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T: 1300 004 667

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INTERVIEWER: Okay. So, [REDACTED] can you introduce yourself, your mob and or, you know, or what, you know -

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[REDACTED]: So yeah, it's always funny when people go around and say who they're- where they're from. I was removed at birth. I've had access to the files, and what I understand, I was removed because I was dark skinned and that my- they identified that my father was Aboriginal and my mother was white. And then I was taken into the orphanage, it was called. And then later adopted out. So growing from a young age, I've always been referred to as the boong. I say I was the boong of Blackburn. So I never did, never thought I wasn't Aboriginal, but I didn't know what that was, other than it was dirty and a horrible thing to be, and it's not what you want to be. Later- so I don't, I can't identify with a particular mob. The search through files and systems has never really been successful in that sense. I've- the identity issue has always, I've worked on the coalface for a very long time with- alongside and with community. And you know, there's plenty of, you know, people who've adopted me along the way, I guess. But I've always walked this funny ground, you know, of not identifying, even though people would say, oh, come on, you're a black fellow, speak up. But it was because I couldn't nail it. So there's two sort of, you know, I experience all this shit which isn't about being Aboriginal. It's about- it's about how people, how the white colonial system chose to respond to me. Nothing to do with- and yet I didn't have anything of this. So it's been this weird positioning of who am I, and where do I fit within mob. So that's who I am, and now I'm in my [REDACTED]. And I've worked my life in [REDACTED]. Yeah. You can prompt me if you like.

INTERVIEWER: Okay. And I think before you mentioned, you know, you've got family and kids and things like that. Did you want to- did you want to speak to that at all or, you don't have to.

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[REDACTED]: Yeah. So yes, so it's probably you know, it's wonderful things. Some things can happen and they sort of straighten you up a bit. You know, I just- I'm going to share this because I'm curious if others have done this. When I was in high school, there was no one of colour and I, when I started it, I, you know, all this shit started happening. And I said to my class that I'm white, that I had a pigment disorder. That I'm actually white. And that I made that story up, and I repeated that story to anyone I met. So later I left Australia when I left school for quite a while because I didn't like being here. And when I came back I met someone and- I mean people used to- women used to like it because they go oh you're exotic. Fuck. That's what they said. I remember going to the doctors. Ooh- you know, like the fuck is wrong with this place. But I didn't think anything of that.

INTERVIEWER: Yeah.

[REDACTED]: Because I was white.

INTERVIEWER: Yeah.

5 [REDACTED] So anyway, I partnered and we had children and it was- it's been a beautiful journey with them because I always knew that I had- they're not, I don't want them to not know anything and I don't want them to not know me. I don't want there to be any lies. So we have a really amazing relationship because they know my story. I was stayed home to be home dad. And I don't know, there's something about children that's so beautiful that you don't even know it's going. Yeah, so that's who I am. Yeah, I guess.

10 **INTERVIEWER:** And yeah, I guess you know, you spoke about, you know, walking in two worlds and you know, not finding that place and identity.

[REDACTED]: Correct.

15 **INTERVIEWER:** And did you want to speak to how that- how those experiences, maybe in relation to employment or around the school or more or?

20 [REDACTED] I guess there's that point. There's a moment at some point where I awaken to the fact that there is these two worlds. You know, I think there was a long time of masking that. Blaming myself, belittling myself. And I- the relation, the persistent and ongoing relationship with the white world that tells you you're no good all the time. Repeatedly, in different ways, for me, created this whole dialogue inside me where it was a constant fight to prove myself, whether it's academically, whether it was in employment. Whilst- and having to then deny my own story, or my own truth for what I was experiencing externally. So when I made the decision, I was in Northern Ireland, I was young, I was working in the troubles with communities that- the Anglicans and the Catholics would be brought together at this camp. And I remember thinking, fuck, this is the war. This is colonialism. I didn't use that language then, but I knew it because people were killing each other. It was an occupied fucking country. And that's when I remember. Oh, this is Australia. Wow. So after a year there and I, you know, I had graduated at a big, you know, college teaching, but I was not smart to anything really. I learned so much there that I flew back to study social work to change the world. The- so that started my career in the terms of, you know, I'm in the fight. I still didn't really understand the fight, but I knew the fight for me was others don't suffer the way I have. It's as simple as I understood it.

