

Boys to Men

GARBUTT MAGPIES

Twenty-Five Years On
1983 – 2008



Under 17 Touring Side, Townsville Airport • Friday 16th September, 1983

Community Report





◀ **Dennis Saylor**
c 1983.
Source: Townsville
Daily Bulletin.

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Foreword

I am honoured to provide this Foreword for the commemoration of the 25th Anniversary of the Under 17s Garbutt Magpies Touring Side. This report will become a valuable life time possession to all who were involved, players, family and friends 25 years ago.

***Boys to Men** would not have been possible without the persistence and the dedication of Brian McCoy. Brian with the assistance of Jacinta Elston (Stanley) and Randal Ross sought funding to explore the experiences of those who formed the Under 17s Australian Rules Touring Side to Melbourne in 1983.*

*The **Boys to Men** project reflects on the lives of nineteen 17 year olds who travelled to Melbourne to watch the Australian Rules Grand Final and played football against other young men their own age. The challenge was enormous. Decisions had to be made about who was going to go, funding had to be found for airfares, accommodation, uniforms, meals, transport and spending money for this "once in a life-time trip".*

Those nineteen young boys are now men. They have moved on with their own lives, with wives and families. but the experiences, memories and friendships from the Tour of 1983 remain.

I dedicate this Foreword to:

- those parents and families who sacrificed much to support their boys along a pathway to grow into men.*
- those 19 men who are now parents in this world striving to provide the best for their children, and*
- to the memory of my dear friends Pat Prior and John Stanley whose efforts and energies provided much of the success of the 1983 tour.*

Alec Illin Snr

1983 Touring Side Manager
Townsville Indigenous Elder

23rd September 2008

Dedication

This Community Report is dedicated to those who helped establish the Garbutt Magpies Sporting Association, particularly those elders who gave up their time and energy to care for those who were younger.

At the time of publication all members of the original 1983 Touring Side were still alive except for Pat Prior (Team Manager) who died in 2002. This report acknowledges the role and support he played in the Tour of 1983.

Acknowledgements

This project could not have been undertaken without the support of the Project Reference Group, the funding from the Australian Institute for Aboriginal and Torres Strait Islander Studies (AIATSIS) and auspicing from the Indigenous Health Unit at James Cook University.

We would like to thank the members of the Project Reference Group for their support and advice: Alec Illin Snr, Alec Illin Jnr, Calvin Stanley, Duane Stanley, George Akee and Stephen MacDonald.

We would also like to acknowledge Richard Backo at the Indigenous Health Unit (JCU) for his help and assistance to the Project Team.

As with the 1983 Tour, this project could have not taken place without the support and help of the family members of all those involved. We would like to thank them for their tolerance of our meetings and gatherings since the idea was first discussed in 2006.

**Brett Ross,
Randal Ross and
George Akee.
20th Sep. 1983.**
Source: Herald and
Weekly Times

Introduction

This report outlines the importance of relationships and social capital expressed through a group of young Aussie Rules players in the early 80s who undertook what for some was a life changing journey.

The Touring Side of 1983 included players and officials who identify within their family and cultural background as Aboriginal, Torres Strait Islander, South Sea Islander and European descent. In this report we will use the word Indigenous to include those who identify as Aboriginal and/or Torres Strait Islander. We note that some Indigenous participants identify also as South Sea Islanders.

Through the findings of this project we have endeavoured to answer critical questions about the lives of those young men during the 80s and today in order to assist the development of targeted health strategies focussing on the poor health status of indigenous men in north Queensland. These preliminary findings may provide opportunities for translation to other settings across Queensland, and Australia.



Research process and methodology

This project celebrates 25 years since the Garbutt Magpies Sporting Association's (Garbutt Magpies) Under 17 Touring Side went to Melbourne in 1983. It explores what can be learned about the current status of health of those Aboriginal and Torres Strait Islander men who were involved at that time. In addition, it seeks to understand a particular Townsville community event 25 years ago, and whether it can offer any particular findings to improve the health of Aboriginal and Torres Strait Islander men today.

All three members of the research team have conflicts of interests, to different degrees, in what occurred in 1983: Brian was the Coach of the Touring Side, Randal was one of the Touring Side members, and Jacinta was the younger sister of two other members. In addition, Randal and Jacinta's brothers played significant parts in the Boys to Men project.

While recognising conflicting interests by each of the above in the project, the group adopted a number of strategies to minimise their own interests and highlight those of others. This was done in a number of ways: The research project was submitted to the James Cook University Ethics Committee for approval. It followed the guidelines for research in Aboriginal and Torres Strait Islander communities (refer to the NHMRC and to AIATSIS for further information).

A Project Reference Group was established in Townsville to provide guidance and support. This group included Alec Illin Snr, Alec Illin Jnr, Calvin Stanley, Duane Stanley, George Akee and Stephen MacDonald. This group extended to include any of the Touring Side who happened to be in Townsville when the Research Team and Project Reference Group met. This included George Akee and Philip Pryor. With the exception of Alex Illin Snr who was a manager for the Touring Side, the others were players in the Under 17s Touring Side.

A questionnaire was developed, trialled and implemented along with a consent form (see

Appendix 2). This questionnaire went to all 19 members of the original Touring Side and key findings are discussed later in this report. There were also individual interviews with Indigenous and non-Indigenous members that followed the questionnaire and also a focus group. The interviews were held with a large number of those involved in the Tour, while the focus group included some of their older family members who are currently elders within the Townsville Aboriginal and Torres Strait Islander community. There was an additional interview with someone who did not go on the Tour but who was involved in the sporting and fund-raising activities of 1983.

A workshop was held in Townsville through the facilitation of Dr Mick Adams in May to bring a group of men together and reflect on the experience. It brought together nine men from the Touring Side.

Townsville 25 Years Ago

Garbutt

In 1915 in Townsville, a railway station was built on the Ingham railway line and given the name of Garbutt Siding. The name came from the local Garbutt family, who had established the Garbutt Brothers abattoir in the area. The Garbutt family were well-known early pastoralists and butchers. In July 1939, the Garbutt Siding Progress Association requested the Queensland Government to shorten the name to Garbutt.

After the Second World War the Government moved to increase housing in the Garbutt area. Houses that had previously accommodated soldiers were partitioned and Garbutt became one of fourteen temporary housing camps in Australia. These houses offered simple facilities with bathroom and washing facilities remaining communal. Housing Commission flats were also established. A strong community spirit developed within the area.

At the same time, increasing numbers of Aboriginal people were being moved into Garbutt from other areas within the Townsville surrounds. Some came from Rowes Bay, a camp for Aboriginal people that had been established during the 1930s. After the war a number of families were moved to Happy Valley, and later some to Garbutt.

The Australian Bureau of Statistics (ABS) 2006 Census figures reported a Garbutt population of 2390 that included 538 families. The Aboriginal and Torres Strait Islander population was 17.1 % or 408, an increase from 12.7 % or 324 in the 2001 Census. One fifth of the Garbutt population was under 15 years of age.

In the Townsville region (including the Thuringowa) the 2006 Census reported 143,328 people with 5.7% or 8,224 identifying as Aboriginal and Torres Strait Islander.

Garbutt Magpies Sporting Association

The Garbutt Magpies Sporting Association began as the Garbutt Football Club in 1955 and entered the Townsville National Football Leagues in 1956. Over the years it was called various names: The Garbutt Football Club, The Garbutt Nationals Football Club, Garbutt Magpies and the Garbutt All Blacks. It was incorporated as "The Garbutt Magpies Sporting Association Ltd" in 1978.

The official colours were black and white. This choice of colour and the emblem of the magpie were not by accident. While there were key non-Indigenous people who helped form Garbutt Magpies and were part of its initial administration (Ray Aldridge, Fred Aldridge and others), the club Garbutt Magpies developed a strong Aboriginal and Torres Strait Islander identity, particularly drawing on players who lived in Garbutt and Happy Valley.

Garbutt Magpies facilitated the participation of Indigenous people into a wide range of sports within the Townsville region. These sports included Australian

Rules football, soccer, rugby league, baseball, darts, boxing, netball, basketball, softball, vigoro and basketball. More than three-quarters of those who participated were Indigenous.

In 1958, the second year of Garbutt Magpies the president was Wally Tallis Snr. From 1972 the presidents were Aboriginal or Torres Strait Islander: Norman Brown (1972 to 1974), Francis Tapim (1975) and Alec Illin (1976-1981). There were also Aboriginal and Torres Strait Islander senior coaches: Ernie Hoolihan (1964), Ricco Butler (1971 & 1978), Francis Tapim (Assistant 1975), David Smallwood (1979) and David Nogar (1980 & 1981).

In 1956 Garbutt Magpies formed softball and vigoro teams for women. There was even a Women's Aussie Rules team that played about once a month. A Ladies' Auxiliary was formed early in the history of Garbutt Magpies club, and over the following years provided a strong financial support and social entertainment base for Garbutt Magpies club.

The year before the Touring Side went to Melbourne, Garbutt Magpies club won the 1982 Townsville Australian Football League Grand Final. However, it struggled over the following five years. Two members of Garbutt Magpies were given life suspensions after the 1982 Grand Final. Other incidents involving spectator violence and unpaid fees continued to cause friction between Garbutt Magpies and the Townsville Australian Football League (TAFL) during the following years. Garbutt Magpies was banned indefinitely in September 1986, but it mounted a legal challenge under the Racial Discrimination Act. It was then readmitted under a negotiated agreement in February 1987. It struggled to provide sufficient players for both Seniors A and Reserve sides in 1988 before being removed from the TAFL during the 1989 season.

GARBUTT MAGPIES Club Song

*We keep the ball in motion,
Just like a rollin' ocean,
Magpies play the game.*

*We keep the forwards busy,
Till their heads get dizzy,
Magpies play the game.*

*If the other fellas
Put a little dirt in,
We'll just do the same.*

*We keep the ball in motion,
Just like a rollin' ocean
Magpies play the game.*

History of the Tour

On Friday 16th September 1983 the Garbutt Magpies Under 17 Touring Side left Townsville and travelled to Melbourne.

