

Young Indigenous Meatworkers' Gazette

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Noel Pearson's Cape York Institute pulls out of the Aurukun Youth Orbiting Project

On 1 January 2017, Cape York Partnerships /Institute (CYP/CYI) pulled out of the Aurukun Youth Orbiting Project. Their stated reason was:

Last week CYP made the difficult decision of withdrawing from the disengaged youth space in Aurukun. This is due to the primary reason of our circumstance with the primary school in Aurukun and its impact on the secondary students school space and those transitioning into orbiting and with not having the clarity of the government future support.

At a time when the Indigenous employment rate is in decline (despite the millions that have been spent), CYP/CYI has chosen to pull out of the only employment migration project that has ever worked for young Indigenous people from Aurukun and other remote communities. This was due to their dispute with the Queensland Department of Education over the Aurukun Primary School.

Unlike CYP/CYI, Boys from the Bush (BFTB) Projects refused to walk away from the young people who signed up for a minimum of 2 years. We refused to walk away from the Fijian nationals who left their home and families in Fiji to help provide the essential support and supervision of these young people.

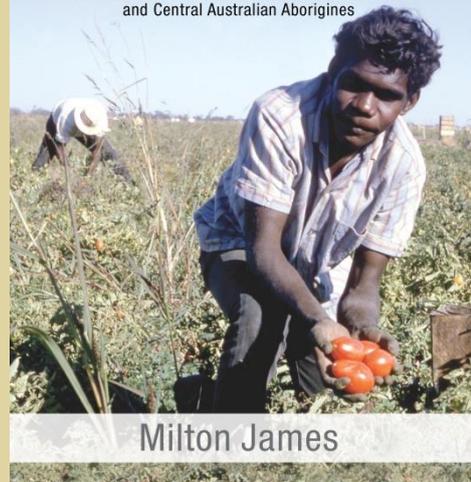
These young people and their families trusted us, and we are not going to break that trust. BFTB Projects will push ahead with new partners—as we did the last time CYP turned its back on those that were truly suffering.

Now available

The 1960s Aboriginal Fruit-Picking Scheme— A Critical Evaluation

The 1960s Aboriginal
Fruit-Picking Scheme—
A Critical Evaluation

An instructive history of social policy, social work,
and Central Australian Aborigines



This is a must read book about a historical event that challenges the way in which Central Australian Aborigines have been portrayed, past and present, in regards to their willingness and ability to engage in work orbits.

See page 2 for more information.

Print on Demand - Paperback in colour
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Orders can be placed with

mjames@boysfromthebush.org.au

Profits from the sale of this book go to From the Bush Charity

Meat processing companies that have employed Boys from the Bush Projects workers



Our new industry partners

We have two new great industry partners:
Gundagai Meat Processors (GMP) and Junee Abattoirs (Junee Gold).



Gundagai Meat Processors (GMP) is a family owned and operated meat processing business located on the outskirts of Gundagai. It is an exclusive supplier of lamb to the Coles supermarket chain.

Gundagai is situated in one the most picturesque rural areas in southern New South Wales; at the foot of the Snowy Mountains and just below the headwaters of the Murrumbidgee River. Many bush stories, songs and poems refer to Gundagai.

GMP is one of the best companies we have ever had the privilege of working with. They have a professionally managed modern meat processing plant providing some of the best working conditions that we have ever experienced.

GMP has just begun a \$30 million expansion of its processing plant offering up to 75 additional jobs. Follow the link below (CTRL + click)

[http://www.abc.net.au/news/2016-12-13/gundagai-meat-processors-to-invest-\\$30m-in-expansion-project/8115474](http://www.abc.net.au/news/2016-12-13/gundagai-meat-processors-to-invest-$30m-in-expansion-project/8115474)

With financial support from J.J. Kim Wright (a private philanthropist) we have managed to set up two work groups in Gundagai. If we do the right thing by GMP, more jobs will be offered.



Junee Abattoirs was founded in 1982. It's a family owned and operated meat processing business located on the outskirts of Junee, approximately 60 kilometres due west of Gundagai.

Their products can be found on the dining tables of Europe, United States of America, Middle East and Asia. It recently secured the contact to process lamb for Woolworths supermarket chain. Follow the link below (CTRL + click)

<http://www.juneesoutherncross.com.au/story/4264315/abattoirs-massive-contract/>

The management of Junee Abattoirs, like the management of Gundagai Meat Processors are rock solid with BFTB Projects and our young Aboriginal workers. And our boys are rock solid with them.

The town itself was founded in 1883 as an important railway service town on the Great Southern Railway line. Today it's situated in the heart of prime lamb country, where they also grow some of the best canola, wheat, oats and barley crops.

