

Response to the Inquiry into the needs of urban dwelling Aboriginal and Torres Strait Islander peoples

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Present and ongoing needs of country and metropolitan urban dwelling Aboriginal and Torres Strait Islander peoples.

The first priority for all peoples in positions of power, personal or political, is to respect the prospective residents' sovereign selves and sovereign nations. We ended the myth but not the practice of 'Terra Nullius' we have yet to face up to 'Regis Nullius' and our current genocidal practices.

The priority, for all, is to become willing to actually provide housing on sustainable terms to people everyone needs somewhere to live.

If the war ceases, ie. If Regis Nullius is demythed and acted on, the most crucial need for nations of First Peoples, and other homeless Peoples, is for the current housing shortage to be met. It is ironic that many are still homeless in their own home. If there is the will, the funds will follow. It is clear that our elected representatives over time and as a group, still do not have this will, as there are still homeless, from all Peoples.

The nature of existing programs and services available to urban dwelling indigenous Australians, including ways to more effectively deliver services considering the special needs of these people;

Current services are not meeting the demand for service. There are many reasons for this among which are underfunded corruption unwilling tribal issues. The State in many instances is perpetrator not protector so people are unwilling to engage State services.

An example of assimilationist practice of the State and its policies is the National Aboriginal Family Health Strategy with its mandatory reporting provisions. With an understanding of why people don't report criminal behaviours to the State, this mandatory requirement will effectively prevent access to health services. Communities are aware of their problems it seems the State still - is not therefore, this State is not an appropriate 'service deliverer'.

ways to extend the involvement of urban indigenous people in decision making affecting their local communities, including partnership governance arrangements;

There are many examples of Communities attempting to self determine, and be involved in partnership governance approaches. However, the usual result is that local voices are silenced, one way or another.

The Block in Redfern is an example. The Community has attempted to determine

the future of this tiny piece of Eora Country - but have repeatedly been ignored among other things.

The reverse has happened demolition of deliberately degraded housing many allegedly smashed by representatives of the entity set up to maintain housing for this community - the Aboriginal Housing Company civil evictions by police company exercising its members rights over the rights of the residents and those to whom the land was 'granted' the people not a developer.

This area is the black heart of Aboriginal Australia - appeals have gone out to many sectors in society but none have managed to manifest appropriate and sustainable housing, or respite from the drug traffic and violence, nor from 24 hour police surveillance. This area could be considered an outdoor prison just not funded and fed.

The board of the Aboriginal Housing Company supposedly comprises residents of The Block some names are there, but their input is not in the minutes of meetings. Communication from The Block Community Speakout has been ignored by the company and by local government state government and federal government.

We have far to go as neighbours in the understanding stakes for example to have shelter is to 'pay the rent' - an assimilationist policy necessitating participation in a workforce that wont employ you en mass?

Total transparency is necessary in all decisions this is possible with the multi mediums of today the will is lacking however. Partnership governance inherently denies sovereignty of self and nation.

Remember - partnership governance - as assimilationist policy and practice is perpetrator see Appendix 1 for recent example

the situation and needs of indigenous young people in urban areas, especially relating to health, education, employment, and homelessness (including access to services funded from the Supported Accommodation Assistance Program);

The first influence in children's lives are their role models. First Nations' children have a white minister of their affairs and a generationally decimated familial life.

First Peoples' 'problems' of - survival, housing, health, education, employment, and homelessness - are an integral part of the industry that has been created to feed off the bodies and minds of First Peoples along with almost everyone else who isn't self determining. See Appendix 2 for an example of the failure of government to provide appropriate services specifically to youth children - females - addicts. The why of addiction in their lived experience is not what is on the agenda the next paper or study or committee is however ie. only industry growth - again

4. the maintenance of Aboriginal and Torres Strait Islander culture in urban areas, including, where appropriate, ways in which such maintenance can be encouraged;

Fundamental to First Peoples' culture is land and community. Evidence of current genocidal practice - of dispersing communities of particular identities - is on The Block in Redfern Eora Country take a look for yourself this was a thriving community not so long ago.

5. opportunities for economic independence in urban areas; and

Do you mean opportunities to work be employed become a taxpayer?

If so:

-you ignore the realities of guerrilla warfare ie. surviving and escaping the pain is the focus between literal attacks not going to work or more likely being forced to go out into a social whose soup is rancid and

If so:

-speak to potential workers - employers - educators wallets - about intensive training and real full time - en mass job creation - with appropriate (12 hr split shifts abound) subsidised if necessary - support industries like non corporate but independent tax deductible communal child care

Or do you mean become really free as in independent of economic imperatives?

If so:

a free 'public' transport system would actually match demand from local to destination funded by business because of their centralised mentalities and because primarily it is their workforce that they demand this mobility of that incurs the cost of people couriering and because the majority of the rest of the travellers are consumers on their way to consume business' products and services actual public use of this public utility for social purposes is a small 'market' well affordable by the public wallet

If you mean self employed it will take more than a video from a 'black business bureau' on how to fit white structures. The quality and demand for First People product is established. Exploitation is evident also

The context in which First Peoples' traditionally create these highly prized commodities has and is being systematically dessimated by both western dominant rule of law and the 'black middle class' it has created

In terms of economic independence and self determination opportunity exists to create a middle way one that appeases 'both' sides of politics in both arenas

Communities produced commodities traditionally local people made things were they lived the possibility of local production and local consumption is fundamental to 'culturally appropriate' First Peoples' shelter.

6. urban housing needs and the particular problems and difficulties associated with urban areas.

When there are not enough resources to share - it is too painful to care.

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Appendix 1

Services to House Whom??

Sydney 1999

woman 42 man 34

"help us find a home, we want to get off the street and find some peace"

homeless multiple substance addictions abused bashed raped begging major health problems still surviving domestic genocide ...

rang 'providers' in information available to me over 15 many went back to the

same number all would not offer shelter as there was no sexual contract between the woman and the man they had been looking after each other on the street but not having sex therefore, according to the 'rules' they cannot be accommodated together she goes to single women's quarters and he goes to single men's quarters ie. this 'family' is necessarily split up as a consequence of the dominant interpersonal relationship model marriage/partnership/sex ie a sexual contract rather than a familial one  
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2000 Update - woman 42 man 34

he:  
went to prison

she:  
adopted an additional substance maybe to lessen the impact of the increasing violence on the street without her companion

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Appendix 2  
Services to Suit Whom??  
Sydney 1999  
female child 14

"what has this system to offer"

homeless multiple substance addictions abused bashed raped begging major health problems still surviving domestic genocide ...

requested representative of juvenile justice to tell carer of 14 year old female junkie - the bottom line reply 'the classroom' ie. Attend local school. This department should speak to the health department about the patterns in a junkies' life can imagine her nodding off in desk 3 from the back

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response ends - October 2000  
cheers  
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