The concept of forming a Touring Side, both to watch the Australian Rules Grand Final (then called the VFL) and play football against young men their own age, had germinated several months earlier. Two players, Duane Stanley and Randal Ross, approached Brian McCoy (who had been their coach the previous year in the Garbutt Magpies Under 15s) to ask him if he would take a side to Melbourne later that year.

The challenge was enormous. Not only had the majority of the players never been to Melbourne (except for the non-Indigenous members who had grown up there), or to an Australian Rules Grand Final, but there were also no simple or easy ways in which the significant costs involved could be met by sponsors or families. Put simply, the tour could only happen if the group raised the necessary money itself. In March 1983, an initial weekend training camp was held at Balgal Beach, north of Townsville, to 'begin some solid training for the football season and to discuss what we might do during the season including a possible trip to Melbourne in September.' A plan was devised over the following months to enable those who wished to go to work in a variety of ways to raise enough money for this 'once in a lifetime' trip.

In order to resolve the question as to who might go – more than 50 young men were involved at various stages – it was decided, after some discussion, that there would be a points system to record the various contributions of each player. Those with the highest number of points would go. Points were scored as follows: 2 for attending training, 5 for selling a raffle book and 10 for helping out at a working day and 15 for attending a full working day (usually Saturdays). These working days involved cleaning people's yards, removing rubbish and mowing lawns. A number involved hard and sustained physical effort and revealed the commitment of players and families that was needed if the trip was to take place.

Touring Side members and supporters participating in the Townsville Fun Run to raise money.



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Over the months that followed a group of twenty separated themselves quite clearly from the rest (the largest number of points scored was 656).

Finally, the 1983 Garbutt Magpies Under 17 Touring Side of 19 players was named (one dropped out at the last minute for family reasons) and with three adults. Brian McCoy was the coach, Alex Illin Snr and Pat Prior the team's managers.

When the group arrived in Melbourne on Friday 16th September they were billeted with families that were known to the Chirgwin family (Alan and Craig were part of the Touring Side) through the Springvale Football Club. These families looked after the group on the first weekend and provided transport to the VFL Preliminary Final at Glen Waverley the following day.

On Monday September 19th the group moved to stay at the Collingwood Football Club. With the help of John Birt (Football Manager) Collingwood provided stretchers for the group to sleep on and also breakfast and cut lunches. The group was given access to the

oval, gym and sauna, TV and video. The Collingwood Football Club also invited the group to dinner at the Social Club where some of the players performed a Torres Strait Islander dance.

The Club also offered a training session, the advice of the club doctor and physiotherapist. (This was a memorable week for another reason: Australia II won the 32nd America's Cup).

The Collingwood Football Club was most generous. They had initially offered accommodation from the 19-26 September, after which the group was going to stay for the final days of the tour at the All Stars Gym in Fitzroy. However, after tasting the atmosphere of the Collingwood Football Club, the group asked if they could stay there until they flew home. This, they were allowed to do, and the group stayed there until flying home on Thursday 29th September.

Despite contacting the five clubs who were in the finals before the trip the group had been unable to secure tickets for the Grand Final. Through media support the

.....AND THE MAGPIES MAKE IT, TOO!

By KEITH MOOR

The ticketless plight of these Townsville schoolboy footballers touched the hearts of Melbournians.

After reading of a Grand Final ticket mix-up that meant the boys would miss today's big clash, offers of help came flooding in.

Now all 22 members of the Garbutt Magpies team will be at the MCG cheering their hearts out.

Team coach, Father Brian McCoy, said he was "staggered and touched" by the generosity of people who donated, or sold at face value, grand final tickets.

He said the boys had worked hard all year to save the \$9000 needed to finance their trip of a lifetime to Melbourne and the grand final.

"They were very upset when we arrived to find there had been a mix-up over the finals tickets we had been promised," Father McCoy said.

Also at the big game will be a group of footy fans from Surfers Paradise who had their MCG tickets stolen yesterday.

While it was the people of Melbourne who came to the rescue of the Townsville schoolboys it

was the VFL which saved the bacon of Mr Greg Matthews and

eight of his mates from Surfers Paradise.

"I will be eternally grateful to the VFL," a delighted Mr Matthews, 28, said today as he prepared to leave for the match he thought he would miss.

A thief picked up Mr Matthews' wallet, containing the all-important tickets and \$1800 cash, and made off with it after Mr Matthews dropped it soon after jetting in to Tullamarine.

"I don't really care about losing the money but I was very cut up about possibly missing the match," Mr Matthews said.

"Thankfully, this tale has had a happy ending," he said.

The boys from Townsville reckoned the result of their tale was more of a miracle than a happy ending.

"We can't thank the people of Melbourne enough for coming to our rescue. It's like a dream come true for us," said Garbutt Magpies forward pocket, Dean Murphy, 15.

"This is going to be the happiest day of our lives," said Dean, a devout Essendon fan.



The Magpies from Townsville make the grand final. Back: Duane Stanley, 16, Tom Tapim, 16, and Alan Chirgwin, 16. Front: Dean Murphy, 15, Alec Illin, 15, and Calvin Stanley, 17.

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Touring Side was provided with enough tickets for the entire team to be at the Grand Final. This was made possible through the generosity of people from across Melbourne.

Not only did the group get to see the Preliminary Final at Glen Waverley and the Grand Final at the MCG, but many other places were visited as well. These included the Zoo, Polly Woodside, the Westgate Bridge, the Victorian Art Gallery and the Melbourne Show. One day was spent in the snow at Falls Creek, after a stopover at Glenrowan. The trip was mentioned in the newspapers, on 3UZ by Bert Newton and the Aboriginal Medical Centre provided a bus. Various foods were tasted at MacDonalds, the Palace Hotel in Camberwell and the Jesuit Theological College in Parkville.

The team played three games of football. The first game was against Mazenod College, on the first Sunday after their arrival (again, arranged through the Chirgwins who had gone to school there). The second game was against the Boarders' 18 at Xavier College (followed by dinner in the College dining room), and finally against the Fitzroy All Stars. While the Touring Side lost all three games, the one against Xavier was the closest. Many would later claim that the Touring Side did in fact win it.

As a way of binding the whole group, everyone learnt the words and actions (seated) of Ki Ke Riba. This Torres Strait Islander song, taught by the late Eddie Koiki Mabo, the father of one of the players, was performed on a number of occasions. In addition, Torres Strait Islander members of the group also danced after dinner at the Collingwood Social Club.

The funding for the trip was achieved through the Saturday working groups, raffles and special fund-raising nights. This enabled \$9,000 to be raised. As the group was about to leave for Melbourne a grant of \$1500 came from the Aboriginal Development Commission (ADC) and then, when in Melbourne, a grant from the National Sporting Foundation was also provided. These extra funds enabled the group to achieve much more during its time in Melbourne, particularly the day trip to the snow.

Ki Ke Riba

(by Jimmy Tapau as recalled by Elemo Tapim in September 2008)

The singers, while sitting on the ground, perform this Torres Strait Islander action-song. Eddie Koiki Mabo, father of one of the players, taught it to the 1983 Touring Side. He offered it as a further way of binding the group and providing a way of sharing Indigenous culture with the Melbourne hosts and supporters. The Touring Side performed this song on a number of occasions. It was sung for the families at Springvale who hosted the group for the first weekend after they arrived, and then later at the Collingwood Social Club.

Ki ke riba dor ge ike re da ge
(doing our work)

Sager au kela kela barki
(Sager – south-east wind blowing rough)

Helen ke riba nar e
(Helen – name of boat; our boat)

Teb teb mara gur igm edi
(the whole area is yours)

Sumes bo rom ise ma
Me et trili e
(Going through the rough waves like
a wild pig,
cutting through/going through the
waves)

The song tells the story of men fishing from a boat during a time of strong south-east winds and rough seas. Their boat is named Helen and the men are fishing in an area that is rightfully theirs to work. Their boat cuts through the rough waves similar to the way a pig runs and cuts through thick bush.

When Eddie Koiki Mabo taught this song to the group he explained that the song celebrated the work of a man who was fishing for his family. It was his efforts that brought him success, much like the hard work that the players had done to save enough money to go on this trip.

Research Findings

Data from Questionnaires

These research findings are based on a combination of sources; a questionnaire that went to every player involved in the 1983 Tour; a number of open-ended interviews; a focus group session with older family members of those who participated and who went on the Tour, and there was also one interview with a team member who participated in fundraising activities but did not go on Tour.

The following quantitative data drawn from the questionnaires (19) which were completed by the Touring Side members is necessarily limited; not only is the total number of those involved small, but it remains a very small group which would be difficult to compare with others. However, despite these limitations, the data offers some insights into the health of this group.

Of the group of 19, 11 described themselves as presently living in a married relationship, four as being single, three in defacto relationships and one as separated. Between the players today, they have 58 children; 33 girls and 25 boys.

The Touring Side of 1983 included players and officials who identify within their family and cultural backgrounds as Aboriginal, Torres Strait Islander, South Sea Islander and European descent. Of the 19 players, seven identified as Torres Strait Islander, seven identified as Aboriginal, one identified as Aboriginal and Torres Strait Islander, and four with European descent. The two managers were Aboriginal and the coach was of Australian/Irish descent.