INTERVIEWER:

40 That's beautiful.

[REDACTED] But what I didn't grasp was that in Australia, the frontier is really fucking vague.

INTERVIEWER: It's subtle.

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[REDACTED] It's subtle, and it can be direct. You know, you can be in the pub having a piss at the urinal. Some group of white fellas will come round, where are

you from? You know, why are you so dark? They start pushing you into the urinal. That shit was easy. You just decide to walk away, you turn around and punch someone. It's the other stuff that happened in my work places continuously for the next 40 years. [REDACTED]

[REDACTED]

INTERVIEWER: Yeah.

25 [REDACTED]

40 [REDACTED]

[REDACTED]

[REDACTED]

20 I've worked in in community health in hospitals. And immediately, you push the
black button of, oh, maybe we should think about this, regardless if there's some
conversation about it. I'll give you a great one. I was working- I got employed. I'd
been working [REDACTED] with their complex
25 tenancies, looking at all their complex tenancies. And the idea was that I'd work
across child protection, everyone to find solutions. So I- there was a number of
Aboriginal women who had left Melbourne because of violence and were housed,
and their kids multiple kids. So I was building relationships with them because they
had really fragile tenancies. They didn't know any mob. They didn't -

30 **INTERVIEWER:** Yeah.

[REDACTED] And child protection was on their back. So I go in, I'm sitting in
these meetings as child protection manager, housing manager, justice. And I'm
saying, look, been meeting with this family- this is one example, (indistinct
00:16:50)- I'm meeting with this family. She's actually really switched on. She's a
35 Noongar woman, so she doesn't know anyone. She's feeling a bit fragile being off
country. They're like, what the fuck are you talking about? And I say, look, the
problem we've got here is if we can just fund some childcare, and we can, you know,
we can look at how we can support her with, you know, a bit of transport, taxi fee
and she'll be right.

40 And I'll make sure the neighbourhood house around the corner is bringing her food
where she's short. I'm going to, you know, I've already spoken. That's in place and
I'm going to keep an eye on it. And they've got my director. She's got my mobile, and
the kids love me, you know, that [REDACTED] there again. So here, I'm sitting there.
45 I've got your solution, it'll cost this much a year. Anyway, so I put that proposal and
child protection, you know, what the fuck? You know, like we don't do that. And I
said, well, you think about it, your budget of [REDACTED] a year compared to the distress

and the cost, if you remove that, you know, because they would- that's how I partly came into contact. They were at risk. And anyway, what, a week later I'm sitting, you know, those open office areas sitting at my desk and I hear this screaming and yelling in the foyer. And I thought, oh shit, that sounds like- like fuck. And I get up to throw them back at reception, and there she is. And the two of the kids being
5 marched down the hall. Like I've got thousands of these stories. So when I stay out there, I'm cautious. I'm not cautious because of you guys.

I'm not cautious because of the treaty you are- I don't trust it. I don't trust White
10 fellas to actually, really, really do the business, to really care. Because my workshops, while I was sitting there, [REDACTED]
[REDACTED] And they said, well, we really need you over here to run these workshops. Now, I don't normally do stuff publicly on Facebook, but I did because they posted it through their black lives- no, Yawuru Lives Matter. Big mob
15 on that. They posted my stuff and everyone's going, oh, deadly, you know? And I say, oh, if I, you know, when I'm in [REDACTED], I'd love to come and do something. Then all these fucking gubbahs are getting on there, you know? And it's completely racist shit. You know, we've been here 200 years, I showed it to [REDACTED] We've solved this problem, you should all be dead by now. So tell me, sorry I'm not having a go at
20 anyone here, but I don't trust the system will come alive. You know, I'm on the [REDACTED] is trying to drive this land, to get this land back. Out here education went great, you know, the old Glenroy Aboriginal School back in the day. You might have gone there.

