Most workers will have a public holiday on January 26 to mark “Australia Day”. For many this day symbolizes the commencement of genocide and dispossession. We support our comrades who have claimed this day as Invasion Day. This edition looks at struggles led by First Nations People and calls for solidarity from the workers movement.

We are also introducing a new regular feature in the Bulletin - OHS Matters. As always we welcome your feedback at

we.are.workers.solidarity@gmail.com

Poster from Warriors of the Aboriginal Resistance

Workers Solidarity acknowledges that our activities take place on Aboriginal Land. We recognise that sovereignty was never ceded.
being locked out for 6 days by Idemitsu. The dispute centred on pay, claiming that workers at other Idemitsu mines earned far more than those at Boggabri. The new agreement, supported by 86% of workers contains 27 new conditions including all leave being paid at salary rate (not base rate); 12% pay rise over the course of the agreement; a $4000 sign-on bonus; and the bonus system guaranteed and paid as an allowance. According to CFMEU Vice-President Jeff Drayton “these workers have now closed the gap in conditions with the Hunter Valley and they have gone a long way towards closing the gap in pay.”

MUA - DP World

On 13 January, 200 wharfies at DP World container terminal in Fremantle stopped work for 24 hours. The action was reported to kick-off ongoing work bans and one-hour stoppages at other DP World terminals in Sydney, Melbourne and Brisbane - as well as continuing action in Fremantle. This latest round of industrial action comes after more than 15 months of negotiations between the MUA and DP World. The MUA accuses DP World of not negotiating in good faith. Christy Cain, MUA WA Branch Secretary said “Dubai Ports needs to understand that Australian wharfies will not be bullied into handing over hard-won rights and conditions, and we are prepared to fight to ensure we receive our fair share of the productivity gains we have delivered on the waterfront.”

India - General Strike

The largest strike in world history took place on 8 January in India. An estimated 200 million workers participated in the strike which comes as protests against the Modi government have escalated in recent months. The strike, and protests more widely, have surged partly in response to the government’s citizenship laws which disproportionately target the minority Muslim community. But more broadly, workers are angry about the management of the economy, unemployment, privatisation and hostile labour laws and are demanding an increase to minimum wage and secure jobs. As with many recent protests, women have played a key part in the organisation of this strike. 10 central trade unions called for the strike, and were supported by dozens of federations and unions. 175 farmer and agricultural organisations called for a simultaneous rural strike. With students joining the strike as well, every industry area in the country was affected, if not shut down by the strike.

Tarneen Onus Williams, ASU

How long have you been a union member?

2 years.

Why did you join the union?

I joined a union because of struggle in my workplace but also because my mum was the first Aboriginal organiser at Trades Hall in the early 90s (around the time she was pregnant with me). She told me stories about getting award wages for Aboriginal people and us mob struggle as it is and she was getting Aboriginal Organisation to raise their wages of mob. She faced a lot of criticism because of her work but she saw that our people were living in poverty and wanted to do something about it and I’m really proud of her for that considering most Aboriginal people work in Aboriginal organisations.

I think its important for Aboriginal people to be part of unions because we need collective insurance to fight the discrimination that our people face from corporations. Corporations in this settler society are inherently anti-Indigenous because of the long standing legacy of colonialism and we need to fight them at every angle to ensure our lands and people aren’t being more and more exploited.

What’s your best memory/story about being in the union movement?

As a member of Warriors of the Aboriginal Resistance the union movement has supported our actions and I love seeing the movement work within different disciplines. Seeing community getting looked after in actions because of the work particularly Workers Solidarity do is incredible and really important as we see more policing and violence at actions and teaching people defense and reducing harm with community responses makes me feel proud that there is a long way to go about in terms of pushing back on police in actions and being more brave.
Another story would be about Djab Wurrung trees, where all the unions voted on supporting a stop works at Djab Wurrung trees and this has been so vital to this action to save our sacred country. Getting support from the unions was incredible and this is the perfect way that unions can centre our sovereignty in committing to looking after our land.