SOCIO AND ECONOMIC DATA FROM THE QUESTIONNAIRES

- 15 (79%) of the whole group attended school until Year 12.
- 11 (58%) went on to gain further trade or qualifications; two have Bachelor degrees or higher; three (16%) are currently enrolled in an educational program.
- 13 (68%) are currently working full-time; 11 (58%) are employed by a private organisation.
- Three (16%) have an annual income of more than \$96,000; four (21%) have an income of between \$81,000 and \$95,000; eight (42%) have an income between \$21,000 and \$80,000 and four (21%) have less than \$20,000.
- 19 (100%) have been employed for most of the time since leaving school.
- 12 (63%) rate their present financial situation as good; five (26%) rate it as poor.
- 15 (79%) currently occupy a house; eight (42%) either own or are purchasing their own house; eight (42%) are in public or community rental; three (16%) are in private rental.
- The average number of people per household is 3.8.
- In the two weeks prior to the survey three (16%) experienced an illness.
- Three (16%) rated their physical health as very good; 12 (63%) rated it as good; four (21%) rated it as poor.
- 11 (58%) drank alcohol within the previous week; six (32%) have not drunk for more than six months.
- 11 (58%) never smoked; four (21%) are ex- smokers; four (21%) are current smokers.

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- 10 (53%) have not used marijuana or other illicit drugs for five years or more; eight (42%) have never used; one is more than one month but less than six.
- The majority experience more than one form of stress in their lives: 13 (68%) family related, 10 (53%) work related, seven (37%) financial difficulties, six (32%) family conflicts, six (32%) community responsibilities.
- 13 (68%) rated their emotional wellbeing as good, four (21%) as very good; two (11%) as poor.
- 10 (53%) rated their physical fitness as good; eight (42%) rated it as poor; one rated it as very good; 15 (79%) do not regularly play sport; four (21%) do.
- 11 (58%) rate the quality of their family relationships as very good; six (32%) rate them as good; two (11%) rate them as poor.
- 10 (53%) rate their spiritual wellbeing as very good; seven (37%) rate it as good; two (11%) rate it as poor.
- Nine (47%) rate their general wellbeing as very good; seven (37%) rate it as good; 3 (16%) rate it as poor.

While limited, a certain amount of helpful information is revealed by the data from the questionnaires.

All of the original group of players are currently alive, nearly 80% of the group attended school until year 12, and all have experienced full-time employment after leaving school.

37% currently have an income of more than \$81,000, and nearly 50% either own their own house or are in the process of buying one. 66% rate their financial situation as good.

While a similar number rated their physical health as good, being overweight or obese poses a serious health issue for more than two-thirds of the group. While nearly 60% consumed alcohol within the week of the

questionnaire, nearly 33% have not drunk for more than six months. Almost 80% do not regularly play sport. However, more than 50% have never smoked and only a little over 20% are still smoking. More than 90% have either never used marijuana or other illicit drugs or, if they have used, have not used them for five years or more.

More than half of the group identify a range of stresses in their lives, with family stresses being the most common. Financial difficulties only affect one in three. While about half of the group indicate that they rate their family relationships, spiritual wellbeing and general wellbeing as very good, a small number rate these as poor.

The total number of those surveyed remains small, resulting in limitations in the interpretation of the questionnaire findings. When we separate the Torres Strait and the Aboriginal players from the remaining non-Indigenous players some factors emerge that invite further consideration.

The questionnaire findings that follow have been compared with reported statistics from the *Health and Welfare of Australia's Aboriginal and Torres Strait Islander Peoples* (Cat. No: 4704.0, 2008), the *National Aboriginal and Torres Strait Islander Health Survey 2004-05* (Cat. No: 4715.0, 2006) and *Population Characteristics, Aboriginal and Torres Strait Islander Australians* (Cat. No: 4713.0, 2006).

Year 12 Completion: While all the non-Indigenous players in this group completed school to Year 12, for the Aboriginal and Torres Strait players the percentage was much less and closer to 75%. However, this percentage is far higher than for the Indigenous 35-44 age group within Australia where the percentage of those who have completed Year 12 is closer to 20% (4715.0).

Housing: While Indigenous people within Australia are much less likely to own their own homes than non-Indigenous people, in the 2006 census the proportion of Indigenous home owner households increased to 34% (4704.0).

In the 2006 Census, 24% of Indigenous households were owning their home with a mortgage, and a further 12% owned their house outright (4713.0). However, in this group of Indigenous men nearly 50% either own their own house or are in the process of doing so. A similar trend of ownership was shared across both Indigenous and non-Indigenous players. Not surprisingly, however, while those who rated their financial situation as very good came from within the non-Indigenous group, the Indigenous group included ratings that were good and also poor.

Employment: The pattern of regular employment since leaving school was common to all. However, presently, 21% remain unemployed, largely for health related reasons. This group includes Indigenous and non-Indigenous men. 80% of the Indigenous group are employed, a much higher percentage than for Indigenous men in the 35-44 year age employment to population ratio of 60% (4713.0).

Income: A wide range of incomes was noted among the Indigenous and non-Indigenous men except that those with an annual income of less than \$20,000 (21%) came only from within the Indigenous group.

However, there were high annual income earners, between \$81,000 and \$95,000, in both the Indigenous and non-Indigenous groups. 33% of the Indigenous group had annual personal incomes of more than \$81,000 which would place them in the highest quintile (ie. when divided into five equal groups) of Indigenous households within Australia (4713.0).

Health: While more than two-thirds of the whole group rated their physical health as good or very good, obesity and being overweight pose a serious health issue, particularly for the Indigenous group. Within Australia, 31% of Indigenous men aged 15-24 are overweight or obese and this increases to 56% for the 25-34 age group, 61% for the 35-44 age group, and 63% for the

45-54 age group (4715.0). However, in this group 73% of the Indigenous men are overweight or obese, a much larger percentage than the national average.

Alcohol: Within the 35-44 age group of Indigenous men in Australia, 11% last consumed alcohol 12 months or more ago and 23% from between one week to 12 months. 4% of non-Indigenous men of similar age last consumed 12 months or more ago and 17% from between one week to 12 months. 38% of Indigenous men drink at low risk levels within this age group compared with 59% of non-Indigenous men. Hence, while the difference between low risk consumption varied by 21%, Indigenous drinkers (38%) and non-Indigenous drinkers (59%), the difference between those who last consumed alcohol 12 months or more ago was the reverse, Indigenous (11%) and non-Indigenous (4%) (4715.0). Hence, a much larger percentage of Indigenous men 35-44 would seem to drink less often than non-Indigenous men, 34% compared with 21%; however, a much smaller percentage of Indigenous men drink at low risk levels: 38% compared with 59%.

In this group of men there were also quite noticeable differences. The entire non-Indigenous group had consumed alcohol in the previous week, but this was less than 50% for the Indigenous group. 40% of this group had not drunk for more than six months. This would appear to be a higher percentage than might have been expected in this age group of Indigenous men.

Smoking: Nearly 50% of Indigenous men in non-remote areas are daily smokers, 22% were ex-smokers and 28% never smoked. When the Indigenous male group in Australia is narrowed down to the 35-44 age group, 57% of men are daily smokers, 25% never smoked and 15% were ex-smokers (4715.0).

Within this group, only 20% of the Indigenous men are current smokers, 20% were ex-smokers and 60% never smoked, while 50% of the non-Indigenous group had never smoked. The percentage of men who have never smoked is not only much higher than the non-Indigenous group but also much higher than for men their own age in the Indigenous population.

Self-assessments of Health: 42% of Indigenous people in Queensland assessed their health as excellent or very good, 35% as good and 23% as poor. However, in the Torres Strait area 46% assessed their health as excellent or very good, 38% as good and 16% as poor. The Torres Strait not only recorded the highest levels of self assessed health status of excellent or very good but also the lowest levels of fair or poor health when compared with other Indigenous people within Queensland and Australia (4715.0).

Within this group there was a similar trend. The range of stresses experienced within the whole group covered the full range offered: work, family, friendship, financial and community. The majority of stresses affecting everyone were family and work, with family pressures being the largest. The least stress was that of friendship. In terms of emotional wellbeing, it was only in the non-Indigenous group that all responses were either very good or good. Also, similar to the Queensland data, most of the self-assessment scores by the Torres Strait Islander men were higher than for the Aboriginal group.



One of the many working bees that were conducted to raise money for the trip.
Source: unknown

Reflections on the Quantitative and Qualitative Data

This section reflects on the data provided by the quantitative data in the light of the qualitative data, the various interviews, the focus group and the discussions/reflections of the Project Reference Group and the researchers. It gathers this information into several themes.

19 young men travelled to Melbourne in September 1983. Their average age was 16 years. The opportunity to explore reflections about the Tour offers insights into the sporting, family and cultural world of young men, particularly Indigenous men in Townsville 25 years ago. Their engagement in the Garbutt Magpies reveals some of the key influences within their lives at that time where sport, community, school and family were all closely interrelated.

1983 in Townsville

‘Garbutt Magpies was like a big family’. In the early 1980s in Townsville the young Indigenous men who played under 17s for Garbutt Magpies lived within a community of extended family networks and supports. They could move across a large number of families where they felt cared for and ‘safe’. This wider ‘family’, represented as the world of the Garbutt Magpies, provided a social context for these families as well as a sporting outlet. These were ‘the mates who became my family outside my immediate family’. Garbutt Magpies provided a social space and place where young men developed trust in one another and the wider group of older men and women who guided the operations of the Club. This regular gathering generated a trust from ‘hanging together outside football and school’. This became a ‘brotherhood of friends’.

At the same time, these young men entered into a social and sporting space where they were exposed

to a wide range of coaches, parents and other adults. There was a strong and shared feeling of being united and supported. Young men aspired for the day when they could join the adult men on the playing field.

This for many was seen as a valued rite of passage into male adulthood. For many of the Indigenous members this was not a sporting world seen as separate from family and community worlds. It was an extension of the constructs of family and community to the realm of sport; bringing into the picture three things 'being part of a team, training (hard work) and great coaches (leadership and mentorship)'.

This 'family' network provided valuable resource that was needed to fundraise for the trip, enable adult managers from the community to accompany the Touring Side, a song/dance for the whole group to learn, and community celebrations before the trip.

School

'School was an extended playground'. What brought a number of Indigenous young men to school at that time was the enjoyment of being with friends with whom they played football, during and after school.