25 **INTERVIEWER:** that's KODE, or not the KODE school or no?

[REDACTED] Pardon?

INTERVIEWER: KODE, the Aboriginal school out there?

30 [REDACTED] Yeah, that's it. So trying to get that land back from the department. Had meetings with the minister, done all that, minister's indicating, but I was saying to them, you know, we've got a meeting in a few weeks. I'm saying, you guys are trusting all this? This is my thoughts- I'm not, I haven't said this to them. I don't trust
35 them. When are they going to give us that fucking land, to build a cultural hub. For the traditional owners are wondering, you know, really? Do you- I don't believe you're going to end up with that land. They're going to use it for development, because it's worth a shitload of money. It's huge bit of land. I don't know why I'm sharing that, I guess, there's that for me, there's this history of working alongside the
40 system, in the system, and at every time it fails to deliver. And that for moving forward- and I guess this is my point, is that the dominant community of people who drive the bureaucracies and the politics need to sit down and stop writing policies, but actually start learning, and changing their mind-sets. And that, and to be genuine.

45 And if that doesn't happen before they write the policy, then the policy will be hollow. And if- So for me, a system needs to build that in. It needs to build in a process of walking alongside the traditional owners or whatever group it is to learn

and to adopt the knowledge systems they need to move like this. You know, it was interesting- lawyer there and I, you know, spoke very well- he said that yes, there needs to be this legal framework and all this, but it's a gubbah framework and it's the same framework that continues to oppress and subjugate everyone.

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INTERVIEWER: Yes.

10 **██████████** And until there's a recognition that there are other knowledge-Indigenous knowledge systems that work fucking well. They don't have to fucking, you know, sit round the fire and feel the smoke if they can't do that. But there's, there's ways of relating that are different. There's ways of honouring and respecting. And it's not about building wealth. It's not about building, getting your Tesla. It's not about all those other things. There are different values. And I'm telling you guys what you know, but I'm, I guess on the record if, if those systems keep failing, the people in those systems are in power can actually- we can build in some learning, and growing, growing a way that both systems can work together, be together- both in law. Then I'll see an opportunity. I think that's what I wanted to share on the record for the point of- I could tell you lots of stories about this system, but that's the solution. And it comes from **██████████** years and continuing to work in this system that I say this, it's not something I've read in a book. That's what I wanted to say.

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INTERVIEWER: Thank you so much. I really feel such deep wisdom in that. Yeah.

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██████████ Thank you.

INTERVIEWER: Yeah.

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██████████ So what I do now is I run these counter colonialism. They're a series of workshops you have to step through. Because I said to myself four years ago, I've got to step outside of the system. And so I'm independent from the pressure of my organisation and that I can speak to this. And if people want to come on board as an organisation or a group or a community, that's where we've got to start. We've got to start with changing our mindsets and our understandings, our knowledge systems, our basis. So that's what I do now, and it's really interesting. You know, I had a meeting with **██████████** the other day, and I've been talking with her for a while. And what happens, what happens is they do this. They go, yeah, yeah, yeah. Fucking deadly. Oh yeah, deadly. They go, you know, it's really important. This is, you know, I can see what you're saying and I understand and do do do and, you know, and I can see them going on the other hand, how would we allow to share that, give over our power and share that, and include that. But at the same time I understand intellectually, but I experienced this sense, but I can't release control-self-determinant whatever you want to frame it as.

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INTERVIEWER: Yeah.

