FOR?

WE ARE NOT STANDING

WHAT IS YOUR GOAL?

TO UNITE AS ONE ON THE FENCE.

THERE ARE TWO SIDES TO EVERY COIN DARLING

BECAUSE WE ARE FENCE SITTERS NO MATTER WHAT THE ISSUE WE CAN PARLEY OFF UP BOTH SIDES WITH NO SPECIFIC AIM OR ACTION.

WHAT IS YOUR CAUSE?

MORE AND MORE PEOPLE ARE JOINING OUR CAUSE

YOU ARE YA SILLY GOOSE.

CAN SOME THINGS BE JUST BLATANTLY WRONG AND UNJUST?

LET'S PARLEY

IT'S PARLEY TIME

PARLEY!

ALRIGHT

COME TO MY PARLEY TROUW

DID I HEAR SOME ONE SAY PARLEY?

OVERWHELMED

Too many words to answer to
 Too many wrong stories to try to make right
 Your words are like spears piercing my heart
 Stories like claws tearing me apart
 Too many negatives to try to be positive
 You have the weight of your world on your side
 All the power that your money world brings
 Guns, bombs, destructive things
 Designed to keep your position in things,
 You try your best to lead me astray
 Highjack my soul from it's spiritual way
 Confuse me with notions of ways I should be
 Employed and educated, a real busy bee
 You've taken control of my natural resources
 To make me a slave to unnatural forces
 Like having to grow the food that we eat
 Being so cruel to the animals for meat
 Your obsession to silence my voice from within
 Is driven incessantly from your long hidden guilt
 Do you really think that it will all go away
 After all the pain and suffering you pay
 An innocent people who did you no harm
 except to be free of your multiple arms
 Even after you finally kill us all off
 Your guilt will remain to top it all off
 Your guilt will remain to top it all off

BY
 JUNE MILLS

IS FENCE SITTING ANYTHING LIKE APATHY?

WHAT A CRAZY IDEA

MAYBE IT IS, BUT THEN AGAIN MAYBE NOT.

I FELT ILL ALL OF A SUDDEN

IT IS OUR RIGHT TO EXPRESS NO OPINION AT ALL.

YOU GOTTA PROBLEM WITH THAT COME TALK TO ME

ESPECIALLY ON SENSITIVE ISSUES

WOULD YOU LIKE TO SAY ANYTHING TO ABORIGINAL AUSTRALIANS?

NO COMMENT

"Before you buy grog, ask whether
they care about Aboriginal people."
(Bunji, 1971).

Longgrass are giving all their money
to the balanda, making
it easier for him to have
more and more control.

He gets richer, whilst
the black fellas get
sicker.

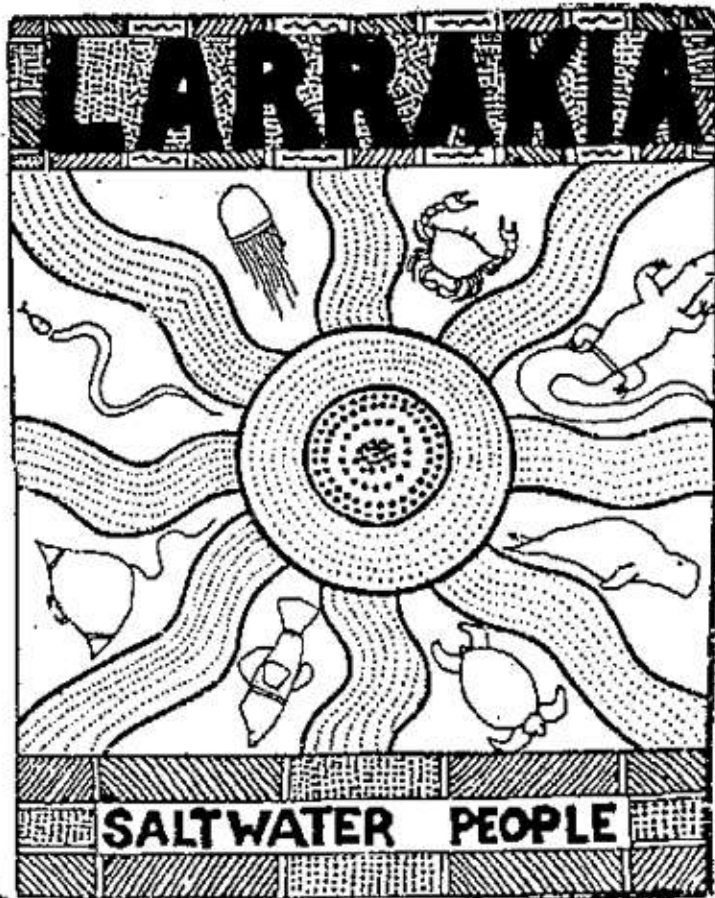
Remember this poem?