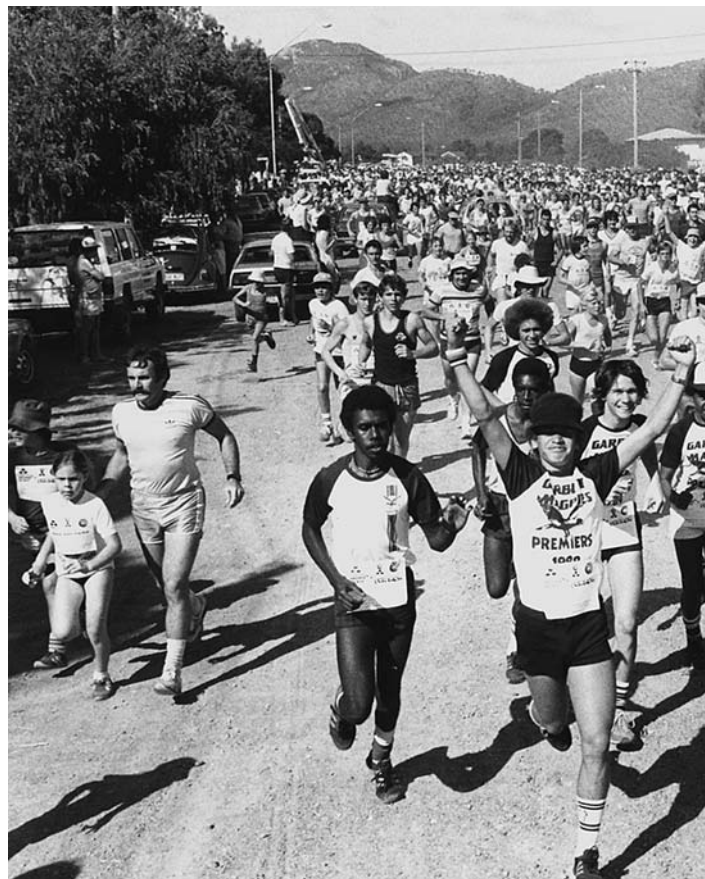
Football, both Australian Rules and Rugby League, formed a large part of young Indigenous men's lives at that time, particularly on weekends. It brought young men into the company of adult Indigenous and non-Indigenous men. It offered a sporting and social world that had a great influence on them in their early teenage years. As one described his life then: 'sport was my life'. In 1983, many of the young men then did not have parents who could drive them to and from training or games. For many, 'riding our pushbikes to and from training and footy games' was normal.

Whilst in 1980s the majority of young men in Townsville followed Rugby League, Garbutt Magpies offered young Indigenous men the opportunities to extend their sporting interests and skills within a large, supportive social and cultural space. This interest in sport followed this group to school where the opportunities to engage with their friends continued,

where representative teams were selected, and where the context of sporting friendship could be extended. Sport became the classroom for many young men at that time, with many noting the importance of their male sporting coaches in their lives in this time that they were growing up.

Working for the Trip

'People motivated one another'. The Tour was the first time this group of young men had experienced a common goal beyond the football field that depended for its success on hard and sustained work, over several months, in order to be achieved. For many, what had initially seemed beyond their grasp gradually became a possibility. For some, the goal continued to remain elusive and beyond their grasp. They were not able to sustain the demands of regular



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training, fundraising and Saturday work for reasons which could be explored through future explorations.

While, at times, there were key adults who provided the support and motivation for the group to come together to work on weekends, and sometimes take on tasks that were quite physically demanding and/or were boring, there developed a feeling of 'working together with a group of friends to achieve a common goal and having fun doing it'.

It was not that the group believed it would easily achieve its goal and go to Melbourne. One young man is remembered for only coming to the realisation of what he had achieved was when he got on the plane. What lay more at the heart of the sustained interest over the months were the weekly gatherings for training and the Saturday work. It was these social meetings that provided the energy for a group to continue, and to be supported by parents and other relations. At times, what became evident was that some of the parents

wanted the trip to occur, possibly even more than their sons. The trip took on a symbolic value. It represented hopes of an older generation which were then passed onto their children, and which explained the considerable amount of energy they expressed in supporting the young men in fundraising, transport and sustained encouragement.

While it would be naïve to assume there were simple short or long-term benefits from the trip, a number of men have shared similar reflections. For example, one saw the experience as essentially, 'working together with a group of friends to achieve a common goal and having fun doing it'. Another, 'if you are prepared to do hard work you can achieve anything', and another, 'if you set a goal and then focus on it, you can achieve it'.

The critically important lesson from the experience was not simply about hard work but that the difference between setting and achieving goals was the help of others along the way. The several-month process of working to plan and fundraise for the trip provided both a test and a strong personal sense of achievement, but it was an achievement premised on the way in which people worked closely and happily together.

The Tour

The Tour itself was memorable to the members for a number of reasons. The group got to see the Preliminary Final at Glen Waverley and the Grand Final at the MCG, but also the Melbourne Zoo, Polly Woodside, the Westgate Bridge, the Victorian Art Gallery and the Melbourne Show. A memorable day was spent in the snow at Falls Creek and some had time to visit Port Philip Bay. What impressed the three adults who accompanied them was that there were no serious arguments or behaviour problems during the whole trip. One of the players recalled, 'I remember lots of laughs' but, as per the planning and preparation, this resulted from 'the way we grouped together when we went anywhere'. The group bonded well, sang Ki Ke Riba and the Torres Strait Islanders danced, and, as one said, 'it certainly enhanced the friendship I felt with many of guys in the team'.



Touring Side members and supporters participating in the Townsville Fun Run to raise money.

Source: unknown

'We never thought that way before'. Travelling out of Queensland was the first for all the non-Indigenous men; it was their first opportunity to see a major Australian city and explore it. It sowed a seed of what they could become as adults and in life beyond Townsville. It is worth noting that since 1983 nearly half of the group have moved away from Townsville. They live, or have recently lived, in Brisbane, Rockhampton, Bamaga, Moa Island, Palm Island, Port Hedland (WA) and Melbourne (Vic).

After the Trip

'I've learned through the tour of what and how working as a team makes the difference'. Within Garbutt Magpies at that time there were elders, men and women who provided encouragement for their sons, and the friends of their sons; this wider support provided a 'safe' environment for young men to move amongst a number of families and feel both encouraged but also, at times, able to be corrected. Parents did not see their interest was only in their sons but in those they socialised with. Garbutt Magpies throughout its development had become a sporting, social and cultural space within Indigenous families and the broader community. In the context of the 1983 Tour, there were a number of adults, men and women, who maintained support for the group with transport (particularly on weekends), fund-raising and above all the belief that the project could be achieved.

What became evident some time after the Tour was that Garbutt Magpies was not the same. Simply, 'it wasn't the same'. In the years that followed the club was not as active and flourishing as it had been. There were still repercussions from the Grand Final in 1982 and while a number of the players from the 83 Touring Side continued to play for the club, particularly with the Senior Reserve Team, the social and supporting fabric was not the same. The coach was no longer in Townsville and a number of the players were at that time in the process of finishing school. When later in the mid 80s Garbutt Magpies won the Reserve Grand Final many of the Touring Side members played in the match. However, when Garbutt Magpies was removed

in the late 1980s from the TAFI competition some of them drifted away to play for other clubs. A large number discontinued playing, believing that playing with another club could not or ever replace what they had experienced.

For most of these young men, this period of time prefaced the end of their playing sport together, but also the end of a significant context of meeting and socialising. While some maintained contact over the following years, most developed their own lives in the context of beginning their own families and having children. They also focussed on finding employment. 'I have worked most of my life' became true for all.

In the late 80s Garbutt Magpies struggled to survive. At the same time these young men began leaving school, finding employment and exploring new social relationships. The social reproducing of coaching and generational mentoring that had formed an integral part of the Garbutt Magpies since its inception in the 1950s, became fractured.

2008

One of the clear health indicators of this group is that more than half are overweight and dangerously obese. While this situation brings with it a large number of associated health problems, it is interesting to note that sport formed an important part of these men's lives when they were young, but it no longer does. When one commented, 'it is only when you get older you begin to realise just how important fitness really does play a part in your life', he was stating what had become fairly obvious. This group of men largely have not actively sought to make physical fitness and health a priority for them over the past 25 years. One of the reasons suggested by this research is that as young Indigenous men many associated sport with company and sociality. They played sport in order to enjoy the company of peers and older men. As one said '[I] never saw it as sport, just hanging with friends I grew up with'. Indeed, only now, looking back, do they realise as commented by one of the members 'how fit we all used to be'.

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The Garbutt Magpies provided the means for that gathering. Once that gathering ceased, so did the reasons for playing sport and being physically active. A number of men have commented that they could not play football with another club once Garbutt Magpies was removed from the competition. However, at the same time that they were playing Australian Rules many were also playing Rugby League. Some went on to play representative football in that code. Hence, the reasons why these men have not continued with playing sport or engaging in coaching or sport administration bears further and more careful examination to determine implications for current day sporting initiatives targeting young Indigenous males. Future examination of these issues may also assist with the articulation of innovations to engage older Aboriginal and Torres Strait Islander men in lifestyles which encourage greater levels of physical activity.

Significantly, there is a group within this larger group who have not drunk for some years; one said '[I] never

really liked alcohol', another '[it] didn't feel right, wasn't me'. Apart from seeing it was not good for them, some saw that it interfered with their need to take responsibility for their families. In addition, many have not engaged in using marijuana or other illegal substances for many years.

25 years later the men are now fathers and most are employed full-time. All of the original Touring Side are still alive, although two have experienced serious illnesses in recent years and a large number are overweight or obese. Notably, health issues of concern exist primarily within the Indigenous members.

The majority no longer play sport, but nearly one third have not consumed alcohol for more than six months. Of particular interest, given the generally high rates of Indigenous over-representation in the criminal justice system, none from this group has ever spent time in prison.



