

Voice Secretariat
Reply Paid 83380
CANBERRA ACT 2601

Re: ***Indigenous Voice***

To Whom It May Concern,

I live in Queensland and my Federal electorate is Capricornia. My age range is 55-64 years old; I am self-employed.

I am writing to protest the *Indigenous voice*. I support equality of opportunity and recognise it is the successful cornerstone of our great nation. Aboriginal disadvantage is worsening and in some regions, dysfunction has become normalised which is a sad reflection of our failure to address the real causes of disadvantage.

General Personal comments in attached statement.

The *Voice* must not proceed because the following has not been addressed.

Unresolved Corruption

Australians have spent trillions of dollars on attempting to improve Aboriginal disadvantage. The Australian Crime Commission (ACC) task force operated between 2007 and 2014 and visited 145 Indigenous communities, 58 regional towns and held almost 2000 stakeholder meetings. It found widespread abuse of power and connections with organised crime within Aboriginal organisations. It confirmed, '*Individuals in positions of authority have engaged in child abuse, violence and fraud*' (refer to link on the website <http://onevoiceaustralia.com.au> for details).

Self-Appointed Aboriginal Leadership

The same Aboriginal people involved in the *Uluru Statement* were involved with ATSIC which had to be dismantled because of corruption. These same people designed the Native Title Act and control the *Voices* of Aboriginal people. They have achieved little and have not improved the quality of life for Aboriginal people. The money they receive does not reach Aboriginal people living in communities.

Aboriginal identity Fraud

Aboriginal identity fraud causes harm and generates anger in Aboriginal communities. It is assumed the government and by association, the Australian people do not care. For instance, many politicians continue to ignore the undeniable evidence proving Bruce Pascoe has no Aboriginal ancestry (see genealogy report here <https://australianhistory972829073.wordpress.com/2019/10/23/bruce-pascoe-how-aboriginal-is-he/> website for details). It is inappropriate to expect the Australian people to trust those consulting the government on the implementation of the *Voice* are all Aboriginal descent because identity fraud is known to be rampant. It is also challenging for Aboriginal people living in communities to trust the *Voice* process and most do not know about it.

Mandatory Audits

Aboriginal people have not been consulted comprehensively about the *Uluru Statement*. There has been no independent audit of Aboriginal communities and/or appropriate consultations on the *Voice*. No alternative strategy has been offered, and/or funded.

The Unknown Risks of the Native Title Act

Native title does not offer the same protection as Crown land. Warren Mundine OAM suggested native title will cover as much as 70 per cent of Australia by 2030 and the Hon Gary Johns said it was more like 80 per cent. Native title land is controlled by Aboriginal organisations which do not offer Aboriginal people shares in their land and/or property ownership rights. It has proven useless to Aboriginal people and it has prevented them from achieving economic independence. The self-appointed leadership encourages dependence upon social housing which discourages enterprise. Unlike other countries, share in equity for social housing tenants does not exist. Tom Calma, former ATSIC Social Justice Commissioner and Co-Chair of Minister Wyatt's *Voice* said, '*Native title is at the bottom of the hierarchy of Australian property rights.*'

Yours sincerely,

Joanne Coulter

Attachment... General Personal Statement.

General Personal Statement

Over the course of my life, I have had a many and varied association with indigenous people. My first encounter was growing up with the locals on the Sunshine Coast and going to school with them. They were part of the crew at school or work, and part of a thriving community.

In **1978** I travelled around Australia visiting Indigenous Communities which were still under the management of the Church Missions. The History of them is many and varied but the focus that interested me was that they had to be self-sufficient. As a community they had to run a business, farming or follow native traditions of hunting to sustain the community. This meant they were not a huge financial burden as it is today. To do this their education and skills within the community were developed. The Church missions also sort work for the younger ones on Cattle or Sheep Stations so they could be financially independent. Cherbourg Mission in Qld had a thriving dairy farm, Woorabinda had a thriving cattle property and others each had derived an income to keep them supported financially and in skilled labor. Today these are no longer there...why???

There was little or no domestic violence, low levels of child abuse, low child or adult suicide levels, limited child trafficking. Low unemployment as the Churches gained employment for the youth and others from around the area. It was a community working together to improve and be sustainable. Children received good education and those who showed any promise were sponsored for do years 11 & 12 in boarding school in a hope of furthering their education in the tertiary sector. They were sponsored at the Tertiary Level as well. During all this time the funding from the State and Federal Governments was at a far lower level than it is today. No top-heavy administration. So, what changed?

Department of Indigenous Affairs in State government started purchasing housing separate to the Department of Housing. The idea was to have Indigenous scattered among the general community and not in so called Welfare Communities. That seemed to be working fine. While this was progressing, Indigenous Activists started pushing for alternative arrangements to the Missions and wanting their own autonomy. Marcia Langton, Noel Pearson, and Michael Manson being the key players. The only problem is that those pushing this were not the ones living on the Missions. With the assistance of Government bureaucrats, the momentum for this appeared to be pushed by Activists, more than the grassroots indigenous who account for 70% plus of the Indigenous Community.

By this time, I was living in Hughenden living and working among the Indigenous Community there. I took in abused women because the men would not enter the house of a white person, so the women were safe. We had them for about a week for the men to calm down or find alternative arrangements.

The Indigenous community had links to several Communities in Qld and were growing concerned at the new way the Activists were wanting things run. Activists and government bureaucrats had visited some of these Missions and the Elders were against what was being proposed. Meetings among the Elders was held but they were told that this is how things were to happen and that the Churches would be taken off the missions. The community would then be run it under a structure. The alcohol bans would be immediately lifted. They were told they had to teach their children the Indigenous Culture of which the Elders objected to as had been raised in the Christian Faith and remembered the old ways and did not want to

follow down that path. In their mind they had a happy life and a happy community. As mentioned before, low domestic violence, unemployment, child abuse where not on the headlines as they are today.

So how did a young white woman like me get to know all this back then?? Elders from Cherbourg would stay at my home as they travelled between Murgon to Cloncurry for meetings about these changes they had been told had to go through. They spoke of their concerns for their community and what they saw as a future for their people should it happen. At no time were they given the opportunity of a vote on these matters nor had any say on how it would change their community and especially on the lifting of the ban on alcohol. Over a few years we listened to their plight and concerns for the future of their people. But they had no one to turn to who could help them as people on the missions had **NO VOICE or VOTE**.

Where is the democracy when all these people had no voice nor a vote in how their future would become? When you have an Elder sitting at your kitchen table crying over the future of his life and his community, you must wonder how on earth did these Indigenous Activities get it so wrong. They were not listening to the people at all. They were not treating them as equals at all. It was nothing more than an internal self-appointed dictatorship and because the activists were making so much noise the governments caved in like a pack of cards. Not once did they ask the people what they wanted. And they are still not asking them what they want.

From **1990** ATSIC came into being and became nothing but a huge disaster with embezzlement of funds and mismanagement and discord among the indigenous communities. One of the claims about ATSIC was not properly representative of the people, pointing to its lack of engagement with Indigenous communities. And yet the elders of the mission were calling this out saying this is what is going to happen. The final review of ATSIC in 2003 proposed the strengthening of regional councils to reduce the detachment of the national board from communities. Again, another attempt to throw money at the problem and employ more bureaucrats.

In amongst this there was Native Title and the establishment of the Indigenous Land Councils. By now the Indigenous communities are starting to fall apart as they have no direction, alcohol bans were lifted and the quality of life on the missions were going downhill. Domestic violence starts to increase, child abuse, child trafficking and suicides start to rear its ugly head.

The implementation of the Indigenous Land Council Act was spearheaded by Paul Keating with the Indigenous self-appointed leaders. With the assistance of the Australian Communist Party the Indigenous Land Council Act was drawn up and presented in NSW State Parliament and passed. Did any of these people go round to the Indigenous Communities and ask what they would like or given a vote on these matters... NO!! **NO VOTE AND NO VOICE**.

The Indigenous Land Councils as they Stand today are nothing but a socialistic structure under which the grassroots indigenous must live. Each Council has a spokesperson, and that spokesperson need not have to live on the community. The head of the Indigenous Land Council has autonomous authority. So, the people today in these communities are left with this...

1. They have no **voice** in how their community is run
2. They have no **vote** in what happens in their community.
3. They cannot own their own home on their own Native Title Land.
4. They can be evicted from their Native Title Land as has happened in Wilcannia just because they were outspoken about what was going on in their community. Valid points that some did not want raised.
5. They cannot run a business without the authority of the Indigenous Land Council and paying fees to the Indigenous Land Council.
6. They live in Aboriginal Housing that rarely gets inspected or repaired.

So how did these people get herded into Socialistic style Communities with less say, interaction and ability to have a say or vote in how their community is run? What happened to all those thriving businesses that allowed many communities to self sufficient prior to the Churches being removed? They went from living on a Mission where employment was high, could come and go as they pleased. They were well educated and respected members in the community. How did they go from having low domestic violence figures and sexual assault to now having 2/3 of all Australia's sexual assault statistics? How does 2.85% of our population have the highest sexual assault figures in Australia and yet back in **1978** your barely heard a whisper about it???

These people don't have a life...the activists and fake indigenous in all these organisations collecting \$35 billion a year are keeping them in that state because it suits their purpose. Where is all this money going because the 70% of grassroots Indigenous are certainly not getting it. In socialistic communities with **NO VOICE OR VOTE**. And we are to assume that this Uluru Statement is going to be the saviour of these people. The Indigenous advisers, activists and government bureaucrats have ignored the majority of the people leaving them in a hell hole that the lovely, concerned Elder who sat at my kitchen table and warned me of what will happen to his people. He was right. It did happen and I am disgusted in not only the governments of the past to allowing this to happen but also the so-called Indigenous Leaders who have caused all this to happen as it is today. They got their money and their autonomy and completely forgot about the people. They stand on their pedestal but 70% have **NO VOICE** and the Uluru Statement will keep it that way.

Give the 70% grassroots indigenous a greater say in their community and vote on things that matter. Ensure the Funding that is handed out is not duplicated for Indigenous in metropolitan areas where there is duplication of services and administration. Those in remote areas need it far more than those in the metropolitan areas. Upper levels of Indigenous Governance are infiltrated by fake indigenous and paying themselves salaries that is draining this country of funds that should be going to the communities. One issue...why does the community in Wilcannia of 450 no longer have a decent supermarket after the last one burnt down over 10 years ago. It is a 200 klm drive to Broken Hill to get decent priced food, yet they will get an Art Gallery for what?? How does that help the health of the community or help their budgets in buying food? Where is the management of this community and ensuring basic needs are met? Why do most of their houses still have sceptic toilet systems?? Its next to the Darling River. The Indigenous Land Council is at fault here as they are not caring for the people. These communities are merely existing. If anyone thinks that the Uluru Statement will change all this then they have no idea what really goes on in the communities and have not spoken with them. They have no **VOICE!!!**

SAY NO TO THE ULURU STATEMENT AND GIVE THE GRASSROOTS PEOPLE A VOICE AND VOTE IN THEIR COMMUNITY INSTEAD.