██████████ And I'm not, you know. So I guess that's my new frontier. So here I am you know, whatever, **██████████** plus years ago in the war, in the Troubles, in Northern

Ireland, and I'm back here continuing to fight. You know, I think I said to [REDACTED] you know, back when I worked at [REDACTED], all the stolen gen would go through there because we were only fucking idiots giving out cash. So every blackfella's queuing up every day, and I'm the young social worker who's there as the emergency relief worker, and I got to know everyone there, cycling between Sydney and Adelaide. You know, it's like really, you know, I'd go out and have my lunch and they'll come and say, hey, you know, I said, yeah, it's alright, I've got to make an appointment- you know, and I'll get you some (indistinct 00:26:27) and I'm ringing old Odyssey house. Oh, not Odyssey- they're all gone now. All the old houses, boarding houses, doing deals, booking motels. And then, you know, they'd be off and gone again. And I'd see them months later as they had to leave Redfern or somewhere, you know. And, you know, there was the odd time I'd be, you know, do you know [REDACTED]?

15 **INTERVIEWER:** Yeah. Oh yeah, yeah.

[REDACTED] Yeah, yeah. So we go back -

20 **INTERVIEWER:** Gunditjmarra -

[REDACTED] Yeah. You want to- is he? Oh, he'd be great to interview. You know, we work, we worked out we were we were in the same lock up days later in Fitzroy when we were young. He'd go off with some similarities with our stories.

25 **INTERVIEWER:** He's around the same age.

[REDACTED] He's younger actually. He thinks I'm old, he thinks he's old. I call him uncle, keeps him happy.

30 **INTERVIEWER:** Yeah.

[REDACTED] He's got the right name, I don't. No, I love him, I love him. So I went off track there about that. But I guess- I guess what I'm saying is, I feel like I've journeyed a lot in this space, you know? I call it the frontier. You know, we're always at the frontier, but we don't always know we're at the frontier. And I guess for me, I now, many years later, realise I'm at the front. I've never left the frontier. I was taken to the frontier when I was born, and I was giving this workshop the other day. People are crying because I share enough of my story as a deconstruct, because I don't want to, you know. All the people I've known have died in that. And you know, I thought, originally I was going to share other people's and I thought, I can't share other people, that's disrespectful. But now I've got to start telling my story. Anyway, I go through that and people- and I remember at one point I talk about the colonial cloak, and I do this whole big family therapy. I do all this sort of adaptation of how they can deconstruct and assess.

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And got this whole colonial framework of counter colonial framework for therapists. And I'm doing this and I stood up at one point, and I do this thing with rope and this

origin footprint. And the colonial footprint is a way of assessing and thinking. And I said, you know, all those years ago when people and things were going good for everyone around me and that, I used to think, fuck, I've got this really bad luck. I go around the corner, the jacks pick me up. I'm walking home, I'll tell you a funny story.
5 It's not funny. It's funny now because I can laugh about it. I was nearly finished social work. We had a law exam. That was the final thing. I was living in [REDACTED] [REDACTED] I said, fuck it, I've been working all weekend. I'm going to go down the [REDACTED], have a beer, listen to some Sunday afternoon music. Lovely, beautiful sunny day, great.

10 I'm walking up [REDACTED] and you know, you know what it's like- Jesus, there's a divvy van. Immediately, I go don't look, without even thinking. Don't look right. Keep walking. I'm having- I remember having this conversation with her, but it's automatic. You don't even think about it. Walking up, getting towards [REDACTED]
15 [REDACTED] I think, fuck it's still following beside. So I thought, okay, do a uey. So I did a uey back towards [REDACTED] to cut through to [REDACTED] Of course, what happened? The lights flash, they jump out. I'm nobody, I'm the brown man there. That's it.

20 **INTERVIEWER:** Yeah.

[REDACTED] They say what's- you know, I've studied law now- I'm fucking- I know what's going on. Why are you stopping me?

25 **INTERVIEWER:** Yeah.

[REDACTED] I've got a right, what an idiot. So they throw me against the wall and this isn't the first time. And I go, all right, okay, okay. It's on me, you know? And then people are crap.

30 **INTERVIEWER:** Yeah.