MANY hours spent mowing yards, clearing properties and removing rubbish have paid off for 19 Garbutt Magpie Australian rules players who leave for Melbourne tomorrow to see the VFL grand final.

The boys, all high school students around 16 years old, and their families have raised nearly \$9000 to pay for the 13-day trip. They hope to play some games and will see the preliminary and grand final.

According to their coach, Fr Brian McCoy, the trip developed from the boys' own initiative.

THE hard work by Garbutt Magpies rules players is rewarded in a trip to Melbourne for the VFL grand final. Pictured are (from left) Ogai Akee, George Akee, manager Alec Ilin, Mal Mabo, Douglas Tapim and (front) Calvin Stanley.

Reward for hard work

"Six months ago the boys got together and planned the fund-raising for the trip," Fr McCoy said.

He said a points system was developed where those who did the most work would go.

About 50 boys were involved.

"Every Saturday, during the school holidays and on public holidays, the group has cut lawns, cleared properties, removed rubbish — some jobs worth \$20, others \$200.

"There have been raffles and dinner nights."

Fr McCoy said the Collingwood Football Club had agreed to look after the group.

Townsville Daily Bulletin. Thursday September the 15th 1983.

Discussion

Garbutt Magpies served a number of important social and community functions in the post-war years and into the 1980s. In 2001, as part of the Garbutt Urban Renewal Project (a joint project between the Townsville City Council and the Queensland Department of Housing), Magpies Park was named in celebration of the club and its important and historical role within the Garbutt area.

As a club and social organisation that was established in the mid 50s with a strong and visible Indigenous identity, Garbutt Magpies preceded the formation of local Indigenous and community-based organisations within the Townsville region, such as the Legal and Health Services. Garbutt Magpies was the first organisation in Townsville in which large numbers of Indigenous people could freely and safely gather, but also one in which they could increasingly influence with values that resonated with their own cultural values and heritage. While it included a small but significant group of non-Indigenous people in leadership positions, it increasingly became an organisation with a strong Indigenous identity. The first two presidents were non-Indigenous but in 1958 the president was Wally Tallis; the first coaches were non-Indigenous but in 1960 the assistant coach was Monty Pryor. The third best and fairest player for the Club in 1958 was Stephen Lampton. By the late 1970s the president, senior coach and best and fairest players were all Indigenous.

When the club began in the 1950s it drew, for its membership, initially on those Indigenous people who had grown up in the Garbutt area or surrounding areas in Townsville. It grew with the support of non-Indigenous people who came with specific organisational and sporting skills needed to help develop the club's ability to field a number of teams across a wide range of sports. Garbutt Magpies operated strongly on Indigenous and non-Indigenous people working and playing closely together. For example, the coach of the 1983 Under 17s Touring side, Brian McCoy, had begun as the assistant coach to John Santo with the Under 13s. He then became coach of the Under 15s, with John as assistant coach the

following year. It was the players themselves who initiated the Under 17 Touring Side concept.

Garbutt Magpies provided an important community link with a wide range of families who had moved or been moved into the Garbutt area of Townsville after the second world war. This group of families established with one another strong and trusting family and social bonds and also with non-Indigenous people as well. In many ways Garbutt Magpies became more than a 'family'. It became a 'family of families' where close kinship ties and responsibilities were extended to a much wider group of Indigenous people. Adults trusted other adults to look after their children if they, as parents, were not able to be present. In turn, children expected this wider group of adults to care for them, but also have the right to advise, correct and admonish them as well. The club became this 'family' of Indigenous families in a larger public, social and sporting space within Townsville. Garbutt Magpies provided a weekly gathering of Indigenous people where visitors to Townsville knew they could gather to meet relations and other Indigenous people.

At the same time, the life of the club was not without its crises and difficulties. Even in the first years of the club a fight on the field, after one of the Garbutt Magpies players was hit by an opposing player, threatened the club's future. This report does not intend to go into the racial history and experiences of Indigenous people within the Townsville city and region. However, there were times during the preparation of this Report when issues relating to racism and violence were briefly mentioned with players recalling experiences of racial taunts and injustices in the 1980s. Tensions between the Garbutt Magpies and the TAFL were often described in terms of 'spectator violence' and 'unpaid fees'. There were, at times, tensions between Garbutt Magpies families and Indigenous men who played for other teams. These various and different forms of violence – racial, structural and lateral – lie as a social backdrop to those many forces that shaped, constructed and dominated Indigenous people over many decades. It also reveals, as was mentioned within the focus group of elders, how important sport was a release valve for players and spectators. Here was a 'field' upon which Indigenous men could compete, display skill and win. While beyond the



◀ (LtoR)
Dean Murphy,
Randal Ross,
Alec Illin Jnr
and Craig
Chirgwin.
Melbourne Zoo.
Sep. 1983.

Garbutt Magpies
Townsville
N.Q.



Touring Side
1983

▶ Francis (Tommy T)
Tapim Jnr.
Melbourne Zoo.
Sep. 1983



▲ The 1983 Touring Side heading home.
Melbourne Airport. 29th Sep.

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◀ Alec Illin Jr and son Thomas at "Boys to Men" launch, Melrose Park, 18th Nov. 2007.



(LtoR)
George Akee,
John Levi and
Philip Prior.
Outside
Collingwood
Football Club,
Sep. 1983.



Randal Ross
and son Keda.
Mecure Inn,
Townsville.
Sun 4th May
2008.



Back L to R: Pat Prior (Manager), Dennis Saylor, Ned Pedro, George Akee, Douglas Tapim, Francis Tapim Jnr, Mal Mabo, Ogai Akee, Philip Prior, Craig Chirgwin, Dean Murphy and Alec Illin Snr (Manager).

Front L to R: Brian McCoy (Coach), Randal Ross, Alec Illin Jnr, Craig Jehn, Duane Stanley, Stephen MacDonald, Brett Ross, Alan Chirgwin, Calvin Stanley and John Levi.

(LtoR) Duane Stanley,
Dennis Saylor (seated),
Randal Ross, Calvin Stanley
and Alec Illin Jnr, Preliminary
Project Discussions.
Parkway at Nathan Bridge,
Sun 10th Sep. 2007



(LtoR) Brian McCoy, Craig Chirgwin, Randal Ross, Alec Illin Jnr, Craig Jehn, and Stephen MacDonald. Players learning Ki Ke Riba at Stanley's house on Thuringowa Drive prior to the trip in 1983.

GARBUTT MAGPI
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Flyer for the final fund raising event where Tour clothing was distributed.

FIRST FORMAL PROJECT MEETING

Riverway, 18 November 2007.

Back (LtoR) Alec Illin Jnr, George Akee, Dennis Saylor, Randal Ross and Craig Jehn.
Front (LtoR) Duane Stanley, Calvin Stanley and Brian McCoy.



PROJECT REFERENCE GROUP MEETING

Randal Ross, Alec Illin Jnr and Jacinta Elston.
Strand Park, 14th June 2008



WORKSHOP 4TH MAY 2008

Mercure Inn, Townsville

From the left, rear: Alec Illin Jnr, Duane Stanley, Brian McCoy, Randal Ross, George Akee and Stephen MacDonald

From the left, front: Calvin Stanley, Brett Ross, Dr Mick Adams and Dennis Saylor

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intention of this report, the potentially important revelation which should be considered in future work is that the role that sport played then within the Townsville Indigenous community was far more important to the Indigenous community than was often seriously considered publicly, particularly by the Townsville media and the broader community. Without doubt, the role that sport played at that time in the Townsville Indigenous community was far more complex and significant than was often understood by many Townsville people. The difficulty, then as now, remains to consider the context of sport within this history, particularly for both Indigenous and non-Indigenous people to understand and consider.

While a significant group of Indigenous people played for other sporting clubs, what made Garbutt Magpies different was that it was largely composed of, and increasingly over time led by, Indigenous people. Over the years the club developed from one generation to the next and young people were able to see and mix with those who had already grown up and now played with their own fathers and uncles. This generational influence also reinforced cultural values and priorities where a group of young men could feel supported and being 'grown up' by a larger group of older men. This relationship between young and old was 'respect' where reciprocity of affection and trust between young and old was supported by the company, authority and care of older people.

It was not surprising that by the 1980s, the third decade of the life of Garbutt Magpies, this generational relationship and context was being so strongly experienced. As the first generation of men who had played for Garbutt Magpies retired, moved into being club officials or spectators, a widening group of older men appeared. Young men aspired to play with these older men, to join them not just on the field but off it as well. When very young they were encouraged, at times of social or sporting engagements, to play off to the side. However, as they got older, they were increasingly invited to come and sit closer near the older men. Their entry into the geographical arena of senior men's football was for them an important rite of passage into male company and adulthood. It was more than simply playing with older men, the ones they had grown up to watch and admire when they were young. It was also

entry into a social arena where they were invited to learn and listen from older men and to engage in the serious and relaxed forms of male sociality.

Garbutt Magpies also provided a bridge enabling many Torres Strait Islander people to find a social and cultural 'home' within the Townsville region. As Torres Strait Islander families moved into Townsville they were welcomed into this sporting and social world, where they often brought other young Torres Strait Islander men and women with them. It was young men from within this generation who formed a significant group of the 1983 Touring Side.

Within Garbutt Magpies the role of women was very significant. They were keen supporters, particularly vocal in support for their young sons and relations. They were strongly supportive with cooking and preparing meals for the social and family gatherings that followed most weekend games. They assisted with transport, the washing of football jumpers, the selling of raffle tickets and other forms of fund raising. They helped with the junior competitions, encouraging young boys to play and to feel supported as they played. When the time of the 1983 Tour came, the women and their husbands provided a strong base of support for encouraging the fund raising and the weekly commitments that their sons needed to make. They provided a very clear and strong supporting group for Garbutt Magpies over those years. Particularly important to future work in this area is the broader examination of the significance of reproducing models of generational leadership, mentorship and fellowship across the gender divide.