What’s the most important issue facing the union movement today?

In settler colonial society justice for anyone without Aboriginal sovereignty isn’t achievable. The union moment needs to centre the Aboriginal sovereignty when they seek justice or there is no justice for workers, queers, trans folk, disabled people, women, sex workers and refugees. Unions have a long way to go in supporting Aboriginal sovereignty and unions can do that by not trusting police or supporting the expansion of police, not supporting more prisons being built and the healthcare system that kills Aboriginal people and ensuring unions are assisting at conveying that this is a real issue Aboriginal people are facing and this means nurses and doctors need to be accountable for the lack of care they show on blak bodies.

Why should people join their union?

As we increasingly see our rights to protest being threatened by way of threats to ban climate change rallies, we need a strong collective base in all different areas of social justice. It is important that we fight against the settler colonial capitalist state and fight for our rights more now as there is extreme violence happening around the world to Kurdish people, Chileans, Hong Kong and Lebanon. We need to be organised and share skills with each other when the time comes for us we won’t be ready so join your unions and get organised.

Stop Aboriginal Deaths in Custody.

“All of my treatment was based on what I thought was an accurate history provided by a police officer. I actually felt sorry for Ms Day. She had been kept in a dirty, foul-smelling concrete cell for four hours,” the treating paramedic told the Coronial Inquiry as she apologised for her treatment of Ms Day in the lead up to her death.

Tanya Day was 55-year-old Yorta Yorta grandmother who died on 22 December 2017, after being taken into custody at Castlemaine. From the V-Line conductor who woke her to the time she died, Ms Day came into contact with lots workers, many of whom would have been trade unionists.

Unionists have an important role to play in questioning procedures and demanding adequate training and staffing levels to provide quality care to a diverse community. At the Corners' hearing, Ambulance Victoria apologised for the disrespectful care provided to Ms Day, a step welcomed by her grieving family. Not all are prepared to reflect and learn.

Case Study of Systemic Racism

Tanya Day was on a train from Echuca to Melbourne on 5 December, when she fell asleep. She was approached by a train conductor, who tried to check her ticket. In the space of about two minutes, the police were called, because she was disoriented and assumed to be drunk. She wasn't rowdy, she wasn't causing offence. She was asleep.

The fact that Tanya Day ended up in custody rather than in the care of her family or those who could provide immediate healthcare highlights the systemic racism experienced by Indigenous Australians. The conductor on the train and the attending police behaved as though they were seeking to punish, rather than offer assistance.

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Health Care and Housing, Not Prison

The Royal Commission highlighted that imprisonment is regularly used as a response to both poverty and health issues. Each year, this situation worsens. The prison population continues to soar and Aboriginal over-representation is growing.

While the Royal Commission might be almost 30 years old, the deaths continue. In 2019, amongst those killed by police or in custody were Joyce Clarke and Kumanjayi Walker.

Last September, 29 year old Ms Clarke was killed in Geraldton. The young mother was just a few days out of prison, broke and with no health supports when she began behaving erratically. Her worried family called for help — eight cops arrived, and one fatally shot her in the stomach.

Then in November, 19 year-old Walpari man, Kumanjayi Walker, was fatally shot by police in Yuendumu. There had been a funeral earlier that day and tensions in the community were high. All medical staff had been ordered out of the community. The community is asking why this young man was arrested for breach of parole on this day and are demanding justice for Walker.

Fighting Racism is Union Business

This year has begun tragically with the death of Ms Nelson Walker on 2 January. The Yorta Yorta woman was arrested for shoplifting, was then refused bail, remanded at the Dame Phyllis Frost centre, a maximum security prison, denied the health care she needed before being found dead in her cell.

Thefailings of the prison system to provide healthcare to those who need it is not new.
and is sadly a common feature in Aboriginal deaths in custody. But the fact remains – the prison system has a duty of care. Everyone is entitled to quality healthcare, provided by trained health professionals.