In days gone by we had no fear,
We fought the whites with club and spear.
Brave old men died for their land,
Their bones are lying in the sand.

When white man gave us wine and beer,
We put away our club and spear,
Now we drink and fight each other.
The white man is laughing at us, brother.

(Bunji 1, 1971).

KUJUK



WE LIVE IN THE LONGGRASS

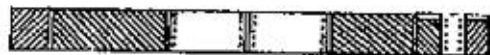


This film is dedicated to all those Aborigines and their friends, who since the coming of white man to Darwin 100 years ago, have both resisted and persisted. In this film, the 'homeless' Aboriginal people or, the long grass people, of Darwin have come together outside Parliament House to protest against the constant persecution they face each day. It is August 3rd 2001 and the long grass people are telling how they are being discriminated against, and harassed by the NT Government and its legislation, Night Patrol, the Darwin City Council and both the Conservation and Housing Commissions. Homeless Aboriginal people have, since the foundation of Darwin, had to fight for their rights.

This film shows the courage they still possess.

Made by Mosaicrap Films
Duration: about 40 minutes.

CONTACT DETAILS: mosaicrapfilms@hotmail.com
COST: \$35.00 (includes 3 copies of KUJUK: the long grass newspaper)



Stories from other communities are very welcome;
send them to the postal address or email us!



KUJUK

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

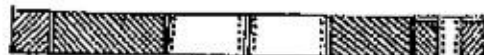
Or e-mail: kujuk2001@hotmail.com

<http://www.geocities.com/kujuk2001/>

!!!REMEMBER YOUR RIGHTS!!!

YOU DO NOT HAVE TO GO WITH NIGHT PATROL. IF THEY GRAB YOU, OR DRAG YOU WITHOUT YOUR CONSENT, THIS IS CRIMINAL ASSAULT. NIGHT PATROL GETS MONEY TO HELP YOU. KNOW YOUR RIGHTS: TELL A LAWYER.

- North Australia Aboriginal Legal Aid: 8982 5100
- Darwin Community Legal Service: 8982 1111
- MAKE A COMPLAINT.



Dear Kujuk, I have read ALL your website tonight after reading the web address in the NT News.

Your website is brilliant - shame the subject is not so.

I have lived in Darwin 20 years and I am still very sorry about the way the Darwin City Council and CLP Government have discriminated against Aboriginal people.

Did these agencies not see the contradiction in terms - that a lot of Territorians look forward to long weekends when they can go camping, fishing and having quite a few drinks (in truth getting pissed). How can that be different to Aboriginal people who also enjoy

the outdoors, fishing and as your site states only SOME that like a drink or three.

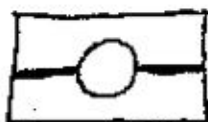
It's double standards that most of us live in houses and hide drinking and other activities behind four walls, amass materialistic possessions then whinge about the cost of living, stress out at work and then look forward to "getting out bush", this is ok(?), but take the walls away and the Long Grass Aboriginal people are just doing the same things, eating, drinking, procreating and nurturing our future generations.

It's a sad day when greed (money) overrides humanity.

Sorry I can't be there tomorrow, wishing you well and hopefully ... as Clare has acted on abolishing the very discriminatory mandatory sentencing she will lend an ear and understanding to abolishing this blatant victimisation.