[REDACTED] And then I go all right, okay, okay. You know what to say next. Why? You know- what are you going to- why are you stopping? Why are you going
35 to arrest me? It's my right. And this is how- I find this hilarious. Because they did say, or we do this the hard way, or we do it the easy way. Straight out of the movie script. And I go, oh, okay. So of course, they put me in the divvy band and they take me back to [REDACTED]. And I get there and I say, well, what? They said armed robbery. Armed robbery. So they locked me up. I'm in the fucking cell shitting myself,
40 thinking I'm going to go to the fucking remand centre. I don't want to go to the remand centre because every cunts in there. And I'm a bit scared of the remand centre. You know, there's other, you know, you go to any (indistinct 00:31:10) saying no worries. But I didn't want to go to the remand centre, and I didn't do anything. I hadn't fucking done a crime. But I'm not thinking I hadn't done a crime.
45 I'm just thinking I don't want to go to the remand centre, you know?

Anyway, that morning they opened. I'm prepared. I had this whole story, you know,

I've got to go in and say did armed robbery. You know, I can't (indistinct 00:31:32) armed robbery, little me, you know? So maybe that'll be helpful. Maybe he'll leave me alone. Anyway, at 5AM, they opened the door. They kicked me out. They give me my shoelace and everything and give me the usual charge sheet. Drunk and disorderly. Yeah, which is standard, you know, that's how Aunty Day died. And so off I go, and it's morning and I walk home to the shared house, get in my car, the old Ford Falcon up Plenty Road and I go to the exam. I never told anyone because I was so- that was what happened. I do the exam and, you know only the other day I was at [REDACTED] it was six months ago. And there was an old fella up there. You know, an elder from [REDACTED] sharing about some stuff. Gee, I think Yoorrook were there, there was a story about you. Anyway, this aunty told about her brother being in Bendigo in jail when they were trying to find someone. He's a TO, to talk about land, and they had to pull him out of jail. And I was sitting there and this guy I knew Andrew, and I said, fuck. I was in there in the early 80s, not because I'd done anything wrong, because I well- I did, in the end, I got pulled out of a crowd one night by the police, we were eating hamburgers. I'd forgotten this. They'd taken me to lockup, and I said, well, they said, we're charging you with drunkenness. I said, I'm not drunk. It's late. It's like 50 people there, why? You know, they pull me out of the crowd.

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INTERVIEWER: Yeah.

[REDACTED] And I'm in the in the police station. And they say to me, you know, I was a young fella. They say to me, were you drunk? I said, I'm not drunk. And then I stupidly said, well, if you think I'm drunk, then I'll be fucking drunk. And I grabbed the female officer, said let's dance. Which sort of seems funny looking back, but it was a damn stupid thing to do because I was like, fuck you. And so then, of course, you know, you don't- you don't touch a police officer.

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INTERVIEWER: Yeah.

[REDACTED] So there I am sitting. I'd forgotten that. Why do I forget that? Because if I don't forget all the forces of oppression by the police and by the systems, then what do I do? I end up drinking. I end up shooting up. I end up fucking up. Because the system makes you do that.

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INTERVIEWER: Yeah.

[REDACTED] But I was able to brush that aside. I could go to uni and that didn't happen. I feel really lucky because there was another side that did muck up, but there was another side that didn't quite get that far. You know, despite all that shit that happened all the time, despite every cunt, you'd be having a drink somewhere, or you'd be walking down the street and you'd be yelled at, or you'd be bailed up, for no other reason than you look like a black fella. So I'm sitting there at [REDACTED], and I remember I was there. This is in the 80s, you know, like- why, how can I forget that? So these are the things more recently that are all coming back to me because I'm sharing my story, and I share it for the purpose of deconstructing the system, how the

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forces of power are at play. And it can be as subtle- and I shared this with sister girl, I was walking in there and there's a couple of white people when I think I'm in a safe space. And not a criticism of anyone, and I shared that with feedback because it has that impact on me.

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INTERVIEWER: Yes.

10 **██████████** It's not that they're a bad person. It's not that they're not a good ally. It's not that they haven't done the hard yards themselves. It's just that I've had enough of that shit that it takes me to that place when I think I'm going to be safe.

INTERVIEWER: Yes.

