



A Better Way

A speech on the Indigenous Voice to Parliament
at the Adelaide Convention Centre

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I am a Narrungga leader and Native Title holder. My grandfather, mother and extended family come from the Point Pierce Mission here in South Australia.

I also have ties through extended family to the Utnamutna, Kurna, Nukunu, Warlpiri and Pitjantjatjara Aboriginal people. I served on boards and committees, both Aboriginal and Non-Aboriginal. My areas of expertise are health and small business, I have worked in both public and private sectors, including the welfare system.

I am going to share a few facts with you this evening. Some information you may be aware of, and some information may be new to you.

Prime Minister Albanese claims that the Voice to parliament came about due to the Uluru Statement from the Heart.

The push by activists for a treaty began as early as 1888, since then there are several recorded attempts. In 1924 they began pushing for a treaty with the Federal government. Bob Hawke in 1988 committed to a treaty by 1990, this promise however was broken in 1991 in favour of a Reconciliation.

In 1989 ATSIC was established. Several Aboriginal organisations were set up under ATSIC to deliver outcome-based services to Aboriginal and Torres Strait Islander people.

Neither the organisations nor ATSIC delivered the promised outcomes. ATSIC was not interested in

doing the job they were established to do. What then, was ATSIC's priority?

The answer to that question came in 1995 when ATSIC pushed the Keating government for a Social Justice package including, you guessed it, Constitutional recognition. Thankfully that didn't happen and was never implemented.

In 2000 there was another push for a treaty and constitutional change, then in 2010 the Gillard government pushed for a constitutional change; they didn't succeed.

In 2017 the Uluru Statement from the Heart emerged, but who's statement, was it? The Uluru Statement from the Heart was orchestrated by, among others, Thomas Mayo. Thomas Mayo by his own admission likes the Communist style regime and will be asking for rent and repatriations to be paid by the Australian people. The end game is money, power and the elimination of our current system of government.

In 2017 Malcolm Turnbull rejected the Indigenous Voice to Parliament.

It was stated at the time "The Referendum Council provided no guidance as to how this new representative assembly would be elected or how the diversity of Indigenous circumstances and experience could be fairly and democratically represented".

Here we are in 2023 and that statement is as true today as it was back then. When Turnbull rejected the voice to parliament he was labeled as "Mean Spirited Bastardly", now they just label anyone and everyone who opposes the voice to parliament as racist.



Two years ago, news travelled through the Aboriginal grapevine that the Uluru mob were not happy about the statement.

The Pitjantjatjara and Yankunytjatjara are the traditional owners of the land that Tjukurpa/Uluru sits on. Numerous elders were shocked when they learned that their names appeared on the canvas that they didn't endorse. Canvas is the Aboriginal term for document.

The elders want the Australian public to know about the lie that is being sold to them as factual. They have rejected the statement stating that its dangerous and the canvas should be torn up.

This means that the Uluru Statement from the Heart is a fraudulent document that is being pushed onto every Australian as representing the will of Aboriginal people. Aboriginals in groups have taken to twitter creating short videos with a simple message, 'We Vote No'.

There are many pitfalls in the Indigenous Voice to Parliament, one is in the name itself. The definition of indigenous means native to a particular place or country.

Therefore, anyone born in Australia is indigenous and can be a representative of the voice in parliament, this serves the activists well.

The government seems unwilling to address the tick-a-box revolution. Why would they, Labor, in effect,

abolished proof of Aboriginality back in the early 2000's. According to the census there are 800,000 plus Aboriginal people in Australia. The actual number of Aboriginal people is approximately half that number.

The average lifespan of an Aboriginal person is 65 years, they have the worst outcomes in terms of health. Diabetes, heart failure and kidney disease topping the list.

Aboriginal people for decades have endured high infant mortality rates, so our numbers have not increased significantly over the last 100 years.

Aboriginal numbers according to the census has soared since approximately 2005 when the government abolished proof of Aboriginality.

Consequentially this means that the tick a box movement will be able to have a say on what happens regarding Aboriginal people without knowledge of the complexities and diversity within the different Aboriginal mobs.

Prime Minister Albanese stated that billions of dollars have been spent on Aboriginal people and nothing has changed, this is an undisputable fact.