What we have learnt by examining the lives of this group of primarily Indigenous men over from the past 25 years is that Indigenous controlled social and sporting structures are important. They are important because they allow Indigenous men to engage one another in culturally safe spaces, where they can support one another to 'grow up' younger men but also grow themselves as fathers, uncles and grandfathers.

Deeper underlying issues such as racism, alcohol, anger, frustration and depression continue to affect the health and wellbeing of many Indigenous men. This group of men are no different. However, 25 years ago

they shared in a remarkable and unifying experience that taught them about the value of dreams, hard work and team effort. In different ways each one from that Tour has lost, modified or maintained his early dreams, but each person's journey is also a reminder of the importance of teenage dreams and the family and social structures that support them.

The absence of the Garbutt Magpies in the years after the Tour may have created a social and generational void particularly for the Indigenous players and those that followed them. The social structure that had allowed these young men to grow into early adulthood through membership of the club was not sustained. Nor was there a structure for Indigenous families to meet, for older people to watch over and take an interest in the young, and for all to enjoy a social context for playing and celebrating the skills of their men.

At the same time, this group of men have been employed since leaving school, many with secure and stable incomes and almost half of the whole group either own their houses or are in the process of doing so. This group appears now to be much more focussed on their work, families and children than many of their contemporaries.

When comparing the members of this group now, and their origins as an Under 17 Football Team in 1983, one key difference is the present lack of a sporting and

gathering space for Aboriginal and Torres Strait Islander men in the Townsville region. What the Garbutt Magpies club provided in 1983 (and for many years before it) was a culturally 'safe' space where men could gather and where young men could be 'grown up' by a wide range of adult men (Indigenous and non-Indigenous). This space provided access for many young men particularly, young Indigenous men to their 'fathers', 'uncles' and 'heroes' within a context of leadership, mentorship, and achievement, and provided a path supported by families by which they might journey into their adult life. Few social, cultural and sporting spaces exists today.



Source: The Sun. Wednesday September 21st, 1983.

Magpies fly south and squawk!

"HEY man, this isn't football weather!"

Magpie rover Brett Ross was taking no chances with the cold and the damp at Victoria Park yesterday.

He wore a shirt over a couple of T-shirts, three guernseys, gloves and track-suit trousers.

The temperature when Brett, 16, left his home in sunny Townsville last Friday was a warm 30 degrees.

Yesterday, in the shadow of

Collingwood social club, it was 12 degrees and raining.

"Do you mean to say people live here all the year round?" Brett, the joker of the touring Garbutt Magpies under 17 side, asked incredulously.

Melbourne's Magpies are hosts to the boys from the Sunshine State this week and are copping a fair bit of good-natured flak along with the

By TOM PRIOR

thanks. Mainly Aboriginal and Island boys, students at Townsville high schools, it is their first visit this far south.

Undefeated in "Aussie rules" matches in the Townsville area, they raised \$9000 for the 13-day visit at finals time.

"We worked on weekends," said Brett. "We cleaned yards and cut grass.

"That's not bad. It took us most of the Saturdays to find the grass."

The boys saw Essendon de-

molish North Melbourne at VFL Park last Saturday and have their fingers crossed about grand final seats this Saturday.

Beaten by three goals by Mazenod College this week, the Garbutt Magpies face the fearsome Fitzroy (Aboriginal) All-Stars on Sunday, and Xavier next Wednesday.

Maybe they could breathe on the locals and give them their colds ...

Conclusions - Recommendations and Future Actions

SPORT AND INDIGENOUS ORGANISATIONS:

In this research the importance of sport in the lives of young Indigenous men has been linked to the company of peers and older men, and to the support and engagement of their families and community. Developing, nurturing and sustaining these inter-generational relationships was important for Indigenous men 25 years ago, and remains important for both older and younger Indigenous men today. As young men need older men to watch over them and 'grow them up', older men also need those opportunities to care for, protect and teach those who are younger, and in turn to be cared for by younger men. While the absence of the Garbutt Magpies has created a gap in that generational relationship, the recognition of the importance of that relationship continues. How these relationships might be supported and strengthened into the future will only be discovered if men wish to explore these issues further.

What remains to be further explored are the nature and quality of these relationships over a person's life-span, and the connection to physical exercise and how personal and collective achievement remain an important part of Indigenous men's lives. When men associate sport with those times of being young and with other men, they can lose the value of sport and physical exercise as they get older. How they can retain better physical health would seem to be linked to the company of men they keep, both young and old, and the relationships they experience that encourage them to take greater control of their health.

PHYSICAL HEALTH – ALCOHOL, SMOKING AND OBESITY:

While this particular group of men reflect the great interest they, and other young Indigenous men of their time, shared in playing sport of various kinds during the 1980s, their own active involvement in sport now reflects patterns common to other men in Australian society. Obesity and overweight place the future health of these men at risk for a range of health issues in the coming years. While as young men they enjoyed the challenge and excitement of playing football, one important factor that kept them together was the sociality they experienced in the Garbutt Magpies Sporting Association. It would seem that these men identified being 'healthy' in the context of this supporting, nurturing

and encouraging male company. They identified less with the link between playing sport and being 'healthy'. This suggests that in order to address the future 'health' of young Indigenous men more attention needs to go into the adult and supporting male company that is provided with different sports.

The life expectancy of Indigenous men in Australia remains up to 20 years less than that of their non-Indigenous counterparts. While alcohol and smoking continue to remain critical health issues for Indigenous men, little is known about the health of those those who do not drink or smoke. Within this cohort of men many are currently experiencing issues related to being overweight, and the individual and combined risk factors for chronic disease are significant within the group.

Future work with in this area might focus on the design of health interventions targeting Indigenous men during the transition and in the periods after they become less physically active.

The number of Aboriginal men from the cohort who do not drink or smoke, compared with the Torres Strait Islander and non-Indigenous group stands out. Whether their drinking and smoking was influenced, negatively or positively, by older members of their families is not clear. However, the large number of men who do not smoke or drink alcohol deserves further examination. How different are these patterns? For example, when compared with their fathers and uncles, their sons and nephews, what can be learnt from these reflections that might assist in health promotion initiatives today? Smoking rates within the Indigenous community are significantly higher than in the non-Indigenous community, as are the disproportion rates of heart disease and smoking related cancers experienced by Indigenous Australia. Lessons from the non-smoking cohort of this group might provide important insight to be applied to the policy sector in Indigenous health.

HEALTH & SPIRIT:

Compared with non-Indigenous men, the Indigenous men in this group experience a much greater range of stresses, particularly work, family, friendship, financial and community. Only in the non-Indigenous group did all responses in the context of emotional wellbeing indicate either good or very good. In this group Torres Strait Islander men stressed more over financial and community issues; for the Aboriginal group it was work, family and community. How do Indigenous men negotiate their stresses and with whom? Again, to have the advice and company of older men in these areas would seem to be important. While the men in this group acknowledge a range of stresses in their lives, particularly around family, work, finance and community further work might focus

on the development or implementation of interventions and strategies that assist men and their families to establish effective coping mechanisms.

That none from within this group have been in prison merits further consideration. While they did have contact with the police when they were younger, none of their activities or contact with police led to imprisonment. It is likely that these men have developed some resiliency, particularly in dealing with racism, anger and frustration. It is also possible they have learned how to avoid police scrutiny and have something to teach and share with others.

This group of Indigenous men reflect a number strengths. Their job occupations vary widely, as do their incomes. A number gave up drinking some years ago and more than half have never smoked. None have ever been in prison. Nearly half either own their own house or are in the process of doing so. They would seem to be very different from other Indigenous men aged 41 years. At the same time, there is the recognition that for half of the group their physical fitness is poor, and that within each of the questions in relation to emotional, spiritual and general wellbeing a number rated themselves as poor. Some carry emotional scars from childhood and not all have sustained the same female partner over the years.

What this research has disclosed is that the Under 17s Football team provided a safe and valuable place for these young men in 1983. Those who experienced difficulties at home were able to play sport and enjoy the company of their peers. They felt valued for their contribution and participation in the team and Club. They also felt valued by other fathers and uncles. In some ways they experienced being 'grown up' by a wide range of men, Indigenous and Non-Indigenous. This was particularly important for those who did not receive what they needed at home. When they returned from the Tour this supporting network was becoming fragile. In a short period of time there was no club and a number moved on to finish school, find employment, move out of Townsville and establish families. Has anything replaced this 'safe' place for their sons? Are such places important and how might they be identified and strengthened for their children and others into the future?

SPORT, HISTORY AND VIOLENCE:

It was not possible in this project to research more fully the history of the Garbutt suburb and the unique beginnings of the Garbutt Magpies. Being formed in a decade before the 1967 Referendum, and involving Indigenous and non-Indigenous people working closely together four decades before "Reconciliation", this sporting club was far ahead of its time in Australia. Clearly, there were significant leaders, Indigenous and

non-Indigenous, who found a way through sport to develop and share lasting and trusting relationships. At the same time, this club also represented the hopes and frustrations of the Townsville Indigenous community. While it provided for Indigenous players and spectators a way of releasing tension and a way to engage the dominant non-Indigenous community, it also provided a specific place where the negative attention and stereotypes of the media and others could be directed and publicised.

There were occasions when violence between Indigenous and non-Indigenous players and spectators was manifest on the playing field and off it. There were also occasions when alcohol fuelled tensions between Indigenous families and relations. Indigenous players remember receiving racist taunts when playing and, at times, the social gap between the Indigenous and non-Indigenous community seemed enormous.

What has become evident from this research is that for young Indigenous men 25 years ago the benefits of playing for the club far outweighed any of the tensions that came by association. The capacity of the club in 1983 to effectively organise a trip to Melbourne involving Indigenous and non-Indigenous players and officials, suggests that this group became united in a remarkable way. It also suggests that this experience can continue to reveal much about the ways in which Reconciliation can be developed and experienced and the importance of sport within this.