15 **██████████** And that's the power of- the system has done that to me. Not because **██████████** or anyone is a bad person, but I can't deal with it in a safe space. If we were sitting in the Department of Health looking at funding grants, no problem. So spaces and places become unsafe. So my- the power of the system and the way the mechanisms work. And I use the policing system as an example- from the plans, to an attitude, to the presence, to their actual actions leave me as an adult man, disabled
20 by the residual legacy of the practices that continues today. The subtlety of that issue continues today, it's just shifted slightly. And I guess that's what I really want to get on the record. Let's, don't pretend that everything's cosy. That the work happens from here for us all, and it's more than reconciliation plans. It's more than strategies. It's more than that shit.

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INTERVIEWER: Absolutely.

30 **██████████** And if you're not going to sit down and get dirty and adopt different ways of thinking and understanding of it all, then I fear for where we are going to get. I guess that's what I want. Someone one day to open that fucking report. Oh yeah, we're hearing that feed. Maybe that could be helpful to know.

35 **INTERVIEWER:** And just a question that I have. So how do you feel like, you know, I can see this, this foundation of where you've come to and also the transformation that you've experienced through that adversity itself.

██████████ Yeah.

40 **INTERVIEWER:** And the work that you're trying to do in the community after that transformation in Ireland, and where you are now. But how do you see accelerating that change? How do we do that?

45 **██████████** Yeah, great question. Because that's what I asked myself. As a nation or as a community of Aboriginal peoples?

INTERVIEWER: Yeah, that two worlds again -

██████████ Yeah. Because the complexity of colonialism is that for some people, they've adopted the colonial mind-set so strongly, that you can be a black person in a white world, in a white system, and continue to perpetrate the same system to reinforce what they're doing.

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INTERVIEWER: Yes, the systemic (indistinct 00:38:37) -

██████████ So what do I think could look like transition is, is building in education and learning that is based on indigenous knowledge in parallel to any other work. So don't start with a strategy, don't start with a RAP. Don't start with a self-determination statement or a principle. Start with the education. Start with the listening. Start with the learning, then take that learning and adopt it. So often what you find is there's a strategy- someone will proudly say, we've got this. I had a meeting yesterday with a policy person, and they're proudly telling me about the policy and this and that. And I said, I said, well, who's going to implement this? And, you know, and the- and I suggest well go backwards, go back to the beginning and start there. And I guess that's- for transformation, I guess that's as simple as that. I see it needs to be, which is why I'm doing what I'm doing now. Because if I'm not, if I'm not in the fight, I'm going to sit, I will- I've been in the fight too long. I can't leave the fight.

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INTERVIEWER: Yes.

██████████ I'm at the frontier and I'm not going to leave the frontier. I wish I wasn't sometimes. Oh, the hate that came through today. I don't want that in my life. But if I'm not in the fight, then I die.

25

INTERVIEWER: Yeah.

██████████ And I know that now. I didn't understand that for a long time. Why are you- why am I picking myself up? Well, bring it on. Because I've had it all my life. You took me then, and I'm still. Fuck. So that's- and it's, you know it, you know? Yeah. So that's probably, that's- That would be the transformational -

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INTERVIEWER: Beautiful.

██████████ Thank you.

INTERVIEWER: Thank you. Oh, yeah.

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██████████ Thank you. You can ask me anything if you want, but I'm hoping that's helpful.

INTERVIEWER: Yeah, I guess this is an opportunity now to think about, yeah, whatever else- it's very helpful for one-.

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UNIDENTIFIED SPEAKER 1: Very, yes.

INTERVIEWER: And it's powerful and it's very insightful, but also it looks at it from that different way that I think a lot of people are not looking at it. But yeah I guess there's an opportunity now to just really feel into anything else that you'd like to add.

UNIDENTIFIED SPEAKER 1: Yeah. Or any questions, like if you want to.

10 **██████████** Yeah. I don't really have questions. I think that Yoorrook's been impressive. Followed it from day one.

INTERVIEWER: Yes.

15 **██████████** I've been terribly impressed. I talk in my workshop. We do this stuff, the colonial, all this stuff, and then I get people to break into groups and do their own truth telling, and it's really powerful. White people- it's really powerful. And they all say (indistinct 00:41:45), you know, and I think that helps them connect.

20 **INTERVIEWER:** Yeah.

25 **██████████** To that origin. I get people to connect to their origin story, to try to understand that more of a take it away from the colonial story, strip that away, find your origin story, you know. Do I have more to say? I guess, you know, I know I'm not sure if I spoke to it while the tape was going, but in relationship to that very wobbly place, you know, and I talked to lots of, you know- like when the Bringing Them Home report was released, it was sort of like this fucking revelation, you know, that was truth telling, you know? And then stories were coming out of (indistinct 00:42:37) and (indistinct 00:42:38) and everyone and you know, and Ian and (indistinct 00:42:41). But there were a lot of us who were adopted, you know, and I was talking to **██████████** a year ago and she said, oh, brother, we should get a support group because, yeah, we should get a support group because, you know, her and I used to catch up if I could smoke away back here in **██████████** **██████████** stressed.

35 Because no one knew our stories. No one- we didn't know we were stolen gen. You know, we- that wasn't ours. We weren't taken, taken from a home, from a family. We were taken into a hospital and we were- I was only with- I think I said to you when you came in, I think I said I stole you. I find that hard to come out of my mouth
40 because you had no place to be identified in the what had occurred. You know, like and **██████████** says, you know- and back probably two years ago, she was just like, let's do that out at Mullum. You know, we'll get that together because she's a program manager out there. And I couldn't do it because I said I hadn't- I was too hard for me. I couldn't do it. I could do it now. But that's why I spoke to the fella out there,
45 because I knew what he was feeling. He was left out. He was left out in that space. And he said, thank you. And he told me his story.

INTERVIEWER: Yeah.

██████████ Because I knew that.

5 **INTERVIEWER:** Yeah.

██████████ He said he was taken at birth. It's a different fucking story. It's the hardest- who knows, it's harder. Harder is probably a strong- not fair. Everyone's- it's hard. It's all hard. I guess that's the other thing. It bleeds you of a (indistinct
10 00:44:27) with place.

INTERVIEWER: Yeah.

██████████ Yeah. And when uncle out there raised about the ACCHOs and
15 everything, you know, you're going back years. You know, I'd go into meetings with
ACCHOs, and I was the enemy. I was the unknown black. It's hard, you know. And
I'm not saying, you know, ██████████ you know, lots of mob are really good
friends of mine, and I'm close, but I don't carry the name. I don't carry the story that's
20 publicly known. And you, you know it's not a criticism of those families by any
means, but it's another side where you actually need them to reach out. So, gotcha.

INTERVIEWER: Yeah.

██████████ Because it doesn't happen. And then you have to be strong in a
25 black space. You know, and I remember I was thinking of this yesterday. I don't
know why ██████████ You know ██████████?

INTERVIEWER: Yeah, I do.

██████████ You know, you go back, you know, and we used to run a youth
30 thing out of here when I first opened the building. Him and I for child protection and
kids. Fuck, it was funny or whatever. Oh Jesus, he come and it was fucking on, you
know? The end of the week, oh fuck. You know, we were full on, you know, the
staff had just dropped them. We'd have all these fucking little- and they were trouble,
35 you know, they were out and you know- no, we're not doing the spears this week
because last week we nearly fucking killed a few people. It was fucking, you know,
like, this is when we had no resources.

INTERVIEWER: Yeah.

██████████ You know, there was no fucking Resources. This is off our backs.

INTERVIEWER: Yeah.

45 ██████████ You know, those days.

INTERVIEWER: Sometimes the best things happen.

██████████ Days have changed. That's why I can't believe what resources are around these days, you know?

5 **UNIDENTIFIED SPEAKER 1:** The most fun with a stick.

██████████ The craziest fucking times, you know? But I remember being at a (indistinct 00:46:20) one night, and ██████████ and I were out having a drink and smoke out in the foyer- was at ██████████ and he threw his arm around me and said oh, you know, you're my brother.

INTERVIEWER: Yeah.

15 ██████████ But that doesn't happen often. When ██████████ ?

INTERVIEWER: Yeah.

██████████ ██████████ -

20 **INTERVIEWER:** Yeah.

██████████ You know, it was, yeah. ██████████ and I were really close and, you know.

25 **INTERVIEWER:** (indistinct 00:46:43)

██████████ Yeah. And you know, he was a community man who really helped.

30 **INTERVIEWER:** He was so loving.

██████████ Oh -

INTERVIEWER: Wasn't he, yeah.

35 ██████████ I miss him all the time.

INTERVIEWER: Yeah. Of course.

40 ██████████ Sorry.

INTERVIEWER: Don't be sorry.

45 ██████████ You know, Being outside and coming in and then having some of my calendars from him, you know. And you know, I did a lot for him too. It's just, you know, you lose people. And I guess, you know, not to go on about that, but it's those rare moments where someone in the community does reach out because I guess that's what I want them to know. And I'm sure that's what uncle out there was talking

about is- that it's a fragile, fragile what you stand on, fragile enough with the two worlds, and you stand in the black world, and there's some- there's enough. But excuse me, I guess it's just letting people know that that is fragile. Yeah, that's it.

5 **INTERVIEWER:** It's definitely fragile and it's complex. But I, you know, I think yeah, I think what you're sharing is, you know, we all need to care more and have that heart.

██████████ Yeah.

10

INTERVIEWER: Like ██████████

██████████ Yeah.

15 **INTERVIEWER:** The biggest heart going.

██████████ Yeah.

20 **INTERVIEWER:** And Yeah, I think that's where- what I'm hearing in your story too, is a sense it's that love.

██████████ Yeah.

25 **INTERVIEWER:** I think that's a big, you know, it might sound like mumbo jumbo to some people, but that's the thing that's needed in a way.

██████████ And it's what heals, too.

INTERVIEWER: Yeah.

30

██████████ You know.

INTERVIEWER: Yeah.

35 ██████████ It's what heals. And it's- I have a bit of a tough exterior, so I know that people may- I may not be giving that at times. But it is part of moving forward- transition is allowing that. You know, looking in the room, who's at the back, who's not, who's not engaging, go to them like the fellow I went to. Look to them, if you know most of the mob. Look to the ones that aren't -

40

INTERVIEWER: Yeah.

45 ██████████ Go to them. And I guess that's the- we're talking about transition moving forward. I think that's an important learning from my story. That's all I've got.

INTERVIEWER: Beautiful. That's good. It's such a great, great story and great sharing. Thank you so much for sharing.

5 [REDACTED] Well, thanks.

INTERVIEWER: Yeah. Because there's a lot there. You've got a lot to offer to the community. And I think, you know our elders as well, you know, bringing that wisdom back for those younger generations for sure, because they, you know- like, they don't know who they are. They don't know where they're going. And just like
10 you, when you were growing up and like, you know I needed a fair bit of that as well and didn't get it.

[REDACTED] Yeah.

15 **INTERVIEWER:** And then what you realise is that you almost got to initiate yourself into being a man. But we had whole systems of that, you know, from that age to help the boys. Help the community, you know, initiate into that education as you're saying, you know, that bringing our education back to the forefront.

20 [REDACTED] Yeah.

INTERVIEWER: Because it's more holistic than theirs anyways.

25 [REDACTED] Yeah, yeah. And it holds -

INTERVIEWER: It compasses more.

[REDACTED] Yeah.

30 **INTERVIEWER:** And it respects all life, like you say.

[REDACTED] Yeah.

35 **INTERVIEWER:** You know, like the tiniest little lives to the trees. To everything.

[REDACTED] Yeah.

40 **INTERVIEWER:** But I think we'll stop the recording there unless you have something.

[REDACTED] No, no that's probably -

<THE RECORDING CONCLUDED

45