There have been over 400 deaths of First Nations people in custody since the Royal Commission into Aboriginal Deaths in Custody. These killings have to stop!

Aboriginal people are fighting to end these deaths in custody, and as workers we must stand with them.

The role of unionists in calling out bad policy, inadequate training, and racist practices is also crucial. Additionally, your union can support deaths in custody families and also back the work of the movement.

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Alison Thorne
workplace delegate with the Community and Public Sector Union and a founding member of the Indigenous Social Justice Association - Melbourne.

Follow ISJA on Facebook:
https://www.facebook.com/ISJA.Melbourne/

ISJA meets at 6:30 pm on the first Thursday of every month Solidarity Salon, 580 Sydney Road Brunswick.

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It is with great sadness that Solidarity comrades have learned that comrade Sam Watson has passed away, in Brisbane, on 27 November.

Sam has been a giant on the Brisbane and national left his whole political life. From the 1967 referendum, to the Black Panthers in Queensland, to the struggles against black deaths in custody, the protest over the deaths of Daniel Yok in Brisbane and Mulrinji Doomadgee in Palm Island, his steadfast solidarity with Lex Wotton unjustly jailed for the Palm Island uprising, and raging against the NT Intervention and the hypocrisy of Labor’s Sorry statement, Sam was a proud Wangerriburra and Birri Gubba man and fighter for his people.

Sam was also a committed socialist, centrally involved in protesting against apartheid in South Africa, marching for democratic rights against Joh Bjelke-Petersen, in anti-war marches from Vietnam to Iraq and Afghanistan, defending the MUA, and most recently at as many protests for refugee rights and against mandatory detention and offshore processing, as he could get to.

Sam argued for the Aboriginal rights movement and the trade union movement to “unite in solidarity with each other.” He was an uniring and enduring link between Brisbane’s Murri community, and the Indigenous struggle more widely, and the political Left.

We were fortunate indeed to live and fight alongside him. He will be sorely missed in the struggle for a better world that he was committed to.

Our thoughts are with his partner Cathy, his children Nicole and Sam Jr, with all his family, his people, and all comrades who mourn his loss.

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Ian Rintoul
for Solidarity
You can find this obituary online at:
Last year’s release of *The Final Quarter*, a film made by Shark Island Productions highlighting the final two years of Sydney Swans champion Adam Goodes’ playing career and the so-called “booing saga”, has been praised by many as a documentation of the struggles a prominent Aboriginal man faced when he dared to speak out against racism. The film itself was constructed entirely using archival footage in chronological order, from him calling out the initial slur which started the pile-on, until his final game. To many, *The Final Quarter* was a bit of a wake-up call regarding how slow Australia can be to recognise racism and the impacts it can have on a person.

The film was much more than this though. At its core, *The Final Quarter* is actually a film about toxic workplaces and how racism and discrimination are Occupational Health and Safety issues which impact the ability for many- but in this case, Aboriginal and Torres Strait Islander people- to undertake their work in safe and healthy environments. The football oval was the workplace of Adam Goodes, and the treatment he received had a serious mental and emotional impact not just on him but on other Aboriginal players.

I often hear society state that the cure to racism is education - that if everyone were a bit more educated on Indigenous issues, things would get better. The NTEU over the space of 8 years has undertaken two member surveys on the topics of racism, discrimination, cultural respect and lateral violence on campus and the results of these surveys unfortunately state that even the most educated in our society can precipitate working environments for Aborigi-
People took control of their own lives. Everyone looked after each other, no-one went hungry. If we learnt anything from that time, it’s that we have to do it again – and again and again.

Remembering the Gurindji Strike

I was working two jobs in London in 1973, one for the rent and the other for the bills, when I saw a Granada TV documentary, The Unlucky Australians. Frank Hardy, a Communist Party member, had written the book on which it was based. I worked three nights a week in a south London pub. The men I pulled beer for worked at the local meat works. They had also watched the program and talked at the bar about what they had seen: people, whose land originally had been occupied by the British government, were slaves for rations at Wave Hill cattle station in the Northern Territory of Australia. They were working for lord Vestey, a British aristocrat who ran cattle on their land.

I say “British aristocrat”, but he got his title because of money and business dealings, not his DNA. Vestey started out with a butcher shop in Liverpool. It was a family business that had expanded dramatically. Not only was it now a chain of shops throughout Britain (Bewhurst), but it had gone global. He owned stations and cattle all over the world – Brazil, Argentina, Venezuela, Guatemala, Australia. He owned the slaughterhouses, the big freezers, the ships carrying the meat and the meat works wherever the produce was loaded and unloaded. And he owned the meat works in London.

So the men in the pub had the same boss as the men and women in the film. The documentary told the story of a strike that started in 1966. They’d walked out for pay, then equal pay. And the strikers were holding out, seven years later, in a strike camp occupying one square mile of what was, according to the paper law,
lord Vestey’s land. He paid rent to the
government – 55 cents a year for one square
mile on one part, 5 cents for one square mile
for one year for the rest of it. An agreement
let him do that for 99 years. I think Vestey
occupied land in the area covering more than
13,000 square miles at that time, roughly the
size of Belgium.

By the time the cost of the rations was taken
out, they were told that they were in debt to the
company. Living conditions were terrible,
huts and dirt floors, so that was it: strike!

The demand of the station workers now was for
the return of the land and their right to
control it. That night, the men in the pub,
12,000 miles away, decided to call a one-day
strike in solidarity. Every worker gave a
day’s wages and sent the money to the workers
in Australia to support them in their fight.
Why do I tell that story? Because sometimes
the big picture comes easy. People, kept down
and exploited, making money for the boss – the
same boss – saw that big picture: 12,000 miles?
Nothing! Different language? Nothing! Different
colour? Nothing! No such thing as race. And
the same boss! They’re hurting Vestey! Let’s
give them a hand! Solidarity, strength, united we
stand, revolution around the next corner. Sounds
easy! But how easy was it – or should I say, is
it? We stood and raised our glasses to the – the
who? – the Gurindji? “To the Gurindji!”

I had no idea that, not long after, in 1974, I
would end up in Australia. A week after my son
was born (and about a year after serving drinks
to the London meat workers), I was living at
Daguragu, in the strike camp, on Vestey’s
lease. Here, too, began my education about
Australia – history first-hand from a mob of
people who wouldn’t give in. They are known as
the Gurindji, but that was so the white fellas
wouldn’t get confused. We had a reputation of
not being good with lots of languages, different
groups and complicated social organisation.
We were socially inadequate, you might say. If
they’d called it the Bilinarra-Nginin-Gurindji-
Ngaliwuru-Mudbura-Malngin strike, it would have
confused us simple folk.

Organising the Strike

After more than 50 years of massacre, rape,
slavery, corporal punishment and misuse of
their knowledge, they had planned a strike.
And it was a big thing! The demand, at first,
was wages. Vestey stations had an annual race
meeting and rodeo close to the Western Australian
border – the Negri races. Everybody went,
including the workers and their families. It
was the only time they were allowed to get
together from the different stations, not just
Vestey’s. It goes without saying they could not
have organising meetings at their workplace,
even out in the bush. The boss would know they
were up to something.

Under cover of the races, in 1962, they’d got
together a list of demands for wages, conditions,
housing, water and services, and took them
back to their station bosses. The next year,
they had a report back. Nothing much had been
gained. So they did it again – upped the ante
a bit. Can you imagine being able to have an
organising meeting only once a year? Over this
time, they started getting wages, a few dollars.
But they never saw them. Their pittance went
to the company store. By the time the cost of
the rations was taken out, they were told that
they were in debt to the company. Living condi-
tions were terrible, huts and dirt floors, so
that was it: strike!
Workers Solidarity acknowledges that our activities take place on Aboriginal Land.
We recognise that sovereignty was never ceded.

Those who walked off Wave Hill in 1966 first sat down in the Victoria River bed. Brian Manning from the Waterside Workers Federation brought supplies. Dexter Daniels, the north Australian Workers’ Union organiser, had been travelling all over the Territory checking wages and living conditions. But the union leadership couldn’t really face the battle if a strike from all the stations had been officially called. In fact, as we knew from Newcastle Waters, workers at other stations had already walked off.

When the wet came and the Victoria River flowed, the people moved to a patch of land behind the welfare officer’s house. It was on Crown land, kept by the government for a police station, a nurses’ station and the welfare officer. They served everyone on the cattle stations scattered across that bit of the Territory. The government welfare officer at this place actually helped the people. He gave them supplies and material for fencing when they took some land back. He later got the sack – for looking after people’s welfare, I suppose.

At this spot behind the welfare officer’s place, the decision was made to leave the settlement and build a village next to the water hole, Daguragu, on Wattie Creek, on Vestey’s lease, and start the campaign to get the land back. The work of Dexter Daniels and some of the unions had resulted in a few ‘gains’ already. The Conciliation and Arbitration Commission had been looking at the situation of unpaid, ration-paid and less paid station workers in the lead-up to the 1966 strike. Equal pay was promised in 1965, but became law only in 1968 – to give the station owners time to “adjust”.

As the station owners had promised, warned at the hearing, the result of the ruling was that thousands of jobs were lost. Men, women and, yes, children, were sacked. Helicopter mustering was cheaper than using people, they discovered. Families who had worked enslaved for decades, while living on their own country, were now evicted from ‘station property’. They were not workers now, but trespassers. As most of the area was covered by pastoral leases, they became refugees on the edges of towns, like Elliott. Some of them had come to the Daguragu strike camp because it was holding on.

When I got there, I’d heard about Daniels and Manning, and how the Waterside Workers Federation and Actors Equity had paid for a speaking tour down south for Dexter, Captain Major Lupngiari, Vincent Lingiari and actor Robert Tudawali. Lupngiari told me stories of working alongside Black Americans on the Stuart Highway during the war – they got the same wage as a white soldier. Why then should the people here be getting less than whites?

They had more than 60 meetings down south. A movement grew in solidarity with the Gurindji. It sparked some of the first big land rights marches. I learned about the one in Sydney from Redfern to Vestey’s headquarters, with 47 arrests the first time it happened. I heard about the supermarket action where people walked into Woolies, each choosing a particular checkout. They loaded trolleys with tins of Vestey’s “Hamper” bully beef until there was none left on the shelf. After getting the bill, they suddenly realised the tins came from Lord Vestey’s company, changed their mind, shouted, “Vestey sucks Black blood!” and left the tins piled up at the till. Vestey’s brands were quickly moved off the shelves. The store managers couldn’t have that kind of time wasting.

ABORIGINAL LAND GIVEN TO FOREIGN COMPANIES
Since 1967 the Gurindji Aborigines in the N. Territory have been living on, and demanding the return of their ancient tribal lands – 500 sq. mls. at Wattie Creek. This land is part of the 32,000 sq. mls. of Australia leased by the Government to the English Vestey family (who control a huge international industrial empire worth hundreds of millions of dollars) for a yearly rent of 50¢ per sq. ml.

Despite the money that Vestey's have made out of their use of this cheap black land (and cheap black labour) they have refused to give back to the Gurindji a mere 500 sq. mls. of their land.

GOVERNMENT REJECTS ABORIGINAL RIGHTS
The Gurindji’s claims could have been granted by the Government, who have been petitioned again and again by the Gurindji’s themselves and their supporters. Instead Government policy has been to continue support for a foreign company’s rights whilst totally denying the land rights of the Aborigines. This is a direct violation of the United Nations Declaration of Human Rights.

ABORIGINES SURVIVAL IN DANGER
If the Aborigines land rights claims fall the result can only be the hastening social, if not actual extinction of the Aboriginal people. You can help to ensure that this doesn’t happen. You can…

(1) BOYCOTT Vestys products - see list overhead.
(2) Support the SAVE THE GURINDJI CAMPAIGN - for more info about activities write to address below.
(3) Donate money to the Campaign’s $50,000 fund to pay for building and fencing materials to establish a permanent settlement at Wattie Creek. Donations to the Gurindji Campaign - address below.

SUPPORT HUMAN RIGHTS AND DIGNITY - SUPPORT THE GURINDJI
Authorised by D. Austin for the Save the Gurindji Campaign, 38 Bondi Rd., Bondi Junction. Phone 224882

Since 1788, it’s been about all the same things: theft of land, theft of children, theft of labour, theft of language and the smashing of people’s social organisation.
support aboriginal land rights

SUPPORT the GURINDJI

boycott vestey's goods

DON'T buy

Villawool  KNITTING WOOLS AND YARNS
Donald Cook  TINNED FRUIT AND VEGETABLES
Imperial  TINNED MEAT AND MUSHROOMS
Hamper  )
Trim  )  TINNED MEATS

AND don't SHOP at Dewhurst BUTCHERS
**Dream Deferred**

Then came August 16, 1975. The land was going to be given back to the people by Gough Whitlam, the prime minister, in person, at Daguragu. The handful of sand given to Vincent Lingiari represented a 30-year pastoral lease for 1,250 sq miles. In Colonial law, Vestey still controlled about 5,500 sq miles, but did give a gift of 500 cattle.

In the years that followed, the Muramulla Gurindji cattle company was accused by the Cattlemen’s Association of harbouring tuberculosis and brucellosis in their new company-branded cattle. They had to build a very expensive fence around their 1,250 sq miles and shoot all the cattle.

Frank Hardy’s fears were being confirmed. Even before I left Daguragu in 1977, the government had imposed a white station manager from a South Australian pastoral consultancy.

Whitlam’s successor, Liberal prime minister Malcolm Fraser, passed the Land Rights Act in 1976. But now it applied only to the Northern Territory, and crucial parts were deleted. And the people had to go in front of the land commissioner and prove their ownership to the capitalist legal system. Even then, only those first people defined in Australian law as “traditional owners” could claim the title – with the help of anthropologists, of course!

It was 1986 before the strikers got inalienable freehold title “in perpetuity”, and they were in trouble. Inalienable freehold title to land means you can’t buy or sell it. Fair enough, but in the capitalist system, that means the land is worthless. And if it is worth nothing, then you can’t use it as collateral to get a loan from a bank to start anything. That’s why it ended up leased to a white grazier.

The anniversary of the cattle station workers’ strike and walk-off at Vestey’s Wave Hill station is called “Freedom Day”. The celebration happens mostly at Kalkarindji – the Wave Hill settlement, so-called crown land. Politicians and government officials who are responsible for the smashing of communities attend it, celebrating “freedom”. On that day in 2011, the people carried banners protesting the intervention. In 2016, the banner and T-shirts the people carried banners protesting the intervention. In 2016, the banner and T-shirts said, “No justice, just us”, and people turned their backs and stood in silent protest when the minister for indigenous affairs, Nigel Scullion, spoke. Meanwhile, the “basics” ration card system is rolling out for everyone, as did the work-for-the-dole system.

The companies, the military, the governments

**No Justice – Just Us!**

The invasion continues. Since 1788, it’s been about all the same things: theft of land, theft of children, theft of labour, theft of language and the smashing of people’s social organisation. Everything was done on the assumption that the people were inadequate, incapable of making decisions, incapable of looking after themselves – a blatant, cruel lie. And it continues today. Kooris, Murris, Nanga, Nungar, Yulgnu, Ngumpin – people all over this country are still having their kids, their work, their land and their very lives stolen.

In 2007, the invasion of the NT was, as it was in 1788, legalised and intensified. It was called “the intervention” and involved soldiers on the ground in some places. For the first time in history, a government official set up an office at Daguragu. It’s gone now, but it was a demountable surrounded by a high fence. She used to drive in, lock the gate and go inside. At the end of the day, she’d drive out, lock up and leave. She never spoke to anyone and nobody spoke to her. The people didn’t even know her name.

At the end of 2011, police drove into Daguragu and kept mothers and grandmothers away while welfare authorities took a little boy. Months later, we found out it was because he was “malnourished”. Doesn’t that mean he needed good food? Try buying enough to eat at the store on a “basics card” – a ration card. Even milk costs around $5 a litre! The child removals happen all over, but this was the first time at Daguragu since the village was established by the strikers and the land was won. Women, mothers and grandmothers, trying to block the car carrying the child, were pulled and held by police.

And we’ve seen the battles, not only Kulaluk in Darwin, but at the town camps in Alice Springs. These were all gained during the land rights legislation time. Redfern has to fight again for Redfern. We now know from the remote – “remote”? – places where people live in Western Australia that they’re pulling down houses and smashing them and forcing people off their country, saying they have to live on the edges of a town. And, of course, we all know what’s happening with resources and mining companies.

Workers have organised against the ration card. People have rallied all over the country against forced community closures, deaths in police and prison custody, the torture of children inside Don Dale prison, the exploitation by mining companies and the forced removal of children from families and communities. The demand for a treaty on land never ceded is growing stronger.

The companies, the military, the governments...
who arrived in 1788 have, for 231 years, killed, poisoned and imprisoned the people and stolen and destroyed the land. It continues today. The whole world is watching this land burn.

The strike village at Daguragu in the ’70s was an amazing place to live. People took control of their own lives. Everyone looked after each other, no-one went hungry. If we learnt anything from that time, it’s that we have to do it again – and again and again. As for self-determination, it’s no “white man’s dreaming imposed on black people”, as someone once said. It’s everyone’s aim, it’s our plan! The mining companies and the big businessmen and government people better watch out. We all want to get together, look after each other, work for each other, educate each other, control our own affairs and look after the planet.

Self-determination is what I want, and it’s obvious I won’t get it until everybody gets it. And if they get away with what they are doing to the people in this country, there will be no justice or equality for any of us. Like the men in the pub in London – “One Struggle, One Fight!” – we are all brothers and sisters.

Sovereignty Never Ceded!

Tanya McConvell

This is an abridged version of an article that appeared in Red Flag:

https://redflag.org.au/gurindji/

WHAT'S ON

Tools down – Friday Arvo Unionist Drinks
Cheap drinks for union members 16:00 – 19:00, every Friday Common Rooms Bar Victorian Trades Hall.

Tunnerminnerwait & Maulboyheener Commemoration 2020 Aboriginal Freedom Fighters
Monday, 20 January, 12:00-14:00 Corner Bowen street & Franklin street Melbourne. Also broadcast live on 3CR radio + digital.

Open Meeting: Get Involved in Workers for Climate Action
Tuesday, 21 January, 18:00 Kathleen Syme Library, Carlton.

No War on Iran - Global Day of Protests
Saturday 25 January Demonstrations in 7+ Aus cities. Search Facebook for details.

Invasion Day Dawn Service
Sunday 26th January from 5:30am Kings Domain Resting Place, Melbourne.

Melbourne Invasion Day 2020 #AbolishAustraliaDay
Sunday, 26 January 2020 Nation-wide protests across so-called australia Search Facebook for more details.

Climate Emergency Rally
Mass protest to mark Parliament’s first sitting day. Tuesday 4th February Federation Mall, Parliament House, Canberra

Climate Crisis: National Day of Action
Saturday, 22 February 2020 Search Facebook for more details.

Demonstrators in front of the NT parliment

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workerssolidarity.org.au