With the arrival of our new Fijian supervisor we are also in the process of setting up a second work group in Junee.

Meat processing companies that have employed Boys from the Bush Projects workers



Our man **Jack Wolmby**

A big congratulations to Jack Wolmby.
On 24 February 2017 Jack turned 18. And we gave him a
great birthday party at Hogg's Breath Cafe
in Wagga Wagga.



Video of Jack's birthday can be found on the following link
(CTRL + click).

https://youtu.be/T9MN4U17_Ms

Jack joined us on 29 August 2015 ... 1.5 years ago.
His first job was at the Peterborough meat processing plant in
South Australia where they process camels and horses. Jack was
introduced to the world of real work in the hides section
(CTRL + click).

<https://youtu.be/LOy8FTcjqb4>

On the 7 July 2016 he was transferred to the Junee meat
processing plant located in southern New South Wales where they
process prime lamb. Here Jack works on the slaughter floor.

Jack's story can be seen at the following link (CTRL + click).

<https://youtu.be/mS8zUzGirCU>

Meat processing companies that have employed Boys from the Bush Projects workers



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Meet our new worker
Elijah Motton, aged 16, from Napranum



This is Elijah's very first job, having been expelled from Djarragun College and Western Cape College in the first term of 2016. We are not at liberty to share all the details of Elijah's situation—suffice to say, Elijah was very fortunate that we came along when we did.

He has begun his career in the meat processing industry on the slaughter floor of the Junee abattoir. You can see Elijah's first day on the job at the following link (CTRL + click).

<https://youtu.be/140qSQ9Zdh4>

Meat processing companies that have employed Boys from the Bush Projects workers



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Meet our second new worker
Roydan Port, aged 18, from Napranum



Pictured on the right is Roydan Port working on the slaughter floor of the Junee abattoir being taught what to do by Jack Wolmby.

Roydan came to us saying that he is dead serious about wanting to leave Napranum for a real job and a career in the meat processing industry.

You can see Roydan on the job at the following link (CTRL + click).

<https://youtu.be/hiUNOyVlpug>

Meat processing companies that have employed Boys from the Bush Projects workers



A big thank you to the My Pathway team in Naprunum.

Cape York Institute's departure has allowed us to give youths from other Cape York communities the opportunity to get involved. The first to take advantage of this situation was our good friend Neil Mayo, Apunipima SEWB Worker – Men's Health, and My Pathways employment agency in Napranum.



We acknowledge the Traditional Owners past and present on whose land we walk, work and live

Supervisor Training Session

On a wet Saturday (18 February 2017) we conducted our first group training session for our Fijian supervisor at the Gundagai meat processing plant training room. It was a good day, covering such topics as supervisors' duties, policies and procedures, group structures, participant recruitment, and future funding. The next training session has been set down for 25 April.



Meat processing companies that have employed Boys from the Bush Projects workers



President's Report



This is my first report as President of Boys from the Bush (BFTB) Projects. I am proud to be involved in this important work with BFTB Projects as an Indigenous Youth Employment Program for remote dysfunctional communities—working with the dynamic and determined Milton James. Both Milton and I grew up in Loxton, South Australia. We studied our Social Work degrees together and were colleagues in child protection in Canberra. Previously I have been privileged to serve as National Secretary and Deputy Coordinator from 2014 to 2017, as National Vice President for nineteen years from 1995 to 2014, and have served as the Ethics Consultant since 2013.

The Project has had a long and successful history. I note the mention in the Andrew Forrest Review on pages 197 and 198. The website Professional Information page provides some coverage of that history and underlying problems and solutions at: <http://www.fromthebush.org/professional-information.html> has numerous reports and pod casts as the tip of the ice berg of regular writings and considerations around different aspects of the BFTB Projects that goes back for decades.

For many years there has been an urgent need to establish effective solutions for disengaged youths in the remote Far North Queensland community of Aurukun amongst many other indigenous communities. Milton's earlier work in these communities produced excellent results, but in 2008 much of this earlier work was lost on Cape York after Cape York Partnership seized his project (Work Placement Scheme), leaving Milton to start all over again in the Northern Territory.

Today, in Aurukun, there are up to 80 young people of compulsory school participation age who are disengaged from any productive effort, including education, training and employment. There are no real opportunities for them there, and they know it. They have been let down and for the most part are illiterate and innumerate. They have virtually no self-care skills, and a future ahead of them of indolence and poor health. For the 'lucky' ones there will be a series of pretend short term jobs funded by the government through a range of intermediaries; these stints of work are interspersed by indolence. These 'opportunities' will make money for job agencies and others, but make little long term difference to many participants. On the other hand, BFTB Projects has consistently made a difference and provided real enduring opportunity. We have a careful, considered approach, and use continuous feedback to improve every aspect of the projects' success.