WOMEN:

The women who were closely involved in this research project were often described as the 'backbone' of the Garbutt Magpies. While both men and women were involved in various sports under the umbrella of the Garbutt Magpies, this project has looked specifically at those involving a particular group of young men. When talking about growing up they would mention their coaches and parents as the key adults in their lives at that time. The supporting role of mothers and aunts was mentioned. As men sought to coach, train and manage various sporting teams it was the women who were constant supporters, club officials, providers of transport and meals. Women were particularly important in helping the Touring Side finally reach its financial target. They encouraged their sons, brothers and nephews to go on the trip and they provided much help in the fundraising.

This project has focused particularly on a group of men and the importance of a male company for their health and wellbeing. At the same time, these men also had strong female supporting company. These grandmothers, mothers, aunts and sisters came to watch the men play. They were vocal in their support and particularly generous

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in their praise. These young men felt cared for and nurtured by these women. How the present generation of children come to know and be valued by a wide range of women, young and old remains to be seen.

Future work should expand to provide opportunities to explore the significance within Indigenous communities of generational leadership, mentorship and fellowship across the gender relationships. Examining the cultural constructs between Indigenous men, and women, (through the family structures of grandmothers, mothers, aunts, sisters and daughters) could provide important insights into the factors which enable and disable involvement, support and endorsement of the activities of husbands, sons, brothers and nephews within Indigenous groups and communities.

UNFINISHED BUSINESS:

The theme of 'unfinished business' was raised in the context of this project as a response to a generational 'gap' that resulted when the Garbutt Magpies Sporting Association ceased to function at the end of the 1980s. It was named as 'unfinished business' because the consequences of the club's demise had never been fully or appropriately dealt with or resolved by those most involved at that time. This 'unfinished business' not only affected those who were entering into male adulthood at that time, hence this group who are now older men, but

also those who had been moving into senior mentoring, coaching and leadership roles. Hence, it was not just this group of men who lost something important. Their fathers, uncles and grandfathers have also shared in that loss and a lack of leadership opportunities over the past 20 years. Now, the sons of this group of men, some 25 in all, have become the next generation of boys and young men. How they enter into that male company and sociality of being Indigenous will rest largely on how seriously their fathers consider that 'gap'.

Of particular concern is the significant void in our understanding about the relationship of this generational gap for men and the presence or not of a generational gap for the Indigenous community more broadly. Certainly we know that Indigenous life traditionally was not de-compartmentalised into any one group, but that everything in life was interrelated and inter-dependent. The 1989 National Aboriginal Health Strategy (NAHS) defined health as not just meaning "the physical well-being of the individual but refers to the social, emotional, spiritual and cultural well-being of the whole community". With such thoughts in mind it's important to consider that the 'unfinished business' may have had a far more extensive impact than just within this group of Indigenous men.

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Wittington, Dorothy, n.d. *Overcoming the Odds: When communities work hand in hand with local and state governments, the results can be dramatic*. Community Link, Townsville: Townsville City Council.

Appendix 1: Where are they now? The 1983 Touring Side.

- Alan Chirgwin** Singapore. Married with 3 children. Email: Alan.k.Chirgwin@BHPBilliton.com
- Alec Illin Jnr** Townsville. Married to Melissa with 2 boys. Employed in the building industry. Email: illinma@aapt.net.au
- Alec Illin Snr** Townsville. Married to Teresa; with 3 children and 11 grandchildren. Retired.
- Brett Ross** Townsville. Father of 3 children; 2 girls and 1 boy. Medically retired from Queensland Rail.
- Brian McCoy** Melbourne. La Trobe University. After leaving Townsville during the 1980s returned to work in the Kimberley and then went back to University. Interested in supporting Indigenous men's health. Email: b.mccoy@latrobe.edu.au
- Calvin Stanley** Townsville. Married to Julie. Father of Benjamin, Joshua and Brianna. Civil Engineer. Email: stanleycrew@optusnet.com.au Mob: 0439 53 8135
- Craig Chirgwin** Townsville. Married to Natalie; 2 children; girl and boy. Electrical Engineering & Automation, ABB Pty Ltd. Spare time: family activities & gym work. Email: CChirgwin@ozmail.com.au
- Craig Jehn** Townsville. Mob: 0416 564 730.
- Dean Murphy** Seisia; Far North Queensland. Married to Cathy with 3 children, 2 girls and 1 boy. Mob: 0447 75 9843
- Dennis Saylor** Brisbane. Father of 4 children; 3 boys and 1 girl. Security Guard; Queensland Security Services. Mob: 0403 617 212.
- Douglas Tapim** Port Hedland, Western Australia. Father of 5 children; 4 girls and 1 boy. Working in mining industry. Email: d20_67@hotmail.com Mob: 0428 71 1615
- Duane Stanley** Townsville. Married to Tracey; father of Tianne and John. Working across Australia in mining industry. Spare time: enjoys golf, fishing and motor cycle riding. Mob: 0447 08 9362
- Francis Tapim (Tommy T)** Brisbane. Defacto relationship, father of 2 girls and 1 boy. ABC News & Current Affairs, Brisbane Email: Tapim.Francis@abc.net.au Phone: (07) 3377 5248
- George Akee** Townsville. Married to Janelle; 8 children and 4 grandchildren. Email: geuram67@hotmail.com Mob: 0434 55 1684
- John Levi** Saint Paul's Island, Torres Strait; Married; 3 children and 3 grandchildren. Pastor. Mob: 0417 36 8200
- Mal Mabo** Palm Island. Father of 5 children. Parole Officer, Department of Probation. Email: Mahalingham.Mabo@correctiveservices.qld.gov.au
- Ned Pedro** Atherton. Married to Leanne; father of 3 boys and 1 girl. Operations, Century Mines. Mob: 0422 09 6492
- Ogai Akee** Rockhampton. Married with 3 children; 1 girl and 2 boys. Meat Worker, Puy's Bros; Rockhampton Meat Works. Phone: (07) 4927 2856 Mob: 0402 86 5240.
- Pat Pryor** Deceased 17th April 2002. Survived by wife, Chrissie.
- Philip Pryor** Townsville; married; 7 children; 1 grandchild. Phone: (07) 4773 9785 Mob: 0412 84 1689
- Randal Ross** Townsville. Married to Megan, father of Liam, Naaman & Kedar. Indigenous Men's Health Research Officer, James Cook University. Interest: sports, gospel and family activities and restoration programs. Email: randal.ross@jcu.edu.au Phone: (07) 4781 6101 Mob: 0407 73 9685
- Stephen MacDonald** Townsville. Father of 2 children; 11 and 8 years. Business Development Executive Coca Cola Amatil Australia. Email: sma0233@bigpond.net.au Mob: 0438 18 4769

Appendix 2: Informed Consent and Questionnaire forms



JAMES COOK UNIVERSITY

TOWNSVILLE Queensland 4811 Australia Telephone: (07) 4781 4111

INFORMED CONSENT FORM

PRINCIPAL INVESTIGATOR *Mr Randal Ross*
PROJECT TITLE: *Boys to Men: Garbutt Magpies 25 years On*
SCHOOL *Indigenous Health Unit*
CONTACT DETAILS *07 4781 6113*

Mr Randal Ross, A/Prof Jacinta Elston and Dr Brian McCoy are conducting a project to revisit key members of **the Under 17's Touring side – Garbutt Magpies (AFL) from 1983**, to document the tour and associated activities and to explore its long term impact for the participants, their families and the local Indigenous community. Using the events of 1983 as a beginning, the research will allow those who were involved in the events of 1983 to shape the stories, meanings and learning of a significant event in their lives and identify what that past event might mean for the present. There will be also the use of archival records of video, of photos and documents relating to the tour. This project will enable the history of a community event to be remembered but will also identify particular values that have sustained members of this Indigenous community over 25 years. The research will offer ideas and suggestions to support the health of younger and older men, as also tier relationships with their families and communities.

The project will research:

- differences between the current health and social lives of the participants and their peers in the community;
- how the 1983 project supported young men at an important period in their lives;
- the ways in which sport contributes to the resilience and strength of young Indigenous men,
- the different experiences of the Aboriginal, Torres Strait Islander and Non-Indigenous participants; and
- policy and program implications for strengthening Indigenous youth (particularly young men), families and communities.

If you agree to be part of this important project, all we will ask you to do (at a time that suits you) is:

- Complete a questionnaire (20 – 30 minutes) Yes No
- Be interviewed about your experiences and memories of being in the touring side (1 hour) Yes No
- Be part of a community workshop to discuss the touring side and what lessons can be learned from it (2 hours) Yes No
- Use of:
 - photos Yes No
 - videos and Yes No
 - documents from (archival records) for project. Yes No
- Participate in:
 - presentations, and Yes No
 - workshops Yes No

By signing the box below I am agreeing that:

- The aims of this study have been clearly explained to be and I understand what is wanted of me. I know that **taking part in this study is voluntary** and I am aware that **I can stop taking part in it at any time and may refuse to answer any questions.**
- I understand that any information I give will **be kept strictly confidential** and that no names will be used to identify me with this study without my approval.
- "Confidentiality" cannot be guaranteed in focus groups or workshops.

Name: <i>(printed)</i>	
Signature:	Date:

Campuses at -

TOWNSVILLE
(07) 4781 4111

CAIRNS
(07) 4042 1111

MACKAY
(07) 4957 6048



Boys to Men: Garbutt Magpies 25 Years On

Please fill out this questionnaire and return it to me within the NEXT MONTH in the envelope marked confidential that has been provided. Please also find enclosed an information sheet regarding the project and an informed consent form.

We would like you to read this form and, if you agree to be part of this project, to tick the relevant boxes, sign and return the form to me with the questionnaire.

The information from this questionnaire will form the basis of an interview and further discussions. We want to emphasise that the information you provide us will be treated as highly confidential and that nothing will be published without your knowledge and consent.