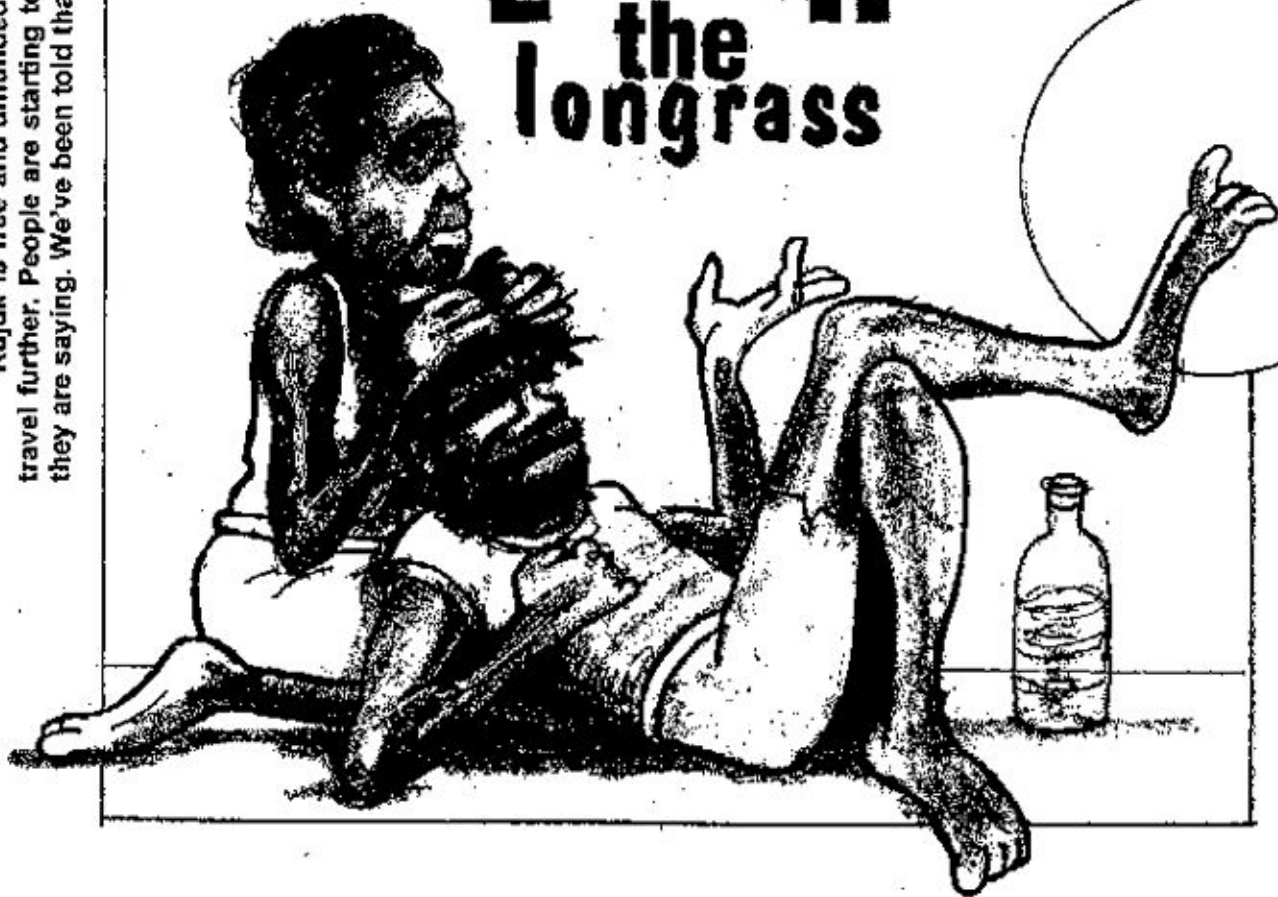
Kind regards.....vanessa

ps. Thanks for sharing the lives of some of the noble Long Grassers and bringing an further awareness to your plight. Loved the artwork in Kujuk too.



KUJUK

**Love in
the
longrass**



Feel free to make copies.

Donations
will ensure
survival.

Share Kujuk