For those who have read Milton's book, 'The 1960s Aboriginal Fruit-Picking Scheme – A Critical Evaluation', they will appreciate how the history of the 1960's Aboriginal fruit-picking scheme gave way to the development of outback welfare ghettos. It will resonate with Mark Twain's observation that history does not repeat but it rhymes. We are determined to not let this ending be like the last.

Meat processing companies that have employed Boys from the Bush Projects workers



BFTB Projects has not fallen into the New Managerialist trap that many NGOs have succumbed to in that we have the clients at the core of our efforts and attention. We do not have the tail wagging the dog with 'business processes', meaningless administration, and accounting at the core. We run a lean purposeful organisation. Reports and administration has a real and multi-factorial purpose. Much of the effort is volunteer, and funding is carefully targeted to where it achieves best results rather than the trend in many funded NGOs where most of the money is directed to administration and overheads.

These young people put their faith in us, and we are determined to not let them down. We have had to fight hard to continue to achieve success. It is a pity that small "p" politics, power plays, money grabs and divisions within communities have regularly been forces against the interests of these disempowered young people. Too often those power plays are perpetrated by those who pretend to represent their interests. Again, these individuals and interest groups, in playing games for whatever reason, did not divert us from our mission to make a real difference. We will continue to focus on making a real impact; efficiently and effectively. We can point to tangible and cost effective outcomes.

The projects' continue to grow as more participants and supervisors arrive. Recently we ran a successful training day for our supervisors and I enjoyed meeting them all in Gundagai.

Milton is a not-so-ordinary social worker. He is a passionate and tireless advocate and facilitator of real and enduring change for some of the most disadvantaged young people in Australia. I am proud to work with Milton in a functional partnership aimed at making a real difference through philanthropy, private industry, NGOs and government cooperation and partnership.

We are pleased that we have 'My Pathways Cape York Job Agency' as new Partners, who have achieved more in two weeks than the previous partners in the Cape have achieved in over a year.

Our intention over the coming months is to continue to build on the success of the project and to take it to another phase. Through the base of what has been achieved, we are ready to move to build the next base. Whilst we continue to provide real and enduring opportunities to some of the most disadvantaged youth in Australia, we will be launching a new era of opportunity. To ensure this we need a larger base of support. In phase one, we have introduced more structured supervisor training and support. We have developed, and are putting in place, a robust and holistic approach to build the required supervisor base to support more Indigenous youth. This has required building a scaled and tiered approach to supervisor assessment, recruitment, training and establishment. Phase two will be the implementation of supervisor selection, placement, and training. Phase three will be taking the project to the next level of success by selecting, matching and placing Aboriginal youth from selected communities with skilled supervisors. The youth will be provided with meaningful employment and training alongside their already experienced mentors. This is an exciting expansion and I look forward to building this next phase.

Scott Milne
President

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ISLAMIC BUTCHERY?

Milton James¹

This paper raises concerns about certain Australian authorities submitting to the demands of a small group of misguided religious extremists to slaughter livestock without prior stunning.

It is illegal for abattoirs in Australia to slaughter animals without stunning. Islamic leaders in Australia accept the practice of pre-slaughter stunning, which means, from an animal welfare perspective, halal slaughter need not be any different than non-halal slaughter—nor cruel. But it has come to my attention that there are 15 or more small abattoirs in Australia that have been granted exemption from the law to meet the demands of a small group of people for the meat of animals that have had their throat cut and left to bleed to death without any form of pre-slaughter sedation.¹

When I was a student of Roseworthy Agricultural College, a practice component of our sheep husbandry course was to learn how to slaughter sheep correctly in accordance with the established procedure set down by the Department of Agriculture. Thereafter, when it came to slaughtering sheep for home consumption, I preferred to do it myself to ensure the animal did not suffer unduly. Even with the greatest of pre-slaughtering kindness, the sharpest of knives, and carrying out the task with the correct force, speed and accuracy, without stunning, the animal will experience considerable pain—there is no denying it. For this reason, it's an unpleasant job—a job that unsettles the soul. I have yet to meet a man on the land that says otherwise. With or without stunning, this is the price we and the animals pay for putting meat on our table.