The question is why nothing has changed, the answer is simple, for decades Aboriginal people have been exploited to gain millions of dollars in funding by the Aboriginal organisations setup to provide outcomes for Aboriginal people.



In the last three decades a growing number of Not-for-profit organisations have capitalised on the feeding frenzy for their share of the Aboriginal dollars.

Health services also get a large chunk of the pie if they show they provide services to Aboriginal people. The sad truth is that Aboriginal people in rural and remote communities do not benefit from the billions of dollars the organisations have received.

Another fact is that millions have been taken by individuals within these organisations. Plus, there is also the millions wasted in the endless pursuit of a treaty, the voice and changing the constitution.

The Australian public is continually being fed mistruths to support the elite's narratives to gain access to more power and more of taxpayers' dollars.

Back in the early 2000's the AHAC's (Aboriginal Health Advisory Committee's) were working on a draft proposal to be put forward to the Government for Closing the Gap. We finally got it passed, but the gap between Aboriginal health and non-Aboriginal health continues to widen. Why is this happening?

The AHAC's were a community initiative set up to be an advisory body working in conjunction with the Public Health Sector.

AHCSA (Aboriginal Health Council of South Australia) began convincing the AHAC chairs that they needed to go Community Controlled. AHCSA gained control over these community-controlled health services and the millions in funding that go with it.

By the time the realisation set in that it was not how they were told that it would be it was too late, the wheels had been set in motion.

Many of the community-controlled health services ended up closed in rural and remote communities.

20 years ago, some Aboriginal families relocated from Alice Springs to South Australia because the health services in the Territory were so bad.

You may be aware that mining companies pay millions of dollars per year to some Aboriginal communities in the form of royalties. These communities are still not thriving: why?

The reason lies in the way the royalty payments are structured. Once again, the money goes to the elites, most of whom do not live in the communities they are being paid royalty payments for.

None of the royalty payments are being used to improve living conditions in those communities. The millions in royalty payments could be better utilised improving these communities.

You may be surprised, even angry to learn that those receiving these payments are also collecting Centrelink benefits. They are required to disclose the royalty payments to Centrelink; but they do not.

The Stolen Generation is a mistruth fostered by the "Bringing Them Home" report.

Back in the early 1950's and 1960's mixed race

children were being removed and placed in institutions for their own safety. Mixed race children were not accepted by blacks or whites and were being abused and in some cases died as a result of their injuries rural and remote Australia.

Remote communities here in South Australia up near the Northern Territory border have been made dry zones by the elders to combat alcohol fueled violence.

Problem is that some parents and grandparents started abandoning the children and headed to Alice Springs for the consumption of alcohol. Leaving the children alone and neglected in the communities.

Elders in some communities opted for the cashless debit card which Prime Minister Albanese scrapped when he was elected.

There is no denying things need to change if we are to improve outcomes for Aboriginal people in rural and remote Australia. What is clear is that we need transparency, productivity and accountability for the taxpayer's money spent by these organisations and the government.

What we do not need is more of the same nonsense that for generations, has been built on untruths, half-truths, and fiction.

We, the Aboriginal people of rural and remote Australia, reject the tokenistic, Sorry Day and Welcome to Country.

The welcome to country was the inception of one man, an Aboriginal actor by the name of Ernie Dingo. Aboriginal people in rural and remote Australia, were not consulted, and we did not want it.

All the Sorry Day and Welcome to Country achieved was to stir up racism towards us and fueled gang violence. None of us can change the past, but together we can change the future.

Aboriginal people in rural and remote Australia want real change and tangible results for their communities.

There is a saying "A new broom sweeps clean" it's time to clean house and remove the dead wood that is draining the public purse.

Aboriginal people reject the divisive voice to parliament. We are asking the good people of Australia to stand with us as one and reject it too. Vote No to the Voice and demand a better way for all Australians.

**We are One people, One Nation,
One Australia.**



About the author

Kerry was born in Augusta and spent her early career as a nurse, before running her own antique shop and plant nursery. White is an elder of the Narungga people, and has worked in many community roles including at the Port Pirie Aboriginal Community Centre.

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