**GARBUTT MAGPIES - TOWNSVILLE N.Q.
UN.17 TOURING SIDE 1983**

For further information please contact me at James Cook University and on behalf of Associate Professor Ms Jacinta Elston and Dr Brian McCoy.

Randal Ross: email: randal.ross@jcu.edu.au

ph: (07) 47816 113; mob: 0407 739 685

Questionnaire

PART A: Demographics:

First Name: _____ Surname: _____

Birth Date: ---/---/--- (date/month/year) Place of Birth: _____

Height: _____ cms Weight: _____ kgs

Current Residential Address: _____

Cultural Identity: *(tick those that apply)*

Aboriginal	<input type="checkbox"/>	Torres Strait Islander	<input type="checkbox"/>
South Sea Islander	<input type="checkbox"/>	Caucasian	<input type="checkbox"/>
Other _____	<input type="checkbox"/>		

Marital Status; *(tick those that apply)*

Married	<input type="checkbox"/>	Defacto	<input type="checkbox"/>
Divorced	<input type="checkbox"/>	Single	<input type="checkbox"/>
Separated	<input type="checkbox"/>	Other	<input type="checkbox"/>

Children:

Number of Children _____

Number of Females _____

Number of Males _____

PART B: Health and Social Indicators:

Education:

- Q1. At what age did you leave high school? _____ Years
- Q2. What was is your highest level of educational achievement?
- Year 10 or below
 - Year 10 school certificate
 - Year 12 school certificate
 - VET level certificate or diploma program
 - Trade qualification
 - Bachelors degree or higher
- Q3. Are you currently enrolled in an educational program? Yes No
- If yes, what program? _____
- Q4. Other comments regarding your educational experiences? _____
- _____
- _____

Employment:

- Q5. What is your current employment status?
- Employed Full-time
 - Employed Part-time
 - Employed Casual
 - Self-Employed
 - Unemployed
 - Not in the labour force
- If employed, what sector do you work in?*
- Commonwealth government
 - State/Territory government
 - Local government
 - Indigenous community organisation
 - Other private organisation
- Q6. Is your annual personal income?
- Less than \$20,000
 - Between \$21,000 and \$35,000
 - Between \$36,000 and \$50,000
 - Between \$51,000 and \$65,000
 - Between \$66,000 and \$80,000
 - Between \$81,000 and \$95,000
 - Greater than \$96,000

- Q7. Since leaving school what has been your general employment history?
- | | |
|--|--------------------------|
| Employed for most of the time | <input type="checkbox"/> |
| Unemployed for most of the time | <input type="checkbox"/> |
| Not in the labour force for most of the time | <input type="checkbox"/> |
| Other _____ | <input type="checkbox"/> |

Q8. Other comments regarding your employment history/activity? _____

- Q9. How would you rate your financial situation at the moment?
- | | |
|-----------|--------------------------|
| Very good | <input type="checkbox"/> |
| Good | <input type="checkbox"/> |
| Poor | <input type="checkbox"/> |

Law & Justice:

- Q10. Have you experienced any of the following within the last 12 months?
- | | | | | |
|-----------------------|-----|--------------------------|----|--------------------------|
| Needed legal services | Yes | <input type="checkbox"/> | No | <input type="checkbox"/> |
| Physical attack | Yes | <input type="checkbox"/> | No | <input type="checkbox"/> |
| Verbal threat | Yes | <input type="checkbox"/> | No | <input type="checkbox"/> |

- Q11. Have you experienced any of the following within the last 5 years?
- | | | | | |
|-----------------------|-----|--------------------------|----|--------------------------|
| Needed legal services | Yes | <input type="checkbox"/> | No | <input type="checkbox"/> |
| Physical attack | Yes | <input type="checkbox"/> | No | <input type="checkbox"/> |
| Verbal threat | Yes | <input type="checkbox"/> | No | <input type="checkbox"/> |

- Q12. Did you vote in the last:
- | | | | | |
|----------------------------|-----|--------------------------|----|--------------------------|
| Federal election? | Yes | <input type="checkbox"/> | No | <input type="checkbox"/> |
| State government election? | Yes | <input type="checkbox"/> | No | <input type="checkbox"/> |
| Local council election? | Yes | <input type="checkbox"/> | No | <input type="checkbox"/> |

Q13. Other comments regarding your law & justice history/activity? _____

Housing:

- Q14. What type of dwelling do you currently occupy?
- | | |
|-------------------------|--------------------------|
| House | <input type="checkbox"/> |
| Flat, unit or townhouse | <input type="checkbox"/> |
- Q15. What is the nature of occupancy?
- | | |
|-------------------------|--------------------------|
| Privately Rented | <input type="checkbox"/> |
| Public/Community Rented | <input type="checkbox"/> |
| Being purchased | <input type="checkbox"/> |
| Owned | <input type="checkbox"/> |
- Q16. How many people normally live in the house? _____
- Q17. Other comments regarding your housing situation? _____
- _____

Health and Well-being Indicators:

- Q18. Have you experienced an illness in the two weeks prior to completing this survey?
- | | | | |
|-----|--------------------------|--|--------------------------|
| Yes | <input type="checkbox"/> | If yes , what action did you take? (<i>Tick those that apply</i>) | |
| No | <input type="checkbox"/> | Used Medication | <input type="checkbox"/> |
| | | Consulted a doctor | <input type="checkbox"/> |
| | | Reduced your daily activities | <input type="checkbox"/> |
| | | Visited emergency/outpatients clinics | <input type="checkbox"/> |
| | | Consulted a nurse | <input type="checkbox"/> |
| | | Consulted a health worker | <input type="checkbox"/> |
- Q19. How would you rate your physical health at the moment?
- | | |
|-----------|--------------------------|
| Very good | <input type="checkbox"/> |
| Good | <input type="checkbox"/> |
| Poor | <input type="checkbox"/> |
- Q20. Have you experienced one of the following conditions for six or more months during your life?
- | | | | | |
|--|-----|--------------------------|----|--------------------------|
| Asthma | Yes | <input type="checkbox"/> | No | <input type="checkbox"/> |
| Diabetes | Yes | <input type="checkbox"/> | No | <input type="checkbox"/> |
| Heart Problems | Yes | <input type="checkbox"/> | No | <input type="checkbox"/> |
| Chest Problems | Yes | <input type="checkbox"/> | No | <input type="checkbox"/> |
| Skin Problems | Yes | <input type="checkbox"/> | No | <input type="checkbox"/> |
| High Blood Pressure | Yes | <input type="checkbox"/> | No | <input type="checkbox"/> |
| Ear/Hearing Problems | Yes | <input type="checkbox"/> | No | <input type="checkbox"/> |
| Eye Problems (<i>not correctable by glasses</i>) | Yes | <input type="checkbox"/> | No | <input type="checkbox"/> |
| Kidney Problems | Yes | <input type="checkbox"/> | No | <input type="checkbox"/> |
| Obesity | Yes | <input type="checkbox"/> | No | <input type="checkbox"/> |
| Other _____ | Yes | <input type="checkbox"/> | No | <input type="checkbox"/> |

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GARBUTT MAGPIES

Q21. What is the period since you last drank alcohol?

- Less than one week
- Less than one month
- Less than six months
- More than six months
- Never drank

If you have not drunk for more than six months,
When did you stop?

Why did you stop?

Q22. What is your smoking status?

- Current smoker
- Ex-smoker
- Never smoked

Q23. What is the period since you last used marijuana or other illicit drugs?

- Within the last month
- More than one month, but less than six month
- Six months or more but less than twelve months
- Twelve months or more but less than five years
- Five years or more
- Never used

Q24. Do you sometimes experience stresses in your life due to any of the following:

- Work pressures and demands
- Family pressures/demands
- Family conflicts
- Friendship pressures/demands
- Financial difficulties
- Community responsibilities

Q25. How would you rate your emotional wellbeing at the moment?

- Very good
- Good
- Poor

Q26. How would you rate your physical fitness at the moment?

- Very good
- Good
- Poor

Q27. Do you regularly play sport? Yes No
If **yes**, what sport(s)? _____

If you **do not** play, at what age did you finish playing? _____

What was the reason for not playing? _____

Q28. How do you rate the quality of your family relationships?
Very good
Good
Poor

Q29. How do you rate your spiritual wellbeing?
Very good
Good
Poor

Q30. How do you rate your general wellbeing?
Very good
Good
Poor

Q31. Any other comments regarding your health?

PART C: Memories from the early 80s:

Q32. What can you remember about this time in your life? _____

Q33. What were the important events at this time? _____

Q34. Who were your key carers when you were a teenager? _____

Q35. Who was important in your life then? _____

Why were they important? _____

Q36. What do you remember about playing sport then? _____

What did you enjoy most about it? _____

PART D: The 1983 Garbutt Magpies under 17s Melbourne Tour:

Q37. Did you go on the Tour? Yes No

If you went,

What can you remember about the Tour? _____

What were the most important things you remember (either in preparation, going or after)? _____

What did you learn from it? _____

How did the Tour affect your life after? _____

If you did not go,

What do you think was the effect on those who did go? _____

What effect did not going on the Tour have on you? _____

What did you learn from it or from those who went? _____

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Q38. Do you think your life changed because of the Tour? If so, how?

Thank you for your time and effort in completing this survey!



Brett Ross's Story

The artist explained that the magpie represented his junior football days as a young boy through to becoming a man playing A-grade football in front of his family and community. For the artist this was a symbol of him becoming a warrior.

The dots in the painting represent a television that takes him back through time. He explains time by painting a series of boxes on the outside of the television which describes his journey.

He portrays significant events in each stage of his life as a baby, boy, teenager, and man. The final box describes his current situation today in which he has been diagnosed with a medical disability (muscular dystrophy).

In the artist's final comments, he indicates that playing football on weekends with Garbutt Magpies provided a safe environment although at that time he was encountering many pressures and stresses within his life.