I read on the internet that the Irish Department of Halal Certification says, *The fact is that there is little or no pain in the religious slaughter* (that is, cutting the animal's throat and letting it bleed to death without stunning).² Who are these people trying to kid? (We heard the same sort of nonsense from Yassmin Abdel-Magied when she told us on ABC Q&A that, *Islam is the most feminist of all religions*—who is she trying to kid?) This is not one of those backward situations where people put their faith before reason. No, this is something far more obscene. What we have here is people trying to fool their audience—people trying to turning black into white.

But it gets worse. Mufti Muhammad Taqi Usmani³ goes on to claim that slaughtering without stunning is more humane than slaughtering animals that are stunned. He claims (with no supporting evidence) that stunning, *in some instances harms the animal and pains it more than the actual slaughtering*. How he knows this is anyone's guess. He goes on to say that, *Stunning with the*

¹ <http://www.aussieabattoirs.com/facts/halal-kosher>

² Department of Halal Certification - *Why stunning Animals Prior to Slaughter cannot be accepted by Muslims?* 177 Hazelbury Park, Clonoe, Dublin 15, Ireland.

³ Muhammad Taqi Usmani served as a judge on the Federal Shariat Court of Pakistan from 1981 to 1982 and the Shariat Appellate Bench of the Supreme Court of Pakistan between 1982 and 2002. He is reported to be an expert in the fields of Islamic jurisprudence, Tasawwuf and hadith. He also held a number of positions on the Shariah Boards of prestigious Islamic institutions.



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gun violently strikes the animal's forehead, so it is not unlikely at all that it would die from severe brain damage, in which case it would fall under the category of 'what has been beaten to death'.¹

Mufti Muhammad Taqi Usmani is aware of electric stunning. But he appears to be unaware of the fact that there is no recorded case of an instant death of a sheep as a result of electric stunning. Even in an incidence of immediate decapitation, the brain still sends signals for a short time, and the heart still beats for a moment or two—time enough to evoke the name of Allāh and for the animal to bleed out.

What Mufti Muhammad Taqi Usmani does not understand is that the rhythmic beating of the heart occurs independently of the brain. The brain has the role of regulating the rate and strength of the heartbeat. Removal of the brain's influence, as occurs in head stunning, does not stop the functioning of the heart. Moreover, satisfactory bleeding out can occur even after the animal has had a cardiac arrest while the animal is unconscious.²

In a comprehensive review of literature, the European Food Safety Authority (EFSA) determined that, without stunning, the delay between cutting through the major blood vessels of the neck and insensibility, as deduced from behaviour and brain response, was up to 20 seconds in sheep, whereas stunning is virtually immediate.³ With regards to the intensity of the stun and the duration of insensibility, Cook found that at 1.0 amp, stun durations of 2 seconds result in a seizure-like state lasting for 25 seconds in sheep.⁴ Stun durations as long as 7 seconds still only resulted in a seizure-like state lasting for 32 seconds.⁵

Returning to Mufti Muhammad Taqi Usmani, he goes on to say, *There is no doubt that if these stunning methods cause death, or if it is feared that they cause death, then it is not permissible to use them, nor is any animal slaughtered after being stunned in such a manner lawful. As long as these methods are doubtful, the safest course of action is to avoid them completely. It is known that the Jews do not accept any form of stunning done to their animals. It behooves Muslims even more to stand clear of doubtful situations. And Allāh Most High knows best.*⁶ It is on this basis that the relevant authorities in Australia have granted some abattoirs exemption from the law. See: Section 20 of the ACT *Animal Welfare Act*, Section 24 of the NSW *Prevention of Cruelty to Animals Act*, Section 45 of the Qld *Animal Care and Protection Act*, Schedule 2 of the SA *Animal Welfare Act*.

Do the relevant authorities in Australia really believe that the man shown below is experiencing little or no pain? Do the relevant authorities really believe that this man is being killed more humanly than being rendered unconscious first?

¹ Mufti Muhammad Taqi Usmani (2006), *The Islamic Laws of Animal Slaughter*, White Thread Press: California, p.84.

² Adams, D.B. & Sheridan, A.D. (2008), *Specifying the Risks to Animal Welfare Associated with Livestock Slaughter without Induced Insensibility*, prepared as a contribution for the Animal Welfare Branch, Product Integrity Animal and Plant Health Division, Australian Government Department of Agriculture Fisheries and Forestry for the Animal Welfare Working Group of the Animal Health Committee, Primary Industries Standing Committee of Australia, para.425.

³ *ibid.* para.1045.

⁴ C.J. Cook, et al (1995), The effect of electrical head-only stun duration on electroencephalographic-measured seizure and brain amino acid neurotransmitter release. *Meat Science*, 40, pp.137-147.

⁵ *ibid.*

⁶ Mufti Muhammad Taqi Usmani (2006), *The Islamic Laws of Animal Slaughter*, White Thread Press: California, pp.84-85.



