

SELECT COMMITTEE ON SUBSTANCE ABUSE
IN THE COMMUNITY

DATE: 22 October 2002

TABLED: 22 October 2002

SUBMISSION NUMBER 0064

**RECEIVED FROM:
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Uniting Church Jabiru
GAC Communication**

"GAC Communication"

This paper made at the request of Manaburduma residents George, Mark, Margaret on Sunday the 13th of June, after discussion regarding Alcohol and GAC. Further discussions following Sunday 20th June.

These are their suggestions / "statements".

The following suggestions and considerations in conjunction with GAC support, may help improve alcohol problems in community, as well as in licensed premises by participation in GAC goals and objectives

This paper recognises past and present GAC attempts to assist Aboriginal participation in GAC outcomes.

While there are no indications that these aspirations will be put into action by the Aboriginal people, they were initiated by people at Manaburduma and may indicate a desire by the Aboriginal community to assist progress.

MEETING 1

Meeting to be held at lakeside or somewhere

People invited should be drinkers and non drinkers

People from Manaburduma, Mudjinbarrdi, Mumukala,

Jim Jim, Cannon Hill, and who ever is in town from

West Arnhem outstations and Oenpelli

No Balanda to be at meeting

Translator should be present, can be Bininj or Balanda Meeting to be organised and conducted by Bininj. Some assistance from GAC in transport may be asked for to get people to meeting.

Desired outcomes of this meeting

Community to look at itself, look at social life caused by alcohol problems. Discuss social and cultural breaches, problems caused in Community by alcohol abuse.

Community agrees or disagrees with existence of problem "GAC pushing Bininj people to change" alcohol use 1 abuse Community to come to a consensus of whether it accepts, agrees or disagrees with the goals and objectives of GAC. "Do we work together with GAC 50150 or do we just keep going as we are?"

Address the issue of Parks Australia North concerns raised at Board of Management meeting.. Some drunken Aboriginal people driving on roads pursuing alcohol, may be fatal accident, and littering roadsides with rubbish. Community to come to consensus on this issue.

Discuss possible second meeting ??

If people agree to participate in GAC Goals and regulations arrange a second meeting.

See Second Meeting for Issues to be covered at second meeting-

Write to GAC Request for report

If community consensus is to work with GAC then Write to GAC and ask them to come and do another report to get a clear picture of the current situation.

This report should be conducted differently than the 6 monthly report. Must be a translator and a Bininj with the report writer. The report should visit all West Arnhem Region outstations, and Oenpelli.

Many of the drinkers are from West Arnhem Outstations and Communities as far as Lake Evelia and Goulburn and Maningrida. These people come to town drink and stay in Kakadu outstation communities, social problems and trouble starts.

The local people (Kakadu outstations) are not the only people (Aboriginal drinker's) GAC need to involve others to get a Regional program working effectively.

What should report include?

Extent of alcohol problem in the Region

Extent 1 role of regional people in or as catalysts in Jabiru 1 Kakadu alcohol social problems

Regional knowledge and regard of GAC Regional knowledge of GAC regulations at licensed premises?

Regional aspirations to participate in GAC

Under what arrangements 1 whose terms of reference?

The report should come back to community translated.

MEETING 2

(If it occurs- may take one day may take two days)

Bininj History and Culture as effected by alcohol

Translator to be present.

How alcohol is damaging Aboriginal culture How alcohol effects fulfilling cultural obligation Cultural obligation includes learning all related matter, skin clans, and ceremony. Country.

Cultural obligation includes doing things 1 above related matter.
How alcohol and drugs stops and erodes this process. Not fulfilling obligation leads to interfamily and interclan trouble, social trouble, trouble in community How alcohol effects participation in social improvement activities 1 and employment

Two GA C representatives to explain only/ not debate or come to agreement..

History of GAC

Who is communicating with GAC?

Who 1 what communities are currently involved Communicate objectives of GAC

Communicate current regulations where/ when 1 what Discuss what people think of these regulations Communicate intended changes to regulation. Discuss difference between laws and regulations and who can impose them.

Electing Senior persons from each community as Community GAC representatives

Discuss current communication with GAC

Discuss way 1 need of communication with GAC Discuss concept of Senior Community person imposing bans 1 GAC penalties on individuals at and in the community.

Discuss concept of GAC regulation in licensed premises Discuss concept of one Senior Person one each Kakadu and Regional Community and area outstations and to be GAC representative to bring GAC understanding objectives regulation to Community.

Elect senior representatives

Regional Bininj communication with GAC

"Shouldn't be **GAC** making laws? and then telling Community what to **do**?"

"Should be one (elected by bininj) Senior Bininj form each community is representative to go to GAC meetings to work out and agree to regulations with GAC on behalf of bininj"

"These senior persons must be the link to GAC, if not will be difficult to get regional people to co-operate." They come back to community and tell people what regulations are.

"Bininj only to make it clear to bininj"

These Senior persons need to be delegated 1 "given" the GAC Regulation and authority to impose on residents in each community

This may have to be done jointly by

GAC, Licensee, Living with alcohol, Jamun Law (police)

"GAC has regulation, community doesn't,"

"It's got to be given to them"

Example of outcome

Senior persons then have authority to ban person from any licensed premises (within GA C duristiction) for social offences which are committed in their communities, which are caused by alcohol i.e. a person can be banned from a club without going there and committing an offence.

Night Patrol relation to this issue

Night patrol is a priority but it must have this plan for support.

These senior People not night Patrol person Night patrol separate group Senior person will step in to make decision in community when social problem arises due to alcohol, redirect problem to Night patrol or police, depending on nature of offence.

This issue about getting community co-operation with GAC.

This to get community consensus to participate

Delegating power of regulations to community level
 Getting to the problem in the community.
 and maintaining community awareness and cooperation.

Meeting 3

(If it occurs)

GAC meeting at Lakside or elsewhere?
 GAC reps attend, Police, Community patrol?
 All senior reps attend
 Discuss GAC regulations
 Reps and GAC come to agreement acceptance re regulations, offences
 penalties, enforcement Delegation of authority to Senior persons

Regular representation by Senior reps at future GAC meetings.
 GAC meetings at different outside venues 1 communities.

Aboriginal man at Manaburduma June 99, during this discussion, (2 yews after GAC inception)

"Gunbang Action Committee wasn't here when Old Toby was here, who made it ?"

GAC rep and licencees discussing introduction of uniform penalties one week later, June 99

"Basically something like this is not going to work unless everyone agrees to it and is willing to work with it "

While GAC has made every possible effort to **corwnunicate** its objectives and seek participation of the Aboriginal Community, it may assist future desired GAC outcomes by reflecting on what and who's "Terms of Reference" are used for **their** communication strategy.