Members of the Islamic State slaughter their human captives like they slaughter sheep—which according to the UK Department of Halal Certification, causes “little or no pain”.

What does the Koran actually say about the slaughter of animals for food?

Surah 5. Al-Mâidah 3

Forbidden to you (for food) are: *Al-Maitah* (the dead animals — cattle — beast not slaughtered), blood, the flesh of swine, and that on which Allâh’s Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns — and that which has been (partly) eaten by a wild animal — unless you are able to slaughter it (before its death) — and that which is sacrificed (slaughtered) on *An-Nusub* (stone-altars). (Forbidden) also is to use arrows seeking luck or decision; (all) that is *Fisqun* (disobedience of Allâh and sin). But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above mentioned meats), then surely Allâh is Oft-Forgiving, Most Merciful.

Sûrah 5. Al-Mâidah 5

Made lawful to you this day are *At-Tayyibât* [all kinds of *Halâl* (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits). The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours in lawful to them.

Sûrah 6. Al-An'âm 121

Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is *Fisq* (a sin and disobedience of Allâh). And certainly, the *Shayâtin* (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [by making *Al-Maitah* (a dead animal) legal by eating it], then you would indeed be *Mushrikân* (polytheists); [because they (devils and their friends) made lawful to you to eat that which Allâh has made unlawful to eat and you obey them by considering it lawful to eat, and by doing so you worshipped them; and to worship others besides Allâh is polytheism].

As you can see, there is nothing in these verses of the Koran that speaks of slaughtering animals without prior stunning.

Hadith number 17, on the other hand, states:

On the authority of Abu Ya'la Shaddad bin Aws that the Messenger of Allah said: Verily Allah has prescribed *ihsan* (proficiency, perfection) in all things. So if you kill then kill well; and if you slaughter, then slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters. It was related by Sahih Muslim.¹

Here, Muhammad has been reported to have said, *spare suffering to the animal he slaughters*. To slaughter without stunning is a clear increase of the animal's suffering and therefore a clear violation of what Muhammad has prescribed.

So have the relevant Australian authorities been misled? Certainly the demand for unstunned halal meat has been invoked by people like Mufti Muhammad Taqi Usmani and the Irish Department of Halal Certification, but not by the Prophet Himself.

Moreover, because nearly all the meat sold in supermarkets these days is slaughtered by Muslim slaughterman, the following narration by Sahih al-Bukhari is most fitting:

A group of people once said to the Prophet, "Some people have come to us with meat, and we do not know whether the name of Allâh has been mentioned over it or not". He replied, "You yourselves mention the name of Allâh over it and eat".²

Lamb sold by Coles and Woolworths supermarkets are slaughtered by Muslim slaughterman at Gundagai Meat Processors and Junee Abattoirs. If certain Muslim consumers still have doubts about their lamb being halal then these Muslims should mention the name of Allâh over it and eat.

¹ *Hadiths* are based on the spoken word in circulation throughout the Muslim world after the death of Muhammad. Hadith are second only to the Quran in developing Islamic jurisprudence. Hadith books hold varying degrees of authority. Books by Sahih al-Bukhari and Sahih Muslim generally have the highest status.

² *Sahih al-Bukhari* is one of the *Kutub al-Sittah* (six major hadith collections) of Sunni Islam. These prophetic traditions, or hadith, were collected by the Persian Muslim scholar Muhammad al-Bukhari, after being transmitted orally for generations. Sunni Muslims view Sahih al-Bukhari as one of the two most trusted collections of hadith.

Sûrah 6. Al-An'âm 115

And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words.

Sûrah 6. Al-An'âm 119

And why should you not eat of that (meat) on which Allâh's Name has been pronounced (at the time of slaughtering the animal), while He has explained to you in detail what is forbidden to you, except under compulsion of necessity? And surely many do lead (mankind) astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors.

These latter two verses of the Koran make it clear enough. It is forbidden to change what is written, whilst warning that there may be some who seek to exploit the ignorance and fears of Muslim consumers for profit.



Stun Free Certification launched in London - 1st November 2016.

i Milton James is a professional Australian Social Worker and founder of the not-for-profit organisation called *Boys from the Bush Projects*. His organisation helps disadvantaged Indigenous youths living in remote communities obtain and maintain employment in the meat processing industry. Back in 1979 when Milton was in Iran, he was provided with the opportunity to study the Koran under the tutelage of a Mullah appointed by the new Iran Government. He has kept up with his studies ever since.

Boys from the Bush Projects
www.fromthebush.org
mjames@boysfromthebush.org.au
Mob: 0